



JANUARY 1953 • 25¢

the truth about the Prague trial

the charge of "anti-Semitism"

the question of Zionism

the role of U. S. intelligence

what the trial revealed

by Louis Harap

Interview with Czech Chief Rabbi

by Sam Russell

ROSENBERG DEADLINE: JANUARY 12 *by Morris U. Schappes*

From the Four Corners

Edited by Louis Harap

AT HOME

Resistance notes . . . The Hartford Women's Division of the American Jewish Congress joined a number of organizations and 28 civic leaders in supporting the decision of the Hartford Board of Education, which by a vote of 6-3 refused to withdraw permission for the use of the Weaver High School Auditorium for a concert of Paul Robeson under the auspices of the People's Party. Six hundred people attended the peaceful concert, guarded by 250 policemen, at which Paul Robeson, Hope Foye and the Jewish People's Chorus sang. . . . Presidents of 1,000 women's clubs, PTA's and other groups were invited to a luncheon on December 11 in Chicago, sponsored by the local National Council of Jewish Women and the YWCA to stimulate interest in the "Campaign for Freedom" during "Bill of Rights Week." The presidents of the two women's organizations issued a statement calling on the women of Chicago to "keep freedom alive. . . . Many of the current pressures are being exerted in the name of freedom itself but we do not believe that our country can preserve liberty by curtailing it."

Among 280 national leaders who issued an appeal early in December to President Truman to grant amnesty to Communist Party leaders convicted under the Smith Act were Rabbi Michael Alper, Dr. Algernon G. Black, Rabbi Abraham Cronbach, Ben Gold, B. Z. Goldberg and Prof. Ephraim Cross.

The executive committee of the American Jewish Congress meeting in New York late in November issued a demand that stern measures be taken to stem a nazi revival in West Germany and warned against any underestimation of nazi electoral victories in West Germany recently.

Forty Negro homes have been bombed since January 1951, reported the Southern Regional Council early in December. The report also pointed out the high percentage of substandard dwellings in which Negroes live.

Jesse Walton Hunter, Florida state prosecutor who led the prosecution in the Groveland case, was indicted in November for having violated the rights of a Negro by keeping him in jail for 19
(Continued on page 31)

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ROSENBERG DEADLINE: JANUARY 12

By Morris U. Schappes

IT is now no longer a matter of weeks but of days and hours before Ethel and Julius Rosenberg will be electrocuted—unless the president commutes their sentence. A real possibility exists that he will do so, *provided* the hundreds of thousands who have already spoken up for clemency are converted into millions, many millions. Whether this can be achieved depends upon every single one of us and what we do in these next few days.

The largest volume of clemency appeals is coming from those persons and periodicals who assume that the Rosenbergs are guilty, but who nevertheless object to the excessive and brutal sentence. Then there are those who appeal for a commutation on the ground that there is sufficient doubt in their minds to warrant action for clemency. Finally there are those, and they have sparked the case from the beginning, who have accepted the repeated declaration of innocence made by the Rosenbergs and Morton Sobell.

In the remaining few days it is necessary to keep in mind these three main kinds of clemency appeals, and to give special attention to those who assume the Rosenbergs are guilty, and who cannot, in the short time left, be persuaded otherwise.

At the same time, one startling event this past month has raised a new doubt in the minds of those who had none before and has reinforced the doubts of those who had any. In court on December 2, 1952, Mr. Emanuel H. Bloch, in an unsuccessful legal move to set aside the verdict, was nevertheless able to wring from the highly embarrassed prosecution an affidavit by an FBI agent that one of the prosecution witnesses had committed perjury on the witness stand with the full knowledge of the FBI! The details of this shocking admission are these:

At the trial, Ben Schneider, a government witness, testified that he had taken "passport photographs" of the Rosenberg family in June 1950. No documentary evidence was introduced but Schneider pointed out Ethel and Julius Rosenberg in the court-room as the persons who had come to him for these photographs. Asked by Prosecution Attorney Irving Saypol, "And is that the last time you saw him [Julius Rosenberg] before today?" Schneider answered, "That's right." (*Trial Record*, folio 2131, Rosenberg Committee Reprint, p. 1429.) Now on December 2, FBI agent John

A. Harrington submitted a sworn affidavit that he had in fact brought Schneider to the court-room the day before he testified on the stand! In other words, Schneider could familiarize himself well with the appearance of the Rosenbergs and then take the stand and, in the presence of Harrington, commit his act of perjury!

No wonder thousands are wondering whether a prosecution that uses such tactics may not well have gone to even greater lengths to frame a conviction.

In this connection one can view only with horror the reports, increasingly repeated in the press the past month, that the Rosenbergs can save their lives by confessing! One report even has it that a deal was suggested by which Ethel Rosenberg would go free and Julius would get only 15 years, if they confessed—to a crime they insist in the very shadow of the chair that they did not commit! One can regard only with disgust the debased morality of those who seem intent on sending the Rosenbergs to their death primarily because they continue to affirm their innocence.

To those who are deterred from action for clemency only by the fear that they will be doing something that communists also are doing, an article in the Orthodox and Republican Yiddish daily, *Morning Journal*, November 18, 1952, by Ephraim Auerbach makes this pointed comment: "We must remember that absolute morality has no fear of being suspected. . . . There is a higher morality that declares that your own convictions must be free of such fears." And he calls upon his readers to appeal for clemency. Such appeals are coming from Catholic and Protestant, Jew and non-Jew, worker and professional. But they must come in a virtual flood if they are to be effective.

Therefore: write a personal letter immediately to the president. Persuade everyone else possible to do the same. Ask those who have perhaps already refused you but who may now join the gathering tide of clemency appeals. Ask everyone, whether they believe the Rosenbergs guilty or not, to write for clemency. No one should be overlooked, no matter what views on this or anything else he has already expressed. Support the actions of the Rosenberg Committee (1050 Sixth Avenue, New York 18) and of all local committees working on the clemency appeal. Work hard now: tomorrow may be irrevocably too late.

THE TRUTH ABOUT THE PRAGUE TRIAL

BY LOUIS HARAP

INTRODUCTION

CERTAINLY few issues in the post-war period have aroused as much intensely hostile comment from the commercial press as the trial of the Rudolf Slansky group in Czechoslovakia from November 20-27, 1952. The English-Jewish and Yiddish press, as well as the general commercial newspapers and many Jewish leaders in this country and in Israel, have hurled the most vehement charges of "anti-Semitism" against the people's democracy of Czechoslovakia and against all socialist Europe. In sum, these charges added up to the accusation that Czechoslovakia and the socialist countries had deliberately undertaken to follow openly the Nazi-like use of anti-Semitism in order to offer the Jews as a scapegoat for the alleged difficulties in the internal economy.

It is obvious that these charges call for calm, sober thinking on the part of all Jews, of every friend of Israel, of every follower of the Zionist leadership. This is especially true when one reads such arresting statements as that of Ned Russell in the New York *Herald Tribune* from Washington on November 28, 1952. "Among firm anti-Communists and anti-Russians," he wrote, "the prevailing attitude as a result of the testimony seems to be that the

defendants bungled their operations and were foolish enough to get caught. In other words, those who hope for the overthrow of the Communist regime feel that shrewder persons are required to achieve this end." (Emphasis mine —L.H.)

Behind this case is the all-important question of the relation of the capitalist and socialist worlds upon which the peace of the world depends. Are we dealing with a conspiracy to make Czechoslovakia a base for a war against the socialist world? Would this bring World War III closer? If so, the people should know it. We hope that our examination will throw light on the implications of this trial for world peace.

The answer to this question of war and peace in relation to this case should emerge from our scrutiny of a number of issues specifically raised by it. Some of the questions we must try to answer are these: Are the charges against the Slansky group true? Was anti-Semitism and scapegoating really the motivation for the Prague trial, as the press is dinning into our ears? Is anti-Zionism equivalent to hostility to the Jewish people? Is criticism of the Ben Gurion government to be equated with opposition to Israel and the people of Israel? Is anti-Zionism the same as anti-Semitism?

I: THE CHARGE OF "ANTI-SEMITISM"

The conspirators were not accused as Jews. Czech Jews are equals

LET us first consider the widespread outcry that the trial was "anti-Semitic" and intended by the Czech government to initiate direct incitement against the Jews in the socialist world, to use the Jews as "scapegoats" for internal difficulties. Amid the babel of drastic accusations of anti-Semitism, there are some counsels of caution. Rabbi Abba Hillel Silver, Zionist leader, commenting on the Prague trial on December 3, said that "it was too early to brand any country as anti-Semitic. . . . It is hard to believe that Czechoslovakia, our best friend, and the Soviet Union, the first to speak up in the United Nations for a state of Israel,

are becoming anti-Zionist and anti-Israel." (*Philadelphia Jewish Times*, December 5, 1952.)

What ground is there for the accusation of "anti-Semitism" of the trial? The alleged reasons are that 11 of the 14 defendants were Jewish and that Zionist organizations were among those wrongly charged with being agents of United States intelligence for the purpose of wrecking the people's democratic Czechoslovakia.

The widely publicised charge that Jews are being used as a "scapegoat" is false, for one reason, because the alleged need for it does not exist. Recent UN reports have shown,

on the contrary, that Czechoslovakia is rapidly advancing in industrial production despite the damage inflicted by the conspirators. The UN *Economic Bulletin for Europe* issued in August 1952 shows that Czechoslovakia increased its industrial production at a greater rate since 1948 than *any* of the Western European countries, even though the rate of increase was much smaller than in any of the other people's democracies. The most recent *Bulletin*, issued at Geneva in November 1952, shows that in the first two quarters of 1952, Czechoslovakia increased its industrial production at a *higher* rate than any of the other people's democracies. Thus the "scapegoat" theory is not based on economic fact.

We shall have more to say below about the truth of the charges. First, however, we should like to deal with the accusation that the trial was "anti-Semitic"—that is, that Jews were tried *because they were Jews*.

A scrutiny of two of the most authoritative articles thus far available to us and in which we would expect to find the presumed evidence of "anti-Semitism"—*For a Lasting Peace, For a People's Democracy!*, official weekly paper of the Cominform, for November 21 and November 28, 1952—shows that in no instance were any of the accused referred to as "Jews"! Nor do we ever see any reference to an "international Jewish conspiracy," a phrase supposedly quoted from the trial testimony in the American Jewish Telegraphic Agency report widely published in the English-Jewish press the week-end of November 28, 1952. The accounts in the Cominform bulletin do refer to "international Zionism" and "Jewish bourgeois nationalism." In other words, the trial record refers to men not as Jews, but as adherents of an *ideology* held by *some* Jews and opposed by other Jews as well as many non-Jews. We shall deal in the next section with the question of Zionism at the trial. What we here wish to emphasize is that the target was not Jews but adherents of an ideology, which is only one of a number held by Jews.

Even though the *Jewish Day* is hysterically agitating about the "anti-Semitism" of the trial, its editor, S. Dingol, was constrained to write on December 6, 1952, that "At the trial there was not one single word referring to the 'Jewishness' of the accused. There was reference simply to their 'Zionism' and 'bourgeois nationalism.'"

Where Anti-Semitism Is a Crime

The absence of any reference to Jews as such is easy to understand. In the Soviet Union and the people's democracies, anti-Semitism is a crime against the state, explicitly written into the constitution, together with a prohibition against all forms of racism and discrimination. What is more, this prohibition against anti-Semitism and racism is enforced.

The truth is that the general press and leaders of middle class Jewish life, in their zeal to further hysterical war propaganda against the socialist countries, have promoted certain confusions that are not entirely innocent. Hatred of socialism, of the Soviet Union, of those who are fighting

for negotiations and mutual concessions between the United States and the Soviet Union to achieve a desperately needed peace have led these forces to give the impression that anti-Zionism is tantamount to anti-Semitism, that opposition to the Ben Gurion government is anti-Israel. In the course of this trial, the Czechoslovak press made quite clear that it considered Zionism an evil force. It is hard to deny them justification for this view in the light of the revelations of the Prague trial about the use of Zionist organizations for espionage. But *Rude Pravo*, official Czechoslovak Communist organ, on November 25, 1952, reaffirmed the Communist Party's implacable condemnation of anti-Semitism: "It (the Party) must fight against Zionism. Lenin already pointed out that anti-Semitism and Zionism, or any form of fostering Jewish exceptionalism, are only head and tail of the same coin. Our Party has always emphasized that anti-Semitism is hostile to the working class, that it is base and beneath human dignity."

In other words, Zionism is an ideology that is held by some Jews—and, it must be emphasized, opposed for a variety of reasons by many others, including certain Jewish religious groups, thousands of Israeli citizens and even by bourgeois assimilationists among wealthy Jews all over the world (for instance, the American Jewish Committee) and also by communists. Hence, *it is simply untrue to equate anti-Zionism with anti-Semitism, for what anti-Zionism opposes is an ideology and not Jews as such*. To hold otherwise is to assert something as absurd as, "anti-Republicanism is anti-Americanism" or "anti-Jimcrow is anti-American" or "to be anti-Tory is to be anti-British" or "anti-Malanism is anti-South Africa."

Similarly, the current hysterical views about the Prague trial try to give the impression that the strong condemnation of the Ben Gurion regime expressed in Czechoslovakia is to be interpreted as anti-Israel and even anti-Semitic. But this too, is absurd, as becomes evident when one would say, "To be anti-Truman is to be anti-American" or "to be anti-De Gasperi is to be anti-Italian," and so on.

Jews As Leaders

Consider the following facts:

1. The Czech minister of justice, by whose department the trial of the Slansky group was held, is—a Jew called Stefan Reitz. According to John MacCormac, reporting from Vienna in the *New York Times* of November 30, 1952, "there are at least seven Jews in high positions of power"—the central committee—in the Czechoslovak Communist Party. The head of the Czech UN delegation at the current General Assembly session is Dr. Gertruda Sekaninova-Carkrtova—a Jew.

As for the official Czech attitude toward anti-Semitism, one can gauge it from an editorial in *Rude Pravo*, organ of the Czech Communist Party, on November 25, 1952—while the trial was on. Said the editorial: "Our Party, as a consistently internationalist Party, always fought against anti-Semitism." Slansky had in fact used this hatred of

anti-Semitism to further his designs. The Prague radio has stated that Slansky "was well aware that anti-Semitism is foreign to the principles of a Communist country. Nevertheless, he used his anti-Semitic argument as camouflage to protect his anti-state espionage center."

2. Three Jews were elected to the central committee of the Communist Party of the Soviet Union at the XIX Congress in October 1952—L. M. Kaganovitch, L. Mekhlis and D. J. Rayzer.

3. At the Polish elections this fall, the third name on the list of candidates, after President Boleslaw Bierut and Marshal Konstantin Rokossovsky, was that of Yakub Berman, a Jew. Following the elections, one of the men appointed vice-premier of Poland was Hilary Minc—a Jew. Minc is also head of the State Commission for Economic Planning. These two Jews, together with Zambrowski, also Jewish, are members of the Politburo. At least ten more Jews were candidates for election to the Sejm (Parliament). Katz-Suchy—a Jew—long a Polish delegate to the UN, who was "liquidated" last year by the *New York Times* and the Yiddish press after he was recalled to take up an important post in the foreign ministry at home, is Polish UN delegate at the current session.

4. In Rumania, successor to the discredited Ana Pauker as foreign minister is Bugitch—a Jew. At least four members of the central committee of the Rumanian Work-

ers (Communist) Party are Jews.

5. The President of Hungary is Matyas Rakosi—a Jew. Two of his chief aides are also Jews, Erno Gero and Zoltan Vass.

Consider: Jews occupy some of the highest and most important positions in the socialist countries. What anti-Semitic government has ever placed Jews in the highest posts? What sense can there be in the accusation that these countries are "officially anti-Semitic"; more, that they have now stepped into Hitler's shoes in relation to the Jewish people?

At the trial, the accused Andre Simone said: "What sort of a Jew am I to have worked for the advantage of countries where anti-Semitism prevails, such as the United States, and against those countries where anti-Semitism is punished most severely, the Soviet Union and the people's democracies?"

The Czech people's democracy is an implacable enemy of anti-Semitism and Zionism. It is no secret that communists have always opposed Zionism as a reactionary ideology. The anti-Zionism that has emerged from the Prague trial is nothing new. Much as it may horrify many well-intentioned followers of Zionism, what was exposed was that *Zionist organizations and individuals lent themselves to treasonable activity against the Czechoslovak people under the instigation primarily of U.S. intelligence.*

II: THE QUESTION OF ZIONISM

Was it possible for Zionists to be guilty of the accusations?

LET us examine more specifically whether there is plausibility in the charges made in the trial against certain Zionist leaders and Zionist organizations.

One thing should be clear at the outset. *The conspirators were punished for deeds, not thoughts.* The deeds, whose actuality was bolstered by evidence and documents and witnesses, which led to the confessions, were directly intended to inflict damage on the people's Czechoslovakia. Hence it is contrary to fact to say, as did the *New Republic* (December 8, 1952), that "the trial serves warning on all Jews who remain under Communist rule that from now on Zionism, even Jewish activity, is a crime punishable by death." Zionist belief and other bourgeois-nationalist opinions are not unlawful in people's Czechoslovakia; sabotage and espionage are unlawful—as they are in capitalist countries—even if perpetrated under the shield of Zionism.

The charge against certain Zionists and Zionist organizations was that they engaged in espionage and activities to undermine the people's Czechoslovakia. Slansky testified that he used them "because the Zionists were conducting hostile activity aimed at the liquidation of the regime in Czechoslovakia." Especially did Slansky point out "the

abuse of the emigration scheme under which Jews left for the capitalist countries, thereby removing from Czechoslovakia property of an unjustifiably large value and causing grave economic damage to Czechoslovakia."

Zionism and Reactionary Governments

The fact is that certain Zionists unfortunately lent themselves to the plans of the United States intelligence, which is preparing an anti-Soviet war, and made themselves available to the schemes of reactionaries and oppressive governments. This is not new. Zionist history is full of examples of Zionist leaders offering to make deals with reactionary governments in exchange for sponsorship of a "Jewish homeland" in Palestine. Thus Theodore Herzl himself, founder of political Zionism, tried successively to reach agreements with the Sultan of Turkey, the tsarist government of Russia and with Kaiser Wilhelm of Germany. Early in the twenties the Zionist Revisionist leader Vladimir Jabotinsky even negotiated with Petlura, Ukrainian counter-revolutionary butcher of the Jews, to this end. If some Zionists disclaim responsibility for such Revisionist activity,

one can answer that this activity does not differ in essentials from the method of more respectable Zionists. This classical Zionist tactic finally succeeded when Palestine was "given" to the Jews as a "homeland" under the British mandate. And in the thirties, the fascist wing of the Zionists, the Revisionists ("Betar," Revisionist youth movement, was specifically cited in the Prague trial for terrorism), even had dealings with progromist Pilsudski and fascist Mussolini to wrest Palestine from the British for the Jews under fascist auspices.

A new phase of Zionist policy was entered after the War of Liberation and the establishment of the state of Israel, which occurred in the midst of the cold war. The Ben Gurion regime did not for long publicly maintain friendly relations with the countries without whom independence for Israel could not have been won, either militarily or diplomatically—that is, the Soviet Union and the new democracies, particularly Czechoslovakia, which sold arms to Israel at a time when the United States had embargoed shipments of arms and was imprisoning Americans who attempted to smuggle arms to Israel. At first by intrigue and soon thereafter as a matter of state policy, the Ben Gurion government adopted a hostile attitude toward these countries of socialism partly because Washington imposed this condition for "aid" to the infant state and partly because of the governing parties' own hostility to socialism.

Only a few months after the War of Liberation ended, Henry Morgenthau, Jr. granted an interview after his return from a visit to Israel. The *New York Times* of November 2, 1948, headlined this story thus: "Morgenthau Sees Israel Soviet Foe." His message was that "the new state would ultimately become a 'hard core of resistance' against communism in the Mediterranean."

In 1951, Ben Gurion visited the United States. At a Madison Square Garden meeting at which Ben Gurion was on the platform, Henry Morgenthau, Jr. asserted that "the task of Israel is to fight against communism." *JEWISH LIFE* published in August 1951 a report from Tel Aviv by I. Elsky which said: "So far as Ben Gurion himself is concerned, he left no doubt whatsoever about the real purpose of his American journey. His statements on the 'task of Israel to fight against communism,' on German rearmament if the Germans should agree once again to go to war, his sharing a banquet with representatives of the Lithuanian, Latvian and Estonian pogrom bands, who had fled from the people's justice—all these statements showed quite conclusively just what Ben Gurion discussed with Truman, Acheson and Marshall."

Israel's Foreign Policy

To readers of *JEWISH LIFE* of the past few years, this aggressively anti-Soviet policy is not surprising news. We have followed step by step the increasing subservience of the Ben Gurion regime to Washington's policy of preparing an anti-Soviet war. This very past year we have shown that the deal made between the renazified Adenauer re-

gime and the Ben Gurion government for "reparations" was a product of Washington's pressure to whitewash West Germany so as to make a rearmed Wehrmacht integrated into NATO palatable to the peoples of the world. We have exposed the United States "loans" to Israel as a means for integrating Israel with the anti-Soviet global strategy of Washington. We have shown how the Ben Gurion policy of total economic orientation on the "dollar" has plunged Israel into chronic economic crisis. The series of articles by Victor Perlo (September 1952-January 1953) with relentless economic analysis showed how the Ben Gurion policy of subservience to Washington is converting Israel into a virtual American colony—that is, is destructive of the national interests of Israel.

We have shown how the Ben Gurion regime is petitioning Washington that Israel be allowed to be used as a base for an anti-Soviet war and has received and is begging to obtain more Mutual Security act funds. And we have shown how the Zionist organizations have become completely coordinated with these policies. In the December issue, which appeared only a week before the Prague trial opened, the writer said in an article on new developments in the Zionist Organization of America that "the new ZOA program means that this branch of the Zionist movement is an arm among the Jewish people for the execution in Israel of State Department policy of war preparations." Zionists in America like Representative Jacob J. Javits, Louis Lipsky and any number of others too numerous to mention have made no bones about their desire for the closest military alliance of Israel with Washington.

But Were They Guilty?

But, the reader may say, even if all this is true, there is still a wide margin between policy openly expressed and publicly pursued and the kind of sabotage and espionage of which Zionists and others were accused and convicted in the Prague trial.

If the Ben Gurion regime permits the establishment of Israel as a base for an anti-Soviet war, is it far-fetched to believe that it may also permit its agencies and personnel to work for the intelligence service of the power to whom it has already surrendered its national interests? The illegal activity nailed in the trial is in fact completely consistent with the policy of subservience to the desperate anti-Soviet strategy of Washington. Only the naive will deny that governments engage in espionage—if they can—to promote their purposes. *Not only is this illegal activity consistent with and a continuation in underground form of Israel anti-Soviet policy under Washington's aegis: it actually happened*, as the actors themselves have told us it did. When 14 men, some of whom were Zionists and others of whom deliberately used Zionism for their illegal purposes, all confess to an interlocking conspiracy of great complication in details, attested by documents and witnesses, it is irrational to charge that the conspiracy is a fabrication.



It is hard to believe that 14 men, who possessed considerable ability and were noted public figures, would all confess to something for which they knew the penalty was death unless they were guilty of what they confessed. The only sane conclusion at which one can arrive is that these men confessed because they were confronted with irrefutable evidence of their guilt.

At the Rajk Trial

It is relatively little known that certain Zionist organizations had already been involved in previous spying trials in the people's democracies. At the trial of Lazlo Rajk in Hungary in 1949, the people's prosecutor was interrogating Tiber Szonyi, a doctor who pleaded guilty to being an agent of American intelligence. The trial record states:

"*People's Prosecutor*: You were a member of the Zionist movement?

"*Szonyi*: As far as I know, Ferenc Vagi and Gyorgy Demeter [members of a right wing Zionist group organized by Allen W. Dulles in 1944 for espionage work in postwar Hungary—L.H.] were members of the Zionist movement. In this connection, it is known to me, and I experienced it in Switzerland, that in general the Zionist movement maintained very close cooperation with the American secret service.

"*P.P.*: There is part of your statement where you mentioned that the Americans were organizing certain groups from other people's democracies whom they sent across, entrusting the carrying out of spying work to them. In which states did the American spy organizations put such groups, and did you maintain connections with any of them? . . .

"*S.*: In connection with Czechoslovakia, I have certain knowledge that the American intelligence center built up such a secret organization there." (*Laszlo Rajk and his Accomplices before the People's Court*, Budapest, 1949, p. 162.)

Other International Plots

Anyone who even superficially examines the Prague trial in a rational way learns that the heart of the case was not "Zionism" but the attempt by United States intelligence to use Zionist organizations, among others, to Titoize Czechoslovakia. The essence of the matter was stated by the prosecutor. "State Prosecutor Josef Urvalek said," the *New York Times* reported on November 27, "that the accused stood in the same row with Premier Marshal Tito of Yugoslavia, Laszlo Rajk of Hungary, Traicho Kostov of Bulgaria, Lucretiu Patrascanu of Rumania, Wladyslaw Gomułka of Poland and Koci Xoxe of Albania." Not a single one of these men is a Jew. Certain Zionists were used by the Czechoslovak agents of this anti-state conspiracy for Tito-like purposes. Do Zionists who are caught in a crime have immunity? Is a Jew exempt from legal prosecution for specific crimes because he is a Jew?

One would suppose from the hysterical campaign against the Prague trial that the Zionist movement was the only movement of international scope that had ever engaged in anti-state activities in the people's democracies. A little investigation, however, shows that Zionism is no exception. Here are a few examples.

In an editorial in the AFL organ, *American Federationist*, of May 1950, the late AFL President William Green called on the members to "band together to aid the underground forces" in the Soviet Union, Eastern Europe and China. "These groups," he said, "would provide the best possible intelligence sources to guide all our efforts in the cold war." This was no idle statement. In an article in the *Reader's Digest* of September 1952, p. 111, Donald Robinson wrote that a Czech in Prague had told him, "Our underground now has contacts inside the leadership of the Communist Party itself. Irving Brown has been working with us." Irving Brown is the AFL European representative who works with the International Confederation of Trade Unions. And the AFL has denounced the Prague trial as "anti-Semitic."

Another example. Jehovah's Witnesses is an international religious sect. The Warsaw radio reported on June 28, 1950, that officers of Jehovah's Witnesses of Lodz "who were traveling all over the country allegedly for religious purposes were in fact establishing and maintaining an espionage and diversionary network among the adherents of the sect and collecting information of a military, political and economic nature." The radio of Leipzig in East Germany reported on February 5, 1951, that seven members of Jehovah's Witnesses were sentenced in Halle for passing information on industrial installations in East Germany.

In other words, the world Zionist movement is only one of a number of movements being used by anti-communist intelligence agencies, headed by American intelligence, to undermine the people's democracies from within. When Zionists are caught at such espionage and sabotage, they are punished not because they are Zionists but because they broke the law and seriously endangered the existence

of the state. Zionists and other Jews, as well as many non-Jewish Americans, may not agree with what is being accomplished in the people's democracies. But they certainly cannot deny the right of these states to protect their very

existence and the construction of what the people of these countries regard as a life of increasing happiness and abundance by ferreting out all agents, Zionists as well as others, who threaten this construction by overt criminal acts.

III: ROLE OF U.S. INTELLIGENCE

Washington maintains an immense network for espionage and sabotage

IS IT credible that the United States intelligence should have engaged in the operations which the Prague trial, as well as innumerable other trials in the people's democracies in the past few years, have revealed? There is nothing more obvious in the country today than the propaganda of hatred for socialism and the determination of Washington to stop at *nothing*, even war itself, to destroy the Soviet Union and the people's democracies.

Let us look some facts in the face. It is matter of ample public knowledge that Washington and also private foundations (for example, Ford Foundation and Committee for a Free Europe) have allocated millions of dollars for the creation and support of espionage and underground activity against the people's democracies and the Soviet Union within those countries. These measures are patently part of the preparations for war. The coordinating body for all these activities is the Central Intelligence Agency (CIA), which operates in Washington, according to the budget of 1949, with over \$80,000,000 annually of non-accountable funds and maintains a staff of over 6,000 professional operators. CIA official Sherman Kent has stated in his book, *Strategic Intelligence of American World Policy*, Chapter 4, that his agency is interested in *total* intelligence and not only in military matters; that CIA seeks information also about minute details of economy, population, organizations, attitudes and individuals in neutral and friendly countries as well as in what are considered potential enemy countries.

A more concrete picture of the CIA staff was given by Tris Coffin in *Coronet*, August 1951. This staff "includes such oddly assorted members as a Shanghai beggar, ... a communist official in Eastern Europe..." (My emphasis—L.H.)

"Project X"

Then there is "Project X," most highly publicised as the agency for which \$100,000,000 of the Mutual Security act was assigned, whose function, to quote the act, is to finance the work of "selected persons who are residing in or es-

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caped from" the Soviet Union or the people's democracies. The money is to be used "either to form such persons into elements of military forces supporting the North Atlantic Organization or for other purposes." (My emphasis—L.H.) Representative Charles J. Kersten, who sponsored "Project X" in Congress, elucidated the "other purposes" more explicitly: the funds are designed to "aid underground liberation movements in the Communist countries."

On December 17, 1951, a certain Colonel Leonard H. Nason wrote in the *Newark Star-Ledger*: "Without knowledge of the amount of money being spent, I can say that I know very well this country is carrying on espionage and diversionary activity behind the Iron Curtain. . . . The size of our diversionary effort behind the Iron Curtain is very large, which explains the frequency with which we get caught." (My emphasis—L.H.)

The *New York Times'* authoritative James Reston wrote on December 9, 1951: "The 'cold war' is being directed in Washington by the Department of Defense, the Department of State and an interdepartmental committee that may be described as a sort of Department of Dirty Tricks. The function of this interdepartmental psychological strategy board or Department of Dirty Tricks is to create behind the Iron Curtain all mischief short of war." (My emphasis—L.H.)

The evidence could be piled up as high as one likes, but enough has been said to stress the obvious—or what would be obvious if not for the hysteria which irrationally denies the obvious—that various United States intelligence agencies maintain a vast network for the purpose of espionage and sabotage in the Soviet Union and people's democracies. One such operation, which Gerhard Hagelberg described in our last issue ("The U.S.-Nazi Murder, Inc.") was exposed by sources and documentation that even Washington could not deny, and which demonstrated that the United States Army intelligence in West Germany had sponsored with money and training a gang of nazi murderers and cutthroats.

This espionage and sabotage program found its most comprehensive policy statement in the late presidential campaign in the "liberation" speeches by Eisenhower himself and on August 27, 1952, by John Foster Dulles. According to the *New York Times* account of August 28, the "lib-

eration" program included "using such 'quiet' methods as passive resistance, non-cooperation, discontent, slowdown and industrial sabotage" and all sorts of aid, including supplies by air to "resistance movements" in the socialist countries. Judging from the evidence of the Prague trial and other trials, the "liberation" program has been in operation under the Truman administration for some time.

One could go on almost endlessly with evidence to show that the activities revealed by the Prague trial are com-

pletely in line with the war policies and plans loudly proclaimed thousands of times in the press and forums of the "free world." The numerous trials in the people's democracies confirm the existence of this "liberation" program further. The activities revealed at the Prague trial are completely consistent with it. The actual existence of Titoist Yugoslavia is the final proof. To deny credibility and plausibility to the confessions at the Prague trial is thus to fly in the face of mountains of evidence.

IV: WHAT THE TRIAL REVEALED

A survey of the essential facts proving the guilt of the accused

IN THE light of our discussion, let us ascertain the facts of the trial itself, as brought forward by the defendants and witnesses and attested by documents.

The objectives of the conspiracy were summarized by Rudolf Slansky: "The hostile activity of our anti-state conspiratorial center was to lead to the overthrow of the people's democratic system, to the restoration of capitalism in Czechoslovakia and to the wresting of the Republic from the Soviet Union and the entire camp of peace in the interests of the American and British imperialists in the same way as in Yugoslavia Tito and his counter-revolutionary associates brought about the restoration of capitalism and subordinated Yugoslavia to the Anglo-American imperialists."

The method Slansky used to realize these ends was to plant his fellow conspirators in key positions in the departments of foreign affairs, foreign trade, security, defense and in the Communist Party apparatus. *From these vantage points espionage was carried on, industry and finance were sabotaged and disorganized, military secrets betrayed and the "removal" of President Klement Gottwald planned.*

Behind the whole conspiracy was the United States intelligence service aided by British, French and Israel intelligence. The aim was to break Czechoslovakia away from cooperation with the Soviet Union and the people's democracies; to convert Czechoslovakia into an agency of Washington's policies (as Tito's Yugoslavia has become) and ultimately to bring capitalism back to Czechoslovakia. Agents were recruited from among the emigres "helped" by American intelligence agents Noel and Hermann Field, who were in charge of the emigre aid organization in Switzerland. Such agents were most easily to be found not only among adventurers but also those who were ideologically hostile to socialism and the Soviet Union, namely, Trotskyites, Slovak and Jewish nationalists (Zionists), that is, people who placed the interests of the dominant capitalist elements above those of the working class, the majority of the people.

Contact with the United States intelligence was maintained with the conspirators through such persons as Allen

W. Dulles, brother of incoming Secretary of State John Foster Dulles; Sir Gladwyn Jebb, present British UN delegate; Konni Zilliacus, Tito enthusiast and former British Labor M.P.; Yugoslav Titoists, Israeli intelligence agents and others.

The Zionist Involvement

An important aspect of the trial was the evidence of the use of Zionist organizations and Israeli Zionist citizens to maintain contacts for espionage and sabotage of Czechoslovak industry and disorganization of finances. Named as Zionists, Jewish bourgeois nationalists or Israeli intelligence agents among the indicted conspirators were Otto Fischl, Vavro Hajdu, Bedrich Geminder and Andre Simone. Israeli Zionists involved were Shimon Orenstein, a former employee in the Israeli legation at Prague; Mordecai Oren, a Mapam leader, and Ehud Avriel, former Israeli minister to Czechoslovakia. Oren, for instance, testified that "in the interests of Zionism and of British intelligence I had meetings with the Tito fascist clique. In conversation with them I learned of Rudolf Slansky's collaboration with this clique. I was requested to transmit to Slansky immediately all documents concerning the attitude of Titoists regarding the decisions of the Cominform and the workers' parties."

Another charge emerged from the testimony of Shimon Orenstein. In 1947—prior to the establishment of Israel—a secret meeting was held in Washington, said Orenstein, attended by President Truman, Dean Acheson, David Ben Gurion (later Israeli prime minister), Moshe Sharett (later Israeli foreign minister and then called Shertok) and Henry Morgenthau, Jr. At this meeting, Orenstein stated, Ben Gurion and Sharett agreed that Zionist organizations would be available for espionage and other subversive activity in the people's democracies in exchange for United States support for Zionists' aims in Palestine.

(News of this allegation was treated with great indignation by the Israel foreign office. A Jewish Telegraphic Agency dispatch from Jerusalem widely published in the English-Jewish press in this country the week-end of No-

ember 28, 1952, stated that foreign office "officials" pointed out: 1. That in 1947 General George C. Marshall and not Mr. Acheson was secretary of state; 2. that Ben Gurion did not visit the United States in 1947; 3. that Mr. Ben Gurion first met the president in 1951; 4. that Mr. Sharett never met the president until 1952."

(Well, let's see the quality of such "factual refutations." 1. Acheson was undersecretary of state in 1947. We have no direct quotation from the trial as to the title, if any, by which he was designated in the testimony. We know that he was assigned to the Palestine question because he held a conference on it with UN delegate Warren Austin on April 30, 1947. 2. Ben Gurion was in the United States in 1947 and in a highly public way, at that. He arrived on May 9, 1947, to attend the Special UN Assembly session on Palestine and addressed that body on May 12 as a representative of the Jewish Agency; Sharett was also present and spoke before the UN on the same day. True, no meeting of Ben Gurion and Sharett with Truman is recorded in the press, so far as we know. But the evidence in the Prague trial stated that the meeting was "secret" and who would expect publicity on it?)

Several Charges

Israeli minister to Czechoslovakia Ehud Avriel was placed in charge of this intelligence operation. In Prague he established contact with Slansky and Bedrich Geminder. In addition to espionage, one of the big deals that the indictment charges was carried through in pursuance of this arrangement was, as *Rude Pravo*, Czech Communist organ, put it, that under an agreement for emigration of Czech Jews to Israel, the conspirators had caused to be "withdrawn 6,000,000,000 crowns from Czechoslovak national property to cover up this deal." (To cover up favoritism to rich Jews, Fischl made things especially hard for the poorer emigrating Jews, so that over a year ago the Israel press was denouncing his attitude to poorer Jews.) Another deal charged was that defendants Evzen Loebl and Rudolf Margolius, then deputy ministers of foreign trade, made trade agreements with Israel whereby 17 per cent of the payments were deducted from Israel's bill for exported goods.

The indictment also named the Joint Distribution Committee (American Jewish organization for the relief of Jews all over the world) as extensively engaged in espionage, sabotage, black marketing in currency and smuggling. Illegal activities were also carried on by "Betar" (youth section of the right wing Zionist Revisionist organization) and other Zionist organizations.

(In this connection it is interesting to give a pregnant citation from Richard Yaffe's article on the United Jewish Appeal in the Mapam organ in the United States, *Israel Horizons*, November 1952: "Other activities [of the Joint Distribution Committee] in countries hostile to Jews [sic] which must of necessity be kept secret at this time are also financed by JDC." (Emphasis mine—L. H.)

Of the 14 conspirators, 11 were Jews. The non-Jews were

Vladimir Clementis, Joseph Frank and Karl Svab. Confronted by overwhelming evidence, documents and witnesses, the defendants confessed to their part in the conspiracy. The trial brought out the fact that they all had long records as intelligence agents for foreign powers.

Slansky and Geminder

Rudolf Slansky, former general secretary of the Czechoslovak Communist Party, the leader of the conspiracy, aspired to become the "Czechoslovak Tito." Police documents of 1924 and 1925 showed that he had been arrested, made a statement to the police renouncing the Communist Party and had become a police spy. A police document of 1927 noted that he belonged to the Trotskyite faction. In 1930, he became a United States intelligence agent. In 1935, Slansky confessed, he had become an "agent of the bourgeoisie." During the war he established contact with the United States and British intelligence. He admitted that during the war he was responsible for the murder of Jan Sverma, Communist leader, during the Slovak national uprising. In 1945, he became an agent for "western imperialists." In 1946 he established contact with Konni Zilliacus, who became his intermediary with western intelligence. (Zilliacus is a publicly avowed Titoist.)

Slansky became a powerful figure in the Communist Party and in the Czech postwar government. From this vantage point he personally selected his 13 co-defendants for his ring and placed them in key positions where they could execute sabotage and espionage. Slansky managed to conceal the dubious past of these agents so that they escaped detection for some time.

In 1948 he met Moshe Pijade, Titoist. "I made it quite clear to Pijade," Slansky testified, "that I regarded the measures of the Tito clique as correct and assured him that my stand was identical with that of Tito and his accomplices and that I was pursuing a similar line in Czechoslovakia."

Bedrich Geminder, former head of the International Department of the Czechoslovak Communist Party, was a close personal friend of Slansky. He was a Trotskyite and a Jewish bourgeois nationalist. Geminder's main job seems to have been to make contacts. He was the contact man between Slansky and Zilliacus. Documents were submitted to show that these three men were involved in an effort to bring Czechoslovakia into the Marshall Plan set-up and to tie the country economically to the capitalist world. (Readers will remember that the *New York Times* and other newspapers here were full at that time of excited speculation that Czechoslovakia was breaking with the Soviet policy and might accept Marshall Plan funds.) Geminder was also the contact with journalists, diplomats and employees of the Israel and Yugoslav ministries. Geminder testified that "the United States imperialists sought by means of the Zionist agency in the Czechoslovak Republic and its representatives to destroy the political and economic foundations of the country."

Clementis and Frank

Vladimir Clementis, former minister of foreign affairs, was a Slovak bourgeois nationalist who joined up with the Slansky group in 1948. The testimony of witnesses evoked his confession that he was arrested in Paris in 1938 and then became an agent of French intelligence. Clementis supplied information to Zilliacus, organized an espionage ring in Hungary and entered espionage relations with the French and British ambassadors in Prague and with United States Ambassador Laurence A. Steinhardt. He testified that Steinhardt approached him in 1948 on behalf of John Foster Dulles, foreign policy specialist of the Republican machine, for help in getting the wealthy Petschek family out of the country. Steinhardt had helped to smuggle the wealthy Czech families of Schwarzenberg, Lobkovitz and Barton out of the country with considerable property, Clementis testified.

(A revealing story about Clementis was released by the United Press on November 28. When Clementis was ordered back to Czechoslovakia from his post as Czech UN delegate in 1949, he sent an emissary to the Czech "underground" in the United States, which UP reports has its agents today "behind the 'Iron Curtain'." This intermediary was to ascertain whether Clementis could be helped to remain in this country. The names of those involved are secret but, says UP, they are known to be an American official and three newsmen and a representative of the Czech "underground" in New York. A prominent newspaper editor who was involved wanted to publish the story of Clementis' "Leap to Freedom." After three days' consideration, perhaps believing he still had a role to play, Clementis decided to return home. The UP story thus gives independent confirmation from a hostile point of view of the Prague trial evidence.)

Joseph Frank was appointed on Slansky's instructions as deputy general secretary of the Czechoslovak Communist

Party for industry, trade and finance. Confronted with evidence, he confessed that he tortured and was responsible for the death of Soviet and French prisoners of war at nazi concentration camps. He undermined Czechoslovak foreign trade by selling goods cheaper to the capitalist countries than to people's democracies, by overfilling orders to capitalist countries and underfilling orders to people's democracies.

Reicin and Svab

Bedrich Reicin was formerly deputy minister of national defense. After he was arrested by the Gestapo as a Communist and Jew, he agreed to become a Gestapo agent. As such he confessed to betraying to the nazis members of the underground central committee of the Communist Party, the editors of *Rude Pravo* and Julius Fuchik, the heroic Czech Communist murdered by the nazis whose memoirs, smuggled out of a nazi prison, is one of the great documents to come out of the war. As a reward for his informing, the Gestapo allowed Reicin to "escape" to Moscow, where he contacted Slansky. Back in Prague after the war, Reicin worked with western military attaches.

In particular he worked with Yugoslav Colonel Ivanovitch, whom Reicin in January 1946 gave a plan of the burial place of secret archives of Karl Hermann Frank, nazi head of Bohemia and Moravia. These archives contained lists of Gestapo agents, including those inside the Czechoslovak Communist Party. The night after Reicin gave this information to the Yugoslav attache, two full years before Tito's breakaway, United States Army agents retrieved the archives and thus could blackmail these agents into working for United States intelligence. (The *New York Times* of November 25, 1952, notes that "an incident of this kind did take place and led to a Czechoslovak protest at the time.")

Karl Svab was former deputy minister of national security. Svab had confessed to torturing prisoners of war in nazi concentration camps. Virtually in charge of security, Svab confessed that he filled the security agency with former policemen, "Zionists and other hostile elements." He sabotaged the investigation of a spy ring after testimony at the Rajk trial in Hungary in 1949 had revealed that Noel Field had agents in Czechoslovakia.

And the Rest

Arthur London was formerly deputy minister of foreign affairs. He was a Trotskyite and a United States intelligence agent whom Slansky placed in the foreign affairs office to keep an eye on Clementis. London's job was in the department of personnel and he appointed Trotskyites, Zionists and other bourgeois nationalists to responsible jobs in the ministries and to diplomatic posts abroad. He had contact with Noel Field.

Vavro Hajdu was also former deputy minister of foreign

THE NEW YORK TIMES
NEW YORK TIMES, WEDNESDAY
 itary attaches and with Colonel Ivanovitch, Yugoslav military attache, M. Reicin was quoted as having testified.
 He said that in January, 1946, he gave to Colonel Ivanovitch a plan showing where the secret archives of Karl Hermann Frank, Nazi Minister of State for Bohemia and Moravia, were buried, the Prague radio reported.
U. S. Seizure of Data Reported
 He testified that on the following night the United States Army sent agents in a jeep from Bavaria to the Czechoslovak border to recover the archives, the Prague report continued. (An incident of this kind actually did take place and led to a Czechoslovak protest at the time.)
 The archives were said to include a long list of Gestapo informants, including those within the Czechoslovak Communist party. From M. Reicin's reported testimony, it could be inferred that United States officials used the list later to blackmail the same people to work for them.
 Among the other crimes to which M. Reicin was said to have been

affairs. He was a Zionist and was recruited into the British intelligence while in England in 1941. He worked with Arthur London to worsen relations with the Soviet Union.

Evzen Loebl and *Rudolf Margolius* were formerly deputy ministers of foreign trade. They were agents of Hermann and Noel Field. Their function in the conspiracy, in the words of Loebl, was this: "By means of foreign trade we endeavored to bind the economy of the Republic to the West in such a way that this country would be completely dependent on the capitalist states and a toy in the hands of Western imperialists." They worked closely with Avriel, Israeli minister at Prague, and tried to disorient economic development and economic relations with the Soviet Union.

Ludvik Frejka was formerly head of the national economy department, which devised and supervised the two- and five-year plans. He was an agent of Allen W. Dulles through Hermann and Noel Field. He sabotaged the development of industry and economic relations with the Soviet Union.

Otto Fischl was formerly deputy minister of finance. He served as a Gestapo agent under the Nazi occupation and was an assistant to Hitler's financial experts in Czechoslovakia during the occupation. He was also an important agent of Israel intelligence and a central figure in organizing Zionist activity for the conspiracy. He offered a trade and payments scheme with Israel that was disadvantageous to the Czech economy.

Otto Sling was regional secretary of the Communist Party in Brno. He was an agent of the British aid group

to emigres which served as an espionage center. One of Sling's functions was to prevent accurate information from getting to Czechoslovak President Klement Gottwald.

Andre Simone was former editor of *Rude Pravo*. He was a Zionist, Trotskyite and a foreign intelligence agent. Slansky assigned to him the main task of maintaining contact with capitalist journalists and to further the theme, in the Titoist manner, that "Czechoslovakia was heading for socialism in its own way." He admitted contact with the Overseas News Agency, a New York press service originally an offshoot of the Jewish Telegraphic Agency. He also transmitted espionage information for Clementis.

On November 27, sentence was pronounced: death by hanging for 11, life imprisonment for three (Arthur London, Vavro Hajdu and Evzen Lobel.) On December 3, the 11 were hanged. All the accused had waived appeal.

In view of the facts that we have surveyed as to the trial and its background, the following from "The Periscope" in *Newsweek* of December 31, 1951, will round out our examination. "Observers from both sides of the Iron Curtain are fully aware that Russia is not suffering from 'spy hysteria' in declaring that the United States has undercover agents working inside the curtain. The United States, like most other powers, of course has such intelligence and psychological warfare agents at work. The 'spy hysteria' charge had to be made for the record and for the benefit of neutral nations."

And, we may add, thoroughly to confuse the Jewish people and the working people of the world.

CONCLUSION

WE have shown that the convicted members of the Slansky group, when confronted with evidence, documents and witnesses, confessed to involvement under the auspices of United States intelligence in a conspiracy to damage and ultimately to overturn the Czechoslovak people's democracy. We have shown that the wild, hysterical charges of anti-Semitism are unfounded but that Zionists and Zionist organizations permitted themselves to be used in the attempt to Titoize Czechoslovakia.

Exposure of the conspiracy was in the interest of peace. All who are for peace—and that includes the overwhelming majority of mankind, and of course the Jewish people, whether Zionist, anti-Zionist or non-Zionist, all friends of Israel and the people of Israel—will view it as such. For it will be recalled that World War II might have been averted if the western powers had not handed Czechoslovakia to Hitler at Munich. In post-war Czechoslovakia, too, a dangerous step toward war might have occurred if the plans of Washington had succeeded and the conspirators had turned that country into a military base from which to launch an anti-Soviet war, as Tito's Yugoslavia is now. It is instructive to note that the infamous issue of *Collier's* about

an anti-Soviet war and the post-war "occupation" of Eastern Europe and the Soviet Union projected the war as beginning in Yugoslavia. A Czechoslovakia similarly torn away from the nations fighting for peace and tied to the provocative war policies of Washington would have increased the war danger immeasurably.

Finally, the trial should provide the occasion for deep thought among the Jewish people and their leadership. The members and supporters of Zionist organizations, particularly, need to shake themselves free of the hysterical and baseless charges that the trial was anti-Semitic and instead begin to consider what Zionist organizations and Israel citizens were doing in the midst of such a conspiracy under Washington's auspices against a state that has declared war on anti-Semitism and all forms of racism and on war itself. The baseless charge of anti-Semitism in the Prague trial is neither the first, nor will it be the last, false accusation of this kind against the socialist countries. Jews should ponder whether the Ben Gurion government and Zionist leadership are really working for the survival of the people of Israel and of the Jews by allowing themselves to be used as instruments of those who would let loose World War III. For the realization of such war plans would mean the destruction of Israel and devastation of the world.

INTERVIEW WITH CZECH CHIEF RABBI

By Sam Russell

Prague

IN AN exclusive interview with me here November 29, 1952, the Chief Rabbi of Czechoslovakia, Dr. Gustav Sichl, completely exposed all the tales about the existence of anti-Semitism in that country.

"I want to make it clear," the chief rabbi declared, "that there is no such thing as oppression of the Jewish religion in Czechoslovakia. There is not a single question in this connection about which I have the slightest complaint."

For nearly two hours I discussed the whole question of the position of the Jews in Czechoslovakia with Dr. Sichl, who is a hale and hearty 72, rosy-cheeked and in the best of health.

Fleeing from nazi persecution in 1938, Dr. Sichl went to Israel where he remained until 1947, when he returned to Prague to become chief rabbi.

With the chief rabbi were the acting chairman of the Jewish Communal Council, Mr. Emil Neumann, and its secretary, Dr. Rudolf Iltis, who is also editor of the Jewish paper *Vestník Rady Zno*.

The interview took place at the centuries-old headquarters of the council, next door to the 700-year-old synagogue, which I visited after the interview and where some people were already gathering for the usual Friday evening Sabbath service.

I told the chief rabbi and his two lay colleagues that I had asked for the interview because of the tales about anti-Semitism in Czechoslovakia which had been spread in the western press and radio during the trial and subsequent conviction of Rudolf Slansky, former general secretary of the Communist Party of Czechoslovakia, and 13 of his accomplices, eleven of whom were of Jewish origin.

Dr. Sichl first pointed out that as none of the men on trial had been practicing Jews he, as religious head of the Jewish church, had had nothing to do with them in that capacity. "As far as the trial is concerned," he added, "I would just point out that criminals can be of Jewish origin as well as non-Jews."

I pointed out that since the beginning of the Slansky trial the western press and radio had declared that anti-Semitism was being officially encouraged in Czechoslovakia and had even said there had been anti-Semitic demonstrations.

"That is complete nonsense," he declared, "and, as you have no doubt been able to see for yourself, there has been no such thing. To my mind, there was absolutely no question of the Czechoslovak government instituting a trial like this for any such purpose. For the first time in our history there is a definite law in Czechoslovakia forbidding anti-Semitism and declaring anti-Semitism a crime. Maybe, as a result of the Hitler propaganda, some traces of anti-Semitism may still exist in the minds and hearts of some people, but that is all."

Dr. Sichl then again stressed the point that Jews have complete freedom of worship in Czechoslovakia. Every facility is provided for the observance of Jewish ritual

and custom, such as a special slaughterhouse for the slaughter of animals for food, according to Jewish rites, provision of ritual baths and other similar facilities.

When I turned to Mr. Neumann, the first thing he did was to recall the moment when he, together with many other Jews, had been liberated by the Soviet Army from the nazi concentration camp of Terezin. He pointed out that before 1948 there were two trends among those Jews who survived the nazi massacres—in which the Jewish population of Prague, for example, was reduced from 40,000 to its present 5,000.

The first trend was among those who did not want to stay and who went to Israel; the second group consisted of those who regarded Czechoslovakia as their country and wished to stay to help reconstruct the country and participate in the building of socialism.

"I was one of those who stayed," said Mr. Neumann. "I did not regret that decision before and I do not regret it since the trial."

I asked Mr. Neumann whether as a result of what had happened at the trial, he and Jewish friends of his acquaintance felt less secure.

In reply, Mr. Neumann laughed at the idea that he should feel less secure. His parents and grandparents were born in Czechoslovakia, he had never felt any oppression of anti-Semitism before, and he did not feel any now.

I then asked the three Jewish leaders what they had to say about the reports of suicides of leaders of the Jewish community in Czechoslovakia. They pointed out that their presence with me was complete evidence of the falsehood of these reports.

They told me that they knew of two Jews who had committed suicide just before the trial began, a Mr. Erich Kohn, who gassed himself and his wife. He had at one time been chairman of the Jewish community in Prague. He had left a note saying that he had just been told by his doctor that he was suffering from cancer and that he and his wife could not face the prospect.

The chief rabbi then asked to be excused as he had to prepare for the Sabbath and, in the company of Dr. Iltis and the porter of the Communal Council offices, I visited the synagogue, the adjoining Jewish cemetery and the Jewish museum, now financed by the State.

If I had had any doubts about what Dr. Sichl and Mr. Neumann had told me, they would have been immediately dispelled by what the porter told me when I asked him questions similar to those I had put to the Jewish leaders.

"Does it mean," he asked me, "that because I am a Jew, I am in the same category as those criminals like Fischl and Reicin who betrayed Jews to the nazis and Gestapo during the war? Of course not. And as for anti-Semitism, I, as a Jew, know that if anyone did make an anti-Semitic remark, I would have the full support of the State Security Police in taking action against them—which is more than any Jew in Britain or America can say."

(Sam Russell is a British journalist.)

CALL FOR PEACE

A statement by a peace conference of American Jews affirming the necessity of peace and supporting the Vienna peace meeting

As we write these words, the great Congress of the Peoples for Peace is taking place in Vienna. About 2,000 distinguished citizens of many political outlooks and people's representatives of 74 countries throughout the world are meeting to forge a program to enlist the common people of the whole world to assert their will to peace so that the men in high places will hear and heed. The people of our own country must let President-elect Eisenhower know that they will have peace, when his warlike intentions toward Korea and the peoples of Asia become known to them.

In Israel on November 28, a great meeting was held in Haifa to demand peace. An inspiring speech was delivered by Ithak Greenbaum, noted Zionist leader of the old Poland and late candidate for the Israel presidency. Here at home, too, over 500 delegates from 184 Jewish organizations in the New York area met for a Jewish People's Conference for Peace on November 16. Below is the resolution passed at the conference expressing the Jewish people's interest in peace.

—Eds.

IT IS with great concern and foreboding that the Jewish people of the United States observe the sharp drift to war. To express this concern and to move our people into the ranks of all Americans and peoples throughout the world, who are calling for peace, the Jewish People's Conference for Peace was held on November 16, 1952 at the Hotel New Yorker, in New York City.

We speak from the hearts of the Jewish people. We see the bloody continuation of the war in Korea, with thousands of American boys giving their lives and limbs in a needless slaughter, with the Korean people facing untold carnage and suffering.

We speak from the graves and unlocated ashes of the six million Jews who were murdered by the nazis in World War II. It is with deep misgivings and anxiety that we behold the rearmament and renazification of Germany—the remilitarization of Japan and the resurrection of the fascist plunderbund in other corners of the globe.

In our own land we witness the influx of thousands of fascists who bring with them their thirst for Jewish blood and their Hitlerite ambitions. Already, the press has announced that when the McCarran-Walter immigration act goes into effect on December 24, 1952, thousands of former nazis and fascists will rush into our land—for that racist

act permits former nazis entry into the U.S.A. who until now were barred by law.

We Jews of the United States join with the hundreds of thousands of our brothers and sisters in Israel, Europe and Latin-America in the grand crusade of eight hundred million peoples of all nations, creeds and colors, who are calling a Congress of the Peoples for Peace, on December 12, 1952 in Vienna, Austria.

We know that Jews can not stand passive in face of the threat of a new world war which will mean the annihilation of the Jewish people. Only a cause which enables us Jews to join our aspirations to those of the American people as a whole, as reflected in the recent elections, can save the Jewish people as well as world civilization. Therefore, we call upon all Jews of the U.S.A. of whatever belief or persuasion, to join with us in working for a halt to the dangerous drift to war, and to join with all "peace-loving peoples to achieve the following:

a) Put an immediate end to the slaughter in Korea, in accordance with the pledge to the people in the recent presidential elections. Certainly, the only remaining issue can be left for settlement by negotiations after the guns have been silenced.

b) Refuse to permit the rearmament of Germany and Japan. Start negotiations among the great powers with a view to the reduction of armaments and the conclusion of a five-power pact. Peaceful co-existence of different social systems is not only possible, it is an undeniable fact. Common sense tells us, that no differences among nations can be so great as to make mutual annihilation the only answer.

In this spirit we extend a message of greeting to the hundreds of thousands of Jews in Israel who count within their ranks many refugees from fascism and who have stood up so valiantly to the safeguarding of world peace.

In this spirit we extend greetings to all kindred American organizations and groups working for peace.

In this spirit we send this Declaration together with our warm greetings to the Congress of the Peoples for Peace in the ardent hope that the delegates of all faiths, races, nations and peoples of all walks of life and opinions, will find ways and means to make effective the will of the people throughout the world for security, disarmament and peace.

JEWISH PEOPLE'S CONFERENCE TO DEFEND PEACE.

WILL THE RACIST LAW REMAIN?

Hospitality to nazis and persecution of fighters for democracy under the McCarran-Walter law underline urgent need for repeal

By Theodore Jacobs

THE McCarran-Walter immigration act is now the law of the land. The fascist measure decried by people of the most varied viewpoints up and down the country as a carbon copy of Hitler's racism is no longer only a future threat. It is reality. As of Dec. 24, 1952, the date when the infamous law went into effect, immigrants seeking admission to the United States became subject to classification according to race. In this country the 14 million foreign born have been reduced to the status of second-class Americans, liable to deportation and loss of citizenship on the flimsiest of grounds. Day by day it becomes more urgent to force the repeal of this nazi-like law.

What will happen to the rights of the foreign born under McCarran-Walter is illustrated by the outrageous detention on Ellis Island, becoming known as the nation's concentration camp, of people up for deportation who have devoted their lives to serving the American people. Their bail has been canceled, they have been snatched from their homes and imprisoned pending final action on the Justice Department's attempt to deport them. In the very shadow of the Statue of Liberty sat the imprisoned: Sam Milgrom, national executive secretary of the International Workers Order; Paul Yuditch, labor editor of the *Morning Freiheit*; Jack Schneider, assistant manager of the Furriers Joint Board of the International Fur and Leather Workers Union; and Frank Borich, Katherine Hyndman, Michael Nukk, Joseph Simonoff and Harry Yaris. At this writing, Federal Judge John F. X. McGohey has ordered the release on bail of Yuditch, Schneider, Simonoff and Nukk.

In the case of Sam Milgrom, the persecution is particularly vindictive, since he is suffering acutely from a heart ailment and a spinal disorder. He has been denied his freedom and because of his illness has been isolated in the hospital under constant surveillance and forbidden to talk to his friends. Another victim, Andrew Dmytryshin, was finally released on parole in November under the McCarran Internal Security act, which provides that the government may not hold a person for longer than six months after issue of his deportation order to a country which will not accept the deportee. Under the McCarran-Walter law, however, the attorney general is empowered to deport such persons to any country he may choose.

Who are these "dangerous" persons whom the government is so anxious to banish from our shores? All of them have one thing in common: they have fought valiantly

against injustice wherever they have found it and they have raised their voices to fight for a better America and a world at peace. There could be no greater tribute to a labor leader than that paid Jack Schneider in a resolution passed at the last fur workers convention, which pledged support in the battle against his deportation. "We know of no union leader," the resolution says, "who enjoys more confidence or commands more respect from the workers than Jack Schneider. No other union leader is more beloved by the workers than Jack Schneider."

Open Door to Nazis

The detention of those at Ellis Island becomes all the more contemptible in the light of new regulations which the State Department and the Justice Department are preparing under the McCarran-Walter law. While men and women who have faithfully served the best interests of the American people are hounded and locked up, plans are under way to admit some 4,000 nazis and fascists who participated in Hitler's war against humanity and the extermination of millions of people. The ground for their admission under the McCarran-Walter law is that they do not advocate totalitarianism "in the United States." They are being sought by our government as desirable future American citizens but the Milgroms, Yuditches and Schneiders are held for deportation.

Furthermore, Washington correspondent Milton Friedman of the Jewish Telegraphic Agency reported on November 20, 1952, that preparations were being made "for importing former nazi Luftwaffe pilots and other German military personnel to the United States for training in American camps as a cadre for the new German army."

To make such arrangements acceptable to the American people, who have not altogether forgotten the Hitler menace and our anti-fascist war, the propagandists are going to great lengths to erase the foul deeds of these nazis by re-writing history. Thus we find a growing pile of books and articles lauding nazi generals. Hitler was right about many things, we are hearing, including of course his anti-communism. Such a falsification of history was included in the book review section of the *New York Times* on November 30, 1952, in a review of *Soviet Opposition to Stalin* by George Fischer and published by the Harvard University Press. The book is an apology for the late General Andrei

Vlasov, the Soviet traitor who commanded the legion of Soviet ex-soldiers on the side of Hitler. The reviewer, Mikhail Koriakov, who is on the faculty of the Russian Institute of Fordham University, says that we have mistakenly considered the "Vlasov movement" as traitorous but that history has now shown that Vlasov and his followers were "not traitors." Drawing a distinction without a difference, Koriakov writes that "The Vlasovites were defeatists, but not traitors, in the sense of intending primarily to give aid and comfort to the enemy."

Another symptom of this trend was the brazen appearance as a guest speaker at a luncheon in New York of Igor Bogolepov, described by the *New York Times* as "a career officer in the foreign service of the Soviet Union until he deserted to the Germans in 1942." Paraded as an anti-communist expert, this ally of Hitler shared the speaker's platform with Admiral Alan G. Kirk, former United States Ambassador to the Soviet Union who is now chairman of the American Committee for the Liberation of the Peoples of Russia, which would "liberate" the Soviet Union to collaborators of Hitler like Bogopelov and Vlasov.

Resistance Is Rising

Just about all Jewish leaders and organizations, as well as those in many walks of American life, have already shown alertness to the attempts to interpret the McCarran-Walter law to admit nazis. Speaking at the annual convention of Junior Hadassah in New York on November 27, 1952, Dr. David Petegorsky, executive director of the American Jewish Congress, said: "Whatever the motivations of those who wrote the McCarran-Walter act, the American people will not stand for giving those who heiled Hitler and goose-stepped for Mussolini a clean bill of health." The convention itself went on record for repeal of the racist law.

The Anti-Defamation League of the B'nai B'rith has sent a letter to Secretary of State Dean Acheson protesting the proposed admission of the nazis. And an editorial in the *B'nai B'rith Messenger* of Los Angeles on November 21, 1952, entitled "Nazism Threatens Again" declares: "With an attitude in Germany giving the nazi remnants an opportunity to live again and with the McCarran-Walter immigration bill giving them the opportunity of settling in the United States, we can see a recrudescence here of the defunct Bundists and their subversive activities as we saw them in the days of the rise of Hitler."

The *New York Times* reflected the extremely broad opposition to the McCarran-Walter law in its editorial on November 14, 1952, against the admission of nazis under the law. The *Times*, which had urged changes in the law on previous occasions, noted that through the proposed rulings we could acquire "an infusion of former storm troopers and others who shared in Hitler's guilt. These veterans of an unholy crusade against civilization would perhaps crowd aside some of Hitler's surviving victims who might otherwise have been admitted." The *Times* urged that "the act should be amended."

As plans for admission of additional nazis to this country are carried out, more widespread attacks are impending against the foreign born. One such indication came in an article by FBI chief J. Edgar Hoover in *Pathfinder Magazine* for November 1952. Hoover attempted to sow suspicion against not only the 14 million foreign born Americans, but all of their children and grandchildren. He did this by maintaining that communism holds no attraction generally for native born Americans, but "Communism's greatest appeal is to some of the foreign born and their offspring." In promoting such anti-communist hysteria, Hoover meant to spread the idea that native born Americans tend to be loyal citizens while foreign born and naturalized citizens, as well as their families, should be looked upon with suspicion. This attempt to create hostility against all foreign born has special significance for the Jewish people. Does not Hoover's statement fit neatly in with the anti-Semite's familiar cry about the "foreign Jew-Communist"?

All of these developments make repeal of the McCarran-Walter law necessary if we are to protect our traditional freedoms. A variety of people may disagree on many things. But the fascist character of the act is something recognized by people of many political leanings. The task is to join together in a powerful drive for repeal.

Action should include delegations to representatives and senators to urge repeal of McCarran-Walter.

NOT FORSAKEN

By Helen Sobell

"Eli, Eli, lomo asaftone

"And you, Ethel and Julius Rosenberg

"I sentence to death

"In fier and in flam hut men uns gebrant

"Morton Sobell shall serve thirty years

"In prison

"Roteve uns fun gefar, vie amohl fun

"Bazen zar.

Hear me, my people, come to our side

We are your children, born of oppression

But knowing a future framed in light.

They have emptied our hearts, and you

Must fill them again.

Eli, Eli, no, not forsaken, eternal,

Rise up, as thousands have risen.

Eli, Eli, no, not forsaken, eternal,

Rise up, as millions must rise.

Give us our freedom, give us our lives,

Only then may you live again,

Only then.

(Helen Sobell is the wife of Morton Sobell, who was sentenced to 30 years in connection with the Rosenberg case.)

A PROPOSAL OF "MARRIAGE"

A Dialogue

By Sholem Aleichem

SHOLEM ALEICHEM!

Aleichem sholem!

And where are you coming from?

From Warsaw.

And what is your business?

I am a Jewish newspaper.

Name?

Yiddishe Folkszeitung. And you, where do you hail from?

Where should I hail from. From Yehupitz.

And your business?

My business? I am a Jewish writer.

Name?

Sholem Aleichem.

Sholem Aleichem? Then you deserve a *real sholem aleichem!*

Same to you and yours.

So, Mr. Sholem Aleichem, what are you doing these days?

What should I do? One writes.

What does one write?

What should one write? Whatever one sees, one writes.

And what do you get for your writing?

What should I get? Troubles, bellyaches, heartaches, disgrace, worry, anguish, grief. . .

And that's all?

What else would you want?

Well, I thought. . .

Honor? Glory? Without stint and without parallel! No writer in the world gets as much glory as the Jewish writer. You think that's something trivial among Jews, a writer?

You mean this seriously?

Why should I jest? Just take a look at what happens at our "Jubilees." Countless "messages" from admirers, from devoted fans, from "dear readers," from all corners of the earth: from Kasrievka, from Tunyedevka, from Tetre-
vets, from Galaganishek and from Strishtsh and from where else not. And the correspondence which the "Jubilee" himself carries on in the newspapers! And the feasts, the banquets, the toasts—enough and to spare! And the prizes, the charity, which are distributed at the same time in Eretz Israel for the pioneers! You can't play around with the honor of a Jewish writer!

Well, no, I didn't mean that: I mean. . .

A living? A good living! . . . as long as he finds time "on the side," to be a teacher, a storekeeper, a peddler, a marriage-broker or just a good "collector" who can knock on doors and "gather funds" for his book. You can't toy with a Jewish writer! A Jewish writer is a well-kept man!

What do you mean, he is a well-kept man?

He is kept from both worlds, from this world and from the next! He is kept from bread and from health; from good friends, from wife and children, from body and soul. . .

It seems to me, Mr. Sholem Aleichem, now you are speaking with your bile. You have gone a little too far. . . It's not right! It's not becoming for a Jewish author, who writes for the people, to cudgel the Jews like that. A Jew has a duty to take everything agreeably and to say three times a day. . .

"This too is for the best?"

Certainly, "this is for the best!" What would happen if we didn't have this either? How would we appear to the nations of the world if we threw off this one and only garment, too? Do we have any other dress, besides our literature, to show off to the world?

Maybe you're right.

Not maybe! Positively! But let us speak of pleasanter things. . .

You mean when do I observe *Yahrzeit*?

Not that. I want a little. . .

A little favor? Probably you want someone "written-up" in the papers?

God forbid! No. I have a little business for you.

Arranging a marriage?

No. . . Well, maybe it is a marriage at that.

Who is the groom? Where is the bride from?

The groom is from Yehupitz, the bride from Warsaw.

Rather a long-distance match! What are their names?

THE BRIDE IS CALLED *Yiddishe Folkszeitung*, AND THE GROOM—Sholem Aleichem; does the match please you?

Well, as long as. . .

As long as what?

As long as nothing.

Half words annoy me. Tell me, what's bothering you?

Who told you something is bothering me? Nothing is bothering me. So, what is it you want?

This is what I want: since I am a Jewish newspaper and you are a Jewish writer, you write and I'll print.

And what shall I write?

Feuilletons, something light—to make people laugh.

Laugh? I feel more like crying.

You can cry all you want, so long as the public laughs. You understand or not?

I understand; why shouldn't I understand? You want me to disguise myself as a comedian, a *Purim Shpieler*, a

Pagliacci, a buffoon . . . just to make the public laugh.

Aha! Leave it to a Jewish writer to take that attitude! Who said anything about a comedian, a *Purim Shpieler*, a Pagliacci, a buffoon? All I wanted was that you write with a sting and a jest; with wit and with zest. In a word, so the public will enjoy it. . . .

And they'll say: Devil take this Sholem Aleichem! May his hand wither and his tongue become speechless!

And I would like, too, that you "tell off" our Jews a little bit, but in their own language, in their "mother tongue." Tell them that in fact they are thus and so, but at the same time they are also such and such. . . . That is, haul them over the coals, but politely, civilly. You understand, or not?

I understand; why shouldn't I understand? You want me to engage in a sort of sport with the readers, a sort of "cat and mouse" game. Well, why not, as long as. . . .

As long as what?

Oh . . . nothing.

I think I warned you that I don't like these half words. Tell me, what's bothering you?

Who told you that something's bothering me? Nothing's bothering me. Well, what else?

Also, I would like you to paint some word-pictures; you know, descriptions, portraits—

To make them yawn?

Tell them stories. . . .

So they'll fall asleep more easily?

Write them a long story, a Romance, with ardent Love, and Touching Scenes, written in a breath-taking style. . . . In a word, let it be a real Romance.

. . . In six parts, with a Prologue and an Epilogue? Strange, wild, fantastic scenes, without rhyme or reason. For example: a school teacher from Nesvish has a romance with a servant girl Rivkah. He writes impassioned letters and she sings tender songs. Then he goes away to Paris and in nine months he comes back a baron, a millionaire. He finds his beloved in the kitchen of Ephraim Moneylender, a thief, a murderer. They fight a duel. Ephraim Moneylender is about to cut him in two when the baron escapes and flees to the governor, whom he awakens out of a sound sleep and brings back with three armed policemen to Ephraim Moneylender. When Ephraim sees this, he puts a knife in his own heart and Rivkah the servant girl faints dead away. As she faints she sings a "tragic" aria in German—so sad that a stone would weep. . . .

Already? Finished? We don't need any school teachers who go to Paris or governors who are routed out of their beds in the early morning or money-lenders with knives or servant girls singing tragic arias in the kitchen. What I want from you is a Romance, but a Jewish romance; a love story, but a Jewish love story. You understand, or no?

I understand; why shouldn't I understand? You want me to write from life, from the true Jewish life. You want me to write with my nerves, with my blood, from the innermost depths of my heart; the kind of writing which ruins your health, makes you old before your time, puts wrinkles in your face and gray in your hair. That's what

you want? Well, why not, as long as. . . .

As long as what?

As long as—nothing.

AGAIN YOUR HALF WORDS? TELL ME, WHAT'S BOTHERING YOU?

Who told you anything's bothering me? Nothing is bothering me. So, what else do you want?

I would like you to trouble yourself, please, at least once a month, and look through the new books, which the writers write. . . .

How they waste paper!

And the publishers print. . . .

Grease a wheel and it turns. Pay the printer and he prints.

And the book dealers buy. . . .

They exchange book for book and you can't tell one from the other.

And the public reads. . . .

Do they have a choice? When the cow has no grain, she'll eat straw.

So, you will trouble yourself to read through all this literature and review it briefly for the readers; digest it well, and say which is good, and which is good for the waste basket.

Pity my poor stomach. . . .

In a word, you will write criticism. . . .

That's logic! You're putting the saddle on the wrong horse!

There's just one thing—one request: let your criticism be quiet, please.

Why bellow?

And no "fire"—

And no water?

And without anger—

Anger is idolatry.

Your criticism must have vigor and charm and not do anybody harm. You understand, or not?

I understand; why shouldn't I understand? You want me to make a big deal out of the rubbish that floods our literary marketplace. You want me to burrow in a pile of garbage and come up with an occasional pearl . . . an easy job, a sinecure, very good for the body and the soul, too. Well, why not? I'm ready to take the job . . . as long as. . . .

As long as what?

Oh, nothing.

Feh! Mr. Sholem Aleichem! I have told you so often that I don't like these half words. With me you must talk plain. Tell me now, what is the meaning of this "as long as"? Is it money?

Who's talking about money?

What, then? Glory?

Who's talking about glory?

Is it health?

Who's talking about health?

Well, then, why do you keep saying "as long as"?

As long as people will read it!

1902. (Translated from the Yiddish by Max Rosenfeld)

IRVING WEISSBERG: LABOR LEADER

*The life and work of a militant leader of needle trades workers.
He offers an example to those who would fight for labor's rights*

By Rose Wortis

A deep sense of loss was felt by thousands of dressmakers, needle-trades workers and the progressive movement in general when they learned of the death of Isadore Weissberg on November 19, 1952. Weissberg had been a constructive, devoted builder of the International Ladies' Garment Workers' Union. In the stormy twenties, when the basic policies and direction of the American labor movement were being fought out and most sharply expressed among the advanced workers in the ILGWU, Weissberg emerged and continued in unbroken service as a progressive leader in the union.

The labor leader was born 55 years ago in the small Ukrainian ghetto town of Zukoff. He was the son of a *melamed*, a lay teacher, who eked out a meager existence by his teaching. His family was very poor. From early childhood Weissberg knew the deep cleavage between those who toil and sweat in order to live and those who live on the toil of others.

In 1913, at the age of sixteen, he came to this country, where he lived for a short time in Philadelphia with an uncle, a clothing contractor who had hoped to make his nephew a successful businessman. Because of labor difficulties that developed between the workers and his uncle, the youth left his adopted home and came to New York. Like many immigrants of the time he entered the ladies' garment industry and joined the Skirtmakers local 23 of the ILGWU.

Only four years after his arrival in this country, the United States entered World War I and the slight young man was drafted into the army, which he left at the end of the war as a sergeant. He returned to the ladies' garment industry as a member of Dressmakers Local 22. His war experience, the war's useless slaughter of millions and the Russian Revolution made an ardent socialist of him with a hatred for the exploitation of workers. At the same time, the birth of the Soviet Union and the lessons it brought to the labor and socialist movement of the world profoundly affected the membership of the ILGWU, the majority of whom had come from Russia and many of whom had actively participated in the revolutionary movement there. This membership rebelled against the union's top leadership, which was gradually drifting away from its earlier policy of class struggle and its socialist viewpoint

and was joining the capitalist chorus in denunciation of the Soviet Union.

Against strenuous opposition from its members, the union leaders were abandoning the policies of class struggle in daily practice as well as in general political activities. Under the false slogans of "practicality," "adjustment to American conditions" the leaders were conducting the union along lines of class collaboration, that is, capitulation to the interests of the employers. Struggle for better conditions was replaced by a policy of leaving disputed issues in the hands of government commissions. Strikes were declared old-fashioned and the right to strike was given up in collective agreements. While the leadership of the ILGWU had in the past openly fought "pure and simple trade unionism" (limited concern with immediate economic issues) and dependence on the old-line parties on the AFL convention floor, the leaders now gave up the policy of independent working class political action and followed conservative AFL policies. As a result, the conditions won by the ladies' garment workers through great sacrifice deteriorated rapidly. To force their policies on a reluctant membership, the leaders began systematically to wipe out the democratic practices and traditions of the union. Thus was precipitated a struggle between leadership and membership that was to last for many years.

Making of a Labor Leader

Weissberg threw himself into these struggles and matured in the process. He fought along with the rank and file and joined the Communist Party. He was a courageous and well-informed spokesman of the rank and file and won leadership, not through any push on his own part or influence of those in power, but as a chosen spokesman of the workers. In 1923, the left wing began to win leadership in the executive board of the powerful Dressmakers Local 22. An attempt was made to break the monopoly of the top union leadership built up by the right wing by electing active shop workers as both paid and unpaid officers. When these recommendations were discussed at shop meetings, the first to be proposed for such a leading post was Isadore Weissberg. Many shops endorsed his candidacy and in 1923 he was elected business agent of Local 22, by a very large vote and thereby he became an officer of the Dressmakers' Joint Board. In 1925, he was appointed assistant manager of the dress department of the ILGWU.

ROSE WORTIS is a veteran labor leader in the needle trades who played a part in the struggles of which she writes here.



Irving Weissberg, 1897-1952

In the midst of the cloak makers' strike of 1926, the right wing leaders defied the peace agreement with the left wing unanimously adopted at the Philadelphia convention. In cooperation with the employers they took over the strike and made a settlement over the heads of the elected local leadership and without consulting the workers. After an unsuccessful fight to unite the union, the Needle Trades Industrial Union was formed in 1928. Weissberg was manager of the dress department of this union throughout its existence. He combined thorough knowledge of the industry with militant defense of the workers' interests before representatives of the bosses' associations and boards of arbitration. He won the confidence of all workers irrespective of political opinions as well as the respect and hatred of the bosses, who knew that they could not "do business" with Weissberg.

In 1932, he was framed on a charge of felonious assault by an employer against whom the Industrial Union was striking. Three thousand workers signed a petition to the judge asking for acquittal. Before sending the case to the jury, the judge read a letter sent to him by Julius Hochman, vice president of the ILGWU, which called Weissberg and another worker on trial on the same charge "cutthroats, gangsters, a danger to the highways and byways of the community." A sentence to an indefinite term in the penitentiary was passed. As a result of a mass amnesty campaign Weissberg and his fellow worker were released after serving 11 months.

When the Industrial Union was dissolved, its members rejoined the ILGWU in 1935 and the workers received Weissberg with open arms. As soon as the two-year ban imposed by the leadership against his running for office was over, he became a candidate for manager of Local 22. Close to 6,000 votes were cast for him even though the entire election machinery was in the hands of the hostile administration.

In all the battles of the rank and file, Weissberg was a recognized leader of the dress workers. He exposed the Hochman efficiency plan—a modernized speed-up scheme—and similar plans aimed at increasing the exploitation and

reducing the standards of the dressmakers. He led the fight to open all crafts to the Negro workers. He fought for the unity of all workers irrespective of political differences and for closer relations among Italian, Spanish, Negro and Jewish workers.

Close to the Workers

Whether he was serving the union as a paid officer or working in a shop, Weissberg's advice was always sought by the workers on their union and shop problems. Until he was bedridden by cancer, workers would wait in front of his shop or at the cafeteria or at his home to consult him on some difficult problem. He was close to the rank and file. No problem was too small to merit his attention if it contributed to the welfare of the workers. Once a dressmaker told Weissberg that his wife had just gone through an operation and that the doctor had recommended a country vacation which he could not afford. Weissberg invited the woman to share a small room in the country with his own family. Weissberg not only studied the problems of the workers, he also wrote leaflets and articles and passed out leaflets side by side with rank and file workers on the streets of the garment center.

Weissberg knew and taught others that the trade union is the economic arm of the working class. He was an active builder of the garment center club of the American Labor Party as the mass political organization of the workers. He was an active builder of the International Workers' Order and was for more than ten years the president of his lodge. In the thirties he was a fighter against war and fascism and acted with his fellow-workers to force the union leadership to undertake measures in support of Loyalist Spain and for collective security. He worked to help maintain and build the working class press, the *Morning Freiheit* and *Daily Worker*. He was a great admirer of *JEWISH LIFE*, whose articles he often used in discussions with right wing workers.

As a loyal and proud son of the Jewish people, he actively participated in their manifold struggles against anti-Semitism and in support of an independent and peaceful Israel. At the historic parade of March 11, 1948 to press for the establishment of the state of Israel when the United States and Great Britain were working in the United Nations to delay such action, Weissberg proudly led the largest contingent.

In his last few years he was an unceasing fighter against war hysteria and the systematic violation of our civil liberties. He helped to organize the Ladies' Garment Workers Peace Committee and the Committee for the Repeal of the Smith Act.

The official leadership of the ILGWU will not write any obituaries to Isidore Weissberg. They may not even take notice of his passing in the union press. But the warm place that Weissberg occupied in the hearts of the dressmakers, whom he had served so loyally throughout his adult life, was attested by the thousands of workers who left their shops to attend his funeral.

ISRAEL NEEDS BREAD AND PEACE

Israel can have a flourishing agriculture. Basic to the whole economic life and survival of Israel is an enduring peace

Fifth and Last of a Series

By Victor Perlo

THE previous article outlined major parts of a program for prosperity in Israel. The present article concludes this discussion with the problem of cooperation with neighboring Arab States, application of the principles discussed to Israel's agriculture and the crucial role of the struggle for peace in all these questions.

Trade with Neighboring Countries

Trade with the socialist world, as was shown in the previous article, can make an important contribution to Israel's economy. Trade with Israel's neighbors is also important.

A billion and a half dollars worth of oil is produced in the Middle East each year. Today only one per cent of that oil is consumed there while the bulk of the steel employed in the Middle East is used by the foreign oil companies. Just think what the Middle Eastern countries could accomplish, if they controlled their own oil! This oil could be used to supply fuel for a vast expansion of transport and industry in an area where coal is scarce. In fact, under people's democratic or socialist governments really large-scale factories could be built with the entire area as a market instead of the present market of individual countries.

Even under present conditions cooperation of Israel with its local Arab neighbor states is essential. To achieve this, much of the initiative must come from Israel itself. The Arab-Jewish conflict is not really a popular one. The people of the Middle Eastern countries are aroused but the edge of the people's anger is directed against the British and American imperialists. The people are demanding nationalization of oil, expulsion of foreign troops, ending of imperialist military and economic domination.

The governments of the Arab states, based on feudal landlords and propped up by foreign imperialists, deal with this popular movement in two ways. They repress it with armed force. They attempt to divert it with discrimination and attacks against Jews living in their countries and with incitations against the state of Israel.

The Israel government follows essentially the same pol-

icy. It makes no real concessions to the mass demonstrations of various sections of its own population against worsening economic conditions. Instead it seeks to divert them with the grossest discrimination against the Arab population of Israel and with incitations against the Arab States. We thus have the sorry spectacle in the UN of Arab and Israel delegates, instead of working together, spending much of their time making speeches against one another.

Eighty per cent of the 176,000 Arabs in Israel live in restricted areas under the rule of military governors, without freedom of movement. Arab workers are paid lower wages than Jewish and are treated as second class union members when admitted. Arab peasants are exploited by absentee landowners and by the Israel government, which rents them a small part of the land of the Arab refugees.

In short, the situation of the Israel Arabs, 11 per cent of the population, has shocking parallels to that of the American Negroes.

Any government in Israel which followed a policy of genuine equality toward the Arab people and which followed an anti-imperialist policy in foreign affairs would thereby win the friendship of all the peoples of the Middle East. No Middle Eastern government would be able to incite its people to war against such an Israel regime. The progressive forces of the Arab countries would in turn be greatly strengthened and the more speedily could acquire anti-imperialist governments glad to develop cooperative trading relations with Israel.

Food and Agriculture

A genuine partnership of the Jewish and Arab people of Israel is also crucial to solution of another serious problem, that of the food supply.

Israel has an unusual degree of dependence on imported food. It supplies its own milk, vegetables and fresh fruit. But 40 per cent of the potatoes, 55 per cent of the small supply of meat, 85 per cent of the bread grain, 85 per cent of the oils and fats and all of the sugar are normally imported. Food is the largest item in the import budget and one main source of the state's chronic financial crisis.

There is no need for this. Israel has the resources to feed its entire population and even a much larger population than now lives there. For example, the Lowdermilk Plan for a Jordan Valley Authority would provide water to

VICTOR PERLO is a noted economic consultant and author of *American Imperialism*. This is the last article of his series.

irrigate 750,000 acres, about five times the present irrigated area. Full use of irrigation in the Negev desert, draining of swampland and use of arable land now idle for various reasons would multiply two or three times the amount of land under cultivation and through irrigation greatly increase the yield.

The expulsion of the Arabs, who did most of the farming, left a large part of the land idle. Much of this has now been put back into cultivation, largely by Jewish farmers. But the cultivated area is *still ten per cent less than in 1946-47*! Earlier plans for a rapid increase in the cultivated area have been abandoned. Instead, according to *Economic Trends in Israel*: "For the next few years . . . no great expansion of the cultivated area is to be expected." Indeed this report, representing official government thinking, regards the arable land as limited to 4,500,000 dunams (a dunam is equal to one-fourth of an acre) or roughly that actually cultivated before establishment of the state; and only 22½ per cent of the total area of Israel.

Production of citrus, the leading export crop, *remains at only one-half the pre-World War II peak* and is not being expanded rapidly.

Why Agriculture Failure?

Why the failure of agriculture? The ability of the Jewish people to be good farmers was proven by the history of the kibbutzim, cooperative farms. They were praised by the American reclamation expert Dr. Walter C. Lowdermilk as having "done the finest reclamation of old lands that I have seen in four continents, indeed the finest reclamation work of modern times" (quoted in Robert Brittain, *Let There Be Bread*, p. 132).

Clearly, the failure is not to be found in the old chestnut that "Jews do not make good farmers." If tens of thousands of new potential farmers are not found among the now idle immigrants, it must be because there is no real perspective opened up before these people to stimulate them to learn farming and develop agriculture.

There has been an intensified recruitment of new farm laborers at a time when thousands of hired hands are being let out by the citrus groves and coming to towns to look for work. The object appears rather to increase the supply of cheap labor so as to increase the profits of capitalist farms and plantations. Here is how the *Jerusalem Post* (June 2, 1952), conservative English language daily, explains the situation:

"Only a few of the people who are to be diverted into agriculture will be full-fledged farmers from the start. Many of them are to be employed as hired hands, partly by the Hakal Company, which has gone in for vegetable growing on a large scale during the last year and which proposes to double its 10,000 dunams.

"In the labor movement the trend to employ thousands of new immigrants as hired workers instead of settling them as full-fledged farmers is looked upon with misgivings by many. The ideal of the abolition of hired labor is still

strong, and it is feared that the cooperative settlements which were developed with so much fervor during the last 30 years might suffer in the present circumstances. But hired labor may prove to be a good school for farmers."

According to this paper, Histadrut propagandists were trying to persuade the immigrants to go to work as farm laborers, but that propaganda would not be enough. It feared that they would do this only if they have no other choice. Consequently the possibility of forced farm labor is already being discussed openly.

It should be obvious that this is no way to solve Israel's food problem. The immigrants will hardly leave even their canvas shelters for the dubious privilege of toiling as farm laborers for large corporations. And these will push agriculture only to the point of highest profit, which thrives on food shortages instead of plenty.

What policies are necessary to attract the immigrants to the land? Land should be made available to them without charge. Kibbutzim and other types of cooperative farms should be encouraged with credit and water made available at low cost by public bodies, by government assistance in construction of irrigation facilities and other necessary works, guaranteed minimum prices for farm products, access to farm machinery and ample assistance in learning the technique of farming.

Arabs and the Land

Dr. A. G. Black, chief of the United States Food and Agricultural mission to Israel, was asked when Israel could become self-sufficient in food. He answered that it depended on unknown factors, including a peaceful settlement with Israel's Arab neighbors. This is the really decisive factor—if it is interpreted to include a just settlement with the Arab population of Israel.

The Israel Year Book for 1951 shows almost 40 per cent of the population of rural settlements residing in Arab villages. But the Arab peasants remain under the thumbs of Arab landlords or are employed as hired laborers by Jewish capitalist farmers. Only one-sixth of the non-irrigated land planted to field crops is in the hands of Arabs, and even a smaller portion of the more productive irrigated land. Moreover, over half the Arab dry-farming land is in the arid Negev, where Arab acreage is three times Jewish acreage. In the crop year 1949-50 only 10 per cent of the value of farm products came from Arab-operated farms.

This small value of product results not only from leaving the Arabs inadequate acreage of poor land, but also from the gross discrimination against the Arab peasants in the pricing of farm products. According to Israel government statistics, in the crop year 1949-50, Jewish farmers were paid more per unit than Arab farmers by the following percentages: vegetables, 33 per cent; milk, 35 per cent; fruits (excluding grapes), 65 per cent; meat, 115 per cent.

The Arab peasants should be granted immediately a sharp reduction in rents. Their debts to moneylenders

and banks should be cancelled. All price discrimination should be ended. Above all, the Arab peasants need land. Ultimately, land owned by absentee landlords and large corporations should be distributed rent-free to the peasants.

Even more important, there are huge acreages, approaching the area of all presently cultivated land, now not in use, owned either by the Jewish National Fund, a Zionist organization, or by the Israel government. The Jewish National Fund makes land available to co-operative farms on easy terms. *But its charter prohibits renting to non-Jews.* In the present situation in Israel, that is just as bad as restrictive covenants in the United States. The Jewish National Fund remains controlled outside of Israel, in the last analysis by the wealthy elements who supply the funds for the Zionist movement.

What is required? The lands owned by the State, the Jewish National Fund and other large holders, should be put under the centralized control of a progressive government, developed in units suitable for efficient agriculture, regardless of previous boundaries, and made available to Arab peasants as well as Jews without discrimination.

Program for Agriculture

It is not enough to end existing discrimination against Arab peasants. They require also special help, special advantages to compensate for their present poverty and complete lack of any private outside help. They should be supplied with use of farm machinery, with help in irrigation, etc., on *specially* easy terms.

This is not only a matter of justice. It is a matter of need for the people of Israel as a whole. For no program of agricultural development for Israel can really succeed unless it involves to a large extent the Arab peasants, who have the greatest stake in land reform and can make a vital contribution to the development of food production.

Such a program will provide the social basis for rapid development of the millions of dunams of land not in use and improvement of those already in use.

Israel today is not really dependent on huge loans from the United States for agricultural development. Since the War for Independence, farm equipment supplies have increased roughly tenfold. By 1950, there was one tractor for every 230 acres, still below the United States standard, but well above that most of European countries. Much can be done to improve the water supply even in advance of completion of huge projects such as the Lowdermilk Plan.

In China 1,700,000 peasants have completed construction of a canal from the Huai River to the sea which will immensely increase the arable land in a formerly drought and flood-ridden area. The peasants who did the work will hold and till the land. In seven months, with very little equipment, they completed a project virtually on the scale of the Suez Canal which took ten years.

Give the immigrants and poor peasants and farm laborers, Arab and Jewish, a real stake in the results, and there would be no difficulty in mobilizing tens of thousands

of people for the rapid construction of extensive irrigation and drainage works in Israel, using available equipment and materials for construction of dams, canals, etc.

Such cooperation of Jewish and Arab working people within Israel, on a basis of equality, would hasten creation of conditions for carrying out international projects for regional development such as the Jordan River Project, for the cooperative work of Israeli, Egyptian and other scientists, workers and peasants to make a garden of the deserts of the Middle East.

Even if foreign credits are not needed, development projects have to be financed internally. *The main source of such financing is at hand, by diversion of the swollen military budget.* Which emphasizes the central fact about any program for Israel today.

Peace is a Basic Necessity

Above all the people of Israel need peace. In the event of war everything that has been built in Israel might be lost. The third article in this series showed that along with the financial penetration of Israel, United States militarists are converting the country into a base for war against the Soviet Union—and for possible attacks against the national liberation movement in other Middle Eastern countries.

As with the Western European countries, military involvement brings with it financial burdens that result in a chronic fiscal crisis and inflation and foreclose the possibility of peaceful economic development.

In the current fiscal year, April 1952-March 1953, the Israel ordinary budget includes 45,000,000 Israel pounds for defense, plus 34,100,000 in the special budget, which includes defense as well as certain other items. Since this is the fund which was formerly kept secret to hide part of the defense expenditures, it may be assumed that the bulk of the 34 million pounds are for military purposes, making a total of up to 79 million Israeli pounds. In contrast, combined expenditures for education and culture, health, social welfare, pensions to war victims' families and religion are 26,756,000 Israeli pounds. In short, spending for war is equal to three times the spending for welfare. With police and Justice Department expenditures added, military financing comes to more than half the ordinary budget.

Converted into dollars at the \$1.40 rate, the military and special budgets are equivalent to \$111 million, which may easily exceed the total amount of Bonds for Israel sold during the fiscal year.

Next to food in the Israel import budget for 1953 is an item of \$52,800,000, for "services," including military expenditure, interest on debt, and profit for foreign capitalists.

The increased ties of Israel to the United States war machine effected this past summer (see third article) had their counterpart three months later in the worst of the series of blows to the living standards of the population. On November 25, the government raised the price of bread 20 per cent, bus fares 25 per cent, and gasoline 20 per

cent. Sugar and fat prices also went up and shoes and most clothing were taken off rationing.

While the drive to sell Bonds for Israel in the United States is intensified, the Israel government is quietly moving towards scuttling the development the bonds are supposed to finance. *New York Times* reporter Dana Adams Schmidt writes from Tel Aviv (November 26 1952) that owing to the danger of more inflation and the increasing pressure of the foreign short-term debt, "the government has decided temporarily to forego some big development projects, such as preliminary work on the southern part of Migdal Ascalon, as one high official said, 'even at the risk of not having as much to show as we would like in the direction of eventual economic independence.'"

The decisive effect of militarization in ruining Israel's economy is broadly recognized in that country. Thus the *Business Digest*, conservative organ of Israeli capitalists, writes in its issue of May 12, 1952: "If our financial position was very serious during the past months, it has now become critical."

Some of the proposals for dealing with the situation are typical conservative demands for more prudent handling of investments, less corruption, etc. But its main substant-

tive proposal is sound enough: "We need an immediate reduction in our military establishment, not only with regard to purchases in foreign currency but with regard to local labor, today unduly conscripted into reserve and ordinary service."

Today money contributed by American Jews for capitalist-controlled investments and loans helps in effect to bind Israel to war and poverty, regardless of the good intentions of the bulk of the individual contributors.

Today the main contribution the American people can make to the people of Israel is not financial—but a struggle for peace within our own country; for an end to the pressure of the United States government and big capitalists on Israel for excessive militarization and the turning over of military bases; for an end to pressure for financial concessions to foreign investors in Israel—for freedom for Israel to develop her own economy on a peaceful basis independent of foreign capitalist control.

Given those conditions, the people of Israel will surely develop and execute a program for economic development, for the welfare of the people, Jewish and Arab. Given those preconditions, and not before, American Jews could render genuine financial aid to the people of Israel.

MY SONG IS FOR ALL MEN

By Peter Blackman

My song is for all men Jew Greek Russian
Communist pagan Christian Hindu Muslim Pole Parsee
And since my song is for all men
More than most I must state a case for the black man.

I have wandered with the Men of Devon over the Devon
hills

Conned thought with Milton where low voices drift
through time buoying music over death and forgetfulness;
I have wandered beyond to distant Caucasia
Skirting my wonder of blood wined in the beauty
Of green mountains hemmed by blue waters on Georgia's
coast

I have listened to debate in London and Moscow
Prague Paris and many another town
I have heard statement confused or insistent
patient or fretted facing a claim
And ever the claim was the same

"This is my own" the voices repeated "my hands have built it.
It is my very own. Show us your fruiting."
Let me then bring mine own
This is mine own. I state a claim for the black man

I am the black man
I hide with pigmies in the hot depth of the forest that is
Africa's girdle

I am the Zulu striding hot storm over the brown whispering
veldt

that rides in my blood like a battle
I am the Ashanti I fold my strength in the beaten gold
of a stool shaped for immortals

I am the Nilotic standing one-legged for my rest
I am the Hyksos escaped out of Egypt and become king
of Ruandi

I am the miner baring the wealth of South Africa
I hold the fate of the world in my hands in the uranium
pits of the Congo

I am no more the man of Zambesi than I am the man of
Limpopo

I am no less the man from the mountains of Kovirondo
than I am the warrior bred of the Masai

I am as much Ibo as I am Yoruba

I am all that is Africa I reach out to embrace those who
have left me

I dig cane-holes in hot West Indian islands

I run donkeyman on trampships plying from Cardiff

I wear a red cap on all North American railroad stations....

The above are the opening verses of a long poem, My Song is for All Men, by Peter Blackman, and published in this country by International Publishers.

I MEET WITH SOVIET JEWS

By Kive Goldman

Canada

Since my return from my visit to the Soviet Union, I have often been approached with these questions: Did you see any Jews there? How do they live? What are they doing? Some questioners are impatient and it is also evident that they are worried about the status of the Soviet Jews.

I understand the source of this worry. They are victims of the ugly red-baiting of the Soviet Union in the past few years. Repeated fabrications about "anti-Semitism" and "deportations of millions of Jews" in the Soviet Union have had some effect. Even those who think of themselves as friends of the workers' state have become disconcerted by the vicious lies of the slanderers that have been spread to gain approval by the Jewish masses for war preparations against the Soviet Union.

Since I visited the Soviet Union as a member of a workers' delegation (in which I was the only Jew), I naturally could not make my own personal plans about whom and what I wanted to see. The delegation did its work as a collective group. I therefore could not on my own investigate the life of the Jews there. But I found that it was not necessary to make a special study to discover that Jews are no different from other Soviet citizens and live as equals with all citizens, are entitled to all rights and taking part in the great work of construction.

Nevertheless, I met up with many Jewish citizens throughout my trip. I met them in every city, in almost every factory we visited; I found Jews in every cultural institution, in the trade unions, in the vacation resorts, in the sanatoriums—everywhere I went, I met Jews.

And this is not all. Almost everywhere I found Jews who hold important positions in every phase of life. I found older religious Jews and I met young Jewish boys and girls who belong to the new type of Soviet citizenry. I held long discussions with some Jews and some invited me into their homes, I met a few more than once.

A few of the Jews I met hold leading positions in trade unions. I was overwhelmed to discover that the editor of the trade union paper *Trud* is a Jew named Mordecai Muni. He was one of the trade unionists in the official welcoming dele-

gation. I met him on this occasion and several times afterwards. He had worked for the Jewish press years ago and naturally knows Yiddish.

Mordecai Muni told me that the reason why there is not any new literature in Yiddish now is that for some time there has been no need for it. Soviet Jews, even the elderly ones, don't use Yiddish. Soviet Jews play a vital role in the common cultural life and do not see why they must isolate themselves from the other nationalities in the different phases of the cultural life. In fact, this was the explanation I received from all the Jews to whom I broached the subject.

Another Jew I met among the trade union leaders was a young woman from Odessa. She also was a member of the greeting delegation. I had a long discussion with her too about the role of the Jew in the Soviet Union. She spoke as a proud citizen of the Soviet Union. She said that as a child she had attended a Yiddish *shule* and still remembers a little Yiddish. But, she asked me, why should I separate myself from my fellow workers? In the factory, in the trade union

movement, in the peace movement, in the club—everywhere, I am fully accepted and valued for my activities and for my contributions.

I met with Jews who hold leading positions in great industrial enterprises. In the gigantic shoe factory "Skorobod" in Leningrad I found that the chief engineer is a Jew called Magid. In a clothing factory in Odessa, which employs 1,500 workers, I found the director to be a Jew called Nathan Isakovitch. The machine-station director in the Simferopol region is a Jew called Rabinovitch.

I found many Jews among the leaders of the Soviet press like the young Jew, for instance, who represents the journal *Ogonyok*. He told me that even though he doesn't know Yiddish, he is familiar with Jewish literature, especially with the works of Sholem Aleichem. In the Crimea I met two press representatives who were Jews, Lazar and Freida Abramovitch. Freida is a former Yiddish teacher.

Our delegation visited the large synagogue in Moscow. It was Friday evening. There were not too many people there and these were elderly Jews. We afterwards had an opportunity to speak with Rabbi Shlieffer. He said the Jews in the Soviet Union today are not the Jews of 40 years ago. They now have equal rights and freedom. They dwell in peace and brotherhood with all other nationalities and peoples.

The workings of the policy of peoples' brotherhood were clearly shown to me

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when our delegation visited the Molotov collective farm near Simferopol in the Crimea. This collective was founded in 1924 and now covers about 7,000 hectares of land. Four hundred and fifty families of many different nationalities, such as the Russian, Ukrainian, Lettish, Finnish and Jewish, work there. There are, sadly enough, only three Jewish families. During the war this collective had been ravaged by the nazi murderers and many Jewish farmers were killed by Hitler's bandits.

The chairman of this collective we found to be a Jew called Elya Abramovitch. This alone was to us an example of Soviet peoples' brotherhood. In this collective of 1500 persons, of whom very few are Jews, the director is a Jew. They told us that Elya Abramovitch earned his position as a result of hard, exemplary work. As early as 1937, he received the Order of Lenin for his high productivity in the collective.

One could not help being amazed at the love shown to him by all the members of the collective. It does not occur to any one that since Elya Abramovitch is a Jew and the Jews are such a small minority, he does not have the right to be the leader and pace-setter of the collective.

In my talks with the Jews of the collective, they all stressed the fact that their life proceeds harmoniously. "We live in complete brotherhood," was the characteristic statement which I heard there. And this I found to be true everywhere I went.

And here is another example of the equality of nationalities in the collective. Our delegation was greeted with great joy and in our honor a feast was prepared. Since there was one Jew in our delegation, a spokesman of the collective, the secretary-treasurer, offered at toast in Yiddish and was heartily applauded by those gathered around.

Among the three Jewish families, I met an old Jewish woman, Khaia Altshuler. I had a long talk with her in which she expressed her joy at living in the Soviet Union. She is a religious woman and knows that the new generation doesn't follow her religious convictions. But she knows also that it couldn't be otherwise.

Yes, I saw Jews in the Soviet Union—free citizens, equal with all. A few proudly say they are Jews. If others don't bring it up, it is not because they are ashamed or try to hide it, but because they see no reason to differentiate themselves from the rest of the population. Everyone there is equal. What's the difference, Jew or non-Jew? This question is asked quite often. Even after only a short visit we could see the truth of such a question.

Letter from V. J. Jerome

The Editors are happy to publish the following excerpts from a longer letter received from V. J. Jerome.

Editors, JEWISH LIFE:

I appreciate deeply your most generous help in bringing my novel to ever newer audiences. The editorial in the November issue of JEWISH LIFE is a virtual book review—among my most cherished.

I was afforded a beautiful moment of life in the Fall of this year when I spoke before a Jewish women's cultural club in Manhattan. As I looked into the faces of those women of the working people, drawn for the most part from the soil of the old Poland and Russia; as I looked into their eyes brimful with memories of struggles, dreams, deeds, such as I set forth to describe in *A Lantern for Jeremy*, I found it hard at times in the course of my talk to refrain from crying out, "Aren't you a sister of Frimmet—a cousin perhaps—maybe she!—grown older?" And there before me were indeed some that might actually have been of the Sisters-and-Brothers who sang the songs of struggle

in workers' homes or sewed the red flag for Yanek's funeral.

Some among them, rising to participate in the discussion, spoke with a depth and an emotion that had their source in early experiences of heightened class struggle, epic in sweep, and which evoked newly in the little meeting room reverberations of that great social drama over which the years of half a century have since rolled. Yet most meaningful were the comments that related the times and struggles in the story to those we are passing through today in the United States—the people's growing resistance to latter-day absolutism and war incendiarism. Some important lessons were drawn and values extracted. Gratifying it was to hear one woman speak of the fact that the book had served to bring her children spiritually closer to her and her husband, in that the household readings from it and the surrounding discussions served to bring out facts from the early life of the parents that identified them for the children with the path-blazing worker-heroes in the novel.

New York City.

V. J. JEROME.

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ANTI-SEMITIC WAVE ON EAST SIDE

By Betty Stevens

In 1942, Mr. X was appointed burgo-master of Kolomya in the western Ukraine by the nazis. Among his duties was the supervision of the destruction of synagogues and the elimination of Jews and anti-fascists. In 1944 Mr. X moved westward as quickly as possible for the Soviet Army was liberating the Ukraine. By 1945 he was in a Displaced Persons camp in Western Germany pleading to be allowed to go to the United States. To the American immigration authorities his credentials were of the best. And so he came to America and settled in the Ukrainian neighborhood on New York's lower East Side—one of the largest Jewish communities in the world.

For years the lower East Side's many national groups have lived together. There are Jews, Ukrainians, Poles, Russians, Italians, Puerto Ricans, Negroes and Chinese living in the community. Nearly all are workers in factories, shops and service industries.

Until recently, the East Side was known as one of the most progressive communities in the country. The American Labor Party ranked second to the Democrats in the 4th Assembly District. But in the past year some parts of the East Side have become hotbeds of anti-Semitism.

Since the end of World War II, according to varying estimates from 2,000 to 5,000 Ukrainian DPs have moved into the East Side. No one handed them a blueprint of what they must do to stay. No FBI agent told them directly to make it tough for the Jewish people. But many of them knew from their immigration screenings what is expected of them. They feel at home in the hysterical anti-communist atmosphere and know that this gives them a free hand for violent, storm-trooper anti-Semitism. They see their target in their Jewish neighbors on the East Side. Is it surprising, therefore, that since the arrival of the Ukrainian DPs many alarming events have happened on the East Side? Here are some of them.

Rabbi Joel Steinberg, a portly, slow-walking man with a gray-white beard, had come to the East Side a year and a half ago after a lifetime in Israel. At nine o'clock on the evening of October 7, he crossed the street from his house on East Sixth Street. His neighbors were sitting on the stoops and talking together. Rabbi Steinberg had intended to ask them if

they had seen his son. He wanted to tell the boy to get to bed early because the boy had to be at the *yeshiva* next day.

Suddenly from between parked cars, a young hoodlum jumped out at the rabbi and hit him on the arm with an iron bar. Another struck him on the head. Still another stood behind him, blocking the rabbi's way as he tried to escape.

"Kill the Jew!" they shouted. "Take a knife and finish him!"

The rabbi was knocked unconscious. Afterward he was treated at Bellevue Hospital for a broken arm.

Later that night, two of the same group beat up two young women, 20 and 25 years old, daughters of another rabbi in the community. Their mother described their injuries to me. "My youngest had a black eye, a swollen nose and a cut lip. The oldest had bruises all over her body. They kicked her when she went to help her sister and yelled, 'Hitler had the right idea—kill all the Jews.'" Then she added, "Please do not use our names. We fear vengeance."

Four youths, all American born, were arrested for the attack on Rabbi Steinberg. Two were 15, one 16, another 18 years old. The two oldest were held for a grand jury hearing.

How did these American born youths of American born parents get infected with anti-Semitism? There is reason to believe that Ukrainian DPs were at least partially responsible. One of the youths arrested said he learned to hate Jews "from the older guys in the bars where Jews can't go." Investigation revealed that both American born and DP men hang around these bars. Both the American born and DP anti-Semites also attend the same Roman Catholic and Ukrainian Orthodox churches.

The attacks on Rabbi Steinberg and the two young daughters of another rabbi are only a few of a series of serious anti-Semitic incidents, beginning with Easter Sunday of this year. At this traditional time for pogroms in tsarist Russia, bomb threats were telephoned to two of the largest *yeshivas* on the East Side. Hundreds of students and teachers were evacuated but no bomb was found.

A few months later, on July 31 and August 7, Ukrainian and Polish fascist DPs, armed with sawed-off cue sticks and nail-studded boards, attacked American

Labor Party election street meetings shouting, "Kill the Jews! *Zhid, Staline!*" [This ominous incident was described in "Anti-Semitic Fury on the East Side," by Theodore Jacobs, *JEWISH LIFE*, September 1952—Eds.] After the first vicious attack on July 31, the police actually encouraged further violence by flagrantly ignoring their own promise to provide protection for the August 7 meeting. When Sol Tischler, ALP community leader, went to the local precinct station to protest the anti-Semitic attack, he was struck in the face by the police captain and then arrested for "disorderly conduct."

Another ALP rally was scheduled for September 11 on the same corner. Ukrainians in the neighborhood had warned the ALP that the DPs, together with the American born hoodlums, were planning another attack with bricks wrapped in newspapers. When the rally took place, teen-agers, most of them American born, tried to disrupt it by booing, singing, hooting and whistling. An old-time Ukrainian immigrant identified a DP named Derkach directing the youth in the heckling. Older hoodlums were threaded in among the crowd of 4,000. But most of the audience was sympathetic to the ALP's right to be heard. This time, in response to an ALP delegation's demand upon Police Commissioner Monaghan for adequate police protection, more than 30 policemen were present. No attack took place.

A few weeks later, an elderly, crippled Russian night watchman (who requested that his name be withheld for fear of reprisals) was attacked by a dozen Ukrainian DPs. "Brothers, why do you beat me?" he cried. "All Russians are bolsheviks," they said, and beat him harder. The victim filed a complaint with the police and offered to identify the ringleader of this gang. Again—no action.

And finally, late in October, the Lt. Arthur M. Chasen Post of the Jewish War Veterans on East Sixth Street received in the mail a filthy anti-Semitic letter. It is a classic document of anti-Semitism, summarizing all the vile slanders against the Jewish people and inventing new ones. Here are some extracts: "Kike American war veterans. . . Herr Hitler, the Greatest man that ever lived knew you filthy c—s that was why he had 6,000,000 'it should have been 60,000,000' of you two legged rats polished off. . . 'Get Out' because if you miserable lowlives are around in the near future when we have our day, 'Beware' Your Kike tainted blood will flow like a dam burst. . . Every time you see a white woman arm in arm with a negro (sic) majority of times it is a Kike bitch. . . And may israeli suffer a black plague. Die soon bastard."

Two days before the J WV post received this letter, the Jewish *Morning Journal* carried a story (October 24) noting that the post had taken official interest in bringing the hoodlums to court.

How do people in the community, Jew and non-Jew, feel about what has happened? A number are fearful of the anti-Semites.

Some people in the area told me that hoodlums go about freely mouthing anti-Semitic epithets, stealing, pulling beards, throwing things out of windows at people.

"We don't even tell the police any more," one person told me. "The police don't do anything."

Storekeepers said, "I don't want to talk about it. They can break windows, too!"

One woman told me that a relative of one of the arrested hoodlums said to her, "The only reason you take up for the old man is that you're a Jew!"

A witness subpoenaed in the Steinberg case said that her family was afraid to have her testify. "They could beat you, too," they warned.

Ukrainians who told me about the activities of the DPs were equally fearful and insisted that their names be withheld. They told me that DPs go about the Ukrainian community boasting of having participated in pogroms, showing watches and jewelry stolen from Jews during the Nazi occupation of the Ukraine. One DP bragged of having "walked knee-deep in blood" during the Nazi occupation. "There are hundreds of these killers in the neighborhood," Ukrainians told me. "We have to be careful."

Many people in the community are not terrorized and do not fear to complain to the authorities. But it is widely realized that the police are reluctant to act against anti-Semitism and even are sympathetic to the anti-Semites. The attitude of Detective Charles Leonard of the 11th Precinct, who was the arresting officer in the Steinberg case, is an example. When I spoke about the case with him, he said, "I think it happened accidentally. All the boys tell me that one of them bumped into the rabbi accidentally and that the rabbi took hold of his tie and asked where he lived. Then his friends starting swinging to protect him." As for the case of the rabbi's daughters, Leonard said, "The boys were sitting on the stoop when the girls came home. An argument ensued."

This strange version of the case given by the boys was accepted by Father Mathias Lynch of St. Brigid's Roman Catholic Church on Seventh Street and Avenue B, to which the four boys belong. Father Lynch gave me this opinion of the youths' activities: "There is no indication of a racial or religious problem. To impute such

motives to the boys or to raise such a question would be to do a disservice to the whole East Side. It certainly is unfortunate that the old man was injured but I have talked with the boys and I am sure it developed as a pure accident. Boys will be boys."

Father Lynch told me that he was active on the Coordinating Council of the 11th Precinct, organized to exert wholesome influence on youth activities in the area. A Protestant minister and a rabbi were on the council, he said. I talked to Youth Patrolman William Grubb, who is in charge of the council. This group, he said, had held its first meeting in several months on October 27. According to him, no ministers are regular members but all interested clergymen in the neighborhood are welcome. Father Lynch, said Grubb, was the only clergyman who showed up at the October 27 meeting. A Protestant minister who has attended the sporadic meetings of the council for three years told me he had not received notification of an October 27 meeting. He also said that he had never in his life seen Father Lynch.

Like Detective Leonard, Grubb emphatically denied the anti-Semitic aspects of the Steinberg case. "It was strictly a question of an attack on anyone who happened to be around," he said. "They wouldn't attack a rabbi any more than they would attack a Catholic priest or a minister. They didn't know he was a rabbi." But they surely knew he was a Jew with a beard. I asked Grubb how he accounted for the fact that two of the same youths who attacked Rabbi Steinberg also beat up another rabbi's two daughters on the same night. "Just one of those coincidences, ma'am," he replied.

These events are not haphazard. They form a pattern that has as its condition the atmosphere favorable to fascist expressions not only at home but abroad. It is this policy that encourages the entry to our country of the fascist-minded, anti-Semitic Ukrainian DPs who are at the root of these disturbing events in the heart of the East Side. It is the same policy that is responsible for the renazification of West Germany, that forms an alliance with Hitler's friend Franco. And the national administration is supporting these fascists as a means to build up a war machine which is threatening the peace. The ugly anti-Semitic outbreaks on the East Side are thus closely connected with the war program.

Locally, East Siders can meet this anti-Semitic threat by uniting all the decent elements in the community to prevent further outbreaks. Catholic, Protestant and Jewish religious leaders, settlement house workers, all community organizations and all political parties should form a com-

munity organization to deal with the situation. For the dangers of anti-Semitism are not only a threat to the Jews, but to the whole community.

The local J WV post is showing the way in resistance. Early in December the post sent a letter addressed to fraternal, civic and political organizations of the community urging combined action against the menace.

"SAVE THESE LIVES!"

The Cold-War Murder, by Richard O. Boyer. The Civil Rights Congress, 23 West 26 Street, N. Y. C. 25 cents.

With the legal remedies nearly exhausted in the Rosenberg Case and the date set for execution, Richard O. Boyer has issued a stirring appeal to America to save Ethel and Julius Rosenberg from the electric chair. In this pamphlet Boyer has conveyed the character of this couple who are on the verge of being executed, if the people of America do not speak out soon enough and in large enough numbers.

He has uncovered the essential untenability of the government's case against the Rosenbergs. A valuable feature of this pamphlet is also the inclusion of a great part of D. N. Pritt's brilliant legal argument that the Rosenbergs should never have been convicted. It should get the widest and most rapid distribution.

Correction

The first name of the author of *Underground, the Story of a People* was incorrect in the review of this book by Morris U. Schappes in the December 1952 issue, p.27. The name should have read *Joseph Tenenbaum*. We regret the error.

Yiddish Theatre Ensemble presents

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OBSERVATION POST

By Sam Pevzner

Hello, 1953!

A happy new year to all readers and organizations from "Observation Post." May it be a victorious year for peace. That requires a lot of doing because Rudolph the red-nosed reindeer isn't going to haul peace or any other benefaction into our homes. It will be the people themselves, by their actions which will determine whether or not 1953 will eradicate the nightmarish menace of war and thought control. And we of JEWISH LIFE are proud that our readers and supporters are those who work day and night to create peace on earth, to prevent a repetition of the concentration and death camps for the Jewish people, to give our children a free atmosphere in which to play, learn and prosper. These are the things that JEWISH LIFE fights for. These are the things we are helping to accomplish when we throw ourselves energetically into the 1953 campaign for \$25,000 in funds and for thousands of new subscriptions.

Let 'Er Go!

The drive started December 15, 1952 and will terminate the end of April, 1953. We expect every Jewish Life Committee, every organization, and every individual reader to put on their doing togs and get to work. Jewish Life committees in the larger communities have been given quotas both for fund raising and subscriptions. These quotas must not only be reached but surpassed. Let's demonstrate our organizing genius. Plan a many-sided drive with parties, meetings, committees, individual donors, special appeals and what not. Reach out into every corner of the progressive Jewish community—for people want to help JEWISH LIFE when they are told of its situation. And a special appeal to the individual reader who has no contact with a Jewish Life committee or supporting organization. You are of the most vital importance to our campaign. Do what you can yourself, among your friends and co-workers—make yourself a committee of one to help put the \$25,000 campaign over. Let 'er go!

Information Please

And all of you (committees, organizations, individuals), let "Observation Post" know what your plans, accomplishments and methods are in the campaign. Publicity stimulates a campaign. Send us the facts on a postcard, in a letter, newspaper

margin or wire. We'll print it.

First in Line

Before the opening gun was fired for the campaign, two communities came through. Bronx and Detroit have already sent in their first installments. Congratulations to the Jewish Life committees in both places. The Bronx committee met and informs "Observation Post" that it plans two splendidous (editor: leave this word in whether the dictionary recognizes it or not. In the Bronx they claim their doings are splendidous and nothing else) parties as way-stations in the campaign—one for the end of January and one for February. Theater parties (with the Yiddish Theatre Ensemble, no less), house gatherings, individual solicitation and testimonials are planned. Bronx asked us to spread its challenge to Brooklyn, Manhattan, Chicago and Los Angeles on this page. So there you are—we did.

The Detroit committee sent in \$100 raised at a wow (Detroit word for splendidous) of a party held just before the campaign opened officially. That's jumping the gun. The committee writes that it is heartened by this start and pledges to fulfill its quota. What more can one ask?

The Golden Lamp

The Jubilee Committee of Emma Lazarus Clubs sent us an advance sheet of an item to be printed in the journal of the Emma Lazarus Federation, *The Lamp*. It's so good that we print it here in toto:

"The Statue of Liberty was foreign born. She entered this country 66 years ago, as a gift from the French people to the American people in admiration of our successful struggle for independence, and in gratitude for the example we had set to other oppressed peoples.

"Seventeen years later, in 1903, *The New Colossus*, a poem written by Emma Lazarus, was inscribed at the base of the statue. The warm words welcoming the poor huddled masses, yearning to breathe free, named the statue 'The Mother of Exiles'.

"The exiles fleeing from tyranny poured into this country in search for the promised security and freedom. Eagerly they scanned the horizon for the first glimpse of the famous 'Mother of Exiles'.

"They adopted this country as their very own, and became a part of the American people.

"They built roads, bridges, houses, farms, railroads. They enriched America with their wisdom and cultural contributions. They helped make America great. "Fifty years have passed since the inscription of the famous poem at the Statue of Liberty.

"The Emma Lazarus Clubs of New York City plan to mark the date with a great presentation of song, dance and drama, portraying the cultural life of the American people during the last 50 years. The script is written, the artists and actors are rehearsing and Carnegie Hall has been contracted for January 17, 1953. A sell-out is expected. The name of the show? 'The Golden Lamp.'

"An outstanding cast, highlighted by Morris Carnovsky and the Pearl Primus Dancers, will make this a memorable cultural event.

"New Yorkers and those in cities nearby can procure good tickets by writing or in person at the offices of the Jubilee Committee of Emma Lazarus Clubs, Room 814, 160 Fifth Avenue, New York City."

Parents Act

Jewish American parents are becoming more and more concerned with the wave of war hysteria, racism, brutalism and anti-progressivism which threatens to inundate the minds of their children in the thought-controlled school systems, movies, radio and television. They are also concerned with the proper integration of their children in American life as Jews—not to separate them but to bind them closer to the progressive traditions of our nation by making them aware of their own progressive Jewish traditions. This concern is reflected in the fact that many parents have become more interested in the progressive Jewish schools, are enrolling their children where such schools exist, and are active in building new ones where they do not exist. This is why the Committee for Progressive Jewish Education can report that in many places enrollment in the schools (*shules*) has increased this year, that many new schools have been organized and that the school committees have seen a decided influx of young parents. In many places the demand of the parents cannot be satisfied because of a shortage of teachers. It is time that all progressive Jews recognize the value of the *shules* and give more attention to their growth, their maintenance, curricula and educational contribution.

50th BIRTHDAY GREETINGS
to
ABRAHAM STRAUSS,
of Cleveland.

A militant defender of the Jewish
people and American democracy.

JEWISH LIFE

FROM THE FOUR CORNERS

(Continued from page 2)

months without a formal charge. . . Four Miami area residents, a woman and three alleged Klan members, were arrested on December 10 on indictments connecting them with the bombing last winter of Negro-occupied Carver Village.

A "Nazi Storm Troopers Club" of boys of from 14 to 15 was smashed early in November by New Orleans police. Nine boys were arrested and the police were sure that an adult was behind the club. The defiant leader of the club said, "I have information that Hitler is still alive in Argentina and I am going there." The boys had engaged in terrorist actions. The club used the swastika emblem and membership cards in German with a picture of Hitler. One of the tests for membership was to hit a Negro on the head with a brick. The police chief said that the boys came from "well-to-do" families. Observers recalled the existence last year of a similar nazi group of high school youths in Philadelphia.

Notes on Legislators . . . Four Wisconsin Jews were key figures in the Republican campaign there. Of these, two were said to have "dargged their feet" in relation to McCarthy. The other two were strong McCarthy supporters: Steve J. Miller, who was chairman of the Wisconsin McCarthy Clubs, and James J. Packman, editor of the Milwaukee *Sentinel*, largest daily in the state. All Milwaukee rabbis opposed McCarthy. . . . When Richard Nixon made a condemnatory reference to fascist Gerald L. K. Smith late in October. Smith retorted that less than a week earlier, "a representative of Nixon's strategy committee, headed by Dana Smith, propositioned me for support." (Smith was the head of Nixon's "Millionaires' Club.") Smith was asked to withdraw his "Christian Nationalist Party" candidates MacArthur and Tenney in favor of Eisenhower and Nixon in return for "extravagant and flattering promises."

The area on Houston Street between First and Second Avenues in New York was named Peretz Square on November 23 in honor of the great Yiddish writer.

EUROPE

Notes on anti-Semitism in England . . . Prime Minister Winston Churchill aroused a storm of protest at the Commons session on December 3, when he made a thinly veiled anti-Semitic attack

on Emanuel Shinwell, Jewish Labor Party leader. Churchill impugned the patriotism of Shinwell with a reference to "internationalism." . . . Charges of anti-Semitism were made by the Labor Party of Hornsey, North London, in November against the Highgate Golf Club. Applicants for admission are asked if they have ever changed their name and, if so, what was their name before. . . . A Conference on the State of Civil Liberties in Great Britain late in November expressed concern "to find that anti-Semitism was far from dead." The statement said Jewish students "at a well known university have in the past been advised not to go into the teaching profession since headmasters do not as a rule like Jews."

The Soviet commander in Wiener Neustadt, in Lower Austria, on November 17 informed the Austrian police that the neo-nazi League of Independents, which has 16 seats in the Austrian parliament, would be barred from political activity. A Socialist deputy protested the ban on the neo-nazi group.

Results from the elections in Lower Saxony in West Germany late in November showed that about 800 former nazis were voted back into office.

News about Hungary . . . Among a number of artists who were recently given awards by the Hungarian government were pianist Annie Fischer, E. Zaturecky and film producer Kalman Nadasy. . . . The National Jewish Seminary in Budapest celebrated late in October its 75th anniversary. Chief Rabbi Dr. Benjamin Schwarcz and heads of other religious organizations in Budapest took part. . . . When Charles Cooper, director of a London film distributing company, returned from Hungary recently, he gave an interview to the London *Jewish Chronicle* reporter whose report (September 19) reads, in part, as follows: "Not a single Jewish person has been evicted from the capital because of his religion, Mr. Cooper told me. This, he said, had been emphasized to him by every Hungarian Jew he had met during his visit. Anti-Semitism was a criminal offense and there was absolute freedom of religion."

ISRAEL

The Israel "standard of living has been slipping downward" since the new economic policy was instituted in February 1952, reported Dana Adams Schmidt in

the *New York Times* on November 26. He also reported that the government had raised on November 25 the prices of bread, 20 per cent; bus fares, 25 per cent; gasoline, 20 per cent; and prices on sugar and fats also went up.

The same correspondent reported on November 16, as follows: "If Israel could receive oil from the Persian Gulf by way of the Suez Canal instead of bringing it from Venezuela, she would save \$15,000,000, possibly \$25,000,000 yearly. If the oil could be pumped from Iraq through the pipeline to Haifa, the total saving would jump to about \$50,000,000." Observers noted that the latter saving would amount to nearly one-third of the sum loaned by Bonds for Israel to date.

It was reported from Tel Aviv in December that about 46 Communists were being tried before a military tribunal in Azeh, which is in the zone of Palestine occupied by Egypt, for having helped Israel during the War of Liberation by calling for Arab-Jewish fraternity.

The Histadrut convention early in November threatened its Mapam minority with suspension and expulsion if this group was "insubordinate" to majority decisions. The reference is to Mapam support of strikes which the majority disapproves. Yaacov Hazan, a Mapam leader, replied that "We shall continue to back such demands of the workers as seem to warrant support."

In the first nine months of 1952, 9,570 persons emigrated from Israel while 18,210 entered the country, a net gain of 8,640.

Jewish Life

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JEWISH LIFE

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Danger—Men and Women at Work

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Yes, men and women *are at work* in the

Jewish Life

\$25,000 FUND AND CIRCULATION DRIVE

We call upon all our readers, friends, Jewish Life Committees and supporting organizations *immediately to become the men and women at work* to make our magazine even a greater source of danger to the enemies of peace, of labor, of the Negro people and the Jewish people. Start at once on the 1953 fund drive!

Organize fund raising parties and events, solicit individual donors, visit your friends and fellow-members for donations and subscriptions. Set yourself a quota and organize the work to assure its achievement. The future existence of JEWISH LIFE depends entirely on your response.

We know that you'll come through—even better than in the past!

To work! Let's assure the success of the 1953 campaign.

EDITORIAL BOARD.

