

Jewish Life

A PROGRESSIVE MONTHLY

AUGUST 1954 • 25c

JEWS IN SOCIALIST COUNTRIES

BIROBJAN IN 1954 *by Louis Harap*

RUMANIAN RABBIS APPEAL FOR PEACE

JEWISH LIFE IN POLAND TODAY *by D. Sfard and I. Wassershtrom*

THE JEW IN FICTION

THE BEST OF MIKE GOLD *by Sender Garlin*

HOW TO BECOME A MILLIONAIRE *by Michael Gold*

ANATOMY OF "DAVID LEVINSKY" *by Morris U. Schappes*

From the Four Corners

Edited by Louis Harap

AT HOME

Resistance notes . . . A Los Angeles coordinating committee, representing 18 local Jewish cultural and welfare organizations, at the end of June registered their opposition to the St. George bill, which would suppress publications by empowering the postmaster general to withdraw second class mailing rights at his own discretion. . . . Jewish War Veterans State conventions in California and New York in the first two weeks of June condemned Senator McCarthy. The California group also denounced their local McCarthy, State Senator Jack Tenney, who was defeated for renomination last month. The New York group in a resolution called McCarthy a "present and inherent danger to the American form of constitutional government." . . . A Brooklyn-wide civil liberties group was formed in mid-June at a meeting attended by 400 and sponsored by the local American Jewish Congress and other liberal groups. The meeting was addressed by Rep. Emanuel Celler, who affirmed that "I shall never submit to McCarthy, I refuse to abide by McCarthy's definition of patriotism. To love liberty means to have the courage to fight the McCarthys, the Jenners and the Veldes." . . . Speaker at the Yeshiva University's commencement in New York on June 24 was Dr. Alvin C. Eurich, vice president of Ford Foundation, who warned that a fear of ideas, books and communist hunters was spreading confusion in the country. These unreasoning fears are making us "a nation of cowards," he said. He indicated that the McCarran Internal Security and the McCarran-Walter laws are generating fear of teachers and those who deal with books and ideas. (N.Y.T., 6/24) . . . In a talk at the burial place of F. D. Roosevelt on June 1, Mrs. Anna M. Rosenberg, former assistant secretary of defense, said that we were "sliding backward" in civil liberties. "We see it (fear) in the faces of our friends and in the frightened silence of our leaders." Some people are "becoming afraid to express views that other people may not like," she said.

A gang of hoodlums in Baltimore during June have continually torn down and defaced signs on the property of the Liberty Jewish center. The signs have been broken, torn down and smeared with black paint. Police promise action.

(Continued on page 32)

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CONTENTS

FROM MONTH TO MONTH	
CO-EXISTENCE MEANS LIFE; GUATEMALA AND DEMOCRACY; RESPONSIBILITY FOR ISRAEL-ARAB CRISIS	3
THE ZOA CONFERENCE; BROWNELL'S BLITZ AGAINST FREEDOM; SAVE PROGRESSIVE JEWISH EDUCATION	4
BIROBIDJAN IN 1954 by Louis Harap	5
NEW INFORMATION ON BIROBIDJAN	6
THE BEST OF MIKE GOLD by Sender Garlin	8
DRAWING OF MIKE GOLD by Philip Reisman	9
HOW TO BECOME A MILLIONAIRE, chapter from Jews Without Money by Mike Gold, illustration by Philip Reisman	10
RUMANIAN RABBIS' PEACE APPEAL	15
JEWISH LIFE IN POLAND TODAY by David Sfar and I. Wassershtrom	17
"DEAR MR. SHOLEM ALEICHEM . . ." by Elsie Harris	20
ANATOMY OF "DAVID LEVINSKY" by Morris U. Schappes	22
WHAT IS A GHETTO? by Mrs. Eslanda Goode Robeson	25
WHY I WROTE "LANTERN FOR JEREMY" by V. J. Jerome	26
DAVE AND FRIEDA KATZ VS. THE SMITH ACT by A. Strauss	27
CZECH JEWS EXPOSE SLANDER	29
OBSERVATION POST by Sam Pevzner	30
LETTERS FROM READERS	31
FROM THE FOUR CORNERS edited by Louis Harap	2, 32

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FROM MONTH TO MONTH

CO-EXISTENCE MEANS LIFE

WINSTON Churchill launched the cold war in 1946 at Fulton, Missouri, with the approving presence of then President Truman. The world has had a go at it these nine years. The result has been back-breaking armament burdens, little wars, Korea, Indo-China—and the Damocles sword of the H-bomb. International tensions are robbing the peoples of tranquillity. The realization has finally been borne in upon the people that either the two world systems will co-exist in peace or they will exterminate each other. The people of Britain have made this clear to their government. Thus it was that the same Winston Churchill on July 5 expressed the will of the British people for peaceful co-existence. At a press conference Churchill asserted in Washington, capital of the cold war, "that we ought to have a try at peaceful co-existence, a real good try for it." The next day President Eisenhower grudgingly agreed, but without any offer to try it in deeds.

But the people know that it *must* be achieved. The alternative is death for civilization. The American people have no more desire to be shrivelled by the H-bomb than the British people, or the Soviet people, or the Chinese people, or any people. The only answer is negotiation of differences. This requires admission of China into the UN, as well as peace in Indo-China and banning of the H-bomb. It means total rejection of the viewpoint of Senator William F. Knowland (sometimes called the "Senator from Formosa"), who would ditch the UN altogether if China were admitted. Rejection of co-existence means implementing the viewpoint of Hitler's friend Franco, who instructed the world in an interview on July 6 out of his fascist experience that co-existence is "impossible."

The American people have to see to it that Dulles and Eisenhower learn the facts of life, that the socialist world can neither be wished nor bombed out of existence without, as Churchill said and as indeed every child knows, leaving the world "a heap of ruins." The American people know this. But it is not enough simply to know and feel it: this feeling must be organized and translated into Washington policy. Peace can be achieved if the people make Washington accept co-existence as a primary basis of policy.

GUATEMALA AND DEMOCRACY

CERTAIN facts about the Arbenz regime in Guatemala are indisputable: that government was elected by an overwhelming majority; it practiced democratic freedoms; it was taking steps for the first time in the history of that little state to raise the abysmally low standard of living and education of the people; and the communists formed a very small minority of government officials without a single one in the cabinet. The democratic character of that government should be an especially poignant fact to Jews, for the Guatemalan delegation to the United Nations in 1947

was an outstanding champion of independence for the Israeli people and Guatemala was among the first six states to recognize Israel. Since Guatemala had herself won democracy in 1944 after a long period of dictatorship, she readily supported another small nation struggling for freedom and independence.

In spite of the democratic character of Guatemala, the Dulles State Department and the United Fruit Company undertook to get this democracy overturned. It was possible for Dulles to brazen this through because the McCarthyites had thrown an anti-communist smokescreen around the situation thoroughly to confuse the people.

Democracy has lost a skirmish in Guatemala with the accession of the Castillo Armas-Munzon junta to power. Already the anti-democratic character of the junta has been exposed by its deprivation of 73 per cent of the people of the right to vote. The American people should learn a bitter lesson on the uses of McCarthyite anti-communism from this anti-democratic behavior of our State Department.

RESPONSIBILITY FOR ISRAEL-ARAB CRISIS

THE center of the Middle Eastern crisis shifted to Jerusalem in the last days of June and early in July. Shooting occurred there between Arab Legionnaires (Jordan's British-controlled army) and Israeli troops with casualties on both sides. Thus the pot keeps boiling—but who is stoking the fires? The Israeli people and the Knesset are learning from hard experience that the responsibility for the continuing tension and outbreaks does not lie with the Arab people. On July 8, the Knesset accepted without comment a report by Israeli Defense Minister Pinhas Lavon charging that the United States, Britain and France were responsible for the deterioration of the Middle Eastern situation. This was followed by a motion by the opposition parties resolving that the blame for the shooting in Jerusalem should be laid at the door of the Western powers and on Washington's military aid to the Arabs. Although the motion was defeated, it was merely a logical continuation of the report of Lavon himself.

When it is considered that the Israel regime is oriented upon the Western powers, the great change towards realism in the estimate of the crisis is evident. The force of events is leading to the realization that the real root of the trouble in the Middle East is the instigating influence of Washington and London upon the Arab leaders, whose policy is thereby not only against the interests of the Israeli people, but of the Arab peoples as well. For all these are the real sufferers from the festering situation that is endangering the peace of the Middle East. It is also significant that these developments expose as sheer fabrication the widely publicized view that the Soviet Union was trying to "create trouble" in the Middle East. Even the Israel regime does not believe this canard promulgated by

our State Department to shift attention from its own fishing in these troubled waters.

The solution to the Middle Eastern crisis still lies in direct negotiations between Israel and the Arab states. To achieve this, both Israel and the Arab states need to resist the intriguing influence of Washington and London and to assert their independence of them. The blood-letting will stop and peace will come to the Middle East when the realization that is gaining in Israel as to the true source of the problem in the interference by the two foreign capitals, becomes state policy both in Israel and the Arab countries.

THE ZOA CONFERENCE

ONE theme dominated the 57th annual conference of the Zionist Organization of America held in New York, June 23-27. That was the new danger in which Israel is placed by current State Department policy, whose most menacing manifestation is the arming of Arab leaders. Rabbi Abba Hillel Silver approached the heart of the matter when in his speech he said, "The New Look and the new approach which the above mentioned officials (of the State Department) and their colleagues advocated in respect to Arab-Israel relations have not only not improved matters, but have contributed to a very serious deterioration." The arming of Arab leaders has not helped the cause of peace in the area but on the contrary has jeopardized it. And the ZOA is rightfully concerned over the future of Israel in the face of this provocative State Department policy.

But throughout the speeches there was also a separation between secondary State Department officials and Secretary of State John Foster Dulles and President Eisenhower. Can these Zionist leaders forget that the "New Look" policy in the Middle East was developed by Dulles and unequivocally announced by him after a trip to the Middle East in May 1953? And that Eisenhower has endorsed this policy? Further, are the Zionist leaders not aware that Dulles' Middle East policy, which they rightly regard as a profound danger to Israel—as it is also to the Arab peoples—is an integral part of Dulles' overall policy? And that the threat to the peace of Israel is part of the threat to world peace everywhere that the Dulles policy presents? The welfare of the Israeli people—and of the Arab peoples—will be best served by the ZOA and all Jews by taking a more searching look at Dulles' Middle East policy in relation to his anti-peace policy in general and by fighting for a change toward a policy of non-interference and negotiation.

BROWNELL'S BLITZ AGAINST FREEDOM

IN the early July days the Eisenhower administration through its Attorney General Herbert Brownell put intense heat under the House and Senate to rush through with a minimum of consideration the "package" of bills against "subversion." These bills, as the AFL said of the anti-union item of the package, "advances the very threat of totalitarianism which it decries." These bills would compel any union to register if labelled "subversive" by the

Subversive Activities Control Board; would permit any company to fire a worker if the attorney general says he "may" engage in sabotage; would provide the death penalty in peace time for a vaguely defined "espionage"; would permit admission of wiretap evidence; would destroy protection of the Fifth Amendment; and others.

What these bills add up to is a body blow to the Bill of Rights. In all cases "subversion," "espionage" and "sabotage" are so loosely conceived as virtually to open any non-conformist or opposition group to prosecution. In particular, the bill to compel any union deemed by the SACB to be "infiltrated by communists" is destructive of free trade unionism. Both the CIO and AFL have recognized the mortal danger to the labor movement in this bill and have so testified before the congressional committees. The CIO executive board called this bill "government licensing" of unions; the AFL marked it as "a weapon against all unions." Its pro-fascist character is evident from the fact, given in the statement of the United Electrical Workers against the bill, that "there has not been a single verified instance of union-connected sabotage or espionage in any industrial establishment in America within our recent history." The so-called "threat" contemplated by this and the other bills is completely non-existent. The real intent of these bills is maintenance of the baseless anti-communist hysteria that is leading to fascism. These bills are naked legislative McCarthyism.

Some of the contents of this dangerous package have been approved by the House. All of them are being rushed to vote before the session ends. Action by unions and all organizations of the people, as well as individuals, is urgently needed to prevent the fascist straitjacketing of the people.

SAVE PROGRESSIVE JEWISH EDUCATION

THE chill of the cold war penetrates everywhere, even to the education of Jewish children in the progressive tradition of Jewish history in general and of American Jewish history in particular. An ugly, persistent cold warfare has been carried on in reactionary Jewish circles, especially by the *Daily Jewish Forward*, to instigate governmental suppression of the progressive schools by the outpourings of informers and lying attacks. All over the country there are about 120 of these schools, which endeavor to instill in Jewish children the spirit of peace and of international brotherhood, to carry on the tradition of the labor movement and progressive Jewish culture and to make available instruction in Yiddish. These schools are today fighting to secure the future of progressive Jewish education. In order to bring this effort to success, the Friends of Progressive Jewish Education has been formed with the outstanding scholar Kalman Marmor as its honorary president. Its objective is to obtain a fund of \$50,000 to lay the basis for a sound and guaranteed future for the progressive Jewish schools. We urge our readers to help. Make checks payable to Friends of Progressive Jewish Education, Post Office Box 67, Madison Square Station, New York 10, N. Y.

BIROBJIDJAN IN 1954

Some comments on a recent eye-witness report on the Jewish Autonomous Region. The Jews there are playing their part in building the area

By Louis Harap

FOR several years anti-Soviet wishful thinkers have been trying to persuade the public and especially the Jews that Birobidjan has been "liquidated." Numerous official Soviet references to the Jewish Autonomous Region (Birobidjan) exposed this lie as soon as it was perpetrated. And now Harrison E. Salisbury, Moscow correspondent of the *New York Times*, gives an eye-witness account of Birobidjan in two articles (June 21 and 22) in the course of a series on the Soviet Far East, which he visited. (See page 7 for excerpts from Salisbury's articles.) Salisbury gives us a picture—not of course complete and rounded—of Birobidjan as a growing Soviet region in which agriculture and a variety of industries are expanding. According to Salisbury, the Jews there form about one-half of the population of 200,000 and live in friendship with Russians, Ukrainians, Tatars and groups from the Caucasus.

The Jewish Autonomous Region was 20 years old in May 1954. Why was it founded? Was it intended, as the *New York Times*' headline says over a group of photographs (June 28), taken by Salisbury on his recent visit, to be a "Jewish Homeland"? It is true, as Jewish sources hostile to the Soviet Union say, that Birobidjan "was intended to divert Jewish interest from the building of Palestine as the Jewish National Home" (*Congress Weekly*, June 27)? Such assertions are rather directed at diverting the Jewish people from the real nature of Birobidjan. The fact is that this rich virgin territory was assigned for Jewish colonization in 1928 in fulfillment of the request of elements among the Jewish people and of the national policy of the Soviet Union. We can accept the authority of the late Soviet president, Mikhail Kalinin, as more reliable than that of hostile elements, Jewish and non-Jewish, on the question of why Birobidjan was established.

On the occasion of the raising of the status of Birobidjan from a "district" to a "Jewish Autonomous Region" in May 1934, Kalinin spoke to a group of Moscow Jewish workers. "The main reason," he said, "(for the founding of Birobidjan) is that there are a large number of Jews in our country, but they have no state structure. This is the only nationality in the USSR with a population of three million that has no state structure." Did this mean that Birobidjan was a "Jewish Homeland" where all Jews should or would go? By no means. The Soviet Union was

offering those Jews who wished to do so, an opportunity to build a state of their own. If enough Jewish workers desired to undertake the pioneering task of building a Jewish state on socialist foundations, the Soviet government would help them to do so. But there was to be no compulsion to establish such a state or not, in accordance with the Soviet theory and practice of self-determination. Kalinin put the matter simply and clearly. "The conversion of the Region into a Republic," he said, "now depends on the working Jews themselves, on their migration and consolidation."

Jewish Immigration to Birobidjan

Kalinin was aware that most Soviet Jews would not migrate to Birobidjan. For the Jews had no compelling reason to go there, since they lived as equal citizens under the Soviet system. The *American Jewish Yearbook* for 1946-47 stated the case quite objectively: "The absence of political or economic discrimination elsewhere in the Soviet Union has given the majority of Soviet Jews little inducement to pull up stakes and go to the Autonomous Region." The history of Jewish migration in the past 2,000 years leads to the firm conclusion that masses of Jews migrated when they were subjected to persecution. And where persecution was lacking or not too intense, the Jews stayed where they were.

The figures on immigration to Palestine are instructive in this regard. It was not until Jews were almost literally driven to Palestine that they abandoned their homes. The *American Jewish Yearbook* (vol. 40) cites the numbers of Jews immigrating to Palestine (p. 573).

Year	Jewish Immigrants	Year	Jewish Immigrants
1927	2,713	1932	9,553
1928	2,178	1933	30,327
1929	5,249	1934	42,359
1930	4,944	1935	61,854
1931	4,075	1936	29,727

It is obvious that after Hitler came to power in 1932, immigration to Palestine leaped. If we take 1931, the year before Hitler's power, as a base, we find that immigration more than doubled in 1932, grew almost eightfold in 1933, ten and a half times in 1934, 15 times in 1935, etc.

The immigration of *masses* of Jews to Palestine was determined by the pressure of Hitlerism and the availability of Palestine as a haven, rather than its status as a "Jewish Homeland."

In what numbers, then, could Soviet Jews be expected to migrate to Birobidjan under conditions of full equality of Jews with other Soviet citizens? It was quite clear to Kalinin in 1934 that the unprecedented freedom and equality accorded the Jews meant that only a tiny percentage would elect to go to Birobidjan. "If we will be able," said Kalinin in 1934, "over a long period of time to add at least 4,000 persons to the Jewish population every year, we will not be doing badly." As it turned out, his estimate was well-founded. For, 20 years later—in 1954—the Jewish population, according to Salisbury, is about 100,000. In 1934, there had been about 20,000 Jewish settlers in Birobidjan.

In these 20-odd years, Birobidjan has grown into a fast developing area. Agriculture is being mechanized and spread so that the area under grain cultivation in 1951 was one-third more than pre-war. Industry has grown also: there are 20 or more timber, woodworking, furniture and paper factories that process the rich timber of the area. The city of Birobidjan has a large textile factory and there are a number of clothing, footwear and food processing factories in the region. The fine stone of the area is being quarried and there are cement works. There is mining. Industrial production in 1950 had increased tenfold over 1939.

Integration into Soviet Community

In this building Jews played an integral part. But only a minute percentage of the Jews of the Soviet Union has chosen to migrate to Birobidjan, since they have become integrated into the Soviet community, as was to be expected from the fact that Jews are equal with all Soviet citizens. The evidence now seems to point to the fact that in the flourishing community of the Jewish Autonomous Region this same integrative tendency has manifested itself. Under conditions of voluntary determination of cultural interest, it appears that the younger elements of Birobidjan prefer the Russian language to Yiddish.

Salisbury reported: "The Jews of Birobidjan, said Mr. [Lev Yefremovich] Vinkevich, [administrative head of the region], except for insignificant older elements, all read and use the Russian language and in fact prefer Russian to Yiddish." The Yiddish paper *Birobidjaner Shtern*, he reports, has a circulation of 1000, which bears out this observation. Further indication of this trend is Salisbury's report that "A Yiddish theater existed until a few years ago, when, according to local officials, it became 'unprofitable.'" In the Soviet lexicon this term does not refer exclusively to monetary values but also to the socially necessary and useful. If, therefore, in the pioneer community with its limited resources and great demands the Yiddish theater has too limited an appeal, it is in the interest of the

whole community that it be discontinued. Such a decision is taken in the democratic interest of the entire regional community. It should nevertheless be pointed out that Yiddish is an official language of the region, as is evident not only from the appearance of a Yiddish paper, but also from Salisbury's observation that street names and other signs are in both Yiddish and Russian.

These facts about Birobidjan are the results of objective social processes. But Jewish leaders and publications in our own country spread unfriendly rumors or pervert the facts about Birobidjan in the interest of the cold war. There is much falsification current about the Jews of Birobidjan and the Soviet Union. The Soviet policy over 30-odd years of making available to Soviet Jews a free choice of language and culture cannot be made to look evil no matter how vociferously the cold war servants try to pervert the facts of this development. Their falsifications can only bring harm to the Jews of the United States by diverting the desire for peace into directions which lead to fascism and war.

Fragmentary as Salisbury's picture is, it exposes the falsity of the cold war claims about Birobidjan. Salisbury has indicated that Birobidjan is a community of great possibilities. It is significant that Salisbury was most deeply impressed by the cultural picture, not only in Birobidjan, but in the entire Soviet Far East. "The schools," he wrote in his article of January 24, "seemed to be a beacon in the vast, flat green and gray land." A well-trained and competent youth is being reared. Birobidjan looks forward to the future and the Jews of the area are playing their full part in shaping this future.

Rabbis Condemn McCarthyism and Informers

STRONG anti-McCarthyite sentiments were expressed at the 65th annual convention of the Central Conference of American Rabbis (Reform) at Pike, New Hampshire, on June 22-26. In a resolution passed unanimously the conference labeled Senator Joseph McCarthy as the "most flagrant and immoral symbol of the hysteria commonly known as McCarthyism." The conference urged that McCarthy be stripped of his Senate committee chairmanships. In a blast at informers, the convention resolved that "no free society can long survive if its citizens are encouraged or permitted to inform indiscriminately on one another. By creating an atmosphere of suspicion and fear, such informing inevitably becomes a vestibule to the police state. The repeated use of professional informers, motivated either by personal grudges or psychopathic needs of their own, destroys the morals of government officials and the confidence of the people." Other resolutions condemned the phrase "Fifth Amendment Communist" as a "vicious and unjustified perversion of a law intended as a basic guarantee of American freedom"; urged against imposition by any Reform congregation of political loyalty oaths. (N.Y.T., 6/26.)

NEW INFORMATION ON BIROBIDJAN

Following are some facts about the Jewish Autonomous Region (Birobidjan) contained in the two articles (June 21 and June 22), written by New York Times correspondent Harrison E. Salisbury during a visit to the area.—Eds.

FROM the *New York Times* of June 21:

"The capital city of Birobidjan now has a population estimated by its mayor at about 40,000, an increase of 10,000 or so since 1945. The main population growth of Birobidjan, however, since the war has been in the rural areas to which most of the newcomers are directed. And in the last eight years or so there has been no special emphasis on the Jewish phases of immigration."

[Mr. Salisbury is inaccurate here, it appears. For J. M. Budish reports in *Jews in the Soviet Union* (a pamphlet published in 1948) that "According to the latest available official data, 20,000 Jews from the war ravaged regions of the USSR were settled in Birobidjan during the 18 months up to the end of 1947. . . . In the month of January 1948 alone the number of new Jewish arrivals in Birobidjan reached 2,000."—Eds.]

"Persons classified as Russians form the largest percentage of the newcomers, followed by Ukrainians, Tatars and Jews."

"Thanks to the attentiveness of local officials, this correspondent saw the inside of virtually every industrial, handicraft, retail, social, educational, recreational and political institution in Birobidjan."

"Birobidjan has a large number of enterprises organized on the artel or cooperative system, which was said to be the heritage of the Jewish colonizing days. One of the most successful of these is that run by a Jewish woman named Doyekhin. It is called New Life because its personnel includes cripples and other handicapped or disease-stricken persons. Actually, walking through the sewing rooms, one would not guess that the workers were handicapped, except for a few amputees. They appear healthy and the work does not appear particularly light. On her desk was a copy of the Yiddish-language newspaper *Shtern* (Star)."

"Perhaps the best measure of the area's growth is the figure for students in schools. There were 10,000 in 1934 and this year there are 28,600. Visits to the schools showed them to be fine, lively institutions filled with youngsters energetically seeking knowledge and teachers strongly dedicated to the task of training the children. There are several higher educational institutions, a teachers' institute, art school and one for cultural workers."

From the *New York Times* of June 22:

"The total population of the Jewish Autonomous Oblast [Region] is about 200,000, nearly twice the population at the last census of 1939. Most of the increase has been in rural areas. The present estimate of the percentage of Jewish population to the whole is 'about 50 per cent,' with percentages running a bit higher in urban than rural areas. The accuracy of the 50 per cent estimate seemed fairly well borne out by the situation in schools, factories, shops and other institutions. This correspondent asked for the Jewish percentage in each instance and the answer invariably was in the vicinity of 50 per cent."

"Post-war immigration has included Jews from a number of Ukrainian cities, Tatars from the Crimea, Russians from almost all points in European Russia and a fair sprinkling of other peoples, including some from the Caucasus. At the present time there does not appear to be a very high Jewish percentage among the newcomers but the movement of Jews to Birobidjan has not completely stopped."

"Lev Yefremovich Vinkevich (administrative head of the regional government) said that Jews played an important role in Birobidjan's government. He listed at random persons with Jewish names who held positions in the *oblast* (regional) and city governments."

"All street signs are in Russian and Yiddish. Most public institutions and some industrial establishments post their names in both Russian and Yiddish. However, the *oblast's* party and administrative offices carry their designations only in Russian."

"There are two newspapers in Birobidjan. One is the Russian-language daily *Birobidzhanskaya Zvezda* with a circulation of 10,000. . . . The second newspaper, published three times weekly in a circulation of 1,000 copies, is the Yiddish-language *Birobidzhaner Shtern*. Both newspaper names mean Birobidjan Star."

"The local radio station generally transmits programs from Khabarovsk and Moscow. Two hours weekly, on Tuesdays and Fridays, there are broadcasts in Yiddish. Miss Grossman (editor of the *Shtern*) said this was sufficient to meet the present needs of the Yiddish-speaking population."

"The *oblast* library director, a young Jewish woman, said the library had 100,000 volumes, including 29,000 in Yiddish."

"Officials said that when an amateur show was put on recently to mark the 20th anniversary of the founding of the *oblast* in 1934, there were Jewish folk dances, and songs, along with Russian, Ukrainian and Tatar performances."

THE BEST OF MIKE GOLD

A review of "The Mike Gold Reader," an anthology of prose and poetry of the working class writer, and an estimate of the man

By Sender Garlin

SOME years ago I was a dinner guest of a highly-paid gag writer in Hollywood. He had begun his career as a small manufacturer of jokes, graduated to a widely-publicized radio program and finally got the nod from his agent in Hollywood. It was in the "good" days before the cold war and the time of the toad and my erstwhile friend talked of people we both knew.

"Know who I admire?" he said, "Mike Gold." Here, he went on to say, is a guy who could have made a killing when his *Jews Without Money* became a big success. "Instead," said my friend as he gulped down the last drop of coffee, "instead he chose to go his own way."

Some years later I told Mike about this incident. He smiled wryly and said something about "a way of life."

Yes, Mike's way of life has been his own; his soul has never been in hock.

The Hollywood writer who "composed" jokes for other men to speak, which might or might not bring a laugh to the lips of the masses, was not the only type of one-time believer in a new world. Once Upton Sinclair described Mike Gold as "my favorite young genius." Mike had not yet written *Jews Without Money*, but his powerful writings in the *Masses*, *Liberator*, and later the *New Masses*, had found a large and enthusiastic audience.

The Upton Sinclair who hailed Mike Gold was the Sinclair of *The Jungle*, the *Journal of Arthur Stirling*, *King Coal* and *The Brass Check*. It was the Sinclair of that day—not the burlesque Sinclair he has become, author of the Lanny Budd quickies. For decades Upton Sinclair was maligned by the status quo crowd. He has made peace with it and wars on the ideas he once held.

Mike Gold, Sinclair's "favorite young genius," has remained Mike Gold. He is not for sale. Neither the empire of Luce or Hearst, nor the era of McCarran and McCarthy have availed to cheapen the values or intimidate the pen of this son of Jewish workers.

Son of the Working Class

Mike Gold's name was a magical one to me long before I became acquainted with him, before I got to know him well as a journalistic colleague. Thousands of workers, students and young writers groping their way in the Harding and Coolidge days looked to Mike Gold as one of them—and at the same time—as one who had much to teach them.

Born on Chrystie Street, on New York's East Side, in 1894, Mike knew of poverty long before he knew that wealth existed. His parents were poor workers. Mike tried his hand at many occupations and he sought an education in that people's university on East Broadway, the Educational Alliance, and in the Seward Park public library. Unemployment and the problems of the unemployed brought Mike into the people's movement 40 years ago. He has been there ever since as a writer and fighter.

His first piece—it appeared in the *Masses*—was a free verse poem on unemployment. For the Provincetown Players he wrote dramas on tenement life. This group was then presenting the early plays of Eugene O'Neill. Mike also got to know and worked with men like John Reed, Robert Minor, Hugo Gellert, Fred Ellis and William Gropper—who were to make journalism luminous with their words and pictures.

It was during the Thirties, with its Great Depression and Great Resistance, that Mike Gold was to play a major role in inspiring scores of writers who were forming John Reed Clubs; and later the League of American Writers. Many of these found their first audiences among the people. It was a time, as Gold was to write, when even Edmund Wilson "ascended the proletarian 'bandwagon' with the arrogance of a myopic, high-bosomed Beacon Hill matron entering a common street car."

Shortly after Mike's *Jews Without Money* appeared, H. L. Mencken published, in his then fashionable *American Mercury*, a chapter from the book. It was a portrait of Mike's mother, one of the most moving in the entire volume. Mencken's voice in American letters spoke loud in those days of Coolidge "prosperity" and one may surmise that he was disposed to be Mike Gold's patron in helping to bring him to the attention of new circles. Yet it was just about that time that Mike called together a group of young writers and urged that "something must be done" about Mencken. While acknowledging Mencken's flaying of sterile academic standards in literature, Mike warned against his cynical bent, which was influencing many new writers.

Free enterprise America has taught its creative people to regard their talent as the highway to riches. Although financial returns come to but few, the rest are seldom convinced that a Book-of-the-Month Club selection is not around the corner. Hence, they begin to "tailor" what they do to "the market." Mike Gold's way has been that of a



MICHAEL GOLD

Drawing by Philip Reisman

man who has kept his talent for the people. Therefore, it remains art.

Inspiration for a New Generation

Readers in many languages are familiar not only with *Jews Without Money* but also with *120 Million*, *Change the World*, and *The Hollow Men*. Now, coincident with his 60th birthday, *The Mike Gold Reader*¹ is issued, a volume which comes like an old and welcome friend to those who have long known his work; a volume which can, once again, inspire a new generation.

In this excellent selection are excerpts from *Jews Without Money* (how is it that this classic is allowed to remain out of print in America?); articles and editorials from the *Masses*, *Liberator* and *New Masses*; from columns in the *Daily Worker*, which—though he had to meet “deadlines”—brim over with gusto and beautifully-aimed criticism of society.

¹ *The Mike Gold Reader: From the Writings of Michael Gold*, with an introduction by Samuel Sillen. International Publishers, New York. Cloth, \$2.50; paper, \$1.50.

Here you will find an appreciation of John Reed, American author of *Ten Days That Shook the World*, who lies buried in the Kremlin wall—no top-of-the-head profile such as the *New Yorker* spawns; here is “Love on the Garbage Dump,” a tender story of love for people and hatred for a system which destroys people; “The Soul of a Landlord,” and other chapters from *Jews Without Money*, and much else which brings one face to face with the uncompromising, compassionate Mike Gold.

His autopsy on the novels of Thornton Wilder and other aesthetes who “moved archaically among the lilies,” which originally appeared in the *New Republic* in 1930, is reprinted in *The Reader*. It still makes fascinating reading and reveals Mike Gold as a literary polemicist of a high order.

The history of this era was carried forward, a decade later, in Gold's *The Hollow Men*, a pungent volume which comes to grips with those who betrayed both literature and the people.

In the present collection there are also memorable portraits of the late Peter V. Cacchione, Communist councilman from Brooklyn; William L. Patterson, courageous Negro leader of the Civil Rights Congress; and that titan, Theodore Dreiser. Readers of *Jewish Life*, who felt the impact of Mike Gold's stirring “The Rosenberg Cantata” (June issue) will realize how an earlier generation echoed to the powerful lines of “Strange Funeral in Braddock” and “Third Degree.”

In the field of journalism, Mike Gold, like Ilya Ehrenbourg, has been able to add a new dimension that gives the quality of endurance to what, in less gifted hands, would remain ephemeral. As Sam Sillen says in his perceptive introduction to *The Reader*, “The journalistic calling has been so cheapened by the Big Money press that we sometimes take for granted that the newspaperman is not to be taken seriously as a literary figure. But just as some of the best of Mark Twain is to be found in his newspaper pieces, so there is no wall between the novelist and the kind of journalist that Mike Gold is pre-eminently.”

The effective writer, in general, is one who merges his identity in the people he writes about. Paradoxically, Mike Gold is a writer one is intensely aware of, in every word he has set down. He manages to merge and yet not submerge that personality of his that is so definite a part of the world he writes of. When he writes of the lower East Side, of immigrant Jews, of the poor and oppressed, he and they are both vitally before us, in a way that is peculiarly his own. They are truly one—it is all inherent—and one feels that it could not be otherwise. Like Heine, like Gorky, like Shaw, he has placed his own stamp on the literature of his age—and made it so much more ours.

This son of the Jewish people continues to help make the world he and millions of human beings have dreamed of and fought for.

HOW TO BECOME A MILLIONAIRE

Chapter from "Jews Without Money"

By Michael Gold

MY FATHER was in one of his gloomy periods, when he felt like a failure in America, and cursed, moaned, drank, smoked and seethed with ambitions.

"What have I accomplished?" he asked, beating his breast at the supper table. "I am 15 years in this country and am still a house painter. But every day Nathan Schiff becomes richer and Baruch Goldfarb's picture appears in the newspapers."

"So what of it?" my mother spoke sharply. "Eat your soup."

"What is soup?" my father said tragically. "Soup does not satisfy my soul! I am a slave!"

"A black year on this worrying!" my mother cried. "I am sick of it. What do you want? We are not rich, but bread enough we have. A roof over our heads we have. The children are healthy; we are all alive, thank God! What more do you want?"

"I want to be a Boss!" said my father. "A woman does not understand such things."

"Was your Boss angry again today?" my mother asked sympathetically.

"Ach, that louse! He buzzed in my ears so much I could crush him!" my father said, as he viciously bit a pickle. "If you could have seen him! Herman, he weeps, you are using too much paint! Herman, you are going to the toilet too often! Herman, you are smoking your pipe too much on my time! What do you want of my life, he weeps, don't you see you are killing an innocent man? Pfui on such a Boss!"

"Find another," said my mother placidly. "You have changed bosses before this."

MICHAEL GOLD is the noted working class writer of fiction, poetry and criticism. His sixtieth birthday was celebrated a few months ago. The above chapter from his *Jews Without Money* is reprinted here from *The Mike Gold Reader*, with an introduction by Samuel Sillen, which has just been published by International Publishers. The novel *Jews Without Money* was first published in 1930 and is one of the best known American novels on immigrant life in the United States. It has been translated into many languages and is probably better known throughout the world than any other single book on American Jewish life.

"I don't want a Boss, I tell you!" my father cried. "I want to be my own boss! I am going to see Baruch Goldfarb tonight! Maybe he will lend me \$300.00 and I will start my suspender shop again! I must be my own boss or go crazy!"

"You are crazy now," my mother sniffed. "And that Baruch Goldfarb will help you like the last time; he will get you another hole in the head."

"Let us see," said my father.

2

MY MOTHER did not like Baruch Goldfarb or trust him. He was a successful figure on the East Side, a Tammany Hall ward politician, a Zionist leader and the owner of a big dry goods store. He had been a poor boy in the same Rumanian town as my father and they had emigrated about the same time. For this reason my father felt Baruch was his friend.

Once, I remember, Baruch came to our home and persuaded my father to vote at the elections.

"It is easy," he told by father. "Tomorrow I will make you a citizen, and then the next day you will vote. What could be simpler?"

"It sounds easy," my fascinated father said.

"Of course!" said the great man, slapping him on the back. "All you do is mark a cross under the star. Under the star, remember! You will earn three dollars and be a Democrat. It is a good thing to be a Democrat in America, Herman. It brings one money and friends."

So my father went out to vote. My mother was against the experiment but who could dissuade my father when he was fascinated? One of Baruch's men took him to vote in three different places. In the third place, a barber shop, a man suddenly hit another man with a blackjack. My father started to leave in great haste but at the door another man hit my father with a blackjack, too—why, he never could tell.

And so there was a hole in my father's head and an ambulance had to be called, and he came home wrapped in bandages, disillusioned forever with voting.

"Katie, you were right," he groaned, "voting is only for bums. Never again will I do such a dangerous thing."

But Baruch Goldfarb called again and had a glib explanation for what he termed "the accident." My father went on trusting him but my mother did not.

I ACCOMPANIED my father on his visit to Baruch Goldfarb that night. The great man welcomed us warmly into his office back of the dry goods store.

"What a fine boy you have!" he said. "Here is a nickel for ice cream, young man. And here's a good cigar for you, Herman. What's on your mind?"

My father went directly to the point and poured out the history of his life, his suspender shop, his house painting sorrows, his desire to be a boss. Would Baruch lend him \$300.00?

Baruch did not answer at first. His massive red face darkened with shadows of important thought. At last, flicking cigar ashes into the cuspidor, he said:

"I will do it! I will raise this money for you, Herman! Not this week, maybe, or next week, but soon. Things are tight for me just now—I have bills to pay. Weren't we boys together in Rumania? Didn't we steal plums and apples from the orchards and swim in the Danube side by side? Such things one never forgets. I will help you, my friend!"

Then Baruch persuaded my delighted father to join a lodge he had just organized. It was called the "Baruch Goldfarb Benevolent, Sickness, Social and Burial Society." The dues were only ten dollars a year and assessments, Baruch explained. The benefits were many.

When a member was sick, he received eight dollars a week, and a committee of lodge brothers visited him, wearing their sashes. When he died, he was escorted by, not a mere committee, but the whole membership in sashes and interred in a reserved plot in the lodge's cemetery. Each member was assured a fine funeral and one of these choice plots. The widow was to receive \$500.00 made up in assessments.

The lodge would hold dances and vote Democratic at all the city elections. Best, of all, the members were solemnly pledged to help each other in a business way.

My father, of course, joined. How could he have resisted such a valuable place in the sun? A few weeks later he took us for a Sunday visit to the cemetery. He proudly showed my mother the burial plot that had been assigned him. He tried to persuade her to join the Women's Auxiliary of the Lodge and thus reserve a plot next to his.

"Well," said my mother slowly, "I want to be buried beside you, Herman. It is a fine cemetery, too. But first let's see whether that Baruch Goldfarb helps you in business. If he does, I will believe in him and join the Lodge."

My father had no such hesitations and doubts. Baruch Goldfarb became his idol and the lodge his glorious obsession. My father loved the ritual of the lodge meetings, the secret passwords, the gold and purple sashes and white gloves, the theatrical ceremonies. House painting was drab but at night life became a wonderful lodge meeting. After the innumerable sessions he went to the Second Avenue coffee houses with Baruch and the more important officials. How this flattered him.

"They are big men!" he would say jubilantly to my mother. "They are all in business for themselves. It is good to mix with such people; one learns how to make money. And how much they know! Do you know what an Alderman is, Katie?"

"No, and I don't care."

"You ought to care! It is politics! Tonight they taught me what an Alderman is and what is his salary. Another thing they explained to me! Only a person born in America can be President. I cannot be President, Katie, but our little Mikey can. Think of it!"

"I am thinking," said my mother.

"That Baruch!" my excited father went on, "not only is he a business man and our lodge president! He is also secretary of a Zionist club and trustee of a synagogue! It helps him in politics, he says. One must believe in God, he says. The Jews have no country, he says. There will be a boom in Bronxville real estate, he says. That Baruch, he is also a real estatnik! He says he will sell me a good lot!"

"A luck has bemedded us!" my mother sneered. "First, tell me, has Baruch done anything to help you get a shop?"

"Not yet," said my father cheerfully, "but every day he is thinking it over, he says."

Baruch Goldfarb never did help my father. He made grand promises and as grandly forgot them. But other things happened to my father.

4

MY FATHER met a boss painter at the lodge, Zechariah Cohen by name. This man took a liking to him.

He hired my father as one of his painters. Because he was a lodge brother, he asked my father to keep an eye on the other workers and secretly report if they were loafing. My father entered this spy work with much gusto.

"Zechariah trusts me," he would boast. "Soon he will fire that Abe Tuchman and I will have the foreman job. Think of it, Katie, I am on the road to success. Everything is possible in America!"

Tuchman the foreman was a short, bald-headed man about 40, feeble and sluggish with the same painter's sickness from which my father suffered. He had worked for Zechariah for more than ten years.

"He is too friendly with the men, Zechariah says," chuckled my father. "On such a foreman a boss loses money, Zechariah says. And he is slow and always sick. It is certain I will soon be the foreman."

One pay night my father burst into the kitchen and kissed my mother in a glow of triumph.

"At last I am a foreman!" he cried. "Zechariah made me the foreman today!"

"I'm glad," said my mother. She stared at him thoughtfully. "Was that poor man fired?"

"What poor man? Have you discovered some more people to help?"

"You know who I mean," said my mother. "That Abe Tuchman."

"Of course he's fired," said my father impatiently. "He was too slow."

My mother turned away from him.

"What's the matter?" my father asked.

"I will tell you," said my mother. "It is not right that after working ten years for a boss a man should be fired, a sick man with a family."

"Woman," my father stormed, "attend to your cooking! You are only a woman!"

"Yes," said my mother, and never mentioned the matter again.

5

NEVER did anyone put such passion into a foreman's job as did my enthusiastic father in the months that followed.

He no longer dreamed of a suspender shop. He no longer had days of melancholy, when he called himself "the man in a trap." He leaped out of bed in the morning, dashed himself with cold water and went off whistling to work. He had an air of tremendous hurry. There was no time in the evening to tell us his Rumanian romances; he was too busy with great plans.

My mother did not share his joy. He accused her of being a coward, a pessimist; she only shrugged her shoulders. She was really frightened whenever he became so ambitious. My mother had that dark proletarian instinct which distrusts all that is connected with money-making.

My father was more child-like. He strutted, he declaimed, he was proud of his wonderful new toys. Aha, he was on the road to American success! He had found the secret key of Nathan Schiff and Otto Kahn! No one ever built such glittering lofty castles upon such a slight foundation as my father. I am sure now he was meant to be an actor. He smoked many cigars, he drank wine, he wore his black lawyer's suit every evening after work.

He had forgotten Baruch Goldfarb; now he worshipped that splendid, intelligent figure Zechariah Cohen, greatest of all Boss Painters. My father repeated his Boss's jokes; he told us of this stratagems and remarkable business deals of the Boss; he forced us all to admire his Boss.

6

EVERY ten years there has been a new population on the East Side. As fast as a generation makes some money, it moves to a better section of the city. At that time the Jews with a little money were moving to the Bronx and to parts of Brooklyn. There was a great land boom in those places; and Zechariah Cohen, like every other money-maker, was dabbling in real estate. His interests lay in a section of Brooklyn named Borough Park.

"We are going to move from the East Side," my father announced one night. "My Boss advised me to move out to

Borough Park, where he himself lives. He is willing to sell me a house and lot on the installment plan. He says a man with a future should not live on the East Side."

"But all my friends live here," my mother said. "I would miss them. It is only people with money who live in Borough Park."

"What of it?" said my father. "I also will soon be rich."

7

ONE Sunday we traveled to Borough Park to see the house and lot Zechariah was persuading my father to buy.

It was a dreary day of fall. The suburb was a place of half-finished skeleton houses and piles of lumber and brick. Paved streets ran in rows between empty fields where only the weeds rattled. Real estate signs were stuck everywhere. In the midst of some rusty cans and muck would be a sign shouting "This Wonderful Apartment House Site for Sale!" In a muddy pool where ducks paddled, another sign read: "Why Pay Rent? Build Your Home in God's Country."

We walked through a mile of this and came to a little dismal settlement, where there were a few shops. My mother was gloomy but my father babbled and orated cheerfully.

"Isn't it a good place?" he asked. "In ten years every one who now buys here will be rich, Zechariah says."

We came at last to Zechariah's. It was a large green house bulging with bay windows and pretentious cupolas. My father rang the bell and we waited on the porch. Zechariah opened the door and greeted us cordially. He was a stunted, thickset man puffing around on short legs like an asthmatic bulldog. He had shrewd little eyes and a thin nose spotted like a cheese by smallpox.

"Welcome!" he cried, pumping my father's hand. "So you have come, Herman!"

"Yes," my father said, flushing with pride at this cordial reception. "Here are my wife and children."

The Boss patted our heads tolerantly.

"They are nice fat children," he said. "Come in, don't be bashful. It doesn't cost any money, you know!"

As we entered, there whined from within a petulant female voice.

"Have they wiped their feet, Zechariah? See that they wipe their feet."

The Boss took a worried glance at our shoes. "My wife is strict as the devil," he whispered. "Yes," he added in a loud, cheerful tone, "they have wiped their feet, Sarah. My foreman's family are as clean as we are, hey, Herman?"

He nudged my father slyly, and my father beamed at the familiarity. We came into a large room glowing with red wall paper, and stuffed like a show window of a furniture store with tables, chairs, sofas, dressers, bric-a-brac.

MRS. COHEN, a fat, a middle-aged woman, lay on a sofa. She glittered like an ice-cream parlor. Her tubby legs rested on a red pillow. Her bleached yellow head blazed with diamond combs and rested on a pillow of green.

She wore a purple silk waist, hung with yards of tapestry and lace. Diamonds shone from her ears; diamond rings sparkled from every finger. She looked like some vulgar, pretentious prostitute but was only the typical wife of a *nouveau riche*.

A towel was tied around her forehead and there was a grieved look on her comical flabby face. She stared at us with open hostility.

"My wife has a headache," Zechariah explained, "so I won't be able to ask you to stay."

"They can stay," the woman sighed, "only the children must not make noise, as the doctor says I am of a very nervous nature."

My father sprang up eagerly. "What, we should annoy you?" he cried. "No, Mrs. Cohen, we will leave at once. We came only to see the house I will buy from Zechariah."

"Nonsense, you must stay!" said Zechariah in a hearty voice. "First we will drink a little brandy; then I will show you the rooms in my house and then we will go to



AUGUST, 1954

see your own house; ha, ha! Yes, I want you to see my, fine expensive furniture, my hand-painted oil paintings, my up-to-date closet; everything! When you are rich like me, Herman, you will have these things, too!"

They tossed off some brandy; then my father followed the Boss on the sight-seeing tour. We were left behind with the Boss's wife. She pressed the towel on her forehead, and sighing like a martyr, said:

"Ach, what a headache! How I have to suffer with these headaches! My doctor says it is because I eat too much but I only eat as much as my friends. But maybe it's because last night I ate a big ten-course dinner at Lorber's that cost three-fifty. I should not eat in restaurants. My cook's food is better for me; I am of a very nervous nature. She is a good cook; a wonderful cook; we pay her \$80.00 a month and our grocery and butcher bill is almost one hundred and fifty a month. In a good house one should have only a good cook. This house cost my husband \$20,000 to build; it is the most expensive house in Borough Park. What did you pay for your waist?"

"Two dollars," my mother stammered.

"Pfui, I thought so!" said the aristocrat. "For so little money one can buy only rags. My waists never cost me less than 30 or 40 dollars; and my shoes 12 dollars; and my hats from 50 dollars up. One must dress well in our position. And as I often tell my husband, in the long run it pays to buy only the best. Don't you think so?"

"Yes," said my mother timidly.

My father returned. He was loud in his admiration of Zechariah's possessions. The men drank another brandy, then all of us left Mrs. Cohen on her martyr's sofa, alone with her headache and her dull, dollar-sign fantasies.

WE WALKED through slushy woods under the damp sky. We came after 20 minutes to a block containing eight wooden houses, each an exact copy of its ugly neighbor. Zechariah rubbed his hands with satisfaction and said proudly:

"Here it is! Look, Herman, the best piece of property in Brooklyn! In five years it will be worth double the price! It is because you are my foreman, and I want to make a man out of you, that I am giving you this chance. All the refined Jewish business men are moving here. Irving Shineman has bought one of these houses. There are others like him coming here, too."

He unlocked the front door of one of the homes and showed my father in. My mother would not go in. She remained on the porch like a beggar. With troubled eyes she stared around her at the suburb, at the lots covered with slush and weeds, at the eight banal houses.

I followed my father into the new house, with its bleak smell of varnish and wood shavings. I heard my father's Boss chant:

"Hardwood floors, Herman! A first class kitchen range

free! Electric lights! A modern water closet! Oy, what a water closet! Only America has such water closets! Did you ever see in all Europe such a water closet?"

My father was fully as exuberant as the Boss and I heard him ask the terms.

"It will be easy," said the Boss. "I will take half of your pay for the next four months, and that will pay the first cost, which is \$300.00. Then after that I will only take ten dollars a week from your pay. In nine years you will own the house. I have figured it all out for you, Herman."

My father thanked him gratefully.

On our way home, my father asked my mother: "Well, what do you think of it now, Katie?"

"I don't like it," said my mother.

"And why not?" my father said indignantly. "Are you so much in love with that sewer of an East Side?"

"No," said my mother. "But I will be lonesome here. I am used only to plain people; I will miss the neighbors on Chrystie Street."

"But there will be neighbors here," said my father.

"Herman, don't make me do it," my mother pleaded. "I can't do it, Herman. My heart is heavy thinking about it."

"Foolishness!" my father exclaimed, biting his cigar. "We will move here, I say! You must not hold me down! I refuse to be an East Side beggar all my life! Do you hear?"

My mother turned her face from him and stared at the weeds, the slush, the exultant signboards of Borough Park.

10

IT WAS a Friday evening two months later. Covering her hair with a kerchief, my mother lit the Sabbath candles and was blessing them. Our home was clean and orderly. It was filled with the quiet domestic sanctities of the Sabbath, which the Jews welcome as a Bride. Supper was hot on the kitchen stove. We children were hungry. My father hadn't come home from work. He was late for a Friday night.

My mother placed the candles on the table. She set the plates, then sat down to wait. A knock sounded at the door. My mother said, "Come in." A haggard little bearded Jew in painter's overalls entered. He looked at my mother forlornly.

"Good Sabbath to you," he stammered.

"Good Sabbath," said my mother, her face pale with premonition.

"I am one of your husband's painters," the man said, licking his dry lips.

"Has something happened?" my mother asked, twisting her apron nervously.

"He has been hurt," said the little painter.

"Hurt?" she gasped.

"He and two others fell into the street. A scaffold broke. Here are his overalls and shirt. He is in Mount Zion Hospital. They sent me to tell you."

"He is dead!" my mother wailed.

"No, no, God forbid, not that!" the man reassured her. "He will live, the doctor said. Only his feet were broken, that's all."

My mother sat down in a chair, and in a faint voice said: "Bring me some water." The man hurried to the sink and brought her a glass of water. She drank it, then began to sob quietly, wiping the tears with the end of her apron.

"My poor Herman! My poor Herman!"

The little house painter tried to comfort her. He wiped his perspiring face with a blue bandanna, blew his nose and said:

"What's to be done? This happens to all painters; I may be the next to fall; and I, too, have a wife and children. This is the world; we must take what it gives us."

He sent me for the neighbors. When they came, he left, still offering his awkward words of comfort. The neighbors stayed with my mother all night.

My father was brought from the hospital in a month. Both his legs were packed in a block of plaster casting. In falling he had landed squarely on his feet. Every bone in them was splintered.

He lay in bed for over a year. For three months the Baruch Goldfarb Lodge paid my mother the sick benefit of eight dollars a week. When this income ceased, things became difficult. Zechariah Cohen paid us a visit, then forgot us. Baruch Goldfarb visited us once and forgot us. There was no place we could turn. The payments on the Borough Park house were lost, forever. Lost, too, were my father's dreams of success.

My mother went to work in a Broadway cafeteria. I took to peddling newspapers after school along the Bowery. Overnight I became a man; I discussed the family finances with my mother; I worried over poverty.

Anti-Jewish Job Discrimination Unabated

DISCRIMINATION against Jews in employment is even more widespread than is generally recognized. This was stated in a report made in mid-June to the annual conference of the National Community Relations Advisory Council, which is the coordinating agency of six national and 32 local Jewish groups. One reason why the extent of discrimination against Jews is high is that employment is at a high level among Jewish workers. (The report seemed to be concerned mainly with white collar workers.) "Jews are employed by Jews," said the report, "they are found in government, in civic agencies, in their own businesses or are self-employed in professions. This has tended to obscure the fact that employment discrimination against Jews may be continuing with only little improvement."

Many studies have shown that discrimination is especially marked in banks, insurance companies, financial houses and public utilities.

RUMANIAN RABBIS' PEACE APPEAL

A declaration of 37 Rumanian rabbis to their co-religionists to help save the peace and an affirmation that they are living as free men

A few weeks ago the rabbis of Rumania met and drew up a declaration addressed to their co-religionists in which they affirmed their passionate desire for peace and abhorrence of the prospect of a new world war. Only this time, they said, H-bomb warfare would constitute "Auschwitzes on a world scale." They also reaffirmed their love for the new Rumania in which the Jews have found complete equality and in which anti-Semitic persecution is a thing of the past. Thirty-seven Rumanian rabbis signed this declaration, of which the original was sent to the Council of Jewish Foundations and Welfare Funds in this country. This statement constitutes a definitive answer to those who are now falsely agitating concerning "anti-Semitism" in Rumania.—Eds.

WITH THE HELP OF GOD

TO THE COMMUNITY:

Shalom, shalom larahok velacarev amar hashem urfativ.

Peace be with you, Peace to these both far and near saith the Lord; and I have healed them.

Ten years will shortly have elapsed since the Moloch of fascist war devoured our brethren and sisters of Northern Transylvania by deportation and extermination in circumstances of the cruelest suffering, in the ovens of Auschwitz, Bergen-Belsen and elsewhere.

In the month of Siven of the year 5704 (1944) our communities in Cluj and Satu Mare, in Oradea and Sighet, in Tirgu Mures and Bistrita and in a number of other places were devastated. A similar fate overtook those who fell in Kidush Hashem [sacrifice in the name of God—Eds.] in the pogrom of Iasi, in the rebellion of Bucharest and during deportation in Transnistria.

We, the spiritual teachers of the Jewish communities of the Rumanian Peoples Republic, having foregathered in order to evoke the cherished memory of these martyrs, held that such commemoration should take the form of an appeal to all these who wish to put an end to such things as gas-chambers and extermination ovens, demolished synagogues and the destruction of holy writ, to join in the struggle against the forces of darkness which are plotting to hurl the world into the abyss of another world war. These aggressive forces are preparing atomic and hydrogen Auschwitzes on a world scale; they are putting the

sword into the hands of our erstwhile executioners, the Nazi Wehrmacht of Western Germany, they are financing and arming the Rumanian legionaries, the Hungarian adherents of Salassy and all those who have wallowed in the blood of millions of Jews.

We fight for peace because nothing less than the victory of peace throughout the world can assure all the peoples, and with them the world Jewish communities, of a happy future. We give concrete form to the fight by giving our support to the consolidation of the newly-created institutions of our beloved homeland, the Rumanian People's Republic, realizing that these institutions stand as the only guarantee of our own lives and those of our children. In actual fact the racial discriminations of the past have ceased to exist in this country. They have been outlawed by virtue of the Constitution of the country and any manifestation of racial hatred is severely penalized by the laws of our State. We enjoy the same rights as other citizens. For the first time in the history of this country Jewish citizens, similarly with other citizens, hold important positions. State prizes are awarded to Jewish scientists, artists, writers and technicians; Jewish working men who contribute to the progress of our country by constructive endeavor are honored as labor examples. We practice our faith under circumstances of the widest freedom granted by the democratic regime of the country.

The temples and synagogues throughout the country are attended without hindrance by many tens of thousands of believers. The State grants annual wheat quotas for the baking of the ritual *matzos*; ritual wine is produced in the State vineyards; the synagogues and ritual baths are restored with material supplied by the State.

The State shows solicitude for the adherents of the Jewish faith; the State authorities show much goodwill in lending their support to our religious institutions, granting all religious necessities down to the last detail.

Controverting these realities of which we have experience and to which we solemnly attest, certain circles in your country are carrying on a slanderous propaganda campaign against the Rumanian People's Republic in regard to the alleged existence of anti-Semitic or anti-religious persecution, thereby serving the cause of the warmongers and stirring up hatred. The assassins of our families, who have succeeded in eluding the punishment which awaits

them for their crimes, find protection in the midst of the very circles which slander our country.

There is no truth in these calumnious allegations.

How can you possibly remain aloof when the enemies of mankind are again plotting to endanger our communities, to unleash a new deluge of fire upon the world?

How can you, whose hearts bled in unison with ours when the hurricane of hate and death raged among us, fail to fight with all your strength to help us in this battle for life which we are waging shoulder to shoulder with all the peace- and freedom-loving peoples?

May these words arising out of the depths of our hearts penetrate into your consciences, so that your prayers shall

unite with ours on behalf of the souls of our martyrs; so that you may be united with us in thought and in deed, in one unshakable will to rear up an impassable wall against the neo-fascist forces which want a new war; to do all to ensure the triumph of that most sacred cause: Peace.

May the Almighty hear our prayers and give us His blessing, encompassing the whole of mankind under the tent of mercy, life and peace: "Sukat rahamim, haim ve-shalom."

Below is a facsimile of the names and signatures of the 37 Rumanian rabbis who signed the peace appeal. Their names in English are in the left-hand column.

Signed:

DR. MOSOE ROSEN, Chief Rabbi of the Jewish faith in the Rumanian People's Republic.
 RABBI ELIEZER ZISSAH A. PORTUGAL—Sculeni.
 RABBI ZWI GUTMAN—Bucharest.
 RABBI FISCHEL KLEIN—Tirgu Mures.
 RABBI JACOB MARGULIUS—Galati.
 RABBI DR. HAIM ALPERIN—Bucharest.
 RABBI ISRAEL GUTTMAN—Iasi.
 RABBI ITZHOK SHAPIRA—Galati.
 RABBI UTZHEK SHMUKLER—Botosani.
 RABBI ABRAHAM SCHOENFELD—Cluj.
 RABBI DR. ABRAHAM BECK—Bucharest.
 RABBI MAYER MERILUS—Bacau.
 RABBI SHULEM DERMER—Tirgu Neamt.
 RABBI LEIBISH ALPERT—Bucharest.
 RABBI DAVID DACHNER—Baia Mare.
 RABBI METEL LANDMAN—Adjud.
 RABBI SHMARIEH DEUTSCH—Satu Mare.
 RABBI DR. MOSES IOSIF SCHOENFELD—Arad.
 RABBI MARCU GOLDENBERG—Suceava.
 RABBI DAVID SCHECHTER—Dorohoi.
 RABBI DR. MAXIMILIAN DRECHSLER—Timisoara.
 RABBI MOISHE SPITZ—Bistrita.
 RABBI SHMIL TOBIAS—Peatra Neamt.
 RABBI SIMAN ZEF MUELLER—Arad.
 RABBI DR. MAYER NOUMAN—Timisoara.
 RABBI DR. MENAHEM SHAFRAN—Ploesti.
 RABBI ZEF POLLACK—Oradea.
 RABBI ALEXANDER LIPA RUBIN—Bucharest.
 RABBI JACOB ALMULY—Sephardic Community, Bucharest.
 RABBI PINCHAS MUELLER—Deva.
 RABBI NUSEM STRULOVICI—Bucharest.
 RABBI MORDECAI FRANKEL—Botosani.
 RABBI MENAHEM GUTTMAN—Iasi.
 RABBI DUVID LANDMAN—Bucharest.
 RABBI ARIE FRIEDMAN—Constanta.
 RABBI ABRAHAM CREDINCIOU—Darabani.
 RABBI SHMIL BUTNARU—Birlad.

ר"ר דוד משה רוזן רב הכולל ל סדינה רומניא
 הרב אליעזר זיסא פורטוגל (סקולענער רב)
 הרב זבי גוטמן בוקרעסט
 הרב פיטל קליין כתר ו מורש
 הרב יעקב מרגוליוס גאלאץ
 הרב יצחק אלפרין בא לאץ
 הרב ישראל גוטמן יאסי
 הרב אברהם שישלער קלודש
 הרב יעקב שמוקלער בוסאני
 הרב ד"ר אברהם בעק בוקרעסט
 הרב סאיר מאדילוס באקוי
 הרב שלום דערסער סרגו נייאץ
 הרב לייבש האלפער פ בוקרעסט
 הרב דוב ראכנער באיא סאר ע
 הרב לאנדמאן (אדזשוד ע ר רב)
 הרב מטרל / דייטש 100 סדה
 הרב ד"ר משה יוסף שישלער אראד
 הרב מרדכי גולדנבערג סוסטאוו
 הרב דוד שישלער דארא
 הרב ד"ר דרעקלער מיטלסורח
 הרב משה שטיין ביסטריץ
 הרב שמואל ספיטס פ שטרע נייאץ
 הרב ד"ר חיים אלפערין בוקרעסט
 הרב שמעון זאב סיללער שטרע
 הרב ד"ר סאיר ניימאן מיטלסורח
 הרב ד"ר מנחם שטרן פלויטש
 הרב זאב פולק שרשעש
 הרב אלכסנדר ליפא רובין בוקרעסט
 הרב יעקב אלמולו סיס בוקרעסט
 הרב פינחס מיללער דעבא
 הרב נתן סטרולוביטש בוקרעסט
 הרב מרדכי פרענקל בוקרעסט
 הרב מנחם גוטמן יאסי
 הרב דוד לנדמן בוקרעסט
 הרב ד"ר פרידמן קאנסטאנטא
 הרב שמואל קרעדינציוס דארבאני
 הרב שמואל בירלאד

JEWISH LIFE IN POLAND TODAY

Two Polish Jewish writers sum up the life and achievement of the Jewish community in Poland in the year past and its perspectives

By David Sford and I. Wassershtrom

Warsaw

AS A result of the general development of our country, the Jewish community in people's democratic Poland attained significant successes in 1953 in all phases of social, economic and cultural life. These attainments are expressed in the steady growth of the existing institutions and in the generally rising standard of the material and cultural life of the Jewish population.

This is first of all apparent in the normalization of the social and economic structure of the Jewish population in Poland. Jews now have entry to all sections of the economy and culture. New scores and hundreds of "shock brigaders" continually emerge who receive honors from the government of people's Poland. In 1953 the number of Jewish shock-workers in many cities and towns increased appreciably.

The organized cultural life of the Jewish population has developed markedly. The Cultural and Social Society of Jews of Poland was formed at the end of 1950 by a merger of the Central Committee of the Jews of Poland and the Jewish Cultural Society. As a mass organization of the Polish Jews the society set itself the goal of satisfying the cultural needs of the Jewish population. The society undertook to build progressive Jewish culture, to develop the Jewish State Theater and government schools using Yiddish as the language of instruction, to administer the Home for the Aged and Infirm and the children's homes, to stimulate the creativity of the Jewish actors and artists, to assist the scientific research activities of the Jewish historians grouped around the Jewish Historical Institute and to work with government organizations in care of the death camp museums at Oswiecim (Auschwitz), Maidanek, etc., as well as the Jewish memorials and cemeteries.

The society has benefitted from the consistent moral and material help of the Polish democratic government and organized branches and clubs in all towns and cities of Poland in which Jews reside. In 1953 several branches of the society built and renovated Jewish people's club houses in Lower Silesia. In Wroclaw the Jewish population received a new home, a magnificent new two-story building; in Dzhershoniov a new clubhouse in the center of town; in Byelova a new club completely furnished; in Czeczcin and Krakow the old Jewish clubs were rebuilt.

The social and cultural activities of the Jewish popula-

tion are growing. A broad group of active workers is gathered around each branch of the society including thousands of working women and housewives, who are seeking in ever-increasing measure to participate in cultural and social activities. The Jewish intellectuals in several cities are displaying a lively interest in the work of the community, helping the Jewish workers to raise their craft, social and cultural standards.

Unlimited possibilities of development have opened up for all of Jewish youth, including the orphaned victims of Hitler's vandalism, who have been brought up in homes maintained by the government. This youth is today contributing to the new, young intelligentsia. Many work at responsible positions, accomplishing many tasks which are highly valued by the Polish people and their government. Some of the young people, brought up in Warsaw vocational training institutions, are already working as physicians: Richter, Tenenbaum, Gershkevitch; as engineers: Nusbaum (electrification), Sterfeld (radio), Wassershtrom and Yeshianovsky (aviation), Wagner and Starker (heavy industry), Greenbaum (chemicals). All these are orphans whose parents were murdered by the Hitler fascists.

Cultural Developments

In almost all of the Jewish people's clubs the cultural and educational activities last year reached a higher level. Jewish artists reached over 20,000 people in 1953 with lectures, concerts, etc. In that year, also, the number of discussion-evenings increased. Meetings of authors with their readers were interesting and successful. Jewish shock brigaders met with workers who introduced new methods into production.

The "Yiddish Book" publishing house is carrying on intensive activity through the Social and Cultural Society. In 1953 books of 30 writers were issued, mostly prose works. The Yiddish classical writers have an important place on the publication list.

Published in connection with the commemoration of the Tenth Anniversary of the Warsaw Ghetto Uprising were a collection of documents and materials edited by Ber Mark; also a booklet by Sh. Zachariash on *Joseph Lewartovsky, Organizer of the Anti-Fascist Struggle in the Warsaw Ghetto; Selection of War Writings*, of Layb Olit-



Jakub Grynstein, machine inspector at Szezecin, who is one of Poland's outstanding Jewish workers.

sky; M. Mirsky's *Problems of Literature and Criticism*; a Yiddish translation of the *Letters of Ethel and Julius Rosenberg*; selected works of poetry by M. Saltzman and K. Segal, and a larger work by Ber Mark, *Literature in the Ghetto*.

The growth of the Yiddish publishing house list from 100 books in editions of 3,000 in 1950 to 450 books in editions of 6,000 copies in 1953, and of the thousands of annual subscriptions for these books, are characteristic of the steady and systematic increase of the reading public among the Jews in the new post-war Poland. In the last year literary interest among Yiddish readers has been greatly extended and enriched. Reading clubs and circles are being developed in all sections of the society. There are now cities in Lower Silesia where reading circles have been set up in the factories. Every new Yiddish book is reviewed and discussed at special meetings. In several towns there are Yiddish libraries organized by the clubs of the society or as Yiddish branches of the city libraries.

The Jewish writers, who are members of the general Polish writers organization, have set up their own club. Meetings of Jewish writers throughout the country are held every few weeks at which creative problems are discussed and the latest books evaluated. Younger writers are given various kinds of help.

The development of the Yiddish reading circles has been accompanied by a growth in the Yiddish press. The newspaper *Folks-Shtimme* (Voice of the People), which appears four days a week, has a constantly growing list of subscribers and readers. The paper's children's section and picture supplement, which appear once a week, are very popular with the Jewish youth. Many Jewish workers are active "worker-correspondents."

The Executive Committee of the society issues a monthly social and literary journal, *Yiddishe Shriften* (Yiddish Writing), which is the organ of the Jewish writers and cultural workers. The journal presents original literary works as well as translations.

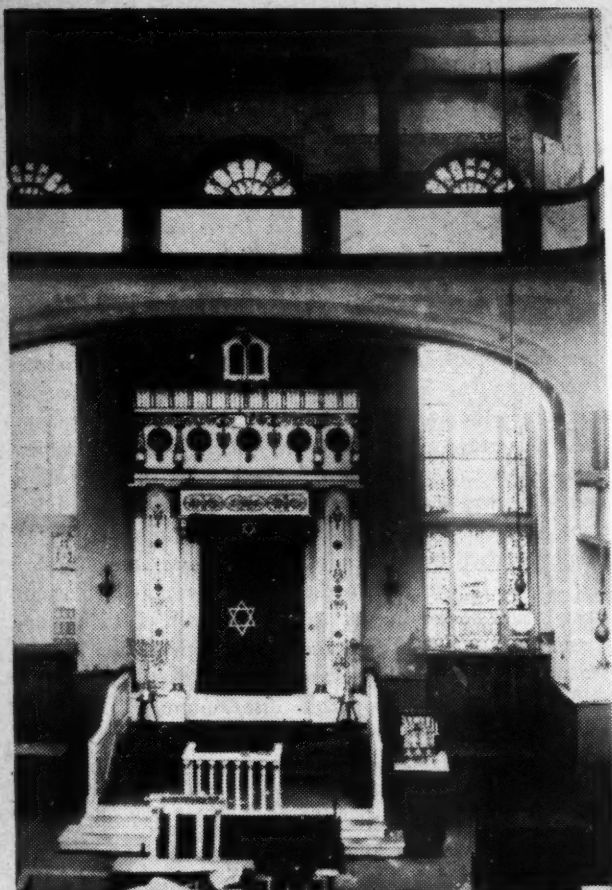
Yiddish Theater

The Jewish Historical Institute issues *Bleter far Geschichte* (Pages for History), a historical quarterly in Yiddish and Polish. This journal prints basic scientific works on historical subjects that enrich Jewish historiography with new materials and is organizing a group of historians and scientists. In various cities "Friends of the Jewish Historical Institute" have been established to help in the collecting of historical materials and in distributing the publications of the Historical Institute. The exhibit of the Historical Institute held in honor of the Tenth Anniversary of the Warsaw Ghetto Uprising aroused great interest among the Jewish and Polish population. Thus far, 80,000 people have visited the exhibit, among them soldiers and officers of the Polish army and delegates of Polish workers and farmers. School excursions and many foreign delegates to various conferences have visited it. The Polish press devoted a great deal of space to reviews and detailed descriptions. Government representatives took part in the dedication ceremonies.

The Polish radio broadcasts two half-hour programs in Yiddish every day. In these broadcasts Jewish writers, publicists, musicians and actors take part. From time to time Jewish amateur dramatic groups present plays. The very popular Jewish State Theater is producing works of



Learning to write Yiddish in a Jewish school in Lodz.



Interior of Wroclaw Synagogue, rebuilt with government funds.

high artistic and ideological level. In 1953 the theater presented *Hershele of Ostropole*, adapted by Gershenson and directed by Jacob Rothbaum; *The Petty Bourgeois* by Maxim Gorky, directed by I. Grudberg, M. Meisler and M. Melman; *Meyer Ezejevitch*, dramatized by Ida Kaminska from the familiar story of the great Polish writer, Eliza Ozeshkova. The Jewish State Theater organized a concert troupe which presented a program of humor and satire from themes of the Yiddish classicists.

The achievements of the Jewish Theater were highly esteemed by the government of people's Poland. This found expression in the awards given to a number of Jewish actors: Ida Kaminska, H. Buzgan, Joseph Videtsky, Nathan Meisler and Meyer Melman. The repertory for 1954 includes the following: *Julius and Ethel Rosenberg* by Leon Kruczkowski, *Uriel Acosta* by Guzkov, *Nathan the Wise* by Lessing, *Stempenyu* by Sholom Aleichem and *Hasha the Orphan* by J. Gordin.

Yiddish Schools

The Jewish schools in Poland in 1953-54 began their fifth year as government schools. This year there was a definite increase in the first grade enrollment in Lodz, Lignitz, Czezin, Wroclaw, Dzerzhoniov and other cities.

The Jewish junior college, which this year held its first graduation, has an enrollment of 400. The government schools using Yiddish as the language of instruction have had significant success. The training and preparation of new teachers, especially in Yiddish language and literature; the publishing of text books in Yiddish; the rise in organizational level of the schools have all helped to bring good results both scholastically and in the popularity of the schools among the Jewish parents.

In 1953 the school authorities in several localities with a small Jewish population organized courses for the Jewish children who attend Polish government schools. Such courses were also organized in Zari, Zyembitz, Tarnow, Zomkovitz and Klodzka.

The national festival of the Jewish cultural groups which took place in Wroclaw in 1953 included about 20 selections from the Yiddish classical writers, such as Ettinger's *Serkele*, Mende Mocher Sforim's *Travels of Benjamin the Third*, Sholom Aleichem's *Tevya* and others. Fadeyev's famous play, *Young Guard*, and *Storm* by the Jewish writer Kushnirov were well performed.

The choruses presented a repertory of Yiddish, Polish and Russian folksongs. In Lodz and Svidnitz the choruses sang Shostakovitch's cantata, *Song of the Forests*. More than ten groups were selected by the judges of the festival for awards. A number of the choral groups participated in the commemorations of the Warsaw Ghetto Uprising.

The Executive Committee of the Social and Cultural Society has a repertory commission which collects and prepares Yiddish folksongs for the choruses. In the larger cities the society organized the Jewish handicraftsmen and artisans, who engage in cultural and social activity.

Religious Jews in people's Poland have received complete opportunity to satisfy their religious needs. The synagogues in a number of cities have been restored and rebuilt at government expense. The Jews organize their religious life through religious congregations and get every form of help such as flour for Passover *matzos*, etc., from the government.

The Executive Committee of the society has the responsibility for the care of Jewish graves of victims of Hitlerism, restoration of the devastated cemeteries, reconstruction of Jewish buildings of historical interest, etc. The project of restoring the 14th century Krakow synagogue has begun by agreement with the Krakow Council. This year the restoration of cemeteries in Krinitz, Krakow, Walbztz and Tarnow was completed. The city council of Warsaw has restored the Jewish cemetery at Brudna. The 130 bodies in the mass grave at Olshovitz, near Krakow, were dug up and reburied.

The activities of the society are expanding especially among the women, artisans and other sections of the Jewish community. The plan of work for the society envisions a further strengthening of its activity in all aspects of Jewish community life.

(Translated from the Yiddish by Max Rosenfeld)

"DEAR MR. SHOLEM ALEICHEM . . ."

What would Sholem Aleichem think of the current inquisition? A woman writes him that his works help her understand and resist the trend

By Elsie Harris

DEAR Mr. Sholem Aleichem:

Please forgive me, but my letter is long overdue—decades overdue. You know how it is sometimes, one postpones writing until the need to reply becomes a moral itch. A hundred ordinary events seem to serve as a rebuke—but the other day there was a bit in the newspapers which I knew I had to sit down and tell you about.

Although I had heard your name as a young adult and had observed with what affectionate intimacy it was used, I had to wait for the lock of language to be opened before I could read your stories for myself.

As Jews, we have the right to know about the cycle of East European Jewry, not only as it is described in arid historical texts, but as it was transmuted through the genius of men able to catch the tissue of a dream, the substance of a tear, the shape of a fear. If we are to claim a heritage, we must claim it boldly and leave to Jews everywhere to choose those pages that are significant to them today—and tomorrow.

THE FIRST OF YOUR BOOKS THAT BECAME AVAILABLE TO ME IN English was *The Old Country*. That was six years ago. I can remember with what joyous anticipation I raced into the book. I can also remember a first light cloud of dismay as I raced through the book.

So this was the great Sholem Aleichem? These simple stories that could be swallowed with one gulp? There didn't seem to be any hidden or subtle beauties. Skillful? Yes! Charming? Yes! But great? I shook my head a little, read and waited. Please forgive my frankness, Mr. Sholem Aleichem, but lovers who have proved their worth sharpen their gaiety by recalling the initial stages of indifference and even hostility before their love enveloped them. You see, my palate had been jaded with too many stimulants; I had forgotten the taste of simple superb wine. Only after I read *Tevya and His Daughters* did I get the first real glimpse of your depth, your scope, your humanness. Only then did I know that another star had been fixed in my galaxy.

After *Tevya and His Daughters* I re-read *The Old Country* and at once the two merged. The physical signposts became familiar and beloved; Kasrilevka, Boiberik, Zolodievka, the bent-over huts, the spider-like streets, the first spring on the patches of grass. But even more, the people who lived in these houses became alive—such a

host of people—and suddenly, indescribably dear to me. There was first *Tevya* himself, and beating into *Tevya's* life came—the world.

At this stage of my love the feeling was still superficial. How can one learn to know another in a few short hours? I was delighted with *Tevya's* learned misquotations, enchanted with his brusque soliloquies with God, deeply touched by his tenderness for his seven daughters. But *Tevya* had to live in the house of my awareness for many years before the real core was finally, not only understood, but felt. *Tevya* meets life with its searing restrictions (the restrictions of poverty, the ghetto, the police, the pogroms) and inevitable disappointments (*Hodel's* leaving for Siberia) with the best weapon his culture had evolved for survival, a philosophical viewpoint which permits him to retain his dignity and his zest for people.

Tevya is not submissive. He sees the injustices and inequalities about him and frequently rends heaven with his cries of protest. *Tevya* is not cowed or calloused, he is alert to unkindness, stupidity or cruelty. Frequently God's ears are pink from a smacking blow that *Tevya* has verbally delivered. *Tevya* goes beyond protest and indignation to gather from each experience an understanding that will enable him to survive better the next experience. Above all, *Tevya* culls from each encounter a fiercer tenderness for his fellow men and women—and daughters.

Mr. Sholem Aleichem, you must have loved *Tevya* very much. You dug his roots deep and straight and over everything spread the good earth of compassion.

WELL, HERE I AM BABBLING AWAY. YOU WILL RECALL, I TOLD you that something I read in the papers forced me to write this letter. And now that I have finally come to tell you about it, I find it very difficult to do. How can I tell you in a word what the word "McCarthyism" has done to America?

I sit with my head in my hands, watching the melancholy shadows on the paper grow longer and longer. I sit and think. How shall I tell you?

A sickness has eaten into the soul of America. Men are afraid! Afraid to talk; afraid to disagree; afraid to think. A man and his lieutenants groomed by unseen millions of dollars, are trying to befoul our America. A thousand thousand times, "Shame on you, America!"

Obscure people, hundreds of them, are dragged before an inquisition and told that they can earn forgiveness for their beliefs only if they turn informer. But miracle of miracles! With rare exceptions they stand firm; refuse to be soiled; refuse to become informers. They even challenge the inquisition. Oh, the bravery and the fortitude of the little people. How well you understood it! How deeply you loved the little people for these qualities! They are like Nachman, Verebivker; they bend with the storm but they do not break.

One day one of the lesser lieutenants was presiding. (His name does not matter; it will not even go down in infamy.) The day had been tedious; question, refusal to answer; question, refusal to answer. To break the monotony of the proceeding, the inquisitor made an observation and the world listens when the inquisitor speaks.

"Isn't it strange that all the people who have appeared here today are children of Russian-born immigrants?"

Did you hear that, Mr. Sholem Aleichem? Are you frightened at the implications? Your children, Mottel's children, accused by this cloaca of lies of being subversive to America. Even behind this lie there is a more odious layer of insinuation. Jew, Russian, Communist. Close the circle of guilt! Condemn all immigrants! Condemn all children of immigrants.

I can see your eyes growing sad and quiet. This is not a new trick; the Jews of Yehupitz and Boiberick saw similar lies burst into flames of pogroms.

But that day, as every day, the little people stood firm. Some one even dared to reprove the inquisitor; then purple with arrogant anger he retreated an inch or two.

In the past months voices have been heard against the inquisition crying, "Enough! enough!" There is a thrill of hope in America.

I do not tell you these things to pain you, Mr. Sholem Aleichem, but to report to you on your children and to let you know that your faith in little people was just and wise.

LIFE HAS DEVELOPED ARMAMENTS TO HELP A PEOPLE SURVIVE—and one of the most powerful of these is laughter. Here, in this aspect of the human heart, Mr. Sholem Aleichem, you created a veritable armada.

Of course, it was the Jewish folk themselves who with story, song and fable had evolved a humorous point of view which could help them to face the day after day in the ghetto. But you extracted this facet of living, caught it, gave it flesh and blood, and then put it down enriched with anecdote. Succeeding generations have many times warmed themselves by the fires of your understanding.

You know, Mr. S. A., it took me many years to appreciate the part that tenderness plays in a people's laughter, to learn that compassion is also a weapon in a people's survival. We should not only learn to say, "History teaches us . . .," but let us learn as well what life has to teach us. Today, for example, is a period of intense pressures for the American people. A few have turned in-

former; some have isolated themselves from former friends, many have turned with furious energy to social and pseudo-intellectual pursuits. But I feel sure that those who feel a genuine love for people do not abdicate to cynicism, unreason or despair.

No other man has so deepened my tenderness for the ordinary people as you have, Mr. Sholem Aleichem. And so my thanks, my profoundly felt thanks, that in a desperate time you have made it easier for me to keep my integrity built upon your tenderness for little people.

Mr. Sholem Aleichem, we pause in our tasks to drink a toast to you and to blow on the embers of our understanding by reading some of your stories. Do you have leisure enough to celebrate the event in Paradise too? I can just imagine the goodly company! Aristophanes, Cervantes, Boccaccio, Molière, Twain. Does Dickens attend these affairs? My, that's a cluster of stars that would outshine the Mermaid's Tavern! Of one thing I am certain. If you have anything to do with the arrangements of this affair, it will be attended not only by the luminaries, but by multitudes of simple folk of every size and hue and garb, who will sit, enchanted, as they hear you read in a slow gentle voice about the unending vitality of little people.

With deep sincerity,

ELSIE HARRIS

The Tercentenary Is Launched

WIDESPREAD and lively interest in the celebration from September 1954 to May 1955 of the tercentenary of Jewish settlement in the United States was apparent in the preliminary conference held in New York on June 19. Sponsor of the conference was the Committee for the 300th Anniversary of Jewish Settlement in the USA, which has its office at 189 Second Avenue, New York City.

Attending the conference were 258 delegates, representing 154 organizations, and about 50 visitors and guests. Of the 258 delegates, 29 delegates represented 28 cultural organizations, 159 were from 77 societies and clubs, 28 from 14 trade unions and trade union groups, 18 from 15 women's clubs, 20 from 17 Jewish schools and four from three miscellaneous organizations.

The main reports were delivered by Paul Ross, well-known New York civic figure who played an important role in the LaGuardia administration, Morris U. Schappes, noted American Jewish historian, and Rabbi Abraham Bick, writer, and J. M. Budish. A number of delegates participated in the discussion and a number of projects and plans for the celebration were decided upon. A large general committee was elected by the conference. A meeting of this committee on June 30 set up a structure for the celebration.

As co-chairmen were elected Paul Ross and Simon Federman, president of the Federation of Polish Jews. J. M. Budish, who served as executive secretary during the formative period of the committee, was elected executive secretary. Frank Kirk was designated as treasurer and Philip Sandler and Leah Nelson as recording secretaries. Elected also were executive, publications and finance committees, as well as a program committee for the great Carnegie Hall meeting planned for October 16.

ANATOMY OF "DAVID LEVINSKY"

Did Abe Cahan's famous novel of a half century ago contribute to the anti-Jewish stereotype and thus help the work of anti-Semites?

By Morris U. Schappes

IT IS over 40 years since the editors of *McClure's Magazine* with great pomp offered its more than half a million readers an *inside* view of American Jewish life, "The Autobiography of an American Jew," by Abraham Cahan. Four years later, in 1917, this work, expanded to more than double its original length, was widely acclaimed in book form as *The Rise of David Levinsky*. Since then it has become, in the phrase of the *Universal Jewish Encyclopedia*, "a classic of its kind."

To H. L. Mencken this was "one of the best novels ever done in America." The severe Ludwig Lewisohn called it a "moving and largely wrought narrative" and predicted that it "will some day obtain the position given to less sober and more glittering books" (*The Story of American Literature*, 1932). Albert Halper, surveying "Jewish American Fiction" in *The Menorah Journal* in 1932, found the novel to be "the first and only skyscraper among the early work of Jewish American writers," a work that "assuredly must be taken into consideration whenever Jewish-American fiction is mentioned." In sum, every handbook and survey of modern American literature that included the contributions of immigrant groups found a place for *The Rise of David Levinsky*.

On August 31, 1951, Cahan died at the age of 91, honored by American reactionaries, conservatives, and right-wing labor and "socialist" elements, but despised by Jewish progressives for the harm he had done the Jewish workers and Jewish life as a whole through his editorship, especially during the last 35 years, of the *Jewish Daily Forward*.¹ As one of the many tributes to Cahan, the enterprising Peter Smith reissued *The Rise of David Levinsky* (New York, \$3). The Jewish Book Council of America "especially recommended" the volume to Jewish Community Centers. (*In Jewish Bookland*, June 1952).

Opening the book today, one becomes rapidly absorbed by Cahan's considerable literary talent, which was nourished, as William Dean Howells admiringly observed some 50 years ago, on the great Russian realists. In simple, unmannered and quite unpretentious prose suitable to a story told in the first person by a David Levinsky, we learn of his "rise." In 1885, Levinsky landed in New York as a

Russian Talmud-student with three cents in his pocket; by 1910 he has "worked" his way "up" to become, at 45, one of the biggest cloak manufacturers in the country, "worth" a couple of million dollars. On his way "up," Levinsky lies, steals, cheats, deceives, seduces and betrays; he sweats unorganized Jewish workers, hates and fights the unions, and builds his "success" by paying less for more and better work than do his competitors. Imbedded in the story of the rise of Levinsky is a chapter in "the history of the American cloak industry": the process by which the Russian Jew, just arrived and beginning as a sweatshop worker, displaces his German Jewish employer as the dominant factor in the ownership of the industry.

Yet, "at the height of my business success," Levinsky muses, "I am lonely." He is too much the intellectual to be satisfied with the company of fellow cloak-manufacturers and their wives or ostentatiously marriageable daughters; he is too much the cloak-manufacturer to be acceptable to the idealistic Zionist or socialist young women he strives to meet in the home of a formerly well-known Hebrew poet turned real-estate manipulator. At his peak of success, Levinsky is not broken hut hollow. The reader may bestow on him pity, but no sympathy.

Levinsky's "Americanization"

Essential to Levinsky's "rise" are his "Americanization" and, simultaneously, his "bourgeoisification." He has an abnormal, almost pathological, desire to undo the fact that he was not born in the United States, which "was something like a physical defect that asserted itself in many disagreeable ways—a physical defect which, alas! no surgeon in the world was capable of removing." But it could be wrapped thickly in layers of "Americanization." First must come the mastery of English. "People who were born to speak English were superior beings." Success can be spelled in no other language.

But while learning to speak you must learn to eat like an American, and to smoke like one, "as though there were a special American manner of smoking and such a thing as smoking with a foreign accent." Then again, there was the matter of Levinsky's hands, "my Talmud gesticulations, a habit that worried me like a physical defect. It was so distressingly un-American." The cloak-models he hires "were all American girls of Anglo-Saxon origin, since a young woman of other stock is not likely to be built on

¹ For a summary of Cahan's "baleful influence on Jewish culture and Jewish life generally as well as on the socialist movement," see Paul Novick, "Abraham Cahan and the *Forward*," *JEWISH LIFE*, November 1951. Cahan introduced American commercial journalism's vulgar "sensationalism" into Yiddish newspapers, scorned the Jewish workers he professed to lead, abused the most important Yiddish writers and dramatists of his day, advocated a hush-hush policy on anti-Semitism, split the Jewish labor movement and often led the entire country in extreme red-baiting and Soviet baiting.

American lines—with the exception of Scandinavian and Irish girls, who have the American figure.”

When, as he begins to make his way “up,” Levinsky goes on the road to extend his market, he concludes thereafter that “New York was not an American city at all. . . .” It is not long before he regards New York’s East Side as alien territory, merely the place where “his” workers live. That this “Americanization” was “beourgeoisification” is seen from the next sentence: “Worse than that, it was identified in my mind with socialism, anarchism, and trade-unionism.”

Even a relationship he describes as “love” has “Americanization” as a base. One thing that deeply attracts him to Dora, the wife of a friend, is the way she struggles to learn English from her school-girl daughter Lucy, and the determination with which she pursues the end of making Lucy an “American lady.”

Of such stuff, too, is Levinsky’s Americanism. Eating in a railroad dining-car with three American business-men, Levinsky jubilates: “I was aware that it was ‘aristocratic American’ food, that I was in the company of well-dressed American Gentiles, eating and conversing with them, a nobleman among noblemen. I throbbed with love for America.” The mores and the motivation of middle class assimilationism in our country are excellently dissected and displayed by Cahan with unintended irony, for this assimilationism was a prominent feature of Cahan’s own thinking.

Not that Levinsky likes everything connected with his new surroundings as a very successful American business man. Invited to a home to meet a possible “match,” Levinsky is repelled by the vulgarity and ostentation of the women. Stopping for a day at a new Catskill Mountain resort, Levinsky records that “the bulk of the boarders . . . was made up . . . (of) people who had blossomed out into nabobs in the course of the last few years. The crowd was ablaze with diamonds, painted cheeks, and bright-colored silks.”

At the big Saturday night dinner, Levinsky notices that the musicians, getting no attention from the noisy diners, as a “last resort” strike up “the Star-Spangled Banner. . . . The few hundred diners rose like one man, applauding. . . . There was the jingle of newly-acquired dollars in our applause. . . . It was as if they were saying: ‘We are not-persecuted under this flag. At last we have found a home.’ Love for America blazed up in my soul. I shouted ‘My Country,’ and the cry spread like wildfire. . . .”

Thus and so the rise of David Levinsky.

Fuel for Anti-Semitism

Now connected with this book is a problem central to American-Jewish literature: what effect does David Levinsky have upon the public concept of American Jews?

This problem did not go unnoticed when the book first appeared in 1917. At least one reviewer, Kate Holladay Claghorn in *The Survey* (December 1, 1917), reported that “had the book been published anonymously, we might

have taken it for a cruel caricature of a hated race by some anti-Semite. But the author is Abraham Cahan and the caricature is all the more cruel for the thousand little touches of realism which could have been given only from the inside. . . . Unfortunately this campaign poster will be taken by an already critical outer world as a picture of Jewish life in general.”

And so it was: by the *Springfield Republican* (October 28, 1917), which found it significant “as a study of a people whose qualities and experiences are to be increasingly important in American life”; by *The New Republic* (February 2, 1918), which considered the book “not only the portrait of the undesirable American ‘on the make,’ [but] also a masterpiece of social criticism of the whole immigré Jewish world in the making”; and by others.

Hillel Rogoff, in Cahan’s own *Jewish Daily Forward*, hinted gingerly at the danger (September 28, 1917) when he wished that Cahan had omitted those chapters “which portray the swamps of the former East Side and the vulgarities and superficialities of the ‘allrightniks.’ First, these aspects are superfluous; secondly, they make a bad impression on the non-Jewish readers, because the portrayals are one-sided and sometimes over-spiced. The East Side of the 90’s had a lofty, beautiful, idealistic spiritual life, which the book does not mention. . . .” But the problem is deeper than Rogoff realized, for it has to do not with a few chapters but with the main bulk of the book, with the type of a David Levinsky, defined by the reviewer in *The Nation* (October 18, 1917) as “that type of Jew who raises the gorge of all decent human beings.”

Cahan and Anti-Semite Hendrick

It is worth at this point calling to mind the context in which the first draft of the book appeared in *McClure’s Magazine* from April through July, 1913. As a kind of preface to Cahan’s work, the editors published in the March issue, a very long article, “The Jewish Invasion of America,” by an anti-Semite, Burton J. Hendrick.²

Hendrick’s article began with a chapter, “The Conquest of the Clothing Trades,” purporting to describe how the Russian Jew drove the Irish, Germans and Americans out of the industry by “his nervous, restless ambition, his remorselessness as a pace-maker, his ability to work unceasingly . . . , gradually get a grip, which he showly tightens day by day, and ultimately emerge with a large and profitable business in his control.”

Then Hendrick proceeded with chapters on “Intensity of Jewish Competition,” “Jews the Greatest Owners of Land,” “Protestant and Catholic Children Now Taught by Jewesses. . . .” “Jewish Control of the Theaters, the Big Department Stores, the Whiskey Business, the Trade in

² In 1922, when Ford’s *Dearborn Independent* was spreading the charge of “world Jewish conspiracy” throughout the country in the biggest anti-Semitic movement then seen in the United States, Hendrick brought his work up-to-date, issuing it first as a series of articles in *World’s Book* and then, in 1923 as a book published by Doubleday, Page in New York and Heinemann in London. The book aroused sharp protest, including a vigorous exchange of letters between Louis Marshall, head of the American Jewish Committee, and the American publishers (see *American Jewish Year Book*, 1924-25, pp. 618 ff.).

Leaf Tobacco, the Mail-Order Trade, and American Railroads" and so on.

The last paragraph of Hendrick's article reads thus: "The foregoing gives some idea of the extent to which the Jews are making progress in the United States. The writer has contented himself chiefly with recording facts, and has only incidentally touched upon the racial traits and training that have made possible this success. In succeeding articles in this magazine, a well known writer, himself a distinguished Jew, Mr. Abraham Cahan . . . will analyze this phase of the subject. Mr. Cahan will show, by concrete example, the minute workings of that wonderful machine, the Jewish brain. His articles will make clear why it is that the Jews so easily surpass or crowd out, at least in business and finance, the other great immigrating races—Irish, Germans, Scandinavians, and Italians—and why, in the next hundred years, the Semitic influence is likely to be almost preponderating in the United States."

Quite a revealing introduction!

Now did Cahan know about Hendrick's article, with its anti-Semitic prelude to his, Cahan's own work? Possibly not. From his autobiography, *Bleter fun Mein Lebn* (Vol. 5, pp. 286-88), we learn only that it was in 1912 that McClure's editor asked Cahan for some short stories, that Cahan offered to write a connected series on how a certain type of Jewish immigrant here rises to riches, that when the first was submitted the editors were so pleased they asked for four instead of two parts. At any rate, Cahan was indifferent to anti-Semitism in the United States and generally denied its existence. Even in 1922, when Ford's *Dearborn Independent* had been active for more than two years, Cahan startled Charles W. Wood, who was interviewing him for Pulitzer's *New York World* (June 4, 1922), with the remark, "There is no anti-Semitism here." "No anti-Semitism!" I [Wood] interrupted. "Except after 6 o'clock, he [Cahan] added, 'and that doesn't count.'"

One who in 1922 would admit the existence of anti-Semitism only after 6 P.M., that is, in "social" life, would hardly have been concerned with Hendrick's prelude even if he did know of it. At any rate, Cahan did not hesitate, between 1913 and 1917, to expand his novel without changing the impact of Levinsky on the general reader.

Is It the Whole Truth?

Cahan's problem is that of every American Jewish writer. The writer has a responsibility to the truth, and a responsibility to his people, in a setting in which anti-Semitism is a staple in the system in which we live. There is no contradiction between these two responsibilities but both have to be faced and both have to be discharged. Not falsification but *more of the truth* is required. This amplification can go in either or both of two directions. In addition to the hateful type like Levinsky, Cahan could have introduced elements of the Jewish working class, that idealistic, militant, heroic and often noble

working class that finally built their unions and compelled the Levinskys to deal with them. (If Cahan omitted this working class, it may well be because, while he was at work on the skeleton framework for *McClure's*, these workers marched down to the *Forward* and smashed its windows to let Cahan know what they thought of his advocacy of a compromise sell-out that had been worked out behind the backs of some 100,000 cloakmakers engaged for many weeks in a bitter general strike.)

If not this, or even in addition to this, Cahan could have shown the non-Jewish Levinskys, the non-Jewish rapacious American business man, alongside of and in contact with and in fact "inspiring" the Levinskys. The liberal critic, John Macy, in his review in *The Dial* (November 22, 1917), writes: "The portrait of David Levinsky is a portrait of society, not simply of the Jewish section of it, or of New York, but of American business. And business is business whether done by Jew or Gentile. If Levinsky is a triumphant failure, he is so because American business, which shaped him to its ends, is, viewed from any decent regard for humanity, a miserable monster of success." Macy would be right if Cahan had done this, had shown that this was American business, not Jewish business. But he did nothing of the kind. In fact, the few non-Jewish business men who appear in the volume fleetingly are all paragons of business virtue, of etiquette, of manners, of personal morality and of English speech. Those who have said that Cahan's Levinsky is in the tradition of Dreiser and Frank Norris ignore an essential fact that Cahan too ignored: Dreiser and Norris were unmistakably, in works like *The Financier* and *The Octopus*, dealing with a class in American life, while Cahan was portraying only a Jewish segment of a class, more or less in isolation from the class as a whole, or even in unflattering contrast with the non-Jewish section of that class. Such a half-truth is a distortion and weakens the people. Mark Twain, Thomas Beer, Dreiser, Norris and others did not endanger the American people by their portrayals of the American ruling class and the vulgar "Gilded Age"; such works strengthened the people.

But an American-Jewish writer trying to achieve the same end as a Dreiser must realize first of all the greater complexity of his problem. A partial truth, no matter how accurately rendered, can feed the stereotype of the enemy, especially if the partial truth deals with negative, reactionary or rotten elements in Jewish life. A dynamic realism would require the fuller truth, revealing the healthy forces in Jewish life in combat with reaction and also the relationship between the respective classes in Jewish life and non-Jewish life.

Instead, Abraham Cahan's "classic of its kind" has been the progenitor of a type of novel that includes *Haunch, Paunch and Jowl* (1923), *I Can Get It For You Wholesale* (1937), *What's In It For Me?* (1938), *What Makes Sammy Run?* (1941) and others readily forgotten because they were by less talented writers, a type of novel that reinforces hostile stereotypes about Jews and only Jews.

WHAT IS A GHETTO?

Lessons of the Warsaw Ghetto Uprising for all oppressed peoples and targets of discrimination who are forced into segregated conditions

By Eslanda Goode Robeson

Following is an address delivered by Mrs. Robeson before the 11th anniversary Warsaw Ghetto Uprising meeting at Manhattan Center in New York on April 20. Wife of the great American Paul Robeson, Mrs. Robeson is a distinguished anthropologist and an authority on Negro and colonial questions. She is the author of African Journey and other books.—Eds.

MANY people used to think that a Ghetto was the place where the Jewish people lived. Nowadays most people know that a Ghetto is the place where people, any people, are forced to live so that they can be isolated, segregated, separated from the rest of the population, and be discriminated against, neglected, exploited, persecuted and even killed, all in a separate, and if possible, distant place, where the rest of the population may not see, hear and know.

Nearly every Negro knows what Ghettoes are. We have been forced to live in them for generations. Nearly every Colored person, non-white, non-European, understands what Ghettoes are. For they, too, have been forced to live in them—in Africa, in Asia.

The Ghetto may be called by another name. But it is a Ghetto none the less—whether it is called the Bottom, Across the Tracks, or Negro Town in the Deep South; The Reservation for the American Indian in the South West; The Location in Africa, near the towns; or The Reserve in the African countryside; The Native Quarter in other areas—they are all Ghettoes.

And by whatever name, most of us now understand the sinister meaning of the Ghetto. It is the place into which a section of the population is herded, and forced to live—alienated, segregated, separated from the rest of the population, and then subjected to exploitation, abuse and attack. The Ghetto is a pool for cheap labor. It is a source of high profits on rundown, outmoded housing. It is even a convenient place to run amok and kill people when the so-called advanced, civilized, superior people feel the urge to some kind of destruction, a Pogrom, a Riot, a Lynching.

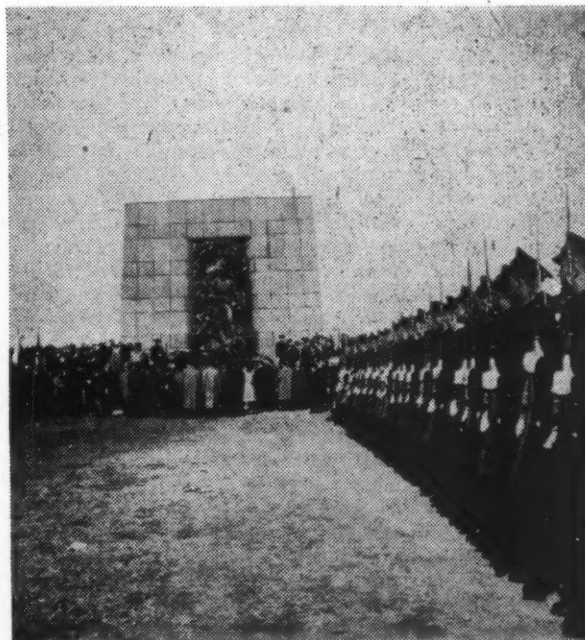
BUT THE WARSAW GHETTO TURNED OUT TO BE A VERY SPECIAL Ghetto and has become a symbol to all the people who are still forced to live in Ghettoes in all parts of the world. Because when, in desperation, the people of the Warsaw Ghetto organized themselves and resisted the pogrom and lynching and burning and fought back against the mur-

derous barbarians of Hitler—they set a magnificent example for all of us who still live in Ghettoes.

Now all of us know that we can no longer remain as sitting ducks in our Ghettoes, targets for whoever wants to go shooting some fine day. Now all of us know that to survive and to make a future, we must organize and rise up and wipe out our Ghettoes. Not wipe them out as Hitler did, with barbarous, murderous destruction, but wipe them out with constructive progressive housing projects, recreation programs and most of all by tearing down the barriers which have been built up to separate us, and to keep those barriers down forever.

The spirit of the Warsaw Ghetto rising has spread around the world to the most remote places. It is no longer so easy to stage a riot or a pogrom or a lynching. The would-be victims don't just sit there and wait in terror: they come out fighting.

In Kenya, the African people have organized themselves and come out of their Reserves, fighting for the return of their land. The British have been trying for nearly two



Polish Army guard of honor at the Warsaw Ghetto monument in Warsaw during ceremonies commemorating the Uprising.

years, unsuccessfully, to subdue them.

In South Africa the African, Indian and Colored people have organized themselves into a powerful Resistance Movement against Malan's Apartheid, to come out of their Ghettos.

Here in the United States the Negro people are challenging the restrictive covenants which keep them in Ghettos. They are organized to defend their homes and their lives, when they move into new neighborhoods, and have carried the segregated Ghetto school fight to the Supreme Court.

HITLER BEGAN HIS SEGREGATION AND PERSECUTION WITH ONE section of the population, the Jewish people, but look where it ended, with the persecution of all Europeans who would not bow down to him and collaborate with his program for them.

Un-Americans in these United States began their segregation and persecution with one group of the population—the Negro people, but look where it has ended up to now—with the persecution of the Jewish people, the foreign born, the communists, anyone who in any way is alleged to be connected with or sympathetic with communists, and now—anyone who disagrees in any way with the policy of the administration and will not collaborate.

But, just as the people of the Warsaw Ghetto organized themselves and resisted and fought, as the people of Africa are organizing and resisting and fighting, so too are the American people, at long last, organizing and resisting and fighting against segregation and persecution and especially that kind of persecution known as McCarthyism.

And I hope it may be said of us, as was said and sung of those courageous people of the Warsaw Ghetto: *And our marching steps will thunder, we survive!*

WHY I WROTE "LANTERN FOR JEREMY"

By V. J. Jerome

When the Dutch translation of V. J. Jerome's A Lantern for Jeremy was about to appear, the Dutch left wing paper Waarheid asked Mr. Jerome to send them an article indicating how he came to write his novel. Following is Mr. Jerome's response.—Eds.

I WAS moved by the desire, in the first place, to represent the story of my childhood experience in a poetic re-creation as a vivid historical reality having universal meaning. To this end, I sought to project the persons of the drama unfolding in that story in their two-fold aspect—as human individuals with their unique features, qualities and passions, and as representative types expressing the lives and struggles of the social forces of the epoch.

Secondly, I sought to present an artistically true picture of the small town ghetto life of tsarist Poland. This made it necessary to tear aside the mystical veil of abstract "Jewishness" so often woven by escapist literary "harmonizers" under the pall of nationalism or religionism. As against this nostalgia for "the good old days" (of the ghetto!), this reactionary romanticism, which sets its sights backward and opens up no vistas to the future, the task as I saw it was to disclose the contradictions and collisions which marked the life of that class-divided and specially oppressed Jewish community. The task was, furthermore, to illumine the role of the new and rising element in that society, the consciously advancing class of Polish and Jewish workers, within the historical conditions of the times.

Nor would the mere depiction of poverty and suffering suffice, sincere as the efforts in this direction have been in many fictional recordings of that bygone ghetto existence. For, description on such a level succeeds in being only limitedly realistic. It is realistic in that it truthfully exposes the conditions of people's misery, and thereby

it represents a realism that is critical in essence. In this sense, especially in the earlier stages of historical development, it renders a distinct service to social advance and constitutes a heritage to cherish and build upon.

Yet such description does not achieve the level of full realism, since it does not approach the problems of the laboring people from their revolutionary class world-view, but directs its critique of existing social evils from standpoints that are petty bourgeois or generally plebeian.

Literature attains a higher level of realism when in the course of depicting mass suffering, it sheds light on the reality that the masses who are subjected to misery are not by that subjection degraded, but that they have the capacity to strike back, that they are imbued with life and want to go forward and change the times. Such literature must necessarily go beyond the depiction of the oppressed merely as the "laboring poor," in whom the class contours of the proletariat are still blurred. It must reveal the special role of the modern working class as that social class which, by its position in the system of production and its basically revolutionary character which springs from that position, is historically destined to free all society with its own emancipation from wage slavery. It is this outlook which can guide the writer to create on the level of proletarian, or socialist, realism.

It was my hope in working on this novel that readers in many lands might find a source of inspiration in the saga of those early proletarian fighters for freedom and brotherhood in the old tsarist Poland; that in their struggles of today against the ever-growing dangers of war and fascism, against the inhumanity of capitalism, the forces of the people might draw strength from those pioneer fighters in the darkest days, whose blood and tears and deeds contributed to the great advance that was to eventuate in the New Poland of the people.

DAVE AND FRIEDA KATZ VS. SMITH ACT

By Abe Strauss

Cleveland

After the first World War, the people of the Jewish community of Woodland Avenue in Cleveland moved to two separate, parallel areas. Middle class Jews moved to the 105th Street area where they built new centers and institutions. Later, small groups of Jewish workers joined the middle class in this area.

The mass of Jewish workers, who worked in the building trades and the needle trades, moved to the Kinsman area, at that time sparsely populated by Slav and Bohemian national groups.

With the influx of Jewish immigrants and Jewish workers, the Kinsman area became more of a melting pot of peoples. This new Jewish and other working people's area teemed with civic activities. Powerful workers' and people's organizations, unions, Workmen's Circle groups, choruses, drama studios, libraries, Jewish children's schools, cultural clubs and synagogues arose in the community. Landsmanshaften were formed; chapters of B'nai B'rith and women's organizations grew. Here were established strong branches of the Socialist and Communist movements.

In the 1920's the Jewish labor movement in the Kinsman area affected and influenced mass action of Jewish labor in the other widely populated Jewish area in the 105th Street section. With the rise of the Communist movement, there began the movement of international solidarity among the working class sections of all national groups and with the Negro people. Jewish labor and people's movements played a significant and important role in building this solidarity.

In the 1930's, Ward 30 of the Kinsman area grew to be the largest ward in Ohio. The impact of the deep economic crisis and the rise to power of Hitlerism in Germany transformed the Kinsman community into a teeming center of united people's action against the depression and fascism.

The Marxist movement, which was a leading element in the united activities against hunger, fascism and racial discrimination, brought forth from its ranks heroic people's leaders of all nationalities.

Among the young Jewish workers who joined the Marxist movement and helped to lead community movements against racism and fascism, were Dave and Frieda Katz. Their untiring participation in the working class movement in this community endeared them to all the oppressed and persecuted in and out of Cleveland.

Dave Katz was born 41 years ago of Jewish-Hungarian immigrants, Louis and Fanny Katz. Louis and Fanny gave their time and energy to religious activities. Louis was the initiator and one of the founders of the Orthodox Kinsman Jewish Center. Dave's father died some 20 years ago, but Dave is still a member of the synagogue his father helped to build.

After Dave was graduated from high school, he went to work to help his mother raise the other three children. As a youth, he joined the labor movement. The onslaught of Hitler barbarism against the Jewish people and the anti-Semitic and racist movements in our own country, directed especially against the Negro people, made a deep impression on him. In the program and practice of the Marxist movement, Dave gave expression to his convictions concerning peace and brotherhood. He was deeply impressed with the history of his own people, a history of thousands of years of struggle against national and social oppression. In the movement he met Frieda, the daughter of Dr. Louis and Ida Zucker.

Frieda Katz is a brave fighter. Her father, born in Lodz, came to this country 54 years ago, is well versed in the Talmud, and is a bitter enemy of racial and social oppression. Both parents were active in the Jewish people's cultural

movement. Frieda joined B'nai B'rith, the Women's Division of the American Jewish Congress, the Jewish People's Folk Chorus and the Jewish People's Fraternal Order.

Dave and Frieda worked together in the people's movement for peace and democracy. Dave worked in a factory and later became a teamster. He was secretary of the Jewish bakery drivers' club of Local 52, AFL, for seven years. The young couple had a daughter, Lenore, whom they have raised in the best traditions of American life.

In a special interview for JEWISH LIFE, Dave and Frieda told this correspondent:

"Our traditions as Americans and as Jews are violated and insulted when we see how a people of 15 million Negroes has to fight for its elementary rights of American citizenship as equals under the Constitution and Bill of Rights. We shudder when we learn the history of our Jewish people—the history of inquisition, pogrom, persecution—a sad chapter in human history; the annihilation of six million Jews by the fascist Hitler barbarians. How then can we remain indifferent to anti-Semitism, McCarthyism and racist persecution of the Negro people?"

Dave and Frieda have made for themselves a proud record in the struggle for the elementary citizenship rights of the Negro masses. Jewish and Negro leaders of Cleveland point with pride to the part the Katzes have played in the struggle against discrimination and for the rights of the Negro people. Both are members

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Dave Katz

of the National Association for Advancement of Colored People. Who can forget the glorious struggle that Frieda led in 1946 against the vicious discrimination at Euclid Beach Park? This struggle culminated in a victory for democracy.

Now these two sturdy fighters for democracy are victims of what is perhaps the most basic of all forms of McCarthyism, the Smith act. One of the earliest and most dangerous manifestations of McCarthyism was the jailing of Marxist fighters who had devoted their lives to the interests of the people. That a number of Jewish labor leaders are among the Smith act victims is typical of fascist traditions.

On October 6, 1953, the hand of McCarthyism knocked at the door of Dave and Frieda Katz. In the presence of their daughter Lenore, now 16, the mother was arrested at 7 A.M. Within half an hour the father was arrested while on his bread delivery route. Arrested in Cleveland at the same time were nine others: Joseph Brandt, Robert A. Campbell, Joseph M. Dougher, E. C. Greenfield, Lucille Bethencourt, Frank Hashmall, Anton Krchmarek, George Watt and Martin Chancey.

That day was one of sadness in the Kinsman area. Neighbors wrung their



Frieda Katz

hands in anguish. With fear in their voices, they asked why and wherefore?—Republicans and Democrats, Jews and non-Jews, friends and opponents showed sorrow and bewilderment. How was it that these devoted and beloved friends were arrested on a charge of conspiring to advocate overthrow of our government by force and violence? Is such absurdity possible? Could there be a *bigger* frame-up?

Before the Kinsman area had time to recover from the nightmare, the McCarthyites arrested for deportation Frieda's 68-year-old father, Dr. Louis Zucker, who has been ill for the past seven years with a serious heart ailment. This arrest of Dr. Zucker could only be a vindictive act against the daughter and son-in-law.

Frieda told this correspondent, "Fifty years ago, my father ran away from tsarist and anti-Semitic oppression in Lodz. It is from my father and mother that I learned to live honestly and fight for the great freedom traditions of the Jewish people and all America. Now, 54 years later, the sad picture of McCarthy racism is repeated in America under different conditions with different methods. McCarthyism seeks to destroy whole families. In our case, it is a Jewish family—a father suffering from a serious heart condition is sent to jail to be deported. His only daughter and son-in-law are dragged off to jail.

His only grandchild, only 16 years old, must live through this nightmare alone. It is not by chance that the majority of those arrested under the Smith act are Jewish men and women. The whole onslaught of McCarthyism smells of Hitler racism and hatred against the Jewish and Negro people.

"We are moved by the deep sympathy that our arrests and the arrest of my father have evoked in our community. However, we are greatly troubled by the fact that Jewish leaders everywhere, who must be aware that we are victims of McCarthyism, which endangers free and democratic traditions of our land, do not find it necessary to raise their voices in protest against Smith act arrests and persecutions throughout the country. Did we not recently commemorate the testament of the murdered martyrs of the Warsaw Ghetto? Have we so readily forgotten their sacred message inscribed with their last drops of blood and resistance against their mortal enemy—'Never forget or forgive'?"

"The Smith act is a link in the McCarthy-Hitler chain that may set in motion the greatest anti-Semitic movement this country has ever seen. McCarthy and his backers desire to lead America into a third world war. On the occasion of the anniversary of 300 years of Jewish life in America, we appeal to the Jewish people and their leaders in Cleveland to follow the best in the democratic Jewish American tradition by resisting the efforts of McCarthyite fascism to destroy a loyal and honest Jewish family. Our fight is everybody's concern. Only through a united struggle against war and reaction will democracy and freedom win in America."

Read it in— MASSES & MAINSTREAM

JULY ISSUE

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"THE PROTEST"

a chapter from a forthcoming novel

Mike Gold
"AMERICAN TOUR"

impressions of his recent trip
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CZECH JEWS EXPOSE SLANDER

Of the making of slanders against socialist countries in relation to their Jewish citizens, there seems no end. Following is an editorial from the June 1 issue of Vestnik (News), the monthly organ (in Czech) of the Jewish community in Czechoslovakia, exposing a few more of these fabrications. The editorial was translated by Eleanor Wheeler of Prague.—Eds.

People from capitalist countries who observed the joyous May Day celebrations in our country, the impressive, efficient armed forcés parade on Liberation Day, May 9, and who saw our citizens go in unity and harmony to the ballot boxes on May 16th, realize that our Republic is strong, firm and united, that each day our life grows better, and that all the tricks and sordid slanders of foreign radio stations and sabotage centers get no response here. The mirth-provoking fabrications of "Radio Free Europe" and similar stations increased in intensity just before the elections.

One of the most ridiculous of these inventions was the "news" featured by Israel papers and the western radio concerning outstanding representatives of Slovak Jewish communities. The Israel papers *Maariv*, *Hadoar* and *Jediot-Achronot* and the Jewish Telegraphic Agency carried the "information" that Bratislava's chief rabbi, Elias Katz, and the head of the Central Union of Jewish Religious Communities in Slovakia, Josef Lipa, were arrested by the Czechoslovak security organs, supposedly because they "declined to hand over five synagogues." Allegedly they were released only after they had pledged not to "create any obstacles." And this was supposed to have been the tenor of speeches they both made at the Congress of Jewish Religious Communities in the Czech regions at the end of November.

Elias Katz and Josef Lipa have sent a letter to the editors of *Vestnik*, characterizing this news item as an intentional and malicious invention, and stating that the greatest harmony exists between the governmental administration and the leadership of the Jewish Religious Communities in Slovakia.

The Jewish Telegraphic Agency seems to specialize in this sort of mendacious reporting. At least we should judge so from a clipping from the *Australian Jewish News* of April 15th of this year. This paper cites the same New York news agency in stating that 23 Jews were

arrested in Pilzen supposedly for contact with Jewish organizations in the West. This trumped-up "news" relies for its authority on Mr. (Shad) Polier, chairman of the executive committee of the American Jewish Congress.

Of course all Jews in this country know that this report is lying from the first line

It may be of interest to summarize the contents of the June 1 issue of *Vestnik*, containing the above editorial. The material was outlined to us by Mrs. Wheeler.

On the first page Chief Rabbi Dr. Gustav Sicher comments on the Ten Commandments. On page 2 there is the editorial translated above and a program of religious services up to Yom Kippur. On page 3, Dr. Richard Feder, dean of Czech rabbis—he is nearly 80—tells of the greediness of Moses' followers (*Numbers*, 11) who overate on quails, not believing the Lord would provide for the morrow and who were buried in the Kibroth-Hattaavah or the Grave of Greediness. The moral is that graves of greediness and recklessness can be found all over the world and are covered over and forgotten: "The graves of greediness are not honored but the honored graves are those of our martyrs and they remind us how criminal is the greediness of individuals who think the world is theirs and do not want to recognize that it belongs equally to all."

On page 4-5, a tale by Elias Katz, chief rabbi of Slovakia (see editorial above

to the last. No Jews were arrested in Pilzen, either for contact with Jewish organizations in the West or for any other reason, as representatives of the Jewish Religious Community of Pilzen expressly stated to us.

Again we see how unfounded are the slanders of hostile foreign agencies. All honest Jewish citizens in Czechoslovakia join in the united front of our working people, advancing with them to further successes. They reject everyone who wants to prevent these advances and assert that their attitude toward the Czechoslovak Republic is loyal through and through.

about his "liquidation") for the holiday of Shavuot. On page 6, a story about the 100th anniversary of the birth of Dr. August Stein, one of the leading figures of the Jewish community at the turn of the century. All of his family perished in concentration camps and at Auschwitz. Also on page 6, a poem translated from the Polish to commemorate the Warsaw Ghetto Uprising, which was recalled in the Passover Seder services. On page 7, an account of the Seder services, with pictures, at the old people's Rest Home at Mariánské Lázně. Also on page 7, an article claiming that the Jews converted quite a few Czechs to Judaism in the 18th century, as is evidenced from Czech names. This is credible because Jews under Emperor Josef II were forced to adopt German family names. Those who were half-Jewish or converted Jews were allowed to retain Czech names. On the last page, number 8, notices of births, deaths, birthdays, etc. One is of especial interest: the death notice of Herman Halek of Prague tells of his suffering during his lifetime and regretfully notes that he had so few years "of the better life."

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OBSERVATION POST

By Sam Pevzner

A Special Special

As Mr. Dooley wrote to Menachem Mendel many years ago in a mood of long range prognostication: "If you will want to see something special that is special many years from now, be around in 1954 and read the November issue of the *JEWISH LIFE* which celebrates the 300th year of Jewish settlement in the good ole USA." There is no record of Mr. Mendel's answering letter since the archives containing the Dooley-Mendel correspondence were completely destroyed in a restaurant in Kasrilivke. The story goes that one of Mr. Sholem Aleichem's friends tore up everything in sight due to agonized frustration upon his failure to get something to eat from the woman who ran the restaurant.

Invaluable Aid

But you can take it straight from Mr. Dooley, who was writing in the spirit of prophecy because he never saw an issue of *JEWISH LIFE*, which appeared on the scene many decades after his bones were interred in the crypt of the library. The November 1954 issue of *JEWISH LIFE* will be a special special. It will be a special tercentenary number and will also celebrate the eighth birthday of our magazine. Of course one issue of a magazine cannot give the whole story of 300 years of Jewish contributions to American democracy—but it can and will give an effective distillation of the most important moments of Jewish life in this country. Especially will this issue delineate the all-vital threads of struggle and creative contribution to the advancement of the American nation made by Jewish labor and the common man. Our magazine has already begun to do this with the series of articles by Morris U. Schappes. Take the Schappes series and the November issue and you have the material to bring something invaluable, fresh and significant to the tercentenary celebrations which will take place in every Jewish community.

Remember This

The 300 years celebrations should bring into focus the struggles of the American people for their human and civil rights since the birth of this nation. History is the record of struggles and it is precisely the part that the Jewish people, and especially labor, played in these struggles that should be brought to the fore. And the record of the past 300 years is not one of

isolated events or the emergence of this famous person at one period or another. The aspirations and struggle for more freedom, for equality, for a decent life runs like a golden thread through the cloth of American history. It is this thread which must be picked up in this, the three hundredth year of Jewish life in the United States. This means that the traditions which give inspiration and strength to the all-important struggle against McCarthyism are of key importance to all Jews in their celebrations of 300 years. The celebrations cannot be a sterile recounting of the good fight in the past—they should lead to the understanding that the best elements of our people's experience in the three centuries must be brought forward today as a weapon against those who would profane that which is progressive and democratic in American history and contemporary life. In other words, celebration of 300 years of our past *must* throw light on the path toward 300 years of a future which will ensure democracy, peace and equality for all peoples. Remember this when you organize your celebrations.

Prepare Now

Our fatherly advice to our readers is: First, save all the back and future issues of the magazine containing the Schappes series (beginning with Feb. 1954 issue), and second, make sure to receive and get maximum distribution of the November issue. On the second point all readers and Jewish Life committees should leave nothing to chance. Plan now in the summer and from then to November on ways and means to get the November issue into the hands of community leaders, educators and members of Jewish organizations. Order quantities of the magazine. In every nook of the land our committees and groups of readers should organize tercentenary celebrations. Local forces can be prepared to speak on the basis of *JEWISH LIFE* material. Wherever possible the magazine will provide speakers for celebrations. Help can also be received from the Committee for the 300th Anniversary of Jewish Settlement in the USA at 189 Second Avenue, New York City.

California Sequel

Last month we wrote of Lester Blickstein's trip to California as a result of Alice Citron's sudden illness. We are happy to inform you that one of the main aims of the trip—the achievement of the drive

quota—was realized. Unprepared for the trip, Lester did an outstanding job. The main theme of the meetings with Lester was the Tercentenary. The Editorial Board wishes to commend the Los Angeles committee for achieving its quota. We will add this comment however. It will be necessary to keep things going on as active a plane as when Lester was in L.A. if L.A. is to do its share in keeping the magazine going. There must be a greater effort in getting subscriptions and in supporting the mag throughout the year.

The Big Question

Reader, have you become a *JEWISH LIFE* sustainer yet? The mag needs your regular monthly contribution desperately. We must put the magazine on a stable financial plane—or there may be one emergency too many, and very soon.

We appeal to all readers and friends of the magazine to sign up as sustainers by pledging to send the maximum possible each month (from \$1.00 up). With the St. George Bill in Congress which would deny second class mailing privileges to a number of periodicals and newspapers (including *JEWISH LIFE*), which threatens life and death censorship against any publication, right, center or left which does not toe the mark in the judgment of the Postmaster General, *sustaining JEWISH LIFE* is *sustaining and defending* the First Amendment of the Bill of Rights. Get on our list as a sustainer of the First Amendment by becoming a *JEWISH LIFE* sustainer.

Dots and Dashes

The campaign to maintain the progressive Jewish schools has been extended to October in order to meet a serious financial situation. The schools deserve the support of all progressive Americans and we urge cooperation and contributions to the local committees conducting the campaign. The children are worth our special effort. . . . A number of Brooklyn clubs and societies will hold an interesting workshop conference where a round-table discussion on the Jewish Community and McCarthyism will be discussed. Lester Blickstein will be discussion leader. This is splendid idea for other districts and cities. . . . Managing Editor Louis Harap merits congratulations on the translation of his book *Social Roots of the Arts* into Japanese by the San-Ichi Publishers of Tokyo. . . . Use of *JEWISH LIFE* material for readings (and recitations) at meetings and affairs has increased of late, and across our desk has come the suggestion that we offer a guide to programs on various cultural and public affairs themes based on material published in the magazine. Proposal will receive attention.

Letters from Readers

Ideas from Philadelphia

Editors, JEWISH LIFE:

Your readers will be interested in a project which the Philadelphia Jewish Life Committee recently sponsored. The project was a series of four studies on American Jewish History, with Morris U. Schappes as lecturer, held in one of Philadelphia's largest Jewish communities. As one of the means of publicizing the lectures, two-full page ads were placed in the local community newspaper; these were not ordinary "advertisements." The first one was a statement about the Tercentenary celebrations and some highlights of American Jewish history. The second, which appeared during the Passover holiday, contained material about the Warsaw Ghetto Uprising and its meaning for us in 1954, and listed the contents of the Warsaw Ghetto issue of JEWISH LIFE. Thees two statements reached at least 15,000 people in the community.

The sessions themselves were fairly well attended; the subject matter was presented in an exciting manner by Mr. Schappes, who can make the study of history intimate and alive. For the students it was an invaluable experience and has stimulated the organization of a self-study group. For the community as a whole the project was in the nature of a revelation.

Other cities take note!

MAX ROSENFELD

Philadelphia

Goldner Pamphlet

Editors, JEWISH LIFE:

Dr. Sanford Goldner's excellent pamphlet, *The Jewish People and the Fight for Negro Rights*, ably demonstrates why the Jew must take an active part in defending the rights of the Negro.

While priority must be given to the fight for Negro rights because they are the most oppressed minority, this principle logically extends to the defense of all oppressed minorities as necessary for the preservation of democratic rights for all.

The non-Jew has a similar duty in relation to the Jewish people. Through all history, before reaction launched a general attack on all the people, it first singled out the Jew. It was so from Roman times, through the Spanish Inquisition and tsar-

ist pogroms to that most bloody chapter in history, German nazism, whose special target was the Jewish people, and which cost the lives and liberty of millions of other nationalities.

Conscious of this historic fact, I am donating this five dollars to JL that in its present-day fight against racism and anti-Semitism, it may continue to wage a battle for all Americans.

J. P.

Los Angeles

Thanks to Michael Gold

Editors, JEWISH LIFE:

Please convey to Michael Gold deep thanks for making us better, more humble human beings. Tell him of our sorrow and our tears which flowed uncontrolled at the reading of "The Rosenberg Cantata" [June issue].

This poem is from a heart of pure sunlight, and Michael Gold's suffering at this crime of crimes was evident in every line.

It is a despondent poem that evokes weeping and a fighting poem that engenders hope and the sure knowledge of tomorrow's bright victory. The truths of

this poem constitute the proof that the Rosenbergs did not die in vain.

H.S.S.

Baltimore, Md.

We love you too, Alice

Dear Readers of JEWISH LIFE:

In spite of the furious objections of the four editors, I must tell you something. As you probably know through Sam Pevzner's "Observation Post," I was ill recently. The concern, love and friendly devotion of Louis Harap, Morris Schappes, Sam Pevzner and Lester Blickstein was such a wonderful thing that I must share it with you. It wasn't only the flowers and faithful visits. There was such genuine joy at my recovery, it was so real, that I want to tell the readers of JEWISH LIFE there are four guys on the editorial board that I love.

ALICE CITRON

Morris Schappes' Series

MORRIS U. Schappes' series on "Stories of Three Hundred Years" will be resumed in the September issue with his seventh article treating the American Jewish labor movement in the decade of 1880-1890. Mr. Schappes is presently on vacation.

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FROM THE FOUR CORNERS

ISRAEL

(Continued from page 2)

The fight against racist outbreaks in Chicago has been actively joined by the CIO United Packinghouse Workers, who are raising \$5,000 for the drive against mob violence at the Trumbull Park housing project. In June collection cans and 12,000 leaflets brought the story of this racism to the stockyard workers. "The Trumbull violence is a serious threat to the unity of Negro and white workers which has been the basis of our organization," said a union spokesman in June.

The anti-segregation front . . . The National Education Association in national convention on July 2 called for an end to school segregation. The delegations from South Carolina and Mississippi voted against the resolution. . . . The St. Louis Board of Education on June 26 voted to end segregation in the city's high schools on February 1, 1955 and in elementary schools in September 1955, in compliance with the May 17 Supreme Court decision. St. Louis has the second largest segregated school system in the country, Baltimore the largest. . . . A disguised segregation school system in Pasadena, Cal., was ruled out by school officials on June 26.

Irvine T. Turner was elected to the Newark City Council on June 16 and became the first Negro in the city's history to win high office. He was supported by the Negro community and by CIO and independent unions.

The 45th annual convention of the National Association for Advancement of Colored People was held in Dallas, Texas, from June 29 to July 4. Thurgood Marshall, the body's general counsel who argued the segregation cases before the Supreme Court, said on June 30 that the NAACP legal staff set September 1955 as the "target date" for voluntary compliance with the May 17 anti-segregation decision. The legal staff reported that "next in priority in our civil rights campaign will be the elimination of racial bias in the fields of housing, intrastate transportation facilities and tax-supported recreation facilities, with emphasis on children's playgrounds and parks."

EUROPE

A conference was held early in June in Paris by the Jewish Committee Against

German Rearmament, in which all sectors of French Jewry are represented. A program was projected which includes delegations to French deputies urging defeat of the "European Army" that would include a revived Wehrmacht and collection of signatures to petitions to this effect among the Jewish masses.

Outlawing of the H-bomb was urged by Rabbi Leslie I. Edgar of the Liberal Jewish Synagogue of London early in June. The London *Jewish Chronicle* (June 16) reported: "The more civilized nations, said Rabbi Edgar, must take some risk and declare unequivocally that they will never be the first to use this appalling weapon. For the free nations to make such a declaration might break the present deadlock. But whether that was so or not, morally it was the very least they should do. 'I should like,' he said, 'to see the Jew, in the spirit of our ancient tradition, foremost in demanding this minimum moral requirement.'"

Matyas Rakosi, head of the Hungarian Communist Party, said in his opening address to the third congress of the Party on May 24 that "During the past few months the followers of the old regime attempted to spread nationalist and chauvinist leaflets and tried to revive that vile weapon of fascism—anti-Semitism." He urged adequate dealing with the danger.

Two of the Jewish doctors involved in the attempted frame-up of the Moscow doctors, Drs. M. S. Vofsy and B. S. Preobrazhensky, are restored to their positions and are giving public lectures at the Moscow Academy of Medicine. All nine doctors involved have resumed their previous positions.

The play about Ethel and Julius Rosenberg by Polish dramatist Leon Kruckowski is having a successful run in both its Polish production in Warsaw and in the Yiddish version given by the Jewish State Theater at Warsaw. The Yiddish translation was made by the noted actress Ida Kaminska, who also plays the part of Ethel Rosenberg.

A special correspondent of the London *Jewish Chronicle* reported (June 4) that neo-nazism is on the increase in West Germany. He also reported that most of the Jewish cemeteries in the Mainz area have been desecrated.

The population of Israel is now 1,688,000, of whom 188,000 are non-Jews. In 1949 the population increased 33.6 per cent; in 1950, 18.6 per cent; in 1951, 18.7 per cent; in 1952, 3.2 per cent; in 1953, 2.2 per cent.

A bill dealing with crimes against the state passed its first reading in the Knesset on June 16 by a vote of 39 to 16. The bill was attacked for a vagueness that would allow the government to suppress the opposition. Adverse effects on freedom of the press were feared from the bill.

An Israeli oil official pointed out in June that the fuel oil being shipped to Israel from the Soviet Union in accordance with the trade agreement cost about half as much to transport as oil received from Venezuela.

A trade agreement between Israel and Poland was signed on June 16.

Israel and the Soviet Union agreed on June 16 to raise the status of their missions to embassies.

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