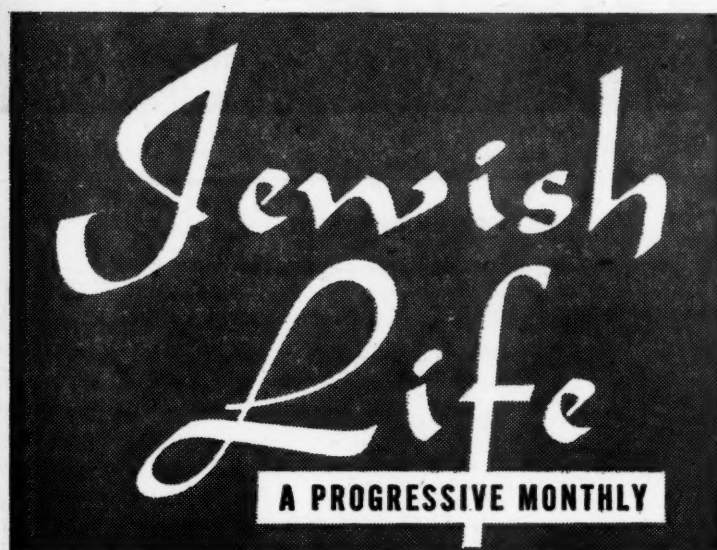


Pet General of Big Business

by Arthur Dlugoff



JUNE 1952 • 20¢

MEDICAL FREEDOM UNDER THE KNIFE *by Richard Levy*

A COMMUNITY ACTS AGAINST RACISM *by Ruth Goldworth*

THE BOND DRIVE AND AID TO ISRAEL *by Louis Harap*

HIRSH LECKERT: WORKER HERO *by Morris U. Schappes*

THE WORKING WOMAN IN ISRAEL *by Dvora Yaffe*

From the Four Corners

Edited by Louis Harap

AT HOME

The Amalgamated Clothing Workers of America at its 18th annual convention on May 14 unanimously passed a resolution urging Congress to repeal the Smith and McCarran repressive laws and to abolish the House Un-American Activities Committee. In his opening address, Amalgamated President Jacob Potofsky urged that "different economic and political systems" can live in peaceful competition and called for "more negotiation, more understanding" to achieve peace. He also attacked the Pentagon, whose procurement policy aims to "destroy the wages and working standards" won by labor.

Jewish Resistance . . . The 27th annual convention of the New England Region of the American Jewish Congress in Boston in mid-May passed resolutions urging repeal of the McCarran thought control act and urged action against the rise of anti-Semitic acts locally. . . . In a sermon on May 3, Rabbi William F. Rosenblum warned against fascist trends at home. While expressing anti-communist sentiments, the rabbi instanced as evidence of the fascist danger the fact that he heard views sympathetic to the nazi and fascist philosophies among some jeering onlookers at the May Day parade in New York. . . . As part of its "Campaign for Freedom," devoted to combatting threats to civil liberties, the National Council of Jewish Women announced an essay contest for college students on the subject, "The Meaning of Academic Freedom," with five prizes totaling \$5,000. However, the Council has refused thus far to cooperate in this campaign with progressive groups said to have "communist" associations.

American "Judenrat" developments . . . The National Jewish Welfare Board at its biennial convention early in May departed from its firm democratic position and adopted a revised policy of denying welfare centers to "communists." A group is to be barred if it acknowledges its own "totalitarian" character, if it is so by "judicial decision" (meaning, one assumes, under the Smith or McCarran acts) or simply if the center so decides.

A "respectable" book by an ex-Professor, John O. Beaty, of Texas, called *Iron Curtain Over America*, is "the most extensive anti-Jewish concoction to appear



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since Hitler's printing presses ceased operation in 1945," wrote Milton Friedman, Jewish Telegraphic Agency Washington correspondent late in April. The book tries to "expose" alleged connections of Jews in America with "communism." The book is in demand in Washington, D. C., bookshops, says Friedman.

News on anti-Semitism . . . Fascist backers of Taft and MacArthur have launched a vicious anti-Semitic campaign against Eisenhower. In Colorado, the Taft machine has accepted support from a hate group led by anti-Semitic Kenneth Goff. . . . A Bundist rally in New York's Yorkville on May 4, which was to have heralded a comeback of the pro-nazis and at which Senator Joseph McCarthy was scheduled to speak until he backed out after the *Daily Compass'* expose of the

meeting, proved to be a flop. . . . An Air Force general wrote a letter of recommendation to the Minnesota School of Public Health in April for nazi Dr. Walter Schreiber, war criminal who was forced out of his Air Force job through protest of doctors. The general wrote that Schreiber is "too 'hot' for us to keep here. . . . There is an organized medical movement, emanating from Boston, by medical men of Jewish ancestry, I would suspect." . . . After six months of "investigation" not a single indictment has been returned in the Florida Ku Klux Klan bombing outrages. . . . A *New York Times* story in mid-April reports "the heartiest praise of the Germans is now part of the official Army doctrine taught our soldiers going to Europe . . . and it is officially stated that nazism has been 'eliminated'" (Continued on page 32)

FROM MONTH TO MONTH

RABBIS FOR PEACE

REPRESENTATIVES of all religious denominations in the Soviet Union, including the Jewish, met in Zagorsk, near Moscow, in the middle of May to discuss ways of advancing the cause of peace among their co-religionists all over the world. Representing Soviet religious Jewry were Rabbi Shloime Shliefer of Moscow and Rabbi Yitzkhok Shekhtman of Kiev. Both rabbis recalled to the gathering the slaughter of the Jews by the nazis and called upon Jews everywhere to oppose the war plans being hatched in Washington. All the religious leaders joined in a resolution to their co-religionists everywhere to strengthen the fight for peace and to combat those in Washington who would light the flames of war. The resolution included a specific appeal to Jews everywhere to fight for peace.

The Jewish masses in our own country and elsewhere in the world are opposed to a new war, since they know what this would mean for the Jewish people particularly, as well as for democracy itself. Rabbi Abba Hillel Silver has been giving strong expression to this peace sentiment, particularly in his speech reported on page 7 of this issue. Whatever differences may exist between the Soviet rabbis and Rabbi Silver and other advocates of peace among American Jewry, they are joined in their most urgent desire that the offers of the Soviet Union to negotiate outstanding differences should be accepted by Washington, instead of "indefinitely postpon(ing) negotiations," as Rabbi Silver said. Time is getting short. In the interests of democracy and of their own security, the Jewish masses must demand that Washington negotiate for peace. More specifically, the Jewish masses, as well as the American people as a whole, should press forward their desire for peace by urging upon the Truman administration the conclusion of a peace pact among the five great powers, the United States, the Soviet Union, Britain, France and people's China.

"AMERICA'S NUREMBERG LAW"

AS THIS is written, the McCarran-Walter omnibus immigration bill, already passed by the House after an orgy of anti-Semitic speeches, is under debate in the Senate. The pressure of rearmament legislation and political cam-

paingning may force it back into committee, as its opponents hope, or it may be jammed through by McCarran and his Know-Nothing coterie under the pretext of "expediting the Senate's work."

This bill has justifiably been called "America's Nuremberg Law." Among its hundreds of racist and fascist provisions are those which would: retain the "Nordic supremacy" immigration quotas, based on the census of 1920, giving Britain and Germany almost two-thirds of annual immigration; limit immigration of West Indian Negroes to 199 per year—10 per cent of the present rate—and 200 per year from Asia; exclude Jews and others who disobeyed nazi laws; empower consular officials to bar entry to anyone suspected of "subversive" thoughts; deport non-citizens suspected of "belief in" activities deemed subversive by the attorney general; revoke citizenship of aliens for the slightest inaccuracy in their original applications and in the event they "became affiliated with" a *verboden* organization within five years after naturalization; force aliens ordered deported to submit to "psychiatric examination" and "give information . . . as to associations and activities" or be imprisoned; empower any employe of the Immigration Service "without warrant, to interrogate any alien or person believed to be an alien" under threat of imprisonment; empower the president to stop all immigration at will, to exclude, deport or denaturalize anyone deemed "detrimental" to the administration.

The bill also has provisions aimed at native-born Americans, as well as aliens and naturalized citizens. Five years imprisonment and a \$5,000 fine would be the punishment for a new "crime": "conspiracy to allow or permit" the entry of a "subversive" alien. This would apply to trade unions or other groups who invited foreign personalities to address a meeting here. Under this clause, the Zionists who invited Nobel prize-winner Prof. Ernest Chain to speak in New York (he was refused a visa) would be subject to jail for "conspiracy."

All the major Jewish organizations are on record against the bill. However, with President Truman's State Department plugging for it, it will take more than official statements to keep this McCarran bill from becoming law. Mass action is needed. Members of Jewish organizations, of trade unions and local organizations must see that the total membership is mobilized to pressure Senators into voting against the bill and for Truman to veto it, if passed.

THE IWO APPEAL

THE New York State Department of Insurance is attempting to deprive 160,000 Americans and their families of their right to choose their own insurance company and to take from them their insurance savings and other substantial property. This attempt is now being challenged in the State Appellate Division by the International Workers' Order, the Protective Committee of its policy holders and a large group of trade unions, civic and fraternal organizations, clergymen and other signers of an *Amicus* brief. For almost a year, the IWO has been under an order from State Supreme Court Justice Henry C. Greenberg granting Governor Dewey and his Insurance Superintendent Alfred J. Bohlinger the right to dissolve the interracial, multi-national fraternal order for no other reason than that the Dewey administration does not agree with the IWO's position on social security, equal rights, support of labor and the Bill of Rights.

One cannot help but agree with the IWO's brief, which labels the liquidation proceedings "an un-American doctrine, a fantastic theory and a savage solution." Certainly the doctrine of confiscation of property as a political weapon is not Jefferson's, but Hitler's; certainly the theory that the financially sound and solvent IWO is a "hazard" to its policyholders is a figment of depraved fantasy and there can be no question but that depriving tens of thousands of aged and infirm of insurance and other benefits, as well as thousands of Negro families and workers in hazardous jobs of the low-cost insurance available only in the IWO, is savage to the point of sadism.

We greet the two outstanding lawyers who have joined the IWO Policyholders' Protective Committee in the present appeal: former Supreme Court Justice Philip J. McCook and Samuel Nirenstein, for 8 years the president of the Union of Orthodox Jewish Congregations and a prominent leader of the National Jewish Welfare Board. Their example has been followed by the thousands of community leaders who recently participated in a nation-wide series of "Save the IWO" conferences which demanded that Governor Dewey and Superintendent Bohlinger drop the liquidation proceedings. That demand should be echoed by every democratic-minded American.

RELEASE TIME DECISION

LIKE all democratic safeguards in the Constitution, separation of church and state has been under increasing attack in the hysterical post-war period. It is not surprising that in an atmosphere in which the conviction of the 11 Communist leaders under the Smith act was upheld by a Supreme Court majority that the New York State release time law, which provides that public school children are released from school for one hour each week for religious instruction, should also be upheld. On April 28, by a 6-3 decision (Justices Robert H. Jackson, Hugo L.

Black and Felix Frankfurter dissenting), the court held that the release time program does not violate the church-state separation provision of the Constitution. Justice Jackson's dissent urged a central issue involved in the case. The release time program, he said, actually "serves as a temporary jail for a pupil who will not go to church," thus undermining religious freedom. He added that the day when our country "ceases to be free for irreligion, it will cease to be free for religion," except for a sect that "can win political freedom." The "wall" between church and state wisely erected by the founding fathers of our country is being broken down by such a program because, as Justice Black said, New York State is "manipulating its compulsory education laws to help religious sects get pupils."

The fight to reverse this dangerous decision must go on. Most of the major Jewish organizations, including most rabbinical bodies, have recognized the dangers to our basic liberties of the attack on separation of church and state. It is to be hoped that they will not cease their opposition and more, that they will draw the Jewish masses into the fight.

AMNESTY CONFERENCE

IN THE year that has passed since the Supreme Court upheld the conviction of the 11 Communist leaders under the Smith act, the tide of resistance to repression and a police state has risen. Labor leaders like Frank Rosenblum, Jacob Potofsky and Hugo Ernst have strongly warned against the police state trend. Resolutions for repeal of the Smith act have been passed at conventions of the CIO, the United Steel Workers, the Amalgamated Clothing Workers, the Furriers, and other unions. The National Council of Jewish Women, unfortunately alone among major national Jewish organizations, has come out against the Smith act and other repressive legislation. Throughout the country there is a growing mood of resistance to the Smith act.

In this newer atmosphere, therefore, it is fitting that a movement for amnesty of those convicted under the Smith act is getting under way. A National Conference to Win Amnesty for Smith Act Victims, sponsored by 49 prominent Americans of varying political views, has been called for Saturday afternoon, June 14, at the St. Nicholas Arena in New York City. Recalling that amnesty for political prisoners is part of the American tradition, as in the cases of the victims of the Alien and Sedition laws of 1798, in the case of Eugene V. Debs and others, the conference call urges organizations to send delegates to this conference to help remove American liberties from jeopardy.

This conference is of especial interest to the Jewish people. The past year has seen an intensification of genocide against the Negro people and more frequent occurrences of overt anti-Semitism as part of the reactionary atmosphere bred by the Smith act and like repressive measures. The organizations of the Jewish people, who have a special stake in combating the danger of repression, should be fully represented at this conference.

PET GENERAL OF BIG BUSINESS

Powerful reactionary elements of finance monopoly and Dixiecrats are pushing Eisenhower's candidacy on a war and poverty program

By Arthur Dlugoff

A SENSATIONAL story was released last November by Milton Friedman, Washington correspondent for the Jewish Telegraphic Agency. Although the English-Jewish press carried the story, not a word of it appeared in the nation's "free" general press. The story revealed that on General Dwight D. Eisenhower's November visit to Washington for talks with President Truman and the Joint Chiefs of Staff, one of the topics discussed was "a proposed army of 100,000 which Eisenhower wishes to activate from among Eastern European expatriates whose numbers include anti-Semites who aided the nazis." This Eisenhower army, said Friedman, "would include many of the 'Black International'." As reported in 1948 by the Haganah intelligence, this "International" was "composed of former nazi soldiers, remnants of Gen. Vlassov's renegade Soviet battalion, remnants of Gen. Anders' Polish Army, as well as pro-nazis, Yugoslavs and Moslems whom the Mufti originally organized into a Moslem brigade to fight alongside the Germans." These fascist "scum of the earth," as the Haganah described them, were to be in the vanguard of a European army created by General Eisenhower to bring "peace" and "democracy" to the "free" world.

Is it therefore surprising that Eisenhower is a man "who gets shudders when he thinks of the Roosevelt New Deal" (John Gunther, *Look*, Dec. 18, 1951)? Yet this man has an excellent chance of becoming the next president of the United States. The American people had better take a deep, realistic look at what this man stands for before they entrust stewardship of the country to him at a time when peace hangs in the balance and a police state threatens at home.

It is important to note that Eisenhower is by no means the only grave threat in the coming national elections. The big business interests and their political manipulators, who go by the name of "political bosses," have apparently decided that Ike is their most preferred man for the White House. He is considered to offer the best means for fulfilling their aims. However, they have other strings to their bow. They would still be able to work for the same objectives if they had to work through a Taft or one of their fellow magnates like Averill Harriman or even

through a Truman. In this article we confine ourselves to an examination of Eisenhower.

In the past few years Eisenhower has spoken and acted in the manner of a blustering militarist who is avoiding compromise and peaceful negotiation. As front man for the war industries, Eisenhower has been instrumental in getting legislative approval for every military budget since 1946. His role each year as "expert" witness before the Congress has helped to keep the military pot boiling until the present appropriation for arms totals nearly 76 per cent of the budget.

While General George Marshall expressed the opinion that the cold war might go on for ten years, Eisenhower asserted that we must stay militarized for "the next 20 years, 30 years, whatever may be the time necessary" (Feb. 1, 1951). And we have it on the authority of his campaign manager, Senator Lodge, that Eisenhower would have plunged us even more deeply into the Korean morass. He "favored making a much bigger effort in Korea than was made," said Lodge, "and if his opinions had been followed, we probably would have reached a decision in Korea much quicker" (*New York Daily Compass*, March 23, 1952). Can this be the man who will try to "avoid World War III"?

Preferred Big Business Candidate

The callous disregard for humanity revealed in this statement is consistent with Eisenhower's brutal position on most issues. He profoundly shocked not only the Jewish people, but all decent-minded men, when he reassured the nazi generals and neo-nazi planners of a revived nazi army in January 1950 that he would "let bygones be bygones."

We have already seen enough about Eisenhower to know that the current plea in many quarters to accept him on "faith" represents an extreme danger to the country. The recent primary elections bear witness to the fact that the people do not know where Eisenhower stands on issues or who his real backers are. The famous grin and the cordial manner of the second World War's most publicized general hide more than his big business backers would ever care to admit.

Eisenhower's post-World War II policies in Germany are a study in contradictions between anti-fascist directives and pro-fascist actions. Following V-E day, Eisenhower's

ARTHUR DLUGOFF is a young New York research worker and writer. Limitations of space regrettably made it necessary to omit much additional documentation in Mr. Dlugoff's article.

political adviser, Robert Murphy (recently appointed Ambassador to Japan), convinced Eisenhower to wait six months before repealing the infamous Nuremberg laws. At the same time, the Joint Chiefs of Staff sent a directive to Eisenhower outlining Allied policy to denazify, demilitarize and decartelize Germany.

But did Eisenhower carry out this directive? Two years later, in July 1947, a weary, disillusioned man resigned from an important Military Government post in Germany. The man, James S. Martin, former chief of decartelization, told newsmen on his arrival in New York: "I have resigned in protest against the intrigues of the great American companies in Germany, in particular the General Electric Company, General Motors and the Standard Oil Company. The American people are led by monopolistic groups who have their own ideas of how to treat Germany. My efforts were frustrated by the American groups interested, who want to establish in the heart of Europe a Germany controlled by monopolists." The "monopolists" mentioned by Martin, General Electric (Morgan interests), General Motors (duPont interests), Standard Oil (Rockefeller interests), together with the Morgan bankers, Brown Brothers, Harriman and Company, the Rockefeller bankers, Kuhn, Loeb, and the investment specialists, Dillon, Read and Company, have maintained a highly secretive *Germany Lobby* whose operations dwarf those of the highly touted China Lobby. Today Germany Lobbyists are among Eisenhower's most active boosters.

Another notorious backer of Eisenhower is Germany Lobbyist General *Lucius D. Clay*, former head of Military Government in Germany. Clay sabotaged the Allied dismantling and decartelization program. This man who, according to Drew Pearson, is "chief Eisenhower adviser," is best known as the pardoner of Ilse Koch, "Bitch of Buchenwald." Clay is now president of Continental Can Corporation (Goldman-Sachs-Morgan) and a director of Newmont Mining Company (Morgan). *Thomas J. Watson* is one of Eisenhower's earliest sponsors and is president of International Business Machines (Morgan). Watson has the distinction of being the first American businessman to be decorated by Adolph Hitler himself. Upon receiving the swastika decoration, Watson gave the nazi salute. In 1940, because of unfavorable publicity, Watson returned the medal. Watson is a trustee of Columbia and induced Ike to take on the position of president of the university. And in recent weeks it has become clear that *John Foster Dulles*, international cartel lawyer, pro-nazi before the war and manipulator of the current aggressive war policy, will also support Eisenhower.

The listing of big business backers of Eisenhower could go on for pages. It conclusively shows Eisenhower to be the candidate of the monopoly interests of the country.

Reactionary Home Policy

Eisenhower's domestic policies are consistent with his backing by the country's biggest monopolists. Most important is his anti-labor viewpoint. The *Christian Science*

Monitor reported last November that the home program of Eisenhower is "to the right of Sen. Taft." Many right wing labor leaders who flocked to the Ike bandwagon in 1948 are now a bit more wary. In one address in 1949, Eisenhower stated that some people desired "champagne and caviar when they should have beer and hot dogs." In another he came out with the gem, "If all that Americans want is security, they can go to prison." Eisenhower is against social security. He is for Taft-Hartley or an even more stringent anti-labor law. He opposes federal aid to education. He favors taxing the poor for the benefit of the rich. He is for thought control and opposed to academic freedom.

On such basic issues as labor, Jimcrow, FEPC and civil liberties, Ike has a consistently reactionary position. In April 1948, he testified before a Senate Armed Services Committee that segregation in the armed forces is preferable "because competition is too tough" for Negro soldiers who might find themselves in charge of white troops. Eisenhower's contempt for the Negro people was clearly shown again in April by his refusal to answer Negro Rep. Adam Clayton Powell's questionnaire on FEPC, anti-lynching and anti-poll tax legislation. On these issues of elementary justice, he evaded taking a position with the excuse that "there is the question of the propriety of an officer on active duty publicly discussing many of the issues listed." Besides, said Eisenhower in his reply to Powell, "I simply cannot find the time to make the detailed studies and analysis required. . . . Such a task could only be accomplished with the help of several expert assistants, who are not available here in the military headquarters."

Dixiecrat Support

But Eisenhower was able to "find the time" to write a letter in support of his Dixiecrat oil cronies' grab of \$40 billion in riches, through the Tidelands Oil bill, at the ultimate expense of the American people. For these Dixiecrat oil men are among Eisenhower's biggest financial angels. In Texas alone, he has the monetary backing of oil man Sid Richardson, one of the wealthiest men in the world, Jack Porter and his partner Hugh Roy Cullen. A Louisiana oil man and bankroller of the Dixiecrat movement in 1948, Judge Leander Perez, as national director of the Dixiecrats, was reported by *Time* magazine (January 29, 1951) as saying "that Ike would have Dixiecrat support and 'undoubtedly carry many Southern states if he ran,' whether as a Republican or as a Democrat."

Eisenhower's candidacy has been condemned on numerous occasions by the conservative Negro leadership, let alone the left. The Southern conference of the National Association for Advancement of Colored People in April in Atlanta rejected Eisenhower conclusively. All the republican and Democratic candidates now bidding for the nomination were rejected for not having "demonstrated any genuine concern for civil rights." But Eisenhower was especially rebuked for his "support of dualism in the Army."

Even in this brief review, we have shown that Eisen-

hower has a dangerously right wing position on all main issues facing the American people today, on peace, labor, civil liberties and Jimcrow. There is ample evidence to show that the election of Eisenhower to the presidency might well be intended by the Morgan-Rockefeller-duPont financial groupings as the means of instituting a fascist government. Walter Lippmann, one of the chief theoreticians for the Morgan-Rockefeller monopoly capital group, has said that Eisenhower's "mission in American politics is to reunite the American people, to heal their divisions, to assuage the bitterness of regions, of interests, of classes and of sects. That is the only kind of mission which can justify the elevation of a professional soldier to the presidency" (*New York Herald Tribune*, March 17, 1952). In our age of general crisis, when capitalism is being rocked to its foundations, the "unity" that could be achieved by Eisenhower would be the same kind of "unity" that Hitler imposed on Germany. Eisenhower is being primed as the man-on-the-white-horse who would "unify" the country. The abortive attempt in the midst of the last depression by many of the same elements now backing Eisenhower, particularly the House of Morgan, to take over the country in 1934 with a 500,000 man fascist army led by an army general, should not be forgotten. While the time was not then ripe for fascism, the advanced stage of world crisis today, the desperate play of American monopolists for world control and their drive for an anti-Soviet war and for a police state at home to keep the people in line for this program, makes the danger from a would-be fascist dictator very great today.

Man on the White Horse

That Eisenhower realized consciously a long time ago that he might be called on to play a dictator's role, can be gathered from a statement he made to his close friend, Captain Harry R. Butcher. In 1942, before Eisenhower was even a public figure, he told Butcher he would accept the presidential nomination only if it were tendered "by both parties, and it would have to be unanimous." (*Look*, June 5, 1951). A non-partisan candidate could only signify prior approval by the bosses of both major parties. Today this prospect is not impossible. Senator Paul Douglas of Illinois has proposed Eisenhower for both tickets. (*United Press*, January 9). In California an active group of Democrats is trying to get Eisenhower nominated on the Democratic line.

Nor should anyone be misled into the belief that Eisenhower is a "lesser evil" than Taft because the lunatic fascist fringe is carrying on an anti-Semitic campaign against Eisenhower. The general is being "accused" of being a "Jew," a "pro-red," "the Jews' candidate" in the gutter fascist press. These vermin fascists are supporters of Taft and MacArthur. Aside from the fact that these haters are outside the main stream of American thought and politics, it is a fact that Eisenhower is himself supported by corporations that finance many of these very same hatemongers. Documentation of this is to be found in Congressional

Buchanan Committee reports on lobbying in 1950, which found that most of the big business corporations like duPont, General Electric and International Business Machines donated money to native fascists and other reactionaries. Big businessmen associated with the above mentioned corporations, as we indicated earlier, are important leaders of the Eisenhower for president movement.

Stop the Juggernaut

How can the American people stop the Eisenhower juggernaut, which includes not only powerful monopoly forces, but also practically every major newspaper and major magazine in the country? The radio, movies and television are giving Eisenhower the biggest build-up in American political history. To get the real facts about Eisenhower to the American people is a stupendous task. It places great responsibilities particularly on progressive Americans. But the defeat of Universal Military Training in Congress indicates that the outlook is not hopeless. By backing the Progressive Party Hallinan-Bass peace ticket, by organizing independent political activity around every important issue that comes up, we can make a gigantic effort to defeat the threat of the fascist dictatorship of the monopolists through an Eisenhower-Napoleon.

Rabbi Silver Calls For Peace

RABBI Abba Hillel Silver, outstanding Zionist leader and one of America's most distinguished rabbis, who has been urging an end to the war in Korea and the possibility of peaceful co-existence of economic systems, emphatically reasserted his position on April 24 at the annual banquet of the American College of Physicians in Cleveland. Rabbi Silver pointed out that Washington's foreign policy contains a chain of tragic failures and errors. "Our policies," he said, "are based on the assumption that only one economic system can exist in the world—our system. From that it naturally follows that war is inevitable. This is a false and dangerous assumption." Although he believed that communism employed some "wrong methods," he rejected the idea that communism and fascism are the same. "If communism were like fascism and nazism, committed to basic inequality," he said, "if communism were committed to the enthronement of one 'superior' race over all others . . . if it were wedded to the traditions of militarism and idealization of war, as fascism and nazism were, then no way could be found which would enable the two systems . . . to live together. But these are not the tenets of communism. . . . They abhor these concepts." The American people must "find for mankind a way out of the dangerous impasse."

A week earlier, at his April 16 sermon at the Temple in Cleveland, Rabbi Silver sharply criticized Senator Robert E. Taft for espousing a war program and the war hysteria of the Truman administration. This is highly significant because Rabbi Silver has been a Republican and Taft supporter for years.

MEDICAL FREEDOM UNDER THE KNIFE

Trustees of a Los Angeles Jewish hospital emulate Hitler and fire three outstanding physicians for political reasons without a hearing

By Richard Levy

"And they shall take an oath according to the medical law, but to none else."—Hippocrates.

THE summary dismissal for "political" reasons of three eminently qualified physicians from the staff of the Cedars of Lebanon Hospital in Los Angeles tragically illustrates the aptness of Editor J. L. Fishbein's courageous editorial in the Chicago *Sentinel* last year. Fishbein wrote:

"Whatever the hysteria-makers and thought-controllers have advocated, we (the organized Jewish Community leadership) have fearfully carried through. There is scarcely a Jewish organization that has not resolved to swear allegiance to the witch-hunters' distortion of American democracy. We are even learning to forget the bloody butchery of six million of our people."

Fishbein is actually describing the American *Judenrat* in its incipient stages. Consistent with this fearful trend are the actions of Cedars of Lebanon's Board of Trustees, dominated by Ben Meyer, president of the Union Bank and Trust Company.

The Cedars "Judenrat" Acts

On December 28th, 1951, the lay Board of Trustees of the Cedars of Lebanon Hospital, in an unprecedented action, dropped three outstanding physicians from the staff — without charges, hearing or trial. The three physicians were:

Dr. Murray Abowitz: Associated with the hospital for 14 years; specialist in internal medicine; founder and chief of the Cedars' Arthritis Clinic; chairman of the Medical Division of the local Council of the Arts, Sciences and Professions; activist in the cause of health insurance for low income groups; vigorous opponent of discrimination against Negroes in hospital services.

Dr. Richard Lippman: Outstanding specialist in kidney disease and high blood pressure; founder and chief of Cedars' Kidney Disease Clinic; chairman (elected April 3rd, three months after dismissal), Southern California Chapter, Society for Experimental Biology and Medicine; twice winner of a Guggenheim Fellowship for his medical research; recent recipient (since his dismissal) of a two-year \$12,000 grant from the United States Public Health Service for research in kidney disease; opponent of Negro segregation in hospitals.

Dr. Alexander Pennes: Associated with the hospital for seven years; recognized X-Ray specialist; certified by the American Board of Radiology; recently medical director of the Fraternal Medical Plan; active member of the Medical Division of the Council of Arts, Sciences and Professions; forceful adversary of the Burns-Tenney "loyalty" oaths for professionals.

The medical competence and ethical standards of these men have not been, and cannot be attacked. They were discharged for "political" reasons, according to Mr. Emanuel Weissberger, superintendent of Cedars, and Dr. I. Y. Olch, chief of staff. The medical staff had voted unanimously for the three doctors' continuance. The lay board reversed this decision. Some six weeks later, the intimidated medical staff "concurred" in the actions of the lay board.

Conformity Ueber Alles

Shortly after the firings, the hospital was forced to close its Kidney Clinic and curtail the activities of its Arthritis Clinic—owing to the absence of Drs. Abowitz and Lippman.

On Saturday, January 19, 1952, the Board of Trustees finally issued a public statement on the case. The board confirmed the dismissals and advised the three physicians to take up their grievance with the Los Angeles County Medical Association.

On January 27, 1952, Mrs. Ruth Krischer of the Los Angeles Hadassah presented the annual meeting of the Jewish Community Council with a resolution calling for the reinstatement of Drs. Abowitz, Lippman and Pennes. Parliamentary maneuvering succeeded in tempering the resolution to acceptance of a motion for the establishment of an investigating committee. This committee, chaired by Mr. Max Firestein, finally submitted its report to the Board of Directors of the Community Council on April 22nd. To date, the Board of Directors has neither published the report nor taken any action on it.

Shortly after Cedars' shameful dismissal of the doctors, three additional Jewish physicians were fired from non-Jewish institutions—one by the Queen of Angels Hospital, and two by the University of Southern California. The precedent had been established. The Cedars' witch-hunt parallels that of the House Un-American Activities Committee, which has recently subpoenaed over 40 Los Angeles

doctors, dentists, lawyers, optometrists and pharmacists for appearance later this year.

During the first week of March, Dr. Lippman was called in consultation at Cedars by 82-year-old Mr. Harry Kohn's physician. The patient was suffering from a heart disease complicated by a kidney condition. Dr. Lippman was denied admission to see the patient. Mr. Kohn died on March 5.

On March 17, Dr. Lippman was again called in consultation at Cedars, this time to examine 20-month-old Jerry Kellman. Again Dr. Lippman was denied admission to see the patient. Late that same night the little boy died.

Beginning in January and continuing through March, Dr. Lippman was approached "unofficially" on three occasions by representatives and members of the Board of Directors of the Jewish Community Council for the purpose of persuading him to separate his case from those of Drs. Abowitz and Pennes.

During the final days of April, the Cedars' Board surpassed any of its previous dealings with its shabbiest maneuver to date. Despite Dr. Lippman's dismissal, he had retained his position in the Institute for Medical Research, which is affiliated with the Cedars of Lebanon Hospital. In this position, he had received a \$12,000 grant from the United States Public Health Service for kidney disease research. In its capacity as custodian of the funds, the Cedars' Board returned the check to the United States Public Health Service, advising it that Dr. Lippman was no longer connected with the hospital.

This is the record of shameful deeds, spawned in the minds of McCarran, Tenney and Rankin and faithfully executed in *Judenrat* fashion by the Cedars' Board of Trustees.

The English-Jewish Press Protests

Public reaction was swift and incisive. Never since the inception of the "cold war" has the Jewish Community been so unified around a single issue. The Committee for Medical Freedom was formed. Offers of support deluged the committee from the very beginning.

The English-Jewish press unanimously condemned the dismissals. Wrote Publisher Samuel Gach of the *California Jewish Voice*: "We must bear in mind that we are not now discussing Auschwitz, Maidanek, or Buchenwald. This is happening at Cedars of Lebanon Hospital, Los Angeles, U.S.A. . . ."

David Weisman, editor of the Los Angeles *B'nai B'rith Messenger* on January 18 protested in his editorial, "The Doctors' Dilemma," "... the firing of any human being without charge, trial and judgment. To deny professional men of proven ability and efficiency the right to a livelihood 'on suspicion'—'on political grounds'—is an extremely dangerous procedure."

Milt Shields, editor of the *Valley Jewish News*, conjectured on January 9, "From now on, I suppose, the doctors on the staff will have to take a loyalty oath in addition to a Hippocratic oath. . . . Are doctors to submit their patients

Dr. Greenspan Calling . . .

A woman phoned the Cedars of Lebanon Hospital in Los Angeles recently asking if Professor Doctor Jessica Greenspan of the University of Vienna might be connected with either Mr. Weissberger, superintendent, or Dr. Olch, chief of staff.

The telephone operator was impressed. So was the superintendent's secretary. In no time at all Mr. Weissberger was on the phone.

"Are you Dr. Greenspan?" he asked warmly.

"No," answered the woman, "I'm calling for her."

"You're interpreting for her, no doubt?"

"Not exactly. You see, Dr. Greenspan was professor of physiology at the University of Vienna."

"Ye . . . s."

"That was until Hitler had her fired because she was Jewish."

"Ye . . . s."

"Actually, I'm speaking in memory of Dr. Greenspan. She was incinerated at the death camp in Treblinka, Poland. She was my cousin. In her name I want to protest the firing of the three doctors for 'political' reasons. I couldn't get past your secretary when I first phoned. So I called in behalf of Dr. Greenspan."

C. B. MITCHELL

Los Angeles

to loyalty tests as well as blood tests before treating them? . . . Don't laugh it off. It happened *there*—in Germany."

Scientists Condemn Dismissals

Support by the scientific world was particularly encouraging. The Southern California Chapter of the Society for Experimental Biology and Medicine overwhelmingly passed a resolution which condemned the autocratic and arbitrary firings. The society officers were directed to hold no further meetings at Cedars until the physicians were reinstated.

Dr. Linus Pauling, director of the Division of Chemistry at the California Institute of Technology, issued a statement, declaring in part: "This action of the board, which deprives patients of the proper medical attention that these three doctors could give them as members of the staff of the hospital, seems to me as reprehensible as the refusal of a doctor to treat a patient because of dislike for his political views." Dr. William G. Clark, noted scientist on the staff of the Veterans' Hospital at Sawtelle, wrote, "There is no justification for dropping a doctor from a hospital for political reasons. . . ." From Sweden, Dr. Gosta Ekehorn, Stockholm's famous kidney specialist and physiologist, cabled his protest to Dr. Lippman.

More than two hundred doctors of Cedars' staff attended a protest meeting at the Beverly-Wilshire Hotel called by ten of the hospital's leading physicians. The Board of Trustees' open and vulgar threats of reprisal prevented the doctors from translating the excellent spirit at the meet-

ing into concrete activities. From Yale University, Professor of Medicine John M. Peters wrote: "Science does not come in hermetically sealed containers to be released through narrow nozzles. Science does not wear blinders. . . . If your institution is to require that only men with completely orthodox beliefs be allowed to become members of your staff, you cannot hope to attract persons of the high character to which you have become accustomed. I hope that your action will be reconsidered. I assure you it cannot be hid under a bushel."

Distinguished scientists from all over the country added their names to the roster of sponsors for the Committee for Medical Freedom. Among these were: Dr. Donald Atlas, associate professor of medicine, Chicago Medical School; Dr. A. J. Carlson, professor emeritus of physiology, University of Chicago; Rudolph Carnap, professor of philosophy, University of Chicago; Dr. Frank B. Queen, professor of pathology, University of Oregon; and Dr. Frank W. Weymouth, professor emeritus of physiology, Stanford University.

The Jewish Community Is Aroused

Expressions of disapproval by the Jewish, as well as the general Los Angeles community have been militant and forthright. The hospital was so swamped with telephone calls, telegrams and letters that it was necessary for them to put on extra help at the switchboard and the reception desk. More than 600 people attended a Protest Rally called by the Committee for Medical Freedom at Larchmont Hall, and joined in a resolution demanding the reinstatement of the three physicians. Overflow crowds were turned away by order of the Fire Department.

A number of patients who were planning to use Cedars either for childbirth or elective surgery cancelled their reservations and made arrangements for admission to other hospitals. One obstetrician reported that seven of his patients made the change. Concerned with this action, the Cedars' administration sent a letter to the doctors of the patients urging the physicians to persuade their patients to reconsider and to come to Cedars as originally planned.

On Monday, April 28, one of Cedars' staff physicians checked the charts in the obstetrical wards and reported that only ten of the 44 beds were occupied. All other Los Angeles hospitals had crowded obstetrical departments.

Community reaction has been of so sweeping a character that the 1952 United Jewish Welfare Fund Campaign has been placed in jeopardy. Many supporters of the fund have withheld their pledges until the three doctors are reinstated. The Los Angeles Jewish Community Council's concern for the success of the present fund drive was contained in a special delivery letter, mailed to the three physicians on March 13, under the signature of Mr. Julius Bisno, executive director of the council: "Because of the very real problem that the Welfare Fund faces in the matter of the controversy arising from your being dropped from the Cedars' staff, we are asking that you give consideration to issuing a statement along the lines of that enclosed. . . ." Furnished

to each of the ousted physicians was a proposed statement for them to sign, urging the community not to "... withhold their contributions to the 1952 campaign of the United Jewish Welfare Fund, because of the controversy resulting from our being dropped from the staff of the Cedars of Lebanon Hospital. . . ."

The Committee for Medical Freedom does not propose to relent for one instant in its campaign for reinstatement. It issues a bulletin, 20,000 copies of which are mailed monthly to the general public. On Sunday, May 25, a protest rally has been scheduled at the Sartu Theatre.

Answer to "Judenrat": Mass Resistance

The view of the Los Angeles Jewish community is best expressed by an editorial which appeared in the *California Jewish Voice* last January: "If the unhappy hour comes when the Jewish community will have to tell the Cedars that by its conduct it has divorced itself from the community, the recognition will have to take the form of withdrawing identification. We will have to turn to institutions that are answerable to the people. If we do not have them, we will have to create them. Today Cedars is the first Jewish institution to break ranks; to permit a breach in the community's resistance to the infection of '*Gleichschaltung*,' of imposed conformity. Has Cedars served democracy in this invasion of the individual's right to his political conscience? Has Cedars served the public in practicing political reprisals against skilled and eminently qualified physicians? Has Cedars served even the wilful handful of its trustees in letting them forget that blood-letting has never appeared idols?"

The *Judenrat* mentality displayed by the Cedars' board seriously underestimated Los Angeles Jewry's capacity for resistance. When the Cedars' administration returned the \$12,000 check for Dr. Lippman's research into kidney disease to the United States Public Health Service, generous private monies were immediately forthcoming. To this date, Dr. Lippman remains at Cedars' Institute for Medical Research, despite all efforts to oust him.

However, neither Dr. Lippman, Pennes, nor Abowitz can practice their profession at the Cedars Hospital itself. Until these physicians are reinstated, no professional can pursue his chosen calling unless he is willing to accept in their entirety the distorted political concepts of our rising American *Judenrat*.

Today the Smith and the McCarran acts provide the means for attacks upon professionals. As American reaction wriggles ever more uncomfortably on its precarious perch, it intensifies its repressive thrusts for conformity — for orthodoxy in political thought. As Hitler discovered, it cannot realize its aim in the Jewish community without the assistance of the *Judenrat*.

The Jewish people's answer must lie in mass resistance—resistance in all its forms—resistance at all levels. In the course of this resistance, Jews will learn that they have many allies with common interests, among working people, other minority groups, intellectuals and professionals.

THE BOND DRIVE AND AID TO ISRAEL

The Bond Drive must be understood within a context of Israel's control by Washington and the steady worsening of living standards

By Louis Harap

ON the night of April 30, a tremendous crowd of 35,000 New Yorkers jammed Ebbets Field to celebrate the fourth anniversary of Israel's founding. The occasion was also utilized to note the first anniversary of the initiation of the Israel Bond Drive. This outpouring is only one of numberless manifestations of the deep concern felt by the Jewish people of our country for the welfare of their fellow Jews in Israel. This same spirit has prompted American Jews to give hundreds of millions of dollars to Israel since the end of the war in the hope that this would really help the people of Israel.

But this concern also carries responsibilities beyond the giving or lending of money. How is this money being used? Are the masses of Israel being helped? One cannot apply too much critical intelligence to examining the realities of this question. Yet many Jews in this country bridle at the thought of any such realistic analysis. Such fear and disapproval of criticism is a profound disservice to the crisis-ridden people of Israel. For the crisis can be resolved only by action based on cold realities. This is realized in Israel itself, where thousands of workers are continually criticizing and even demonstrating against government policy. Surely American Jews have the obligation to examine critically the activities of our own Jewish community and the policy of our government towards Israel.

At the Ebbets Field meeting, a huge sign declared that the Bond Drive was "the key to economic independence." If this were true, then one should cooperate fully for the success of the drive. But is this the case? Let us see.

When the Bond Drive was first projected nearly two years ago, Israel was "on the verge of bankruptcy," as Minister of Supply Dov Joseph said in August 1950. Drastic rationing was adopted at the time. Further unemployment and lowering of living standards for the masses resulted. About this time, Premier Ben Gurion went into a huddle in Jerusalem with Jacob Blaustein, the oil magnate who is president of the American Jewish Committee. The outcome was the announcement of the "four-point program" for the development of Israel. It was decided to work to obtain grants-in-aid from the United States government, to intensify United Jewish Appeal fund raising, to stimulate private investment in Israel and to initiate a half-billion dollar Bond Drive in the United States over a period of three years. The Bond Drive was the central plank in this program.

Is this program in the interests of the masses of Israel? Does it really lead to "economic independence"? But the basic fact that must be recognized is this: *the Bond Drive is conditional upon the Israel government following the economic, political and military policies set by Washington.*

What Is Israel "Defending"?

The promoters of the Bond Drive proclaim that their policy is directed towards furthering State Department aims in the Middle East. A widely printed advertisement for the Bond Drive in November 1951 stated: "Since Israel represents a bastion of democracy in the strategic Middle East, each State of Israel Bond you purchase strengthens American defense." Stated in more realistic terms, this means that Israel is being geared into the huge, economy-busting armaments program of world-wide military preparations, under Washington's orders, for an anti-Soviet war. As a result, the Israel budget for 1952-53 has a proportionately higher outlay for armaments than Great Britain's, owing to expenditures like that for large bases for American bombers.

But what does alliance with Washington really mean? During the debate on the Mutual Security bill for "aid" to the Middle East, Senator Robert A. Taft put the issue bluntly and accurately: according to a Jewish Telegraphic Agency report in *The Sentinel* on September 6, 1951, Taft "cited Israel's potentialities as an ally and indicated that the state (of Israel) might prove valuable in the defense of the Suez Canal, African airfields and uranium deposits of the Belgian Congo." Israeli soldiers, in other words, are to serve as cannon fodder to maintain and extend control of the Middle East and Africa by Washington and London. Is this in the interest of the people of Israel? Do American Jews aid the people of Israel by purchasing bonds to help tighten the imperialist hold on the Middle East?

In fact, the process of military alliance has gone so far that talks have been held between Aubrey Eban, Israeli ambassador to the United States, and United States Army Chief of Staff General Omar Bradley, according to a report in the London *Jewish Chronicle* of April 25. The *Chronicle* further reports that Washington "is interested in securing air bases in Israel. The Israeli Army, on the other hand, requires American military advisers, training facilities for selected personnel at West Point and, above all

modern arms." All this would be provided under the Mutual Security Act. With whom would Israel thus become allied? For one, with a revived Wehrmacht integrated into NATO — a revived renazified army. Does Israel thereby contribute to "defense of the 'free' world"? Israel would also be allied, through Washington, with fascist Franco. Would this help the survival of the Jewish people and of democracy? A Bond Drive that is founded on support of such a policy cannot benefit the new state of Israel, which would be utterly devastated in the course of such a war with such allies. Israel's future is assured only in a peaceful world. A Bond Drive that is based on an anti-Soviet war policy leads in the direction of the destruction of Israel, not to its economic development.

Economic Subjection to Washington

On the economic side, the policy underlying the allocation of Bond Drive money is no more in the interests of the people of Israel. For the subjection to Washington is not only military, but economic as well. The grants-in-aid are given on condition that Washington in actuality plays a dominant role in allocating such funds. This is one of the chief methods whereby Washington directs the economy of Israel in the direction most profitable to American investors and not in the interests of the people of Israel. The Bond Drive is in virtually the same situation, for the license of the Bond Issue would not have been granted by the United States Security Exchange Commission if such conditions were not understood. Prospective investors of the big business plutocracy of the American Jewish Committee and of the fund raising agencies would certainly not cooperate if the Israel government did not follow such a program of subjection to Washington. Jacob Blaustein, representative of the most powerful sector of Jewish big business, set as a primary condition for cooperation in the four-point program a commitment from Ben Gurion that Israel follow Washington policies. Not that Ben Gurion was hard to persuade. And in fact, last fall this pledge was formalized by a vote in the Knesset in which the previous so-called policy of "neutrality" between "East and West" was abandoned and replaced by an explicit orientation on Washington. One of the most important results was the Israel government's acquiescence to pressure from the State Department to undertake the shameful negotiations with the Bonn government for "reparations" which did much to rehabilitate the renazified Bonn regime and which show signs of ending in a fiasco for Ben Gurion.

The agent of Washington's economic dictation in Israel is Bruce McDaniel, administrator of the United States' grant-in-aid to Israel. It is no secret that this man has much to say about economic affairs in Israel. Mapam Knesset Deputy Moshe Sneh reported in April a conversation which illustrates the point. Hans Molar, director of the Ata works in Israel, told Sneh that the factory had to shut down because of shortage of raw materials—not because they were not there but because they were being held

up in the port of Haifa on orders from McDaniel. The function of McDaniel's mission is to insure that loans and foreign investments are not expended so as to compete with American business interests, even if this injures Israel's economy.

This is the context in which the Bond Drive must be evaluated. These facts, however, are not told to prospective American buyers of bonds. It is obvious that Israel, for its very survival, needs to develop its economic structure, for it was virtually a colony of Britain since the Balfour Declaration of 1917. It is a commonplace that colonies are not permitted by their imperialist owners to develop a normal economy. When the State of Israel was formed, therefore, it became of the highest urgency that measures be taken to fill out its economy and its industrialization. In addition, Israel was and is faced with the pressing need for housing and absorption of the immigrants. The Bond Drive is being "sold" to the Jews of America as the "key" measure for Israel's economic independence through its economic development.

Worsening Conditions of Israeli Masses

At the Ebbets Field meeting, Henry Morgenthau, Jr., said that \$125,000,000 worth of bonds had been sold in the first year of the drive. It is significant that this is only one-quarter of the three-year quota of half a billion, thus leaving the prospects dim for anything like a full subscription to the drive. But what has happened in this first year of the drive? Has Israel shown any signs of coming out of its crisis? Since the Israel government itself makes the allocations out of the bond money, it must bear direct responsibility for the consequences of the use of this money, as well as for the condition of the country as a whole.

The distressing fact is that one year after the institution of the Bond Drive, the condition of the masses of the people of Israel has worsened. So critical has the situation become that Ben Gurion had to initiate a "new economic policy." As in all previous measures attempted by the Ben Gurion regime to relieve the chronic crisis, this plan also is worsening the living standards of the people, and placing the burden in taxation and hardship on the masses, while domestic and foreign investors continue to receive preferred treatment. Every new program offered by the Ben Gurion regime beats the conditions of the masses down further. In the past year alone, the official cost-of-living index rose from 40 to 45 per cent.

The "new economic plan" is contributing its share to this depression of living standards of the people. Prices for food and many other items have risen sharply in the past few months as a direct result of the plan. Unemployment is growing. So serious is the food situation that the Israel Medical Association is warning that the deterioration of nutrition is having serious effects on the health of the people. The people are restive under these conditions. On April 25, a great demonstration of about 9,000 workers mobilized by Mapam and the Communist Party regis-

tered their protest with slogans that indicate the effects of the new plan: "Independent Israel Without Orders from McDaniel"; "False Cost of Living Allowance"; "Artificial Creation of Unemployment"; "Exemption of Cost of Living from Income Tax"; "People's Courts for Punishment of Black Marketeers."

The Bond Drive money is being assigned by the Ben Gurion government in accordance with the same policies that are precipitating such demonstrations. The fact is that the Bond Drive is a form of "Marshall Plan" for Israel. In place of the United States government are the wealthy American Jewish investors, who impose the same type of conditions as are required by the Marshall Plan. And as we have seen, the Bond Drive-Marshall Plan, together with the grants-in-aid and other forms of "aid" received from the United States under reactionary auspices, is having a similar effect in Israel as in Britain, France and Italy. As Jacob Potofsky said of the Marshall Plan's effects in Europe, "the rich are getting richer, the poor poorer." The net result of Bond Drive investment is to perpetuate Israel under a colonial type of economy. For like Marshall Plan money, the Bond Drive helps to place Israel under economic, political and military domination of Washington and control of Israel's economy for the benefit, not of Israel's masses, but American investors and economy.

One of the injurious effects of the Ben Gurion policy of

making Israel an appendage of Washington's plans is that a major source of Israel's economic well-being has practically been cut off. This is the element of trade with Eastern Europe, which has fallen disastrously in the past few years as a result of the orientation on Washington. The following figures were cited in the London *Jewish Chronicle* of April 25. Imports from the Soviet Union dropped from 60,000 Israel pounds in 1950 to 54,000 in 1951, while exports to the Soviet Union dropped from 21,000 in 1950 to 7,000 in 1951; imports from Poland dropped from 2,600,000 Israel pounds in 1950 to 1,000,000 in 1951; imports from Hungary dropped from 832,000 in 1950 to 40,000 in 1951, while exports to Hungary dropped from 162,000 in 1950 to 40,000 in 1951. When this loss in trade is coupled with the fact that the much more highly-priced trade in dollars rose, the hardship on the Israeli masses becomes apparent.

What Israel needs is aid that builds the vital sectors of Israel's economy and does not at the same time drain Israel of vital trade with the Eastern European countries. Israel will thus develop an independent economy instead of an appendage to Washington's economic and military plans. The aid to Israel must be without any strings, aid whose objective is the building of a sound economy that will raise the standard of living for Israel's masses and not worsen them, as the present forms of aid from the United States and from American Jewry do.

THE INFAMY

Halt, if you are a Jew!
Stop, if you are a Man!
In the city of Bonn
A merchant offers his check:
"Yours is the blood,
Ours—your money. . . ."

And a Shadow strangled,
Of reason bereft,
Cries out.
And shudders of slaughter,
Tells tales of horror.
The price is now rounded out.
Now we have learned what price life
Of brother
And what price death
Of brother.

There is the stock market
In the city of Bonn.
And a shadow pale and dim,
A visitor unwelcome.
In the city of Bonn
They drive a bargain

By Judah Ofan

Translated from the Hebrew by Ber Green

For gravestones
And they deal
In the dead.

Let us rise and go up
With our hawkers to Bonn!
Let us wash off the blood
For a definite price.
If you are a Jew,
Do come to the graveyard!
The Shadow of the Heap of Testimony
Lies there forsaken.

And the wail of horror
Rises from the cells of the deep pit.
And out of the graves
An oath soars and breaks through: Nol
And the dead and the living
Shall rise up together
To sweep off the infamy of the deal.

The above verses are excerpts from a longer poem by the Israeli poet Judah Ofan. His feeling of horror at the negotiations with the Bonn regime is shared by the majority of the people of Israel.—Eds.

THE WORKING WOMAN IN ISRAEL

Discrimination in every form, in pay, in job classifications, in labor leadership, in maternity provisions beset the women

By Dvora Yaffe

IT is very hard to determine the number of working women in Israel. Membership figures of the Histadrut (Israel trade union federation) give no help. The figures show some 150,000 women members—about 45 per cent of the total Histadrut membership. But the greatest part of these women are housewives, who are members by virtue of their husbands' membership in Histadrut.

We can estimate that the number of working women—organized and unorganized—comes to about 60,000, of whom half are employed in urban enterprises and half in various rural occupations.

The highest percentage of urban women workers are employed as domestic workers, in restaurants and hotels and in various menial jobs in hospitals, institutions and offices. Women employed in industries and crafts form the second highest percentage, while the lowest percentage of working women are found in the professions. Women in industry are concentrated in the food, textile, garment and shoe industries. Women also work in the wood, leather and paper industries, in diamond cutting and a small number in metal work.

It is noteworthy that the about 1,000 women employed in metal work penetrated into this branch of industry during the war, when there was a shortage of skilled men. However, since the end of the war there has been a marked tendency to force women out of these jobs. It must also be pointed out that over 80 per cent of the women employed in the various industries have for many years been kept from advancement both in job classification and in trade union positions.

Women are, of course, affected by the attempt of American imperialism to keep Israel economically backward in order to bring to fruition its plans for domination of the country. This situation has in fact led to the decline of the workers' real wages and has increased unemployment. As in all other capitalist countries, so in Israel, too, the working woman is the first victim of economic crisis. It is apparent that in a situation where skilled workers and specialists are unemployed, the possibility of employment for women is drastically limited.

As a result of immigration, Histadrut's woman membership has increased by some 30,000. Of these two-thirds, or 20,000, are housewives while only one-third can be considered working women, i.e., wage-earners. By far the greatest percentage of these women work at menial jobs.

Only the smallest fraction of women have been allowed to enter industry. The report of the organizational division of the *Moatzet Ha'polet* (Histadrut Women's Council) reveals that it trained most immigrant women only for domestic and menial work. WIZO, (Women's International Zionist Organization) follows the same policy. Not a single institution, whether governmental or Histadrut, provides industrial training for women.

[*Editorial note:* The above is confirmed in the current (May) issue of *Hadassah Newsletter*, organ of Hadassah, women's Zionist organization in the United States. An article by former Hadassah President Rose Halprin tells of five women in Israel being trained in hotel management, 17 as practical nurses (for non-medical care of the sick) and 26 as fashion designers.]

The principle of equal pay for equal work is almost entirely disregarded. The working woman in industry gets an average wage that is 42 per cent lower than that of a man doing comparable work. In the food, metal and textile industries, women's wages are 35 per cent lower and in the garment industry women receive 57 per cent less wages than men. It must be emphasized that trade unions, in making demands upon employers, also discriminate against women.

In 1949, G. Filiniak, secretary of the *Moatzet Ha'polet's* negotiations office, reported at a Histadrut women's conference that "there still remain branches of industry in which we have not yet achieved a wage rate that will permit the woman worker to subsist on her earnings." This report was given over two years ago. It does not require great perception to realize that as a result of tremendous price increases, under conditions of flourishing black-market speculation, inflation and economic chaos, most women in industry are working at starvation wages.

Because of the absence of guarantees of maternity leave for the working wife and mother, many married women are forced to leave their jobs and trades. As yet Israel has no law guaranteeing proper pre-natal and post-natal maternity leave. Only in large and well organized enterprises, where the workers militantly defend their interests, have provisions for maternity leave been written into their contracts. But most women in smaller enterprises are not assured the brief four-week maternity leave.

The greatest difficulties for working mothers, however, arise after the birth of their children. As is known, Israel

JOIN HANDS TO REPEAL THE SMITH ACT

By Alvin Wilder

The following is reprinted from the California Jewish Voice of April 18. The author, Alvin Wilder, is a columnist for this Los Angeles weekly and also broadcasts each Sunday from station KECA. His statement is noteworthy not only for its courageous stand, but also because of the fact that with few exceptions Jewish organizations and the English-Jewish press have almost totally failed to alert the Jewish people to the danger to their welfare and to democracy itself involved in the Smith act.—Eds.

REPEAL the Smith Act or the Bill of Rights.

One or the other must go. One or the other represents the spirit, the heart and the fiber of the American Republic. If the Bill of Rights, which declares that "Congress shall make no law abridging the freedom of speech," is the law of the land, then the Smith act, which limits freedom of speech and of thought, cannot also be the law of the same land. One definitely negates the other.

Yes, I know. The Supreme Court said there is no inconsistency, that the Smith act does not violate the constitution. But the Supreme Court has been known to be wrong and to reverse itself. The Supreme Court has been known to interpret acts of Congress in strict accordance not with the fundamental law of the country but rather in accordance with current waves of hysterically propagated attitudes based on selfish economic interests.

Not all the justices of the Supreme Court found the Smith act in conformity with the Constitution. Indeed the arguments of the dissenting justices were clear, frank, devastatingly logical, in contrast with the circumlocutiousness of the majority opinion that labored hard to provide a basis for sustaining the Smith act.

The strenuous, honest, sincere efforts being made to repeal the Smith act are certainly not at all confined to communists or to friends of the first victims of the act. The demand to repeal the Smith act has no relationship whatever with the advocates of communism. Forthright Americans with a solid background of advocacy of protection of the American democratic system are gravely concerned with the trend away from that system indicated by such negative Americanism as is reflected in the purpose and objectives of the Smith act.

If the campaign to repeal the act has not attracted greater and wider support, it can be only because of the complete conquest over people's minds achieved by the Tenneyites, Smithites and McCarthyites.

Thousands of formerly sincere, vigorous, articulate

American liberals seem to have developed blue veins, cold arteries, blank frozen facades and circumcised tongues. They seem to live and walk as if in hiding. They live fearful of their shadows. They are panicky with fear that somehow a liberal deed or thought of the past may somehow rise up and confront them. They'd as lief die as to be so confronted.

The tragedy of our times is that so many Jews ignore the lessons Hitler tried so hard to teach.

Fascism, nazism, Tenneyism, Rankinism continue to admonish that ruthlessness cannot be appeased with neutralism, or complacency or standoffishness.

The Rosenwalds who try to persuade the anti-Semites that Jews form simply a meaningless, innocent religious entity and are therefore harmless, such Jews, like simple dogs, are baying at the moon. They will not alter the historical economic base for anti-Semitism; they will not mitigate or transmute one molecule within the hard, cruel, dastardly core of designing American neo-fascists who will continue to devise one method after another to stem and curb the tide of reform sweeping the earth. The liberal is their nemesis. The Jew, by force of circumstances and tradition a natural political liberal, is their nemesis. The truly successful labor leader is their nemesis. The New Dealer is their nemesis. Were not Franklin Roosevelt and Mrs. Eleanor Roosevelt damned with the label of "communism"?

Jew! Ask yourself, "If I'm not for me, who'll be for me?"

Credit for the success you've had, the fortune or near fortune, the economic security or status you achieved, belongs to you. You did it. The American way of life helped you. The freedom to think, to speak, to write have been bequeathed to you by a former generation of vigorous, fighting liberals. Through the Smith act such freedoms have been seriously abridged. You no longer are the free American you were before the Smith act. And no one but you, as an individual American and as a Jew, a potential victim, can hope to repeal the Smith act and restore the *oneness* of purpose of the first item in the Bill of Rights. Only *you* can be for *you* now, by joining hands with everyone else working and fighting to repeal the Smith act.

The *Jewish Voice*, fighting vigorously, fearlessly, intelligently to safeguard America's precious freedoms from attacks upon them, must be able to show the entire nation that it reflects the feelings, fears, attitudes and objectives of the entire Jewish community of Los Angeles.

This is a time for speaking—but only because there is still time.

has a great shortage of nurseries and child care centers and the low income of working women rules out any thought of hiring nursemaids.

The working woman has not the slightest prospect of advancing in her trade to more skilled jobs and higher wages. Sanitary conditions in factories and workshops are often atrocious. As a result of all these factors work be-

comes a heavy, unpleasant burden, eliminating all effort and interest in continuing at the job. However, since most families cannot subsist on the earnings of the husband alone, many women are forced to take domestic jobs and "homework" in crocheting, knitting and sewing. This situation adds further to the deterioration of the position of women in industry.

A COMMUNITY ACTS AGAINST RACISM

A group of determined, practical citizens of the upper Harlem area not only talk, but act against Jimcrow on the doorstep

By Ruth Goldworth

IT WAS a hot August Saturday afternoon in New York on Amsterdam Avenue and 149th Street, where the upper section of the Harlem ghetto borders on the predominantly Jewish community over toward Broadway and Riverside Drive. Twelve pickets, Negro and Jewish women and men, were parading before the large U.S. Meat Market. Our signs told the story: "We Spend Our Money Full Time—We Demand a Full Time Negro Butcher!" "98 Per Cent Negro Buyers, No Negro Hired—Don't Buy Here!" "Hire a Negro Butcher—Don't Fire a White Butcher!" A large sign went up in the meat market's window, proclaiming a 12-cent cut per pound in the price of chickens. Laughing, the pickets took up the chant: "You can't buy this community for 12 cents." The police came in answer to the owner's phone call. The picket line stayed. Only six customers crossed the picket line to enter the empty store that was usually jammed on Saturdays. By 4:30 that day, the owner of the U.S. Meat Market signed the following statement and placed it in his window:

"We, the U.S. Meat Market . . . apologize to the community for a discriminatory policy. A full-time Negro union butcher of Local 400 AFL will be permanently employed. No white union butcher will be fired. This shop will not discriminate in hiring."

Action Wins Victories

That was the first victory of our Community Fair Employment Practices Committee which has, in less than a year, achieved this impressive record:

- Won approximately 35 jobs for Negroes in local stores.
- Won \$652 in back pay for two Negroes youths who were receiving less than the legal minimum wage.
- Collected over 1,000 signatures on the National Negro Labor Council's FEPC petitions.
- Stopped the sale of Confederate caps in 8 community stores, including the local branch of the Woolworth chain.
- Stopped the sale of anti-Semitic hook-nose spectacles at the local Whelan's Drug Store.
- Initiated a boycott of Florida products and vacations, distributing 10,000 leaflets in this and other communities.
- Picketed the *Desert Fox* at the local RKO theater.
- Placed our "Unity Key" poster in cooperating stores which meet non-discrimination standards.

As a result of these and other actions, the Community FEPC has grown from a small group of Negro and Jewish working men and women and housewives to an organization with over 135 members, Negro and white, Jew and non-Jew. Our campaigns, experiences and successes have taught us much, but most of all they have reaffirmed the truth of the slogan we chose for ourselves ten months ago: "Unity is the Key in our community."

How do we work? Let's go back to that day last August, when Jimcrow hiring got the axe in the U.S. Meat Market. For years the market had employed five white butchers even though 98 per cent of the customers were Negro. Mrs. Mae Atkins, a Negro garment worker, spoke to the owner of the market, Mr. E. Roth, about hiring a Negro butcher. He refused. For six weeks, Mrs. Atkins and members of the committee which began forming around the issue negotiated with Roth, visiting him, bringing delegations from community organizations. He offered to hire a Negro only to drive the market's delivery truck. The committee then mimeographed 3,000 leaflets, telling the community what was happening. These leaflets weren't just handed out in the street. They were taken door-to-door—3,000 doorbells were pushed—and the issues explained to the people in their homes.

When we finally decided that only a picket-line would convince the market owner that discrimination couldn't be tolerated, he began to maneuver. He placed a temporary Negro butcher in the store for the week-end and cut the price of chickens. Our committee issued a new leaflet during the day, warning the people that the Negro butcher behind the counter had been hired temporarily and underlining our demand for a full-time Negro butcher. "We are not going to take the crumbs from the master's table," the leaflet said. After that day's victory our Community FEPC went back to the people and told them just what had happened, thanking them for their support in not crossing our picket line.

The Secret: Go to the Community

It may seem amazing that one small group of people could have won that victory and the many others listed above. Yet by going to the people for support and by

RUTH GOLDWORTH is a housewife and mother and secretary of the Community FEPC Committee.

going back to the same people to report and thank them for their aid we have become not a small group, but one large in numbers and still larger in unlimited potential for even greater accomplishments. Every victory we won we owe to the solid unity and backing of the community. When the community knew the issue it got behind us and so we simply had to win.

We have kept our slogan and its meaning squarely before us. Negroes and whites work together in our leadership and membership, in delegations to the merchants, in picketing, doorbell ringing and social gatherings. We have always raised the slogan "a Negro worker hired—no white worker fired" as part of our demands. A member, signing up in the committee, is asked to sign a simple pledge, embodying the essence of our program: "I will look for the 'key' before I buy. I will fight all forms of Jimcrow and discrimination. I will help make our community a better place to live for all."

These are the main policies guiding our work. Our methods of work are just as simple and easily understood. We have made a survey of all the stores in a five-block area which is the main shopping center of the community. This survey determined the number of employees in each store, both full-time and part-time, white and Negro, if any; the employees' duties; whether the store is unionized or not; whether the owner is white or Negro, cooperative or uncooperative to our representative. In addition, since one or two storekeepers have falsely claimed to employ Negroes to avoid the issue, our survey sheet lists the number of white and Negro employees actually seen in the store. Each sheet also lists the store's time of closing, so that the committee will know at what time to send any necessary delegation. The information from this survey is constantly being added to by the people in the community who tell us which stores are most vicious in their Jimcrow policies and contempt for the Negro people.

We meet weekly to discuss actions taken during the week and to plan future actions. We also discuss individual stores, carefully weighing what our demands should be. Should the store hire an extra part-time or full-time employee? What should the wages be if it's a non-union shop? We have had dealings with several trade unions as well as with the New York State Mediation Board. In one case our action put the officials of a right-wing union on the spot for their lack of struggle against discrimination in hiring. They were forced to make at least some gestures toward acting against Jimcrow.

Effecting a Change of Attitude

There has been a marked improvement on the part of many shopkeepers in their attitude toward the Negro people as a result of our work. This can be gauged from the fact that we have received substantial donations from merchants for our activities. Some of these funds enabled us to send delegates to the founding conference of the Sojourners for Truth and Justice in Washington, D. C., and

NEGRO HIRING FOR
WEEK - END - not enough!!

WE DEMAND A PERMANENT FULL -
TIME NEGRO BUTCHER

WE, THE COMMUNITY, HAVE FORCED THIS BUTCHER SHOP TO HIRE A PART-TIME NEGRO BUTCHER. THIS IS NOT WHAT WE WANT. WE WANT A FULL TIME BUTCHER PERMANENTLY.

THE STORE OWNER'S SHOW THEIR CONTEMPT FOR THE NEGROES AND ALL OF OUR COMMUNITY HIRING A NEGRO BUTCHER JUST FOR THE WEEK-END. WE ARE NOT GOING TO TAKE THE CRUMBS FROM THE MASTER'S TABLE.

WE SPEND OUR MONEY FULL-TIME AND WE DEMAND A FULL-TIME NEGRO BUTCHER-- BUT PERMANENTLY.

DON'T BE FOOLED--A NEGRO BUTCHER WAS HIRED -BUT- ONLY FOR THE "WEEK-END".

WE DEMAND A PERMANENT FULL-TIME BUTCHER--NOTHING LESS!!

JOIN THE "COMMUNITY F.E.P.C. COMMITTEE" -- HELP US FIGHT FOR JOBS IN OUR COMMUNITY.
Mrs Mae Atkins, Acting Chairman
537 W. 149th Street, Apt. 4

WE CAN WIN THIS FIGHT AND OTHERS IN OUR COMMUNITY.

DON'T BUY AT U.S.
SAVORCE

Issued by the Community F. E. P. C. Committee, as a Public Service
Supported by:
American Labor Party
Greater Negro Labor Council of New York
Civil Rights Congress
Community School Improvement Committee
And other community organizations
Labor Donated

A leaflet issued by the Community FEPC Committee.

to the National Negro Labor Council Conference in Cincinnati. Our prestige has grown so great and the knowledge of our ability to mobilize the community so widespread, that we have even been able to win victories through negotiations alone because the storekeepers are beginning to realize that they just cannot afford Jimcrow hiring practices.

Recently one of our members went into the local branch of the huge A&P chain and casually asked why they had no Negro employees. Of course, he mentioned that he was a member of the Community FEPC. Shortly afterwards A&P hired two Negro employees without any action by our committee. Many formerly lily-white establishments have acted similarly, simply because of the changed attitude we have brought about in the community.

Our community, while predominantly Negro and Puerto Rican, has a large Jewish population, mainly middle class, as well as Irish, Slavic, German and Greek families. Most of our activity has been centered east of the ghetto-line which is Broadway, in the overwhelmingly Negro section. However, one of our outstanding victories was won on Broadway with the help of the Jewish shoppers. This case involved a fruit and vegetable store which had been paying a Negro youth 20 cents an hour for ten-hour days. After two months of negotiations, during which the storekeeper insulted the Negro people, the committee put shellac on its picket signs (it was raining that day) and halted the store's business for six hours. Negro and

ENUS CHRISTIANI, recording secretary of the Community FEPC, was shot and killed by a special policeman of New York University on May 9th after the 36-year-old Negro veteran and graduate student protested the use of an anti-Negro caricature as a dart-target at an NYU street carnival.

JEWISH LIFE joins with his widow, Mrs. Natalie Christiani, the Community FEPC, the NYU branch of the NAACP, the Harlem Civil Rights Congress and all democratic New Yorkers in demanding justice and an end to wanton genocide against the Negro people.

Jewish men and women took our leaflets, read our signs and went elsewhere to shop. The fruit and vegetable dealer settled the back wages due the Negro young man, signing a check for \$225, and agreed to hire a part-time Negro clerk at \$1.00 per hour and time and a half for overtime.

Cooperation from Jewish Community

The Jewish community responded very favorably, too, to our campaign for a boycott of Florida goods and vacations. Among the groups and individuals co-sponsoring that campaign was a local resident, a member of the national speakers' bureau of Hadassah and of the National Council of Jewish Women. In our activity against the showing of the film glorifying nazi General Rommel, *Desert Fox*, and the sale of Confederate caps and anti-Semitic hook-nose spectacles, the united action of Negro and white brought home a deep and important lesson to the Jewish community. Our work has shown the community that it is possible to beat back the upsurge of Jimcrow and anti-Semitism if we fight together, determinedly and correctly.

We have found that our struggle for Negro rights inevitably strengthened the struggle against anti-Semitism. In our dealings with the store owners, many of whom were Jewish, we encountered white supremacy among them and were able to combat it successfully because of our own Negro-Jewish composition. "I am Jewish and therefore understand the problems of the Negro people and sympathize with your committee's work," many storekeepers would say, though in practice they carried out a Jimcrow hiring policy. Our committee, by conducting a militant fight against this kind of thinking, was able to change their policy in hiring and change their thinking about the Negro people as well. We realized that little shopkeepers, whose Jimcrow policies were so evil, were themselves the dupes of race hatred spread by reactionaries. We were able through negotiations and other actions to change their attitude to respect for the Negroes and cooperation with the committee.

Anti-Semitism is fed in the Negro community by the discrimination and exploitation against Negroes practiced by Jewish employers and landlords. The combined Negro and Jewish composition of our committee's leadership

played a real role in breaking through anti-Jewish thinking among Negro people.

Not Talk Alone: Action Essential

Two of our members relate an incident which happened while canvassing the community in connection with discrimination in a particular store. One of the people visited, a Negro, asked our canvassers whether the store owner was a Jew. It was pointed out that nationality or religion was irrelevant, since both Jewish and non-Jewish businessmen discriminate because they think that it is profitable. The canvassers also pointed to the Jewish leaders in the committee fighting for Negro rights as a living example that there was no connection whatsoever between being a Jew and discriminating against Negroes.

In the course of our work our contact with local progressive Jewish groups has revealed to us many lessons which have to be learned by these and other progressives if they are to wage an effective struggle for Negro rights. The most important lesson is to stop relying so exclusively on "big" names in the community or elsewhere for action, to stop aiming only for big spectacular rallies or affairs and, instead, to begin to go to the people on a daily basis, enlisting their support, particularly on specific local issues where people may see the results of their actions. The Jewish community has to wage a sharp and sustained struggle for Negro rights as the first line of battle against anti-Semitism. There is a great need for action today. Any group in any community may apply our principles and launch a successful FEPC Committee. We are eager to see our work taken up in other areas. The people are ready for it and are waiting for us to go to them. One of the things said to our committee when we had our first action was, "Where have you been all this time? We've been looking for you." The Negro people are acting. The Jewish people will act also if they will be shown a direction and concrete ways to express their desires to end anti-Semitism. The greatest lesson we learned was that it is the worst mistake to talk, but do *nothing*.

Greetings to Kalman Marmor

THE 75th birthday of Kalman Marmor will be appropriately celebrated in June at a banquet held by the Committee for Progressive Jewish Education. Marmor's monumental contributions to the development of socialist thought among Jewish workers in Europe and America and of working-class Jewish culture can only begin to be indicated here. He was an organizer of Jewish workers in Vilna in 1894, one of the founders of the labor Zionist movement, a major Jewish leader of the Socialist Party in America, a founder of the *Morning Freiheit*, foremost teacher of the hundreds of teachers in the progressive secular Yiddish schools.

To Kalman Marmor, the editors of JEWISH LIFE extend heartiest best wishes for many more years of progressive cultural and ideological leadership.

HIRSH LECKERT: WORKER HERO

The brief career of a Vilna Jewish worker in militant struggle has inspired several generations of the Jewish labor movement

By Morris U. Schappes

THERE is no biographical sketch of Hirsh Leckert in the 10 volumes of the *Universal Jewish Encyclopedia*. Yet children in the progressive Jewish schools have been singing songs and reciting ballads about him and writing admiring compositions about him for many a year.

I could find no mention of Leckert in a dozen histories of the Jews, of one, three or six volumes, written by Jewish middle class historians. Yet a lodge of the Jewish People's Fraternal Order proudly bears his name, and in commemoration of the thirty-fifth anniversary of his execution in 1902, published a Yiddish pamphlet on his bold, brief life and heroic death.

Exactly where his body lies is not known. Four battalions of soldiers surrounded the gallows on the military parade-ground outside Vilna towards dawn that June 11th. When the drums began to roll for the hanging, one soldier fainted away. Then the body was cut down, buried on the spot, and the four battalions marched again and again over the mound of his grave until it was flat and indistinguishable. But only 15 years later, when the tsarist regime was buried by the power of the workers and peasants, it was not long before a public monument was raised to the bright memory of Leckert in Minsk, White Russia (Vilna and Lithuania being then still outside the new Soviet state).

While the Jewish plutocracy which had slandered and mocked him have tried to forget him, Hirsh Leckert remains indelibly imprinted on the hearts and memories of two generations of Jewish workers wherever there are Jewish workers. Nor are the generations of those to honor Hirsh Leckert at an end.

Leckert, Militant Jewish Worker

What was Leckert like—to have done the deed that immortalized him in the annals of working class heroism? You study the Yiddish collection of documents and personal reminiscences of his contemporaries published in 5,000 copies in Moscow in 1922 by the Jewish Section of the Communist Party on the twentieth anniversary of his execution, and you find that the facts are not many, but a personality, a definite character emerges. You feel you know Hirshke, although there is much about him you do not know.

He was born into extreme poverty in 1883 in the muddy

little town of Yanishek, Province of Kovno, Lithuania. Before he was 10, he began the miserable and hounded life of a shoemaker's apprentice, subject to the orders, the curses and the blows of both master and the mistress. At 15, he is in Vilna, one of 30 workers in one of the largest shoe factories in the city, toiling a 12-hour day for a few rubles a week. And you get a flash of Hirshke's character. He cannot read a word, a syllable, in any language. But he has a lust to learn, and he forces one of his fellow workers to read out loud to him from the illegal Yiddish workers' press (illegal because under tsarism all democratic expression was outlawed). Elia Reitchuk complains with rueful admiration that often, when he simply did not want to read to Hirshke, Hirshke, who was the stronger, would tear everything else out of Elia's hands and make him read.

But in return, what would not Hirshke do for his teacher, his reader? In 1900, Elia and two girl comrades were arrested for distributing leaflets. Hirshke organized a rescue squad, and next morning, when the police were transferring the three to prison, Hirshke's lads tore them from the hands of the police. In the scrap, one of the boys, Hone-Feivke, gets a saber cut on the head. With all the Vilna doctors alerted to turn in any such wounded person, Hirshke takes his comrade to a small town for medical attention, but there they are both arrested. Hirshke escapes; Hone-Feivke is taken to a hospital. In a few days, Hirshke has organized another rescue squad, and Hone-Feivke walks past the guards, disguised in women's clothing. So Leckert is arrested again and sentenced to exile in Ekaterinoslav (now Dniepropetrovsk, in the Ukraine). But by 1902 he is tired of Ekaterinoslav—and works his way back to Vilna.

A Maturing Workers' Movement

In 1901 and 1902 the Jewish workers' movement in Vilna was maturing. During the nineties, the Jewish workers were in the front ranks of the Russian working class, their special exploitation and oppression as Jews stimulating them to militant resistance. In 1902, in Vilna, every craft had its illegal union. There were some 70-80 members in the shoemakers' group when Leckert joined it. In 1901, the workers in every craft in Vilna, including the store clerks, had by striking won improvements in working con-



Hirsh Leckert

ditions. In addition to these craft unions, there was the Bund, founded in 1897, and a constituent part of the Russian Social Democratic Labor Party when it was established in 1898. In Vilna in 1902, some 500 Jewish workers belonged to the illegal political "circles" of the Bund. Leckert was one of them.

In general the Russian workers' movement, and the Jewish Bund too, was going through a period in 1901-1902 of learning the proper tactics to use. Terrorism was being rejected (in 1901 the Bund Conference passed a resolution against the use by the workers' movement of individual acts of terror against tsarist officials). Reliance upon economic struggles *alone* was being replaced by an understanding that economic strikes would have to be linked with political action against the tsarist regime.

May Day, 1902

As May Day, 1902, approached, the Bund "circles" began to press for a public street demonstration on that international holiday. Hitherto, May Day demonstrations had been held in Vilna in secret, in the woods around the city. But now, said the workers in the ranks, it was time to come out, like some of the Russian workers in other cities, into the very streets of Vilna. The city committee of the Bund hesitated. The growth of the workers' movement in 1901 had led the tsarist regime in the fall of 1901 to send into Vilna Lieutenant-General Von Wahl, then chief of police in St. Petersburg, as governor of Vilna.

Von Wahl was a notorious brutalitarian. He had treated the rebellious university students with ferocity. In Vilna he had promptly established a tighter police control and issued a typically anti-Semitic decree that all Jewish managers of estates in the Province of Vilna must leave the province. Word had gotten around that Von Wahl had threatened to flog all workers arrested for illegal activities, but the young Jewish workers found this hard to believe. They even jested that it was Kliatchko, the Jewish adviser on Jewish affairs to Governor Von Wahl, who had suggested this use of the rod to Von Wahl.

The top Bund Committee hesitated, but yielded to the desires of the militant workers for a May Day demonstration in German Street, one of the main thoroughfares of Vilna, into which emptied many of the streets of the Jewish ghetto. There were to be two demonstrations: one in German Street, directly after work (about 8 P.M.), the other in the Vilna Theater, which was to be flooded with May Day proclamations tossed from the gallery.

The workers and Von Wahl both prepared for the May Day demonstration. Towards evening, as the workers, some Polish, mostly Jewish, crowded into German Street, police blocked off one end of the broad street. When the crowd grew denser, Cossacks on horseback blocked off the other end. The tension grew. Although he had not been instructed to give the signal for the demonstration, a young intellectual found he could stand the tension no longer, and broke into the cry, "Down with the autocracy." Two red flags were unfurled, and the demonstration was on. The police and the Cossacks attack the crowd. Owing to the bad timing, the flag bearers were insufficiently surrounded, and were most brutally beaten. Hundreds were clubbed and sabered. Some 30 men were arrested, including the undisciplined intellectual and the flag bearers; six of those arrested were Polish workers. About 20 women were also arrested.

That evening Von Wahl went to the theater aglow with smugness. Suddenly a May Day proclamation floated right into his box; the theater was white with floating proclamations. From the gallery, 30 more were arrested, the 10 assigned to the leaflet tossing and 20 bewildered and innocent theater lovers.

Next day, Von Wahl did the incredible, the unexpected. The demonstrators had expected the usual punishment of the tsarist tyranny: prison terms, exile to Siberia, transportation from Vilna. Instead, Von Wahl personally superintended the insulting and degrading punishment: flogging. On their bare bodies, 20 Jews and six Poles were mercilessly flogged. Von Wahl did the counting; a weak or unsteady lash was not counted. Twenty, 30, 50 lashes were counted out; Von Wahl was ready with advice: "slower!" or "harder!" When someone fainted under the knout, he was revived, the doctor would murmur, "He can take more," and he took more. Then they were released.

Hirsh Leckert's Answer

A revolutionary worker like Shaine the Envelope-Maker did not believe the story of the flogging until one of the workers bared his back and showed it to her.

How was this stunning humiliation to be answered? Here the weakness of the movement became decisive. Mass action was the only correct answer but bewilderment, demoralization and immaturity prevented mass action. The leadership provided no leadership; the workers wanted some action, any action. Hirsh Leckert, who had been one of those flogged, was certainly not one who would do nothing in such a situation.

He organized a group of six men and women, two of whom were Poles, to plan an attack on Von Wahl's life. It took more than two weeks before Von Wahl, who was on guard against such an attack, was trapped. But on May 18, as Von Wahl was departing from the circus at about midnight, Leckert shot at him twice, wounding him in a hand and foot. The planned diversion that would have allowed Leckert to escape was unsuccessful. He was tried by a military tribunal. Von Wahl lived in triumph.

In 1902 Hirsh Leckert's shots wounded a single tyrant; a short 15 years later, the revolution destroyed a system of tyranny. The individual desperate act of 1902 was replaced by the mass heroism of the working class.

A contemporary of Leckert's wrote in 1922 that Leckert's deed was a tonic to the workers. "The mass of workers breathed more easily. Their morale was again raised. The demoralization vanished." Jewish workers, Russian, Polish and Lithuanian workers, the workers of the world, had a new hero.

Spirits rose immediately; clarity came more slowly. At the Fifth Bund Conference in September 1902, the majority even passed a resolution favoring "organized vengeance" in such cases; it was not until the Sixth Bund Conference in October 1905, that a resolution was passed rejecting *all* forms of terrorism, including "organized vengeance." The workers were learning the methods that led to the definitive successes of 1917.

How New York Responded

News of Leckert's deed was reported in the New York press on May 20. The Jewish workers were aroused. As word of the flogging of the May Day prisoners arrived, anger spread. Even the New York *Evening Post*, on June 3, called the story "almost incredible" and speculated as to Von Wahl's sanity. On June 13, news of Hirsh Leckert's execution was published here, the *Jewish Daily Forward* printing the story in three heavily black-bordered columns and calling for a mass meeting that same evening.

New Irving Hall at Broome and Norfolk Streets was packed and the overflow crowded the street. Great resentment was expressed at a nasty editorial that same day in the middle class Yiddish daily, the *Tageblatt*, which had sneered at Hirsh Leckert as a shoemaker, said he was a disgrace to the Jewish people and reported that the middle-class Jews of Vilna were not sorry he had been hanged. Inside the meeting Jewish Socialists, Zionists and Orthodox Jews joined in a tribute to Leckert for saving the honor of the Jewish people. A collection was begun to help Leckert's young widow and infant son.

Most of the Anglo-Jewish middle class journals did not even mention Leckert at the time. They were all busy aiding a movement in Congress initiated by the plutocracy of the American Jewish Committee to protect the equal rights of American Jewish citizens traveling or visiting in Russia. When Louis Lipsky, the young Zionist of 26, wrote a semi-fictional sketch of the floggings and the execution for the *American Hebrew*, it was published on June 20, but there

was a frigid editorial paragraph pointing out that the Vilna workers had been guilty of "public disorder" and noting, without even a sigh, that "Leckert was hung last Friday." Even the non-Jewish liberal editor of the *Evening Post* was closer to the feelings and the needs of the Jewish masses, not only in Vilna but in New York, than the *Tageblatt* or the *American Hebrew*. One is reminded that the official Jews of the Vilna Jewish Community ordered special prayers and psalms said in all Jewish institutions for the speedy recovery of Von Wahl; while in the Vilna Technical School student protests against Von Wahl's brutality led to the expulsion of five students, four Poles and one Jew.

The day before the execution, Hirsh Leckert's family was allowed to visit him in prison. An uncle reported that in his cell Hirshke had, with a piece of charcoal, drawn a gallows on the floor. Hirshke said: "That is my end. I regret only one thing, that I am leaving such a fine world, of which I have had so little; and look to whom I am leaving it." Then, his uncle reported, Hirshke burst out crying.

On the gallows he was calm, more calm than the soldier who fainted away. He spurned the last ministrations of the official rabbi, just as he had scorned his earlier suggestion that he save his life by revealing who his comrades were. He left this world not to the Von Wahls, but to the workers and the people, to the Jewish workers and the Jewish masses. He inspired them all to retake possession of that world. Vilna in 1952 is a socialist Vilna. Poles, Jews, Russians and Lithuanians are equal, in law and in fact. They are free of oppression, free to rejoice in a world for whose peace they still have to fight, free to honor the memory of Hirshke, the proud and daring illiterate young shoemaker who died that this world might be born.

"Amicus" Campaign for Rosenbergs

AS THE campaign for signatures to the people's *Amicus* brief to the Supreme Court in the case of the Rosenbergs and Morton Sobell gains in momentum, the Anti-Defamation League and the American Jewish Committee are playing their nefarious role by spreading the transparent lie that the "communists" are injecting anti-Semitism into the case where it does not exist. The ADL and AJC know quite well that the first expressions of apprehension of anti-Semitism in the case appeared in the Yiddish press in April 1951. Their attempt to stop the rising tide of protest on the case in the Jewish community merits the contempt with which it has been met.

The spreading understanding of the case was indicated by the over \$10,000 collected in the phenomenal whirlwind ten-day campaign to pay for the defense brief in the Supreme Court. The national campaign to secure many thousands of signatures to the people's *Amicus* is also piling up. As Samuel B. Gach, publisher of the *California Jewish Voice* and intense anti-communist, said in his paper on March 25: "Petitioners to the Supreme Court will be petitioning not so much for the Rosenbergs as they will be for the conscience and character of America."

ECONOMIC FIRST AID IN MOSCOW

A prospect of relieving unemployment in the textile industry at home and in England and for Israeli workers was held out at Moscow

By Hershl Hartman

PITY poor David Dubinsky and William Green. They've been double-crossed, betrayed, their trusting faith callously used. The trans-Atlantic chagrin of these two "labor statesmen" began when Dubinsky, president of the International Ladies' Garment Workers' Union, and Green, president of the AFL, sent separate cablegrams to the Israel labor federation, Histadrut, warning against Israel's trade union participation in the International Economic Conference in Moscow in April. On "good authority," both Dubinsky and Green assured the Israelis that the conference was just another "red plot," to be shunned like the very plague. This implied that American workers—including the tens of thousands of unemployed garment workers, among them many Jewish workers, had nothing to gain from the conference and that neither did Israeli workers. The Mapai majority in Histadrut's leading bodies dutifully rejected the invitation, charging that the conference had "political aims." Histadrut didn't deny the expose by the Mapam organ, *Al Hamishmar*, that its decision was dictated by Dubinsky and Green. In fact, the Voice of Israel confirmed that Histadrut acted as it did because "the American trade unions have come out against participation in the International Economic Conference."

Imagine the ruddy faces in the ILGWU's and AFL's executive offices when the conference proved to be—as announced—an historic international gathering of businessmen and workers which raised hopes of economic improvement among millions of people in scores of countries.

Messrs. Dubinsky and Green had good reason to point accusing fingers at the State Department, which, C. L. Sulzberger wrote in the *New York Times* on April 3rd, "with Secretary of State Dean Acheson taking the lead, carefully explained the propaganda function and pitfalls of the meeting." By the time the conference was over, however, Dubinsky's chief booster, the *New York Post*, had to admit on April 28 that "confusion (and) . . . contradiction . . . led Acheson to dismiss the conference," and called his action "a blunder." The *Post's* Seymour Freidin reported: "Worried Western businessmen (are) generally interested in (the) proposals" made at the International Economic Conference.

While the State Department was assuring itself and the world that nothing important would happen at Moscow, 471 businessmen, economists and trade unionists from 49 countries gathered to examine the causes of the world's

present economic problems and to find some solutions. They examined the statistics on world trade assembled by the United Nations and confirmed that in relation to the increase in population the present volume of world trade is *roughly 12 per cent below that of 1928*. They pointed out that trade in consumer goods and food had suffered most, and that the 1950-51 report of the UN Food and Agriculture Organization (FAO), declared: "Most people who went hungry before the war are hungrier today." They recorded the bitter facts of over seven million unemployed in Western Europe, tens of millions without work in the United States, Latin America, the Middle East, Japan and India.

A Successful Conference

Small wonder that "Western businessmen are generally interested" in the proposals made at the Moscow Conference. The combined trade offers of the Soviet Union, China and the People's Democracies, if accepted by the West, would increase East-West trade within 3 years to two and a half or even three times the present volume! Soviet orders *alone* would provide employment for at least one and a half or two million people within three years. V. V. Kuznetsov, chairman of the USSR Central Council of Trade Unions, spelled it out: Soviet orders could annually provide work for over 100,000 persons in France, nearly 200,000 in Great Britain (present unemployment over 400,000), upwards of 100,000 in West Germany (1,800,000 now unemployed), and the same number in Japan, and tens of thousands in Holland, where unemployment in the metal industry has risen 33,000 since January. Trade with China, the People's Democracies and East Germany would, of course, multiply the number of jobs in Western countries. Representatives of the under-developed areas of the world—including Israel—listened attentively while the Soviet Union offered to supply them with desperately-needed machinery and equipment worth *three billion* rubles in the next two or three years. Middle Eastern representatives heard Polish delegate Aleksander Wolynski report that his country is prepared to export \$500,000,000 worth of products annually to capitalist countries and to do a yearly trade of a quarter of a billion dollars with the Near and Middle East.

Since clause 10 of the rules of procedure adopted by

the conference prohibited political discussion (despite Dubinsky's and the Histadrut's Mapai majority's forecast), no one commented officially on the exposure of the often-heard fable that the Soviet Union "hopes for," "encourages," "counts on," etc., "economic crises in the Western world" to give it "bloodless victories" in the cold war.

Conditions in Garment Industry

But what of the United States? Dubinsky and Green might possibly be excused for being all wet on the purpose and results of the Moscow Conference—after all, other people have found themselves out on a limb with Dean Acheson. They might even find an excuse for steering the Histadrut so far off—after all, *they* can't be expected to know the needs of Israel's economy and its workers. But they certainly know the needs of United States workers—after all, isn't that what they're paid fabulous salaries for? Surely they know that the Bureau of Labor Statistics reported on April 21st that between March 1951 and March 1952 "manufacturing employment dropped by 240,000 . . . led by a decline of 210,000 in textiles and 170,000 in the automobile industry"? They know that even the tremendous increase in "defense" production—180,000 new aircraft jobs, arms employment "more than doubled"—has been unable to offset the continuing and increasing lay-offs in consumer industries. They know that the official figure of over 45 million employed includes hundreds of thousands who are either not earning anything at all or working two or three days a week. They know that economist Julius Hirsch has estimated that the standard of living of millions of American families has declined over 4 per cent since the Korean war. They know that the Bureau of Labor Statistics estimates that most low income families earn \$652 less per year than they need for minimum requirements.

Surely Dave Dubinsky knows the conditions in the ladies' garment industry, the tens of thousands walking the streets, unemployment benefits exhausted. He knows that the New York State Labor Department estimated that an unmarried working woman in New York must earn at least \$45 a week to live at minimum standards and that Julius Hochman, manager of the ILGWU's Dress Joint Board, reported that dressmakers earned an average of only \$42 per week during the last "busy season," which was very short. He knows that the entire industry has become a dizzy roller-coaster, plunging into longer periods of slack from ever-shorter and lower seasonal spurts; that dressmakers and cloakmakers are unemployed 10, 20, 30 and even 40 weeks per year.

If Dubinsky doesn't know it, the workers certainly do. They know, too, that the condition of the garment industry is directly traceable to the deteriorating living standards of the people, whose shrinking incomes are saddled with the tremendous costs of war preparations. Added to the huge tax bite out of the salary dollar are the rising costs of food and housing, so that whereas ten per cent of con-

sumers' expenditures went for clothes in 1929, by 1950 they were spending only seven and a half per cent on clothing and by 1952, probably no more than 6 per cent. An inflated war economy has little room for garments.

The seven trade unionists, AFL and CIO, who returned from the Moscow Conference, reported that Soviet trade organizations *alone* are prepared to place orders amounting to *half a billion dollars* a year in the United States. As with all other countries, these orders would be placed for commodities produced by the non-war industries and would provide employment for over 150,000 workers. Will Mr. Dubinsky explain to garment workers who haven't seen pay-checks in months just how this sort of trade, increased employment and increased purchasing power is detrimental to their interests? Will he frankly tell them that he is more interested in continuing the cold war, with its freeze on East-West trade and on wages, than in helping the garment workers break out of the catastrophic downward spiral? We don't think such an admission would sit any better with rank and file garment workers than Dubinsky's political double-talk. Either way, he stands exposed as a betrayer of the bread and butter and the very lives of garment workers and all American workers.

Aid for British Workers

The conference has already begun to bring hope to millions of unemployed West European workers, particularly in Britain, whose representatives concluded valuable contracts with China, East Germany, Rumania, the Soviet Union, Czechoslovakia and other countries. That the British faced realities which no amount of Acheson double-talk could hide was confirmed even in the *New York Times* by the anti-Soviet British diplomat Edward Crankshaw, who wrote (April 6): "Great Britain needs to trade with Russia. . . . Russia has grain and timber and Russia needs manufactured goods and raw materials of the sort Britain can supply." Crankshaw explained Britain's problem: her loss of the world's markets to United States domination, her inability to earn dollars by exporting to the United States because of America's ability to "dictate its own tariff terms" and her desperate need to acquire food and other commodities without paying in scarce dollars.

He leaves out, of course, the reason for the scarcity of dollars—the tremendous arms program forced on Britain and all Western Europe by United States policy. As a result, Britain's consumer industries are in critical condition. Its own people can't afford textiles and the like; its neighbors can't afford to buy them or even trade food for them since they, too, need dollars. What a boon, then, were the agreements signed in Moscow for exports to Eastern countries, over half the amount in products from such industries as textile (60,000 unemployed in Lancashire alone), clothing and shoes.

An indication of what this will mean can be gotten from the London *Jewish Chronicle* of April 18. There J. L. Fine, former secretary of the Mantle and Costume Branch

of the National Union of Tailors and Garment Workers, reports that while a seasonal spurt in February had brought the unemployed figure below 20,000 for the first time since September 1951, it was not expected to last more than "three or four weeks" and that unemployment would soon return to the January figure of over 27,400 and keep climbing. The furniture industry, with a high percentage of Jewish workers, is in similar straits.

Israel's Need

And what of Israel? Should the workers of Israel pass resolutions of gratitude to Dave Dubinsky and Bill Green for having saved them from the "fate" of British workers? Who's saving whom from what? Let's see. Israel's standard of living, according to the Histadrut's own organ, *Davar* (February 22, 1952) has *dropped by 50 per cent* since 1949. During the same period, Israel imports from Eastern Europe, despite lower prices of their goods, have dropped from 13.3 per cent of total imports in 1949 to 3.3 per cent in the first half of 1951 and have since gone still lower on direct orders from the United States. Meanwhile, monopoly-priced imports from the United States have dominated the market, skyrocketing from 8.5 per cent of Palestine's imports in 1938 to almost half of Israel's imported goods this year. No cables from Dave Dubinsky can explain to hungry Israeli workers how come the standard of living has fallen in direct proportion to the rise of American economic domination while trade with Eastern Europe has slowed to a trickle.

And while Mr. Dubinsky is burning up the transcontinental cables, he might try explaining this to Israel labor: Every time Ben Gurion orders the population to "tighten its belts," the story goes that foreign currency is scarce and must be obtained by greater exports and less imports of desperately needed commodities. The tune was encored last February when the government ordered a drastic cut in the people's standard of living. Foreign currency—like a new Golden Calf in Israel's economic desert—has become the idol of Mapai leadership in Histadrut and in the government. But at the International Economic Conference in Moscow, M. V. Nesterov, president of the USSR Chamber of Commerce, said, "Soviet trade organizations are prepared to conclude *barter* transactions, or to receive payment for goods in *local currencies*, and spend it in the countries concerned." Nesterov specifically offered Middle Eastern countries "industrial goods and equipment, particularly for the metallurgical, fuel and chemical industries and also for light industry and the food industry." The list reads like a census of Israel's primary needs. In exchange, the Soviet Union asked *not* for dollars which Israel *doesn't* have, but for things which Israel *does* have and could export without "tightening belts" again: "non-ferrous metals . . . oil seed . . . citrus fruits, bananas, etc."

Could Israel—desperately in need of everything Nesterov mentioned—benefit from such an arrangement? Ask its thousands of homeless and unemployed, Mr. Dubinsky.

Of course, if Israel were to receive these things from the Soviet Union and other countries outside the dollar bloc, paying for them in its own products or its own currency, the cry of "foreign currency" would no longer be effective as an excuse for groveling at the feet of Acheson and Dubinsky. But somehow, the people of Israel might even consider that more a blessing than a drawback. Excitement greeted the report of Israel's returning five-man delegation that the Soviet Union was willing to export water pipe to Israel. This is desperately needed for the United States has refused to sell pipe because of the war economy. The Soviet Union, it is reported, will accept Israel citrus fruits and textiles in exchange. Israel oranges already shipped to the Soviet Union under present, limited agreements are to be seen everywhere in Moscow, they reported. Barter of citrus fruits and pharmaceutical products for onions, potatoes and seeds for Israel's farms were discussed with Bulgarian and Polish representatives, and a trade agreement was concluded with Bulgaria amounting to close to half a million million Israel pounds. The Israel delegation consisted of: Shlomo Rosen, manager of the State Agricultural Bank and member of the Histadrut Agricultural Council; S. Cohen, director of *Shikun* (Central Housing Corporation of Histadrut); Shmuel Hassid, building contractor; I. Ben Dori, Mapam member of the Histadrut executive committee and Jamal Mussa, secretary of the Arab Workers' Congress, whose departure for Moscow was delayed by the Ben Gurion government.

To sum it all up: the Washington-erected barriers to East-West trade serve no one but the armaments profiteers and war planners. The breaking down of those barriers can mean only greater prosperity for the peoples of all the world and a step toward peace. David Dubinsky and William Green have shown whose side they're on. American workers, Jew and non-Jew, can have but one answer: "trade between East and West for prosperity and peace!"

Tragi-Comedy of "Reparations"

THE cat and mouse game that Adenauer is playing with the Ben Gurion regime on "reparations" for the victims of nazism in Israel is playing itself out. On April 10, the Israel delegation broke up the conference because the Bonn representatives reduced the Israel claims from one billion dollars to \$750,000,000 and also insisted that any agreement reached with Israel would have to be adjusted to the foreign debt settlements now being negotiated in London. The Bonn government has agreed to resume negotiations about June 20. By that time, it may be assumed, the Adenauer regime will then have no more need of the whitewash that the negotiations with the Israel government supplied.

A new scene was added to the tragi-comedy late in April. According to reliable observers, the State Department has rejected an Israel request for diplomatic help in the matter. Which is not surprising, since Washington pushed Israel into the negotiations in the first place to whitewash the renazified Bonn regime.

POLAND PAYS DEBT TO THE GHETTO

A policy of promoting Jewish culture and peace in the world is the new Poland's response to the valor of the Warsaw ghetto heroes

By Jozef Winiewicz

The following is an address (not the full text) delivered in New York on April 20 by Jozef Winiewicz, Polish Ambassador to the United States, at a meeting to commemorate the ninth anniversary of the Warsaw Ghetto Uprising held under the auspices of the American Federation of Polish Jews, the American Council of Warsaw Jews and the United Committee of Jewish Societies and Landsmanshaften.—Eds.

THE valor and gallantry of the Warsaw ghetto fighters, the sacrifices of millions in the struggle against fascism, have not been in vain. Out of the ruin of war, a new Poland is being created with a better and richer life for all. We of Poland are happy to report that the Polish Jew is today an equal among equals and that he is helping to build our new society—a genuine fellowship rooted in the highest moral standards with all men guaranteed their inalienable rights to peace, to security and happiness.

We grieve, and our hearts are heavy with the great sense of loss, that only a handful of Polish Jews survived the Nazi extermination program. But to the several thousand Jews who survived all doors are open in every sphere of Polish life. Article 69 of the Draft of our new Constitution states clearly that citizens of the Republic, irrespective of nationality, race or religion, enjoy equal rights in all fields and that any infringement of these rights is a crime. Moreover, the new Constitution forbids the spreading of hatred or contempt or the humiliation of citizens because of their nationality, race or religion. This is the basic law of our land and it is the point of departure to everyday practice in all our social, political and economic institutions.

My country not only remembers the debt we owe the ghetto fighters but it remembers their predecessors, who for decades before the ghetto uprising fought for the rights of labor and the independence of the country. We recall proudly the Jewish leaders who more than 150 years ago joined with the great patriot, General Kosciuszko, in another uprising against foreign oppressors. We treasure the work of the innumerable Polish Jews who together with non-Jews built the Polish workers movement, organized trade unions, enriched our literature and our arts, and fought and died in the streets and prisons to make the dream of a just society come true. . . .

The number of Jews in Poland today is less than 80,000. Many Jews, as you know, have emigrated to Israel primarily

because of the horror of their war experiences. The Polish government has never stood in the way of those who wished to leave the country. While making it possible for Jews to emigrate, the government has urged Jews to remain and it is a fact that many Jews have given up the idea of emigration and that a number of those who have left have since made application for re-entrance.

The largest Jewish communities live and work in the Recovered Territories—the western part of Poland about which one hears so much today from the mouths of Nazis and their friends who still dream of dismembering my country. Let me assure you that this will never happen. The Jews and the millions of others who reside in this territory will be able to live out their lives in peace and prosperity and their children after them have nothing to fear from the mad fantasies which certain politicians spin. Potsdam is not a forgotten paper for us. The return of Poland to the Odra and Nysa rivers, where a thousand years ago the political existence of my nation started, is an historical fact which cannot be changed.

Thousands of Polish Jews work in occupations ranging from farming and mining to the professions and public administration. A great number of Jewish workers have **become labor champions**—highly honored citizens of Poland because of their outstanding labor records. They have jobs in the cooperatives which play such an important part in the fulfillment of the Six Year Plan. In every trade and profession Jews work alongside non-Jews and out of this comradeship of work new brotherly relations have developed, rooted in the common desire to see Poland prosper and achieve its great aims.

Jewish Culture Flourishes

There are eight schools where educational activities are carried on in the Yiddish language. The State Teachers College in Warsaw has a special department where Jewish teachers are trained for work in Jewish elementary and high schools. Included in the curriculum of these schools are Jewish history and literature and the textbooks used are printed in Yiddish by the State Textbook Publishing House. The notorious prewar anti-Jewish discrimination in education has been completely eliminated and today all educational institutions, from the public school to the university, are open to Jews as a matter of citizenship rights.

There is no room for a cultural ghetto or ghettoism of any kind. The greatest understanding is shown for Jewish cultural life and the fullest opportunity given for its development. Last year many commemorative meetings were held and the press carried many articles in honor of the hundredth anniversary of the great Jewish writer and humanist, I. L. Peretz. An avenue in the new Warsaw community of Muranow on the site of the destroyed ghetto was named after him. Thus, the memory of a great Jewish cultural leader is profoundly reversed as part of our national cultural tradition. And in all the work of studying the Jewish past in Poland, the Jewish Historical Institute in Warsaw is playing a great part with its scholars serving to uncover little known aspects of Jewish life and struggles over the centuries.

Many libraries and Jewish cultural monuments have been restored with State funds. The thriving literary life is reflected in the Yiddish press ranging from newspapers such as the *Folks-Shtimme* to periodicals such as the monthly literary magazine, *Yiddishe Shriften*, and the youth monthly, *Oifgang*. Books are issued by the *Yiddish Buch* Publishing House with the average edition of a book amounting to 4,000 copies as against 800 before the war when Poland's Jewish population numbered more than three million.

One of the most impressive features of Jewish culture in the People's Poland are the three permanent Jewish theaters in Lodz, Wroclaw and Warsaw. Their work is fully subsidized by the government and their productions and repertory are on a high artistic level. All performances find packed houses with non-Jews making up a large part of the audience.

Jewish cultural life is organized by the Jewish Cultural and Social Society through its branches. Jewish clubs and Houses of Culture engage in many activities from choral and dramatic work, painting and sculpture, to ballet and sports. In this way, Jewish culture in Poland is experiencing a decided rebirth.

This Jewish cultural renaissance is part of the great renaissance that reaches into every corner of our land. It has its roots in the post-war economic and social development of Poland. From a poor, backward land we are rapidly changing into a modern industrial nation with an ever rising standard of living. In less than seven years, with our human resources tragically reduced and much of our material resources laid waste, we will soon reach per capita, the industrial production level of France and we have already exceeded that of Italy. Not long ago we were far behind both these countries.

Policy of Peace

We do not consider these achievements miracles. This is the fruit of the vast creative energies released in a people free of exploitation, oppression and discrimination of any kind. It has been made possible because all our efforts are concentrated on peaceful aims and because everyone in

Poland knows he is working for peace and that he must have peace in order to work.

If the ghetto dead could speak to us, if we could again hear the voices of the millions who died in defiance of Hitler for Poland's freedom we know they would approve the road we have taken—the road that stems logically from their untold sacrifices. Poland's internal changes, however, do not solely lie in its economy. Through consistent, peaceful policies rooted in the consciousness and understanding of the people, we have succeeded in eliminating the causes of friction and tension which in the past were a constant source of conflict at home and in our relations abroad.

Our foreign policy of peace and fruitful friendship among the peoples is the natural product of our domestic policies. When I tell you that our whole future is predicated on peace, it is not only because we wish to see such terrible chapters in history as the Warsaw ghetto massacre obliterated forever but because peace is the breath of life to us.

But as we look around, we see also that there are those who think differently, who would like to bring the nazis once again to power. We see these individuals in western Germany, for example, where certain generals and politicians with well-known foreign connections are planning new outrages against humanity. Just remember the recent proposal made by the infamous General Guderian to rebuild the Herman Goering *Luftwaffe*. This new conspiracy of national chauvinism and revisionism thrives on the division of Germany and uses it as a springboard for a new war, for wholesale revenge to wipe out the results not only of the German defeat in 1945 but also in 1918.

This division is obviously against the wishes of the German masses. It is maintained out of fear that a unified Germany would show even more clearly the national opposition to the establishment of a neo-Hitlerite Wehrmacht and the rebirth of Hitlerism under so-called "respectable" auspices. Because we fully endorse and support the desire of the common man in Germany for national unification in the framework of a peaceful and democratic German state, we fully endorse and support the recent proposals of the Soviet Union for a peace treaty with Germany within the borders clearly established by the Potsdam agreement. These proposals are realistic; they conform to the needs of the German people; they fully meet the demands of the victims of past German aggression; they put the peace of Europe on the most solid foundations. For Poland, the Soviet proposals are a momentous step forward towards permanent security. . . .

In honor of the memory of the ghetto fighters and of all who fell in the struggle against fascism, we have pledged our unity, our strength, our unconquerable will for a world without war, for a Poland where men will never suffer because of their racial or national origin, for a community of nations where mutual understanding will wipe out all international friction, for a world where fear will never darken the lives of people. We will keep that pledge just as we will forever cherish the martyrs of the Warsaw Ghetto Uprising.

OFF THE PRESS . . .

Edited by Hershl Hartman

More on McCarthyism

A McCarthy-like attack on Prof. Nathan E. Cohen's program for liberals (printed in the *Reconstructionist* of Feb. 22 and quoted here in our April issue) was launched in the *Reconstructionist* (May 16) by Daniel P. Raylesberg, New York director of the B'nai B'rith Youth Organization, who condemns Cohen for questioning the foreign and domestic policy of the Truman administration and most of all for not including the hysterical tone of a crusade to the death against "communism" which Raylesberg calls for. Cohen, replying in the same issue, points out that the B'nai B'rith executive "not too subtly, has implied that, because this hysteria is absent in my article, I must be 'one of those'." Cohen rightly calls this "a touch of McCarthyism," adding "it is a one-track mind approach that produces thought control. . . ."

Raylesberg's "total peace program" is summarized in his admonition to liberals to find "the courage and realism to accept the condition that peace, for a long time to come, may have to be maintained . . . with the threat of the sword." Cohen, not blinded by the dazzle of Raylesberg's holy war, offers a program that will show the people of the world "not merely in slogans, but through an actual demonstration at home and abroad, our deep concern for the fullness of the democratic way of life politically, economically and socially."

Again one regrets that Prof. Cohen did not strengthen his position by calling for concrete steps against the war-planners and their calculated hysteria. McCarthy and his imitators in the Jewish community are explicit enough—their opponents must be doubly so.

Paving the Way for McCarran

The "Hitlerian . . . McCarran-Walter Immigration bill," writes the Brooklyn *Jewish Examiner* (May 2) "is in part the evil fruit of apathy by public leaders and organization, Jewish and non-Jewish alike. . . . Our significant silence in the face of such legal attacks on democracy as the Smith act, the McCarran Security act . . . and loyalty oaths has inevitably opened the way for broader and bolder assaults. We should have learned from the lesson of Germany that you cannot accede to 'a little fascism.' . . . It's not too late to reverse the repressive trend in our land. We must realize, however, that we cannot win a

'war' by losing successive 'battles' by default or surrender. We cannot save freedom by shunning unpopular issues."

Zionist Press Criticized

The consistently rosy picture painted by the Zionist press of conditions in Israel and the policies of the Ben Gurion government are beginning to pall on their readers, it seems. *Israel Speaks* (May 9) publishes two letters from readers, one of which mildly compares the bi-weekly with Zionist papers in Holland, noting that there "they are much more critical of Israel . . . dare to expose the mistakes, etc.," and asking "don't you think that your readers . . . can stand that too?" The second letter, much sharper, threatens non-renewal of the reader's subscription and the halving of his usually "substantial" contribution to UJA. "Your picture of Israel is entirely out of focus," he writes. "You exaggerate achievements, gloss lightly over economic difficulties and never mention the inefficiency and waste by the Israel government."

"Throw Out the 'Judenrat'"

Under the above title, J. I. Fishbein, outspoken editor of the Chicago *Sentinel*, issues (May 1) an imperative call. Reporting the shameful but unsuccessful attempt of some of Chicago's *Judenrat* to prevent the holding of a united Warsaw Ghetto Memorial meeting there, Fishbein says: "As the going gets rougher, we can expect the *Judenrat* to do more and more of this kind of dirty work. . . . They will attempt to prove to our enemies that they can do a better job of betraying us than our *sonim* (enemies) themselves. Simultaneously, we can be absolutely certain that as the Jewish people begin breaking away from their influence and begin to fight back, the *Judenrat* will become even more desperate and frantic. . . . They know that once we take our own destiny into our own hands, their usefulness to our enemies will be over. They dread this day exactly as did the *Judenrat* in the Ghetto." The *Sentinel* editor offers a program to "throw them out of Jewish life": "We are going to have to begin to rely upon ourselves, rather than upon those whose wealth and position has permitted them to purchase leadership. We are going to have to start doing our own thinking, our own planning and our own organizing. . . . In those instances where no adequate organization exists, as is usually the case today in American Jewish life, we will have to think in terms of

creating one. . . . If, for example, we find it impossible to hold frank and honest discussions in our community centers and synagogues, we will have to start organizing discussion groups that can meet in our own homes. . . . We will be surprised at how much progress we are able to make. . . . We will find that there is enough real leadership among the people to lead us out of the wilderness. . . ."

"Stereotypes Can Happen"

Hollywood's stereotyping of immigrants gets slapped by Shimon Wincelberg, columnist of the *National Jewish Post* (May 2). Reviewing "Anything Can Happen," Wincelberg wants to "stand up and cheer" the film for not making a war vehicle of the story of an immigrant from Soviet Georgia, "the very home state of Mr. Stalin." But, says the reviewer, the film is "full of maudlin clichés . . . (a) 'liberal' depiction of the foreigner in the U.S. as an arch, childlike, exotic, garrulous, clannish, boastful, romantic, inefficient chowhound . . . (that) would be enough even to harden the heart of fatherly old Senator McCarran."

Nazi Do Nazi Work

Congress Weekly (May 5) calls for the deportation of nazi Dr. Walter Schreiber and all "scientists or military personnel who have held positions of responsibility in the nazi government or have been involved in crimes against humanity" and who are "presently employed in our defense and military establishments." The editorial declares: "By conferring special dispensation on German scientists and military personnel our military authorities are in effect absolving these persons, because of their *special skills or professions*, of guilt or responsibility for the atrocities they helped perpetrate." (Emphasis mine—H.H.) The call to deport these nazi criminals deserves active support, not only by the American Jewish Congress, but by all anti-nazis. However, *Congress Weekly* weakens the case by sidestepping the crux of the issue. Why have Schreiber—and at least 400 other nazi murder experts—been brought to this country by the Pentagon? Is it not because their "special skills and professions" are exactly of the kind required by "our defense establishment"? Schreiber is an expert on bacteriological warfare and worked with the United States Air Force. Among the other specialists are undoubtedly experts in all forms of nazi warfare. These "skills" have as little to do with "defense" as the Pentagon's plans. *Congress Weekly* is right; there can be "no room for nazi criminals" in America. But neither can there be room for nazi-like programs of arming for "world domination."

Jewish Young Folk Singers' Concert:

A CONTRIBUTION TO JEWISH CULTURE

By Ruth Rubin

On April 23rd at the 92nd Street YMHA in New York, the Jewish Young Folksingers appeared in a debut concert of Yiddish, Hebrew, Negro and American songs and the musical legend, *The Lonesome Train*, by Earl Robinson and Millard Lampell, based on the death of Abraham Lincoln. Featured on the program were Earl Robinson, well known composer, in a group of songs, and Bill Robinson, talented young Negro actor, in two recitations by W. E. B. DuBois and Langston Hughes.

The Jewish Young Folksingers are only a year old. They have grown from a single chorus of 40 members to three choruses now numbering over a hundred singers, composed of Jewish and non-Jewish, Negro and white young men and women. Under the spirited and capable direction of Bob de Cormier, ably assisted by their pianist Esther Silver, they have in the short twelvemonth of their existence appeared at literally scores of community centers, meetings and observances of the Warsaw Ghetto Uprising, Jewish Music Month, Jewish History Week, Brotherhood Month, Jewish Youth Week and the recent JEWISH LIFE Warsaw Ghetto Tribute. Their expressed purpose "to sing, to socialize, to help bring about brotherhood through singing the songs of the Jewish people, the Negro people, labor, freedom," was vividly demonstrated in their well-balanced concert, for which excellent and extensive program notes and commentaries were read by Al Abouaf. The concert program was divided into five parts: the Brotherhood of Man, a tribute to the Warsaw Ghetto Uprising, a group of Jewish and Negro folksongs under the direction of the talented young arranger Hal Colter, a tribute to the labor-composer Jacob Schaefer and *The Lonesome Train*, performed with the assistance of the Harry Meloff Dramatic Workshop and the New York Dance Workshop, both of which, like the Folksingers, are sponsored by the Jewish Young Fraternalists.

The youthful verve of the Folksingers, their delightful joyousness of spirit, their clear, young, though untrained voices, rendered the more rhythmic songs with ease and relaxation. Thus, the Hassidic *Bim-Bam*, the Yiddish *A Gut Morgen*, the Negro folksongs *Good News* and *Little David* and Sonny Vale's melodious *Sing and Dance for Freedom*, were all given

with fine color and spirit, good interpretation and attention to timing. Especially delightful was the chorus' rendition of the Hebrew Hassidic dance-song *Hava-Nagila*.

This reviewer felt, however, that the program was too ambitious for a newly formed group, as yet wanting in musical and collective experience.

The Folksingers' debut brings to mind a question that has long concerned progressive musicians and workers in the cultural field and to the solution of which the Folksingers may make an important contribution through discussion and experimentation. I refer to the problem of transferring to the present, musically and emotionally, an historical experience of the past in such a way as to make the older experience live and work for us today. The adaptation of new and timely texts to old tunes is only part of the task. The tune too, obviously, must undergo some process of transformation, since in its original form it may have been bound to a text often far removed from the new one adapted to it. This weakness was discernible in the Bach chorale, *Because All Men are Brothers* and the two Negro folksongs *Go Down Moses* and *We Shall Overcome*. Especially disappointing was the rendition of the Yiddish partisan hymn *Zog Nisht Kaynmol*, which has stirred audiences in over 30 tongues.

A good attempt in this direction was made by Hal Colter, who wrote new words and the choral arrangement to the old Yiddish folk song, *A Gut Morgen*.

The same question arises in relation to the two nineteenth century Yiddish songs *Un Du Akerst* and *Vig-Lid* (*Shlof Mayn Kind, Shlof Kesedyer*), which the choruses rendered in Jacob Schaefer's arrangement. These songs inspired great numbers of Jewish workingmen and women on both sides of the Atlantic a generation ago. They are bound up with a century of struggle against exploitation in which the songs themselves played an active role. Today, when this material assumes historical significance, something different, whether in the choral treatment or the musical interpretation, seems to be necessary if we are to recreate vividly for our present generation the moments and the spirit that prevailed when the songs were first written and sung. Failing this, the songs still remain beautiful and meaning-

ful. But in fact they begin to assume certain characteristics which relegate them to the historical museum.

This point can be underlined in discussing the quality of the Folksingers' presentation of *The Lonesome Train*. Here, the current musical and textual terms employed in the legend, which relate to historical experience of several generations ago, broke through the uneven performance and the audience was able to share this beautiful, important and still very timely composition.

The fact that a Jewish youth chorus is composed of Jews and non-Jews, white and Negro youth, is a unique contribution to American and Jewish culture alike. It indicates an approach that is directed to the real living environment and the actual struggles that take place within it. The joint experience of all of these young people singing creatively together should be the guarantee for performances of still better quality and a still more authentic interpretation of the songs of both the Jewish and the Negro people in the future. In dedicating their work to the Brotherhood of Man, Peace and Freedom, they are bringing inspiration and courage to all who yearn and strive for these ideals.

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Book Review:

NAVAL REFORMER

By Morris U. Schappes

End of the Rawhide, A Fictional Biography of Uriah Philip Levy, by Sol Blumenrosen. Seaboard Books, Detroit, Mich. \$2.75.

Uriah Phillips Levy (1792-1862) is a subject worthy of a biography, fictional or factual. In 1943, the United States Navy launched a destroyer named after this irrepressible Jewish seaman, who had almost literally to fight his way into the Navy. Once in, Levy had to fight vigorously against a variety of anti-Semites in low and high places in the Navy.

After social ostracism had failed to drive him from the service, he had to face no fewer than six courts martial. With the cards stacked against him, he was invariably convicted, and frequently dismissed—but also invariably he won reversals of his convictions on appeal.

Under such circumstances, Levy worked his way up to the rank of Lieutenant, then Commander, then Captain, and, after his last and most desperate fight against anti-Semitic discrimination, to the title of Commodore. Furthermore, while fighting for his own equal rights as a Jew, Levy championed the cause of the rank-and-file sailor and was one of those mainly instrumental in bringing about the abolition of flogging in our Navy.

In addition, Levy also served in the War of 1812, was imprisoned by the British, commanded a vessel ordered to stop the slave traffic in the Caribbean and had innumerable other adventures.

From such bare bones richness of material, a novelist could fashion a novel of adventurous action, or of character, or of the thesis of resistance to anti-Semitism—or of all three combined. Unfortunately Mr. Blumenrosen is a lawyer and not in any sense a novelist. As fiction, therefore, his book is without merit. And as straight biography it suffers from the fact that part of it is fiction. Perhaps his failure will stimulate a novelist to take up this theme.

It should be noted in passing that Levy's middle name was Phillips (not Philip), defining his relation to the well-known Jewish family.

Correction

A typographical error crept into Jack Greenstein's article, "Rise of an American Jew-rat" in the May issue. On page 11, second column, third line under the subhead, "Jewish Communist Center" should have read Jewish Community Center.

JEWISH HISTORY IN LINOLEUM CUTS

Jewish History Week Portfolio, 15 linoleum cuts by the Graphic Workshop of the National Council of the Arts, Sciences and Professions, 49 West 44 Street, New York City. \$4.00.

A group of vital young artists of the Art Division of the National Council of the Arts, Sciences and Professions recently banded together into a Graphic Workshop to advance the aims of the ASP with their art. In February they arranged a graphic exhibit for Negro History Week. Upon the conclusion of this work they decided to put out a portfolio of linoleum cuts to illustrate the heroic struggles of the Jewish people through the ages in celebration of Jewish History Week. In an amazingly short time a set of 15 cuts were made available to the public.

The fact that this project was undertaken at all is a significant sign of a heightened awareness of the inspiration that can be derived from the progressive Jewish tradition for our struggles today. It should also be noted that several of the artists involved were not Jewish. The project itself is therefore a step forward in social art.

Subjects represented are Solomon and Sheba, Purim, Moses, August Bondi, Emma Lazarus, Clara Lemlich, "The Golem, U.S.A.," the Warsaw Ghetto Uprising, several Israel scenes, Harlem Synagogue, the Rosenbergs and Jewish musicians. Participating artists were Sonia Sadron, chairman of the project, T. Selnick, Joe Homes, R. Greenhut, Miriam Levine, Eva Nevins, I. Rosenhouse, Nico Nicholas, Ronnie Roberts, Stanley Levine, B. R. Singer, E. Schillace and A. Konzal.

The problem that faced these young artists was not easy. For the distillation of the meaningful moment and its representation in an art form is particularly hard in the case of Jewish history, which has been so little examined from the progressive viewpoint. Unfortunately, however, the artists left something to be desired in their research into the material that is already available.

Even in the selection of their material the artists showed an insecure grasp of their objective. The group of cuts does not as a whole give the impact of struggle. Particularly on the current manifestation of united action by Negroes and Jews is the project weak. For a Negro synagogue in Harlem does not of itself constitute a basis for united political action. One

wonders how the artists could have overlooked the inspiring example of the unity of Negro and white, Jewish and non-Jewish, at Peekskill, which was a high point of common action of Negroes and Jews, together with other progressives.

It is with regret that one is obliged to note that the idea behind the project fell short of full realization. However, it must be borne in mind that this was a pioneer enterprise and that one should congratulate these artists for having embarked on relatively uncharted seas. Next time they will do better. And we hope that next time will be soon.

L. H.

DON'T MISS

MASSES & MAINSTREAM

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Letters from Readers

Let Us Stand Our Ground!

Editor, JEWISH LIFE:

Recently I participated in the *Amicus* brief for the appeal of the International Workers Order against its arbitrary dissolution by the Insurance Department of New York State. I thereupon received a letter from Mr. Lester N. Duberstein, executive director of the New York Department of the Jewish War Veterans, of which I am a member, questioning my signing of the *Amicus* brief.

Enclosed is a copy of my reply to Mr. Duberstein in which I reaffirm my participation in the brief.

I was prompted and inspired to send you this when I read the recent article in JEWISH LIFE about the ominous trend in our Jewish midst to establish a *Judenrat* with all its forbidding implications. We, as upright Jews and civic-minded citizens, cannot submit to the degradation of thought police, no matter who arrogates that arbitrary, un-American authority.

RABBI MAX FELSHIN
Radio City Synagogue

New York City

Editor, JEWISH LIFE:

We have subscribed to JEWISH LIFE for some time and find it an invaluable source of material in the writing of leaflets, skits, letters, etc., which we do a good deal of for our lodge.

Venice, Calif.

E. C.

Editor, JEWISH LIFE:

Here is my renewal. I don't want to miss any copy! It's a great magazine. It helps to understand the current of events of our time from the standpoint of progressive people. More power to you!

Los Angeles

V. H.

Editor, JEWISH LIFE:

Sorry, we'll just have to wait for a more permanent address before renewing subscription to the one and only publication, JEWISH LIFE. I assure you we won't miss

any issues until then.

Thanks for a wonderful magazine.

South Gate, Calif.

A. B.

Editor, JEWISH LIFE:

I cannot live without JEWISH LIFE and I cannot see the truth without JEWISH LIFE.

Brooklyn

S. C.

Letter from Jerusalem

Editor, JEWISH LIFE:

You may be interested in the following parts of a letter from a friend of ours who has gone to Israel to live. I have sent him a subscription to JEWISH LIFE.

"Jerusalem

"... There are first and second class citizens here. I, being from America, am first. So are Anglo-Saxons and most westerns in general. There are others who are about one-and-a-half citizens—those are the Poles, Bulgarians, Hungarians, with the Rumanians at the tail end. The new Eastern immigrants are way down at the bottom and are considered more or less dirt by large segments of the population. The Israeli of years standing is of course accepted usually no matter where he is from.

"Your JEWISH LIFE finally arrived this week. There were a couple of excellent articles in it, especially the one on reparations, which cleared up a lot of questions of mine. It's hard for me to get facts here. Also the situation in the states was made a little clearer."

New Bedford, Mass.

B. T.

Prejudice Against German Jews

Editor, JEWISH LIFE:

I should like to take this chance and comment on your high grade magazine.

Really the first article to displease me was "Rich and Poor in Mount Carmel," by Dora Teitelbaum, in the January issue. I think that it was just a little prejudiced against Jews with a German background. Why pick on them? I am sure that there are also Polish, Czechoslovakian, French and other Jewish capitalists in Israel's cities.

This brings to mind the discrimination we suffered at the hands of some American Jews when we arrived here before the war as refugees from nazism.

Mrs. H.

Fort Wayne, Ind.

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CAMPAIGN TALK

opportunity to introduce the magazine to new readers.

Metamorphosis

By Samuel Pevzner

A Busy Man

Morris U. Schappes of our editorial board has managed to make a number of trips in behalf of JEWISH LIFE despite his teaching and lecturing commitments. Last month he spoke at three parties during one weekend in Philadelphia at which money was raised for the magazine. Schappes' trip to Philly should have stimulated the JL committee there to complete its drive successfully. We await such a result, because we are in sore need of it.

Morris also has visited Lakewood, N. J., in the past period—and a serious interest in building and supporting the magazine was demonstrated there. The next big trek planned for Morris is a trip to Los Angeles and other cities on the west coast. The Los Angeles Committee has been eager for such a visit—and knowing our west coasters well, they will give Morris a schedule of meetings, lectures, rallies, interviews and what not that will have him breathless in short time.

Seymour Robinson, secretary of the L.A. committee wrote that "we have no fears of fulfilling the requirements you make." The requirements add up to the condition that the west coast raise at least \$2,000 for the mag. as a result of the work leading to and including Schappes' visit. The plans are to have Morris make a tour of northern California as well as L.A. This will give San Francisco, Oakland, Petaluma, Berkeley and other communities the opportunity to get on the JEWISH LIFE map. There are important Jewish communities in these areas and they need a much wider circulation of our magazine to make their proper contribution to the growing movement for peace and civil liberties.

Auto City Item

The Detroit JL committee held a party for the magazine. It featured the inspiring documentary film *Peace Will Win*. Result: \$33.00 for JEWISH LIFE. Parties like this one in dozens, if not hundreds of places, can be of great help in the present drive and in assuring a continuous stream of vitally needed dollars to the magazine.

Danger Signal

The latter phase of the \$25,000 drive has produced all too quiet a ripple from

the major areas of Bronx, Brooklyn, Manhattan, Queens, Chicago. All of them are behind in their contribution to the drive—and quotas are far, far off. This has created a situation of danger for the magazine and our readers in these areas should know it.

Those who think that this is crying "wolf" are invited to step up to the office of the magazine and take a peak into the books. The drive, which is ending a few days after this issue sees the light, has so far produced only enough to pay for the issue of each current month. We are so far behind our quota that we confront the urgent question of what to do for the rest of 1952, and especially during the doldrums of summer months of June, July and August. The answer will lie with our readers and our JL committees throughout the country.

You Can Help

We are aware of the fact that many readers and partisans of JEWISH LIFE have not been touched by the organized activities in the drive conducted by JL committees. If you are one of them, we appeal to you to make your contribution at once by inserting two dollars (or more if you can afford it) in an envelope and mail it to the magazine. We are also aware of the fact that there are countless calls upon your pocketbook, but remember for one instant that billions are being spent to poison the atmosphere here and abroad and that these billions are spent to promote a course which, if successfully followed, will mean destruction to the Jewish people and to the welfare and rights of all Americans.

When we think of this, we realize that whatever sacrifice we make to keep our crusading progressive English-Jewish magazine on its feet is a contribution to our own and our people's future. It's not a contribution, but a grant-in-aid-to-the-future! Therefore we appeal to you to give as much as you can. And also to work among your friends and associates. Don't forget the magazine during the summer. The warm months offer unique opportunities for expansion of circulation and even the raising of funds. Those in summer colonies should get bundles for distribution and make it their task to get subscriptions. Others may find the pleasant informality of associations during vacations a good

Now that the financial drive is officially ending, this page shall have to change its character a bit. It is our intent to make it the corner in the magazine where the activities of JEWISH LIFE Committees and progressive Jewish groups are reflected. Also we want to introduce to our readers the contributions of individuals to the causes for which JEWISH LIFE stands. Therefore, all readers are invited to send items to this page. We would like "Campaign Talk" (we plan to change the name) to become one nook of the magazine where our readers can chat with us and we with the readers on matters affecting the life of the magazine and the movement which it supports. Meanwhile let's make sure that we keep this magazine going by doing our share to finish the drive with a flourish.

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FROM THE FOUR CORNERS

ISRAEL

(Continued from page 2)

in Germany." . . . In four sections of Philadelphia in mid-April the words "Jew-Comy" were written in luminous paint six feet high.

Conviction of Joseph Beauharnais, Illinois anti-Negro leader, under the state group libel law was upheld 5-4 by the United States Supreme Court on April 28, with Justices Jackson, Black, Reed and Douglas dissenting. . . . A group libel bill was introduced into the House early in May by Representatives J. K. Javits, A. G. Klein, E. J. Keogh and A. C. Powell.

"One of the best examples of racial discrimination in employment" is the United States government, said Negro trade union leader A. Philip Randolph before a Senate committee on April 21.

Many Warsaw Ghetto Uprising memorial meetings were held in New York, Chicago, and other cities in April. Lights on Delancey Street in New York were dimmed for about 15 minutes on April 14 as an outdoor memorial meeting was held at the corner of Norfolk and Delancey Streets. 2,000 persons attended a great meeting in Chicago addressed by the *Sentinel's* editor, J. I. Fishbein, Rabbi A. E. Abramowitz, Rep. Adolph Sabath and several women leaders.

EUROPE

The ninth anniversary of the Warsaw Ghetto Uprising was celebrated all over Poland during the week of April 19-25. On April 19, a meeting was held at the Ghetto memorial in Warsaw at which representatives of many Jewish and non-Jewish organizations, all Polish political parties and the government were present and left hundreds of wreaths at the monument. Special lectures were given at all schools in Poland on the significance of the uprising.

Matzos and Passover wine and food were issued to Jews throughout the religious communities in Poland in April. . . . The number of broadcasts in Yiddish over the Polish radio is being increased from three a week to two broadcasts daily.

A bomb was sent through the mails in Paris to the Rafael film company by a mysterious "Anti-Jewish Cinema Committee" in April because the movie firm employed Jews. . . . A neo-nazi organization

calling itself the "French Anti-Semitic Movement" announced in thousands of leaflets in Lyon that it was holding a rally on April 19. Local Jewish war veterans decided upon a counter-demonstration. The police then banned the anti-Semitic rally. . . . Debate was provoked in the French parliament in mid-April by publication of a pro-fascist, anti-Semitic article in the fascist weekly, *Aspects de la France*, by Charles Maurras, 82-year-old fascist poison pen writer, who was recently freed from a life term in prison because he was said to be a "dying man." The parliament decided not to prosecute because the article was "not an incitement to murder."

In London in the past year there were at least 17 cases of fascist slogans on walls, said Home Secretary Maxwell Fyfe in reply to a question in the House of Commons early in April. . . . Two adults and six youths were charged in a London court in April with assaulting "Jewish-looking" boys outside a Jewish boys' club in Hackney.

The real import of the "investigation" of five congressmen into the Katyn massacre of several thousand Polish officers emerged when, in Frankfurt, one "witness," a former security police officer under Hitler, gave the Hitler salute instead of the oath when he "testified." The congressmen also sought to cast doubt on the validity of the Nuremberg trials during the "investigation."

Renazification news . . . More Jewish cemeteries were desecrated in West Germany in the first three months of this year than in the same period last year. . . . Leni Riefenstahl, a favorite actress and documentary film maker of Hitler, was cleared by a denazification court in West Berlin on April 21. . . . Two judges accused of condemning Jews to death in 1943 were acquitted in April in Duesseldorf. . . . The 63rd birthday of Hitler was celebrated by large numbers of Germans in West Germany on April 20 in small groups. . . . One year after the West German regime accepted a United Nations proposal that victims of brutal nazi medical experimentation in death camps be given aid, no help had been forthcoming from the regime. Such victims are not covered by present West German restitution laws.

The appeal of Ilse Koch, "Bitch of Buchenwald," against a life sentence for war crimes was rejected by a Federal Appeals Court in Karlsruhe on April 22.

United May Day parades were held throughout Israel on May 1 and work virtually stopped in the country. Groups from Histadrut, Mapam and the Communist Party in Tel Aviv marched in separate columns to the starting point, where Mapam and Communist columns discarded the signs and slogans not agreed upon for the united parade. The Communist banners emphasized the word "peace" in many languages, including the Korean and the marchers denounced Washington's interference in the economic life of Israel.

The new nationality bill was passed by the Knesset on April 1 by a vote of 48 to 36. The law provides that all Jews with residential status in Israel automatically become citizens unless they have already declared their unwillingness to accept Israel nationality. Citizenship is more complicated for non-Jews—mostly Arabs. Naturalization of non-Jews requires that the person must have been resident in Israel for at least three of the past five years; they must have "some knowledge of Hebrew"; they must renounce their former nationality; and they must declare their loyalty to Israel. The law was opposed by all five Arab deputies, Mapam and the Communist Party. Arabs strongly resent the discriminatory provisions of the law: Arabs who have lived in Palestine for generations will now have to apply for citizenship.

"Kol Haam," Communist daily, demanded in April a Knesset commission to investigate recent grave violations of the democratic rights of Arabs.

The Ministry of Labor is preparing to introduce a bill in the Knesset providing that all labor disputes must be submitted for "mediation" ten days before calling a strike.

A 90-minute strike of building workers preceded a demonstration in Tel Aviv on April 24, in which several thousand workers and new immigrants participated in protest against Ben Gurion's "New Economic Policy." Women marchers carried empty baskets and slogans demanding "Food for our children." The demonstration was organized by Mapam and the Communist Party.

Food prices continue to rise in Israel. The official index of retail prices, reckoned at 100 as of September 1951, was 134.8 at the end of March—a rise of one-third. Imported goods have risen most: for example, since February 13, frozen meat has risen 46 per cent, fish fillet, 41 per cent; coffee, 67 per cent; and tea, 62 per cent.

