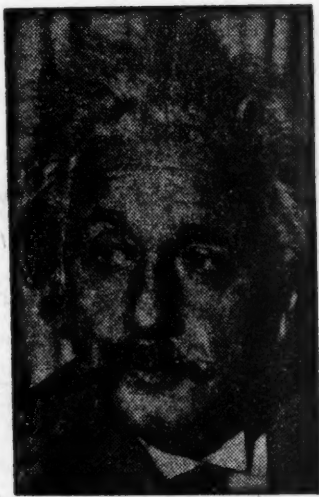


JULY 1955 • 25¢

# Jewish Life

A PROGRESSIVE MONTHLY



*A. Einstein.*

1879-1955

*Commemorative articles by Joseph Brainin, Louis Harap, Dr. Leopold Infeld, Paul Novick, John Stachel, Abe Strauss; notable statements by Einstein on civil liberties, peace, Israel and the Jewish people*

## From the Four Corners

Edited by Louis Harap

### AT HOME

A victory over the Department of Justice informer system was won early in June when the United States Seventh District Court of Appeals terminated deportation proceedings against Matthew Brzovich, 65, because the testimony of Matthew Cvetic, who testified against him, was found by the court to be "evasive and conflicting." . . . A few weeks earlier the ten-year conviction against Finnish editor Knut Hekkinen for having failed to depart from this country six months after his final deportation order was unanimously reversed by the same court because the Department of Justice had failed to allow Hekkinen to test the validity of the deportation order.

**Viorel Trifo**, a Rumanian nazi collaborator and one of the worst pogrom-inciters in nazi-occupied Rumania, opened the Senate with a prayer on May 11, according to Drew Pearson's column in the New York Daily Mirror early in June.

**Harry Alan Sherman**, Pittsburgh witch-hunter extraordinary, is having tough sailing these days. On May 17, he was defeated in the primaries for district attorney of Pittsburgh by a vote of four to one. Earlier he was scheduled to deliver an "anti-communist" speech in Youngstown, Ohio, promising to make public the names of 78 local "hard core Communists," which grew with publicity to a figure of 120. However, the sponsors of his speech forbade him to give the names. Sherman was dealt another blow on May 29 when Pennsylvania Attorney General Herbert Cohen sent an unprecedented petition to the state Supreme Court regarding the court order, for which Sherman was primarily responsible, to confiscate the Pittsburgh Jewish Cultural Center. Sherman had been named a receiver of the center. Cohen's petition affirmed that the judge in the case had broken all elementary rules and procedures of legal ethics and the state constitution in his confiscating order.

**Another Judenrat-like** witch-hunter, Miami attorney Ellis Rubin, who was spearheading an attempt to jam through a Florida red-hunting agency, was rebuffed late in May, when the state House appropriations committee killed the proposal.

**A Fair Employment Practices** bill was enacted by the Michigan legislature late  
(Continued on page 32)

# Jewish Life

A PROGRESSIVE MONTHLY

VOL. IX, No. 9 (105)

JULY, 1955

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JEWISH LIFE, July, 1955, Vol. IX, No. 9 (105). Published monthly by Progressive Jewish Life, Inc., 22 East 17th Street, Room 601, New York 3, N. Y., WAtkins 4-5740-1. Single copies 25 cents. Subscription \$2.50 a year in U.S. and possessions. Canadian and foreign \$3.00 a year. Entered as second class matter October 15, 1946, at the post office at New York, N. Y., under the Act of March 3, 1879. Copyright 1955 by Progressive Jewish Life, Inc.

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# PEACE MOVES AND REARMAMENT

*The quick succession of developments from the Austrian treaty to the coming Big Four talks has kept open the question of German rearming*

*By Sam Pevzner*

**T**HE dove of peace is certainly on the wing.

Recent weeks have seen the hope for peace rise higher than at any time since the onset of the cold war. A series of events following one another with bewildering rapidity have given promise of a relaxation of international tensions. And this happened at a time when the skies seemed heavily clouded by the final ratification of the Paris pacts with their threat of revival of a war-threatening Wehrmacht.

It was shortly after this low point that the Big Four signed the peace treaty restoring independence and sovereignty to Austria and brightened the hopes for peace. In effect this once more reopened the question of West German rearmament. The treaty provided for the withdrawal of occupation troops within 90 days, elimination of reparations, and guarantees for the democratization of Austria. Of special interest to the Jewish people should be the terms of article 9 which provides for the dissolution of nazi organizations on Austrian soil.

To a world hungering for an end to the cold war, the most significant and dramatic aspect of the pact is the agreement that Austria will remain neutral, join neither the "Eastern" nor "Western" bloc, stay clear of military alliances and permit no foreign military bases on her territory.

The Austrian treaty may well be a turning point in the quest of the peoples of the world for an era of peaceful coexistence, for a complete thawing out of the cold war. That is why the peoples of all nations hailed the signing of the treaty with joy. They saw in this peace treaty the proof that persistence in negotiations is the way to eliminate world tensions. This has been the thesis of the peace forces throughout the world for many years. Like the negotiated ending of the Korean and Indo-Chinese wars, the Austrian pact has shown that negotiation can succeed. There is no other method short of war, which, as Adlai Stevenson told the General Federation of Women's Clubs recently, "must become obsolete, or mankind will."

The treaty showed that the Soviet Union is ready to make concessions for the sake of relaxing tensions. What is needed now is a response mainly from the Eisenhower administration that it too is ready to make concessions to help relax tensions.

The Austrian treaty and the recent disarmament proposals by the Soviet Union which went far to eliminate the basic differences between the East and the West on this issue, have indicated that German rearmament is not

a closed question by any means. New avenues and vistas have been opened for a halt to the remilitarization of Germany despite the ratification of the Paris pacts. For the remilitarization of West Germany will intensify tensions, close the door to German reunification and to a degree nullify the good effects of the Austrian treaty and further steps being taken to win peace.

## *Opposition to Rearming Continues*

The fact is that West German rearmament was forced upon Germany by Dulles and the Eisenhower regime in the face of large scale opposition from the German people, especially the six-million-member trade unions and the Social Democratic party. This is to say nothing of the overwhelming opposition to the remilitarization of Germany by the peoples of the rest of Europe and of Asia.

Opposition in West Germany to rearmament persists, as is evident from M. S. Handler's account (*New York Times*, May 8) of the German people's reaction to the ratification of the Paris agreements. He wrote: "Yet the country reacted with apathy. . . . The picture of the West Germans straining at the leash to go to war to drive the Russians out of the East Zone is completely false. The Germans of today know that their relations with the Soviet cannot be settled with arms. . . ."

The sentiment for a second look at rearmament was even stronger after the signing of the Austrian treaty, as Welles Hangen indicated in the *New York Times* (May 29): "Chancellor Adenauer must reckon with strong opposition both from political opponents and a public whose neutralist sentiments have been aroused by the recent emergence of a neutral Austria. . . . Although President

## *A Nazi Bearing Roses*

**O**NE of the most rabid, arrogant nazi hangovers in Adenauer's West German cabinet, Minister of Transport Dr. Hans Christoph Seeböhm, arrived in this country on June 2. He was to go to Washington to present President Eisenhower with 50 rose plants for his Gettysburg farm from Adenauer. Seeböhm is the man whom the *Frankfurter Rundschau* has described as having "bowed before every symbol under which Germans have died—especially before the swastika in whose sign millions of innocent people were cynically murdered."

How far can we go in letting "bygones be bygones"?



Theodor Heuss completed Germany's ratification of the Paris agreement on March 24, the Opposition still hopes to prevent or at least delay their implementation. . . . In Paris and even in London proposals for a demilitarized or only partly armed Germany finds many supporters."

The effect of the Austrian treaty upon the Germans was a little too much for John Foster Dulles, whose cold war pyramid has at its base the preparation of a remilitarized, nazi-oriented Germany for a new *Drang nach Osten*. Seymour Freiden reported from Vienna that "Mr. Dulles hasn't yet recovered from the Austrian treaty and its impact on Germany to think in terms of reverse neutrality" (*New York Post*, May 17).

The tremendous impact of the agreement for Austrian neutrality upon the world even reached the White House. At his press conference on May 18 President Eisenhower answered a question about the "idea of a neutrality belt of states between the two worlds" with "And I do say this: That there seems to be developing the thought that there might be built up a series of neutralized states from north to south through Europe."

Fearful that his whole house of German rearmament cards would topple, Dulles hastened publicly to deny that President Eisenhower's remarks had anything to do with Germany. He totally rejected any idea of neutrality for Germany because, for some reason, Germany is "different" from Austria. It is true that Germany is different, different in its importance and potential for good or evil on the world scene because of its size and strategic position as a powerful industrial nation. But this is a *difference* that makes a neutral Germany all the more essential if world tension is to be dissolved.

The idea of a neutral Germany and other central European nations, as a guarantee for a stable peace, has aroused

the imagination of many Americans and no doubt there will be great pressure for a discussion of this question at the Big Four Meeting.

### **Idea of Neutral Germany Gains**

Dulles' summary rejection of the idea of a neutral Germany was criticized by Benjamin V. Cohen, former United States representative on the UN Disarmament Commission, who told the New York Young Democratic Club that it was "difficult to regard as either wise or mature Mr. Dulles' action in rejecting the idea of a neutralized Central Europe in advance of this (Big Four) conference and before its possibilities have been fairly explored" (*New York Post*, May 27).

James P. Warburg, the financier, in a letter published in the *New York Times* (April 20) put his finger on the dilemma faced by the Dulles policy in respect to Germany. He said, "The generous terms offered by Russia . . . will have a profound effect upon German opinion. . . . Continued refusal (by the Western powers) to negotiate would constitute an open admission of caring more for rearming West Germany than for making an all-German peace settlement. It would mean assuming the full onus for the continued partition of Germany and of Europe." Later he added that "The Western hand has been called. It is now not Russian but Western sincerity in seeking an all-German settlement that is on trial, especially in Germany."

Recent events have indicated that the Soviet Union is ready to resolve all problems around the conference table—that it is going all out to relax tensions in the world. Certainly the Austrian treaty, the disarmament proposals and the accord signed with Yugoslavia are substantial evidence to that effect. These are three historic peace-making moves which cannot be brushed aside by weak avowals of doubt of Soviet motives, and stammering assertions that we too want an end to the cold war. The people of the world are looking to Dulles and Eisenhower, as one might say in the vernacular, to "put your money where your mouth is." The Big Four meeting will offer the powers the grand opportunity to follow up and crystallize these moves to liquidate the cold war and give the people of the United States and the rest of the world a real occasion for dancing in the streets.

### **Obstacles to Peace**

This consummation so devoutly to be desired faces dangerous obstacles. The cold war is a shibboleth not so easily discarded by those who profit so much from it. The consternation in United States government circles caused by the friendship accord between the USSR and Yugoslavia and Adenauer's haste to get rearmament legislation through the West German parliament before the German people can apply the lessons they learned from the Austrian pact gives added evidence of this.

The world will hardly view with approval the efforts of David Sarnoff, chairman of the Radio Corporation of

### **Talking Disarmament and Peace**

**NINETEEN** Chicago organizations joined in a conference on Effective Disarmament and World Development on April 30. More than 300 delegates from the organizations discussed various aspects of disarmament and peace in an all-day session. One of the conference actions was to call for abolition of H-bomb tests and a continuations group was set up. Participating Jewish organizations were Hadassah, B'nai B'rith Women's Council, National Council of Jewish Women and the American Jewish Congress.

Another significant peace discussion was held at a public meeting in Norfolk, Va., under the auspices of the Men's Club of Ohel Sholem Temple in mid-May. Deputy Undersecretary of Labor Millard Cass addressed the meeting on the nation's economic perspectives "if the outlook for peace will improve" after the coming Big Four talks. Cass indicated the possibilities of reduction in armaments and limitation on use of nuclear weapons with attendant reduction of arms expenditures. It was observed that this speech reflected increasing pressure on the administration for peace.



America, to launch "A Full 'Cold War,'" as the *New York Times* headline (May 10) put it. Mr. Sarnoff, according to the *Times* story, submitted a memorandum to the President calling for the nation "to wage all-out 'cold war' against communism and be willing to accept the same 'costs and casualties as a hot war would involve.'" Among other things, Mr. Sarnoff proposes—at a time when the cause of non-intervention in the internal affairs of nations and recognition of the sovereignty of nations is gaining ground—the "Encouragement of passive resistance in Soviet-dominated countries, insurrection in the 'weakest links in the Kremlin's chain of power,' subversion, infiltration and organized resistance where possible."

Instead of rejecting this aggressive cold war proposal, "Government officials were giving intensive consideration to the proposals advanced by Mr. Sarnoff," the *Times* story goes on. At his press conference on May 11, President Eisenhower approved the memorandum. Senate Democratic leader Lyndon B. Johnson also endorsed the Sarnoff memorandum. Sarnoff, Eisenhower, Johnson and others justify the memorandum with the argument of the danger of Soviet aggression, which apparently is believed nowhere outside our own country.

A revealing article by Harold Callender in the *New York Times* (June 23) makes clear that we stand in dubious isolation in this belief. The article is titled "Soviet 'Retreats' Viewed as Peril." "In a sense the conviction of a Soviet menace is necessary to the North Atlantic alliance," writes Callender. It is plain that this "menace" has no basis in fact, nor does Callender even suggest that it does. He admits that the "recent Soviet moves" have caused Europeans to lose "their belief in a Soviet danger" and that "the fear of the Soviet Union (was) never so acute as the dollar shortage. . . ." He goes on to say that the fear of the Soviet Union "cannot be revived in the mind of the European civilian by telling him that neutralization of Germany would spoil the defense plans of the Atlantic alliance. . . . Nor is he shocked to learn that the Soviet proposal to remove all bases from foreign soil would impair the United States strategic bombing program. His tendency is to hope for peace by negotiation, and perhaps neutral areas, rather than by further organization of military force."

### **"Hope for Peace by Negotiation"**

The "tendency to hope for peace by negotiation" by the Europeans is doubtless shared by millions of Americans. At the annual convention of the National Congress of Parents and Teachers on May 25, Harold E. Stassen, the President's special assistant for disarmament, stated that "his office had been deluged with mail from Americans who yearned for peace" (*New York Times*, May 28).

The events of the recent past can become harbingers of the peace the people are yearning for. The demand of the peoples of Asia and Africa for peaceful settlement of all problems made at the Bandung conference, the Austrian

### **Jews from Many Parts of World Meet Against German Rearmament**

ON THE eve of our going to press, a World Jewish Conference Against German Rearmament is scheduled to take place in Paris on June 18-19. The conference was called by the European Jewish Conference Against German Rearmament held in Paris last December. Sponsoring organization of both conferences is the French Jewish Actions Committee, which is headed by Andre Blumel, president of the Zionist Federation of France.

While the Paris agreements that sanctioned West German rearmament were ratified between the December and June conferences, there was no slackening of plans for the world conference, since it is even now not too late to stop German rearmament. The future for German rearmament is made even more uncertain than before by the widespread demand in Germany for reunification with neutrality on the lines of the recently signed Austrian peace treaty.

Replies to the invitations to the world conference were received at this writing by Andre Blumel from many countries all over the world: from Argentina, Australia, Canada, Colombia, Israel, Italy, Great Britain and other countries. The United Jewish People's Order of Canada has decided to send an official delegate. From Israel, Blumel announced, will come Dr. Shmuel Eisenshtadt and Knesset Deputies Ben Aron (of Achdut Avodah-Poale Zion), and A. Berman, Esther Vilenska and Dr. Moshe Sneh. It is expected that delegations from Eastern European countries will also come—if they are given visas by the French government. Jews from East Europe were refused visas by the French government to participate in the December conference of European Jews in Paris.

The initiating committee reports enthusiastic response to conference invitations from Jewish communities all over the world.

treaty, the Soviet-Yugoslav accord, the closing of the gap in the East-West disarmament proposals, have laid the basis for the end of the cold war. But much depends on the Big Four conference at the summit, whose prospects for success are not helped by the Eisenhower and Dulles defeatist talk about it. There must be a serious and mutual effort for a German settlement that will serve the cause of peace and democracy and not the cold war aims of any group. The people must be relieved of the terrible burden of mounting armaments. The manufacture and use of the atomic-hydrogen bomb must be curbed with effective controls, and the peaceful use of the atom explored.

These events continue to develop as we write. The invitation by the Soviet Union to Adenauer to discuss establishment of diplomatic and trade relations offers another avenue for peace.

Peace throughout the world can be realized once the cold war disappears and co-existence becomes an accepted fact of international life. But this outcome will only be reached if the millions upon millions of people who yearn for peace continue to compel their leaders to take the necessary steps.

# NEW DECISION ON DESEGREGATION

*The Supreme Court decision on implementing school desegregation makes necessary the building up of public opinion to demand its enforcement*

*By Sam Cohn*

THE Supreme Court on May 31 straddled somewhat when it rendered its decision on implementation of the school desegregation ruling it issued on May 17, 1954. Specifically, the Court stated that "all provisions of federal, state or local law requiring or permitting segregation in public education . . . must yield to" the May 17, 1954 ruling.

But the Court set no time limit for compliance. It called for "prompt and reasonable" steps to end segregation. However, responsibility for carrying through the decision is placed upon local school authorities and the federal district courts are assigned to take on the court actions to determine if good faith has been shown by local school boards.

The Court decision was greeted by the National Association for Advancement of Colored People as a good one. "The opinion," said the NAACP, "gives us the necessary legal weapons to bring about compliance in areas of the South which openly flout the mandate of the Supreme Court." But some Negro spokesmen have understandably expressed indignation that the Court did not set a "time certain" for compliance. The *Amsterdam News'* editorial comment (June 11) on the decision was headlined "It Straddles the Issue."

For their part the Dixiecrats expressed both resentment at the ruling and also a certain relief: resentment because of the clear statement of anti-segregation principle; relief—because of the failure to set a time limit on compliance, thus allowing evasive actions. Some Dixiecrats defiantly announced that there would be "not years, but generations of litigation" required to carry out the decision. And some expressed themselves like Governor Marvin Griffin, of Georgia, who defied the Court outright by announcing that his state would continue to operate segregated schools.

Up to now the desegregation decision has not been too widely applied. The NAACP recently reported the results of a survey which showed that about 250,000 Negro and white children are attending classes together in schools that were segregated a year ago. "Admittedly," says the report, "this is only a tiny minority of the 9,821,000 white and 2,397,000 Negro children enrolled in schools in the segregated area."

Problems of enforcement are great. Elements in both the Republican and Democratic Parties are rivals in wooing the Dixiecrats with an eye to the 1956 elections. In the light of this fact, it is not surprising that the Court issued a compromise decision, which in effect followed the recommendations in the brief of Attorney General

Herbert Brownell. If the government had been prepared to enforce the decision with its full power, a different decision would have come down.

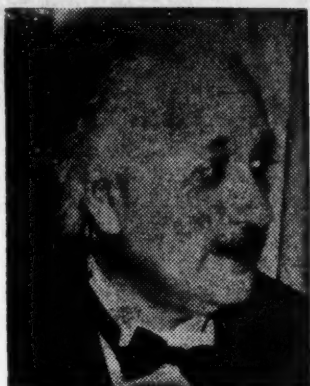
In the end the success with which the Court ruling will be carried out depends on the degree of support and insistence on implementation that will come from the people. It is important to note that the May 17 decision itself was made possible by the terrific battle put up by the Negro people and all democratic forces in this country, as well as an outraged world opinion, especially among the colored peoples of the world. All democratic elements in the United States—Negro and white, labor, Jewish and other civic organizations—therefore, will have to continue even more determinedly to carry on the fight.

One important sector in this fight is the battle against Jimcrow in housing. For where the Negro people are ghettoized, school districts tend to be ghettoized, too. This is one reason for widespread school segregation even in many parts of the North. In New York City, for instance, segregation in housing on a large scale is re-inforced by school redistricting, resulting in virtual segregation in education. Civic-minded groups in the city recognize this quite well. The Intergroup Committee, for instance, headed by Dr. Kenneth Clark and composed of many Negro, Jewish and parents' organizations, has been campaigning on this issue. Some success has been achieved in the city in school re-districting to reduce segregation. The law recently passed in New York State prohibiting discrimination in state-supported housing is a step in the right direction.

The challenge of school desegregation is nation-wide and not exclusively a problem of the South. The people in every part of the country—and not least the Jewish people—will help to cleanse the nation of this deep-seated anti-democratic feature of our national life by organizing to fight for the implementation of the Court decision.

## **Judicial Dissent on Smith Act**

ON June 13 the Federal Third Circuit Court of Appeals in Philadelphia handed down a 5-2 decision upholding the Smith act conviction of Steve Nelson and his four Communist colleagues. A new element has entered: two justices dissented from the conviction, the first dissents in a Smith act case since Justices Hugo Black and William O. Douglas dissented in the Dennis case in 1951. This break in the practically solid judicial front on the Smith act is an encouraging sign that the people will yet thrown off the witch-hunt.



*A. Einstein.*

1879-1955

## HE LOVED HIS FELLOW-MEN

*Einstein's "passionate interest in social justice and social responsibility" were expressions of his great love of mankind*

*By Louis Harap*

**E**INSTEIN once described two tendencies within himself. "My passionate interest in social justice and social responsibility," he said, "has always stood in curious contrast to a marked lack of desire for direct association with men and women. I am a horse for single harness, not cut out for tandem or team work. I have never belonged wholeheartedly to country or state, to my circle of friends or even to my family. These ties have always been accompanied by a vague aloofness and the wish to withdraw into myself increases with the years." But the record of his life makes this dual nature only a seeming paradox. His desire for spiritual seclusion never hindered his active identification with the cause of the people. For, as he grew older and drew more and more within himself, his passion and activity for social justice never flagged but even increased to the very end.

Anti-social influences could not get at the inner core of his personality. In 1936, when he was a target of nazi abuse, he wrote, "Arrows of hate have been shot at me, too, but they never hit me because somehow they belonged to another world with which I have no connection whatever." While this "other world" of hate and evil-doing was totally alien to him, it was not so in the sense that he refrained from doing battle against it. His whole career was a history of resistance to social evil and forms a straight line from the days of World War I to his death.

Albert Einstein was born on March 14, 1879 in the

German city of Ulm, son of a Jewish electrical supplies manufacturer. When death stopped the functioning of his great brain 76 years later, on April 18, 1955, the world lost a man who had not only radically changed man's conception of the physical universe, but who was a great human being as well. The common people all over the world did not grasp his scientific innovations but they did feel in Einstein a man of great spiritual qualities who was close to them. His never-failing sense of responsibility to humanity was expressed in innumerable struggles for justice and progress and it was through his identification with such struggles that common men came to know and venerate him. It would be hard to conceive a man with less pretense or sense of self-importance. He remained spiritually incorruptible in the face of such world-wide adulation as few men and certainly no scientist in our era received.

During the first World War—and, indeed, until 1939—Einstein was an unwavering pacifist. He stood against intense pressures to conform to German militarism. In 1914, after the German invasion of Belgium in violation of treaties which evoked world protest, outstanding German intellectuals rushed to the defense of militarism. They drew up a "Manifesto of Ninety-Two German Intellectuals" which asserted that "German culture and German militarism are identical." Einstein refused to sign this manifesto; he was ostracised and the object of government inspired mass hysteria.



## Enemy of Repression

It is no wonder that Einstein was a special target of nazi abuse in the thirties. Not only was he a Jew—he was also an outspoken anti-fascist. His books on relativity were burned in front of the Berlin Opera House. His home was ransacked by Hitler Brownshirts on the pretext that he had a large store of arms hidden there. He was expelled from the Prussian Academy of Sciences for protesting against Hitlerism. When he resigned from the Bavarian Academy, he said: "I do not want to remain in a state where individuals are not conceded equal rights before the law for freedom of speech and doctrine." While in Belgium in September 1933, he learned of a nazi plot to murder him and went to England. From there he came to the United States a few months later, made his home in Princeton and worked at the Institute for Advanced Studies until the end of his life. And he continued to espouse the cause of freedom and peace in this country. He was not in this country long before he protested the imprisonment of Tom Mooney.

After World War II he clearly saw in his adopted land—he became a United States citizen in 1940—those same repressive trends that he had already witnessed and fought against in Germany. He did not hesitate to apply himself to the battle anew. The counterparts of the nazis in this country heaped abuse on him. The notorious anti-Semitic, anti-Negro, pro-fascist Rep. John Rankin in 1950 called Einstein an "old faker" who should be deported because of his record of association with "communist fronts." The Un-American Committee in 1951 named him as a supporter of "subversive organizations." And Joe McCarthy himself called Einstein an "enemy of America." Thus was Einstein honored by the enemies he made.

## FOR ALBERT EINSTEIN

By Walter Lowenfels

When we examine stars, the Milky Way  
the clear coordinates of a blueprint night,  
and know that farther out—beyond all sight  
and count—they move on in their grand array:

When our own star brings in another day,  
and the sky's blue stretches its flood of light,  
and we think how this change of dark and bright  
can vanish in a mad atomic spray:

We challenge—with our certainties that soar  
in fourteen lines of fragile, human sounds—  
destroyers and the dooms their dreams rehearse:

Our sonnets—sending from the earth's dear shore  
voices of builders whose love of peace surrounds  
the incandescence of the universe.

(Reprinted from *Sonnets of Love and Liberty*, by Walter Lowenfels; Blue Heron Press, New York.)

## "No One Should Be Punished for His Beliefs"

AFTER Walter Lowenfels, poet and journalist, was convicted under the Smith act with the Philadelphia group of victims, Einstein wrote a letter to the poet's wife, Lillian, dated September 6, 1954, saying, in part; "I was very much interested in your letter of August 25 and feel deeply sorry for your husband and his family. In my opinion, nobody should be punished for his beliefs or mere utterances about his opinions. . . ."

After Lowenfels' latest volume of poems, *Sonnets of Love and Freedom*, was published by Blue Heron Press, Einstein received a copy of the book and acknowledged it on March 25, 1955 (about three weeks before his death) in the following letter:

"Dear Mr. Lowenfels,

"I thank you very much for sending me your poems. It is a kind of salvation if one can find deep interest in something independent of our relations to our fellow men. So it was easier for you to bear what the present hysteria in public life did to you.

"With kind wishes,

"Yours sincerely,

A. EINSTEIN"

When Einstein was awarded a medal for non-conformism in 1953 by the president of Lord and Taylor, he replied, "I should have expected rather that my non-conformism perhaps should have led to a visit from one of those senatorial investigating committees." For Einstein had spoken out against the congressional inquisition and the violation of academic freedom. He had advised intellectuals to refuse to answer questions of inquisitorial committees concerning their beliefs and associations. He had told a New York high school teacher, William Frauenglass, who had refused to answer questions before the Jenner Committee, that "The reactionary politicians have managed to instil suspicion in the public of all intellectual efforts by dangling before their eyes a danger from without. . . . What ought the minority of intellectuals to do against this evil? . . . Every intellectual who is called before one of the committees ought to refuse to testify, i.e., he must be prepared for jail and economic ruin, in short, for the sacrifice of his personal welfare in the interest of the cultural welfare of his country. . . . If enough people are ready to take this grave step, they will be successful."

## Advocate of Peace

Einstein, moreover, perceived the relationship between the repression at home and the anti-Soviet war hysteria. This was implicit in his courageous appeal for the commutation of the Rosenberg execution. After the Supreme Court refused to review the case, Einstein wrote President Truman on January 12, 1953: "My conscience compels me to urge you to commute the death sentence of Julius and Ethel Rosenberg."

Many times he warned against the direction that the cold war was taking. He felt a special responsibility to help avert atomic war, for it was his letter to President Roosevelt in 1939 that advised research on the bomb because he feared the nazis were capable of making it. For by this time he realized that the defense of human values required that the nazis be met with force that would stop them. With this came an end to his pacifism, signaled by this historic letter to Roosevelt.

But, once the bomb was used, Einstein realized that a devastating power had been loosed which he feared the leaders of men might not control. He, therefore, never tired of warning the people of the dread consequences of an atomic war.

He saw the interconnections of the brandishing of the atomic bomb by our government in international affairs and the deterioration of civil liberties and public morale at home. In a television statement in 1950, Einstein said that "The idea of achieving security through national armament is, at the present state of military technique, a disastrous illusion." The idea of "security through military power," he said, "had inevitable consequences. . . . Within the country—concentration of tremendous financial power in the hands of the military, militarization of the youth,

close supervision of the loyalty of citizens . . . intimidation of people of independent political thinking, indoctrination of the public by radio, press, schools." The need, he said, was "to bring about a peaceful coexistence and even loyal cooperation of nations." In this speech he warned that peace would be impossible if every action of the government was dominated by expectation of war.

In his last years Einstein believed that atomic war could be avoided by control of the bomb through a "world government" or a "supranational" authority. We may personally disagree with this suggested solution, but we know that Einstein offered it in a spirit of hatred of national antagonisms and of deepest concern for the future of humanity. Einstein's continual warnings that atomic warfare was impermissible and his opposition to the cold war contributed to the cause of peace. He expressed his views on this very strongly. "The man who regards his own life and that of his fellow-creatures as meaningless, is not merely unfortunate but almost unqualified for life."

Einstein's respect for the human personality led him to a belief in socialism. In the light of his indifference to the commercial world of money and the values flowing from this point of view, this is not surprising. In the *Monthly Review* (May 1949) Einstein contributed an article in



The noted Soviet novelist and journalist, Ilya Ehrenburg (center), chats with Einstein at his Princeton home in 1947. At the left is Rev. William Howard Melish, of Brooklyn.

which he set forth his conception of socialism. He had already indicated disagreements with some aspects of the working out of socialism in the Soviet Union. From this article, however, it is evident that he shared common ground with the Soviet conception of socialism. "This crippling of individuals," he wrote in the article, "I consider the worst evil of capitalism. Our whole educational system suffers from this evil. An exaggerated competitive attitude is inculcated into the student, who is trained to worship acquisitive success as a preparation for his future career.

"I am convinced that there is only *one* way to eliminate these grave evils, namely through the establishment of a socialist economy, accompanied by an educational system which would be oriented toward social goals. In such an economy the means of production are owned by society itself and are utilized in planned fashion. A planned economy, which adjusts production to the needs of the community, would distribute the work to be done among all those able to work and would guarantee a livelihood to every man, woman and child. The education of the individual, in addition to promoting his innate abilities, would attempt to develop in him a sense of responsibility for his fellow men in place of the glorification of power and success in our present society."

In all his thoughts and actions, Einstein had a profound respect for and sense of responsibility toward his fellow

men. He was a rounded human being, full of kindness and considerateness. Nor did he carry this social sense with severity or ponderosity. He was full of that wit and humor that comes with a humane sense of proportion. He was a latter-day humanist, infused with democratic feeling that is based on awareness of the worth of the human personality regardless of station in life. The genuineness of his love for people was demonstrated by the integrity with which he held to his social ideas in the face of repression, whether nazi or American in origin, and his abhorrence of a war being promoted from Washington. His stature as one of the greatest scientists ever to tread this earth was enhanced by his rare humanity. In a profound sense he was a man who loved his fellow men.

### **The Only Way Out—Peace**

**I**N A LETTER to William L. Laurence, science reporter of the *New York Times*, shortly before his death, Einstein wrote:

"The best thing happening in public life at present is the awakening of public opinion with respect to the situation created by the development of atomic energy. More and more people feel that the only way out is peaceful solution by organized efforts and not superior military strength."

## **EINSTEIN ON THE FIFTH AMENDMENT**

*One of the most significant actions by Einstein against McCarthyism was his now-famous letter, dated May 16, 1953, to a New York City high school teacher, William Frauenglass, who faced dismissal by the Board of Education because he refused to testify before the Jenner Senate Sub-Committee. Einstein had written: "Every intellectual who is called before one of the committees ought to refuse to testify, i.e., he must be prepared for jail and economic ruin, in short, for the sacrifice of his personal welfare in the interest of the cultural welfare of his country. This refusal to testify must be based on the assertion that it is shameful for a blameless citizen to submit to such an inquisition and this kind of inquisition violated the spirit of the Constitution." (Full text of this letter in JEWISH LIFE, July 1953.)*

*Mrs. Rose Russell of the New York Teachers Union (Ind.) wrote to Einstein asking him if he would clarify his views on the use of the Fifth Amendment before congressional committees. Following is the great scientist's reply:*

112 Mercer Street  
Princeton, N. J.

May 28, 1953

Miss Rose Russell  
Teachers Union of the City of New York  
206 West 15th Street  
New York 11, N. Y.

Dear Miss Russell:

I feel compelled to answer your kindly letter of May

21 and to tell you that it was not my intention in any way to disparage the Fifth Amendment or to represent its use as unjustified.

But it seems to me that the Fifth Amendment was originally meant to make it impossible for the judicial authorities to ruin a defendant by means of an extorted confession.

In the present cases, however, the matter is different: the purpose is not to extort a confession from an accused person, but to improperly apply the power of the state to using people as instruments for the prosecution of others who are deemed "unorthodox," politically non-conforming, and therefore have to be punished with economic ruin. It is a misuse of congressional immunity to carry out practices which if performed by the judicial and police authorities would be clearly illegal. Such a procedure contradicts the spirit, not the letter, of the Constitution. There are many people invoking the Fifth Amendment today, not because by testifying they really would incriminate themselves, but because they rightly refuse to be used as informers.

There is no legal means available to the individual to defend his actual right and liberty, under present circumstances. It is therefore that I contended that in the cases concerned there is no other way of self-protection left than the revolutionary one of non-cooperation, which Gandhi used so successfully against the legal power of the British authorities.

Sincerely yours,

A. EINSTEIN



# SEEKER OF UNITY

*Some personal reminiscences that reveal facets of Einstein's views on political topics and his method of giving aid to worthy causes*

*By Joseph Brainin*

THE nuclear physicist Niels Bohr, paying tribute to Einstein, wrote: "He gave us a world picture with a unity and harmony surpassing the boldest dreams of the past." Bohr referred to Einstein the scientist, who "with the use of mathematical tools had built a theory of gravitation and of the structure of the cosmos." But the Danish scientist added that "the same spirit that characterized Einstein's unique scientific achievements also marked his attitude in all human relations." And that is a very profound observation; for Einstein the man was essentially a seeker of unity and harmony.

Somebody once remarked that during most of Einstein's waking hours his head may have been high in the stratosphere, but his feet were always firmly planted on the earth. Few people realized this. The usual tendency was to praise Einstein the scientist and to disparage—or, at best, smile indulgently at—Einstein the political thinker. "He's so refreshingly naive," his "respectable" friends would say when the sage of Princeton embarrassed them with a rebellious protest against some limitation of individual liberty.

But there was nothing naive in Einstein's political thinking. True, he never belonged to any political party, but he was far from non-partisan.

Einstein was never vindictive in his human relations. But a hatred of Junker militarism remained in him throughout his life. He resented the Prussian conception of discipline and duty. Even as a youngster he sensed in it the latent germ, as it were, of further and total regimentation. While still in his teens he shed his native German citizenship and acquired Swiss naturalization papers. When, in 1913, the Royal Prussian Academy of Physical Sciences, a government institution, offered him a stipend to enable him to devote all his time to research, he accepted with the proviso that he would not have to give up his Swiss citizenship.

JOSEPH BRAININ is an English-Jewish journalist. He was associated with Dr. Einstein during the war in connection with the visit of Shlomeh Mikhoels and Itzik Feffer to this country and after the war as executive chairman of the Committee of Writers, Artists and Scientists, of which Dr. Einstein was honorary chairman.

During the first World War he suffered intensely in the atmosphere of constraint and enforced silence. "Constraint has always been his personal enemy," writes Antonina Vallentin. "When he uttered the German word *Zwang* [constraint] he spat it out as one does a fishbone." He participated in all the protests and "underground" activities of the *Bund Neues Vaterland* (League for a New Fatherland), which later was suppressed.

## *Fighter Against Militarism*

To Romain Rolland, whom he visited in Switzerland during that war, Einstein said that the Germans were "*affamé* [hungry] for conquest, and that their thirst for power was a compensation for a feeling very close to an inferiority complex."

A passionate pacifist, Einstein did not agree, however, with the intellectual position of Rolland, who maintained an *au dessus de la mêlée* [above the battle] attitude during World War I. In a letter to him, Einstein pointed out that as a result of Germany's military victories since 1870 certain elements in that country had "arrived at a sort of religion of power."

Einstein's health deteriorated so rapidly that in 1917 his friends urged him to leave Germany again, hoping to keep him away till the end of the war. He went to Switzerland to visit his sons from his first marriage but after a few months he returned to Germany. He felt that his place was there, where he could perhaps help resist the attempt of the military to prolong the war.

His unremitting resistance against Junker militarism—no matter what national garb it wore—was probably one of the most important ingredients of his complex personality. It surely sparked the momentous decisions of his entire life and also greatly influenced his scientific actions. The essential reason why he called Franklin D. Roosevelt's attention to the atomic work of Fermi and Szilard unquestionably was his fear that Nazi scientists might stumble on the solution of nuclear fission.

That he, the uncompromising pacifist, had been "chosen" to "press the button" (as he himself phrased it) that ushered in the atomic era in military warfare cast a dark shadow over his last 16 years. It was the aftermath of this fateful decision which years later made him cry out that he would have preferred to be a plumber. When his appeal

to President Truman not to use the atomic bomb—at least, not without a warning—failed, he reached a nadir of utter despair which undoubtedly affected his health and shortened his life.

In the course of my personal contacts with Einstein I brought to his home in Princeton Shlomeh Mikhoels and Itzik Feffer, the Jewish delegates from the Soviet Union (B. Z. Goldberg, the Yiddish journalist, was with us), and, some years later, Ilya Ehrenburg. Einstein's interest in and curiosity about life in the Soviet Union was insatiable. He wanted to know all about every aspect and possible change since the revolution. Had the average person really divested himself of the profit urge? Was the youth interested in pure research? And what about nationalism? In which way did it differ from capitalist nationalism? An endless stream of queries—and he listened to the answers with tense expectancy.

When Mikhoels, the actor, asked him how he, Einstein, would define fascism, he replied, in a measured, professorial tone: "Every man who has wealth and wants to hold on to it regardless of the welfare of the majority is a fascist." He laughed out loud and winked at us triumphantly, like a youngster who had successfully passed an intelligence test.

### **Interest in Jewish Affairs**

Einstein resented being taken for granted by Jewish leaders who sought his help. He was often accused of lending his name too readily to committees and causes, but in truth he was very circumspect and careful. While he was the honorary president of the American Committee of Jewish Writers, Artists and Scientists (of which I was the executive chairman) he always insisted on being kept informed. I sent or brought to him reports of our activities,

#### **Resist the Ignoramuses!**

SOME months ago *The Reporter* magazine asked Einstein to comment on an article it had printed on the situation of scientists in the United States today. Einstein replied that if he had to decide on a vocation today, he would choose to be a plumber or a peddler "in the hope to find that modest degree of independence still available under present circumstances." Arthur Taub of New Haven, Conn., wrote to chide Einstein for "appearing to abandon science for plumberdom and for leaving scholarship and teaching because of a wall of prejudice."

Einstein replied in a letter made public by *The Reporter* shortly after his death. "You have completely misunderstood my remark," he wrote. "I wanted to suggest that the practices of those ignoramuses who use their power to tyrannize over the intellectuals must not be accepted without a struggle. Spinoza followed this rule when he turned down a professorship at Heidelberg and (unlike Hegel) decided to earn his living in a way that would not force him to surrender his freedom. The only defense a minority has is passive resistance."



*The writer of this article, Joseph Brainin, shares a joke with Einstein.*

and there were occasions when he disagreed with a decision or formulation and gave his reasons for his dissenting position. On the whole he held that it was the duty of writers, artists and scientists to work for an understanding between East and West, and he maintained this view regardless of pressure.

He was an ardent exponent of the policy of friendly relations with the USSR. Whenever an occasion presented itself he expressed in clear, unequivocal language his conviction that the future of mankind rested on understanding between the East and the West.

His views on political affairs were logical, realistic and incisive in their clarity. He could be immovably stubborn but was always accessible to a logical argument. I remember visiting him in the winter of 1947, when the Committee of Jewish Writers, Artists and Scientists was sponsoring an American-Palestine-Soviet Friendship Dinner at which Andrei Gromyko was the guest of honor. I asked him for a statement for the occasion.

At first he argued, mostly with himself, that he was not sufficiently informed on Middle Eastern politics to "intrude" on so delicate a matter with his views and that relations between America and the Soviet Union had deteriorated to such an extent that all issues were subject to the over-all power policies. And then, as he kept on speaking, his face became illuminated, as it were, with a sunny smile.

He interrupted himself, and concluded: "You may be right. Palestine may well become one of the catalytic agents for effecting a rapprochement between East and West."

He immediately made some notes and a few days later sent us a statement, brief and direct as usual, in which he paid tribute to the services rendered by the Soviet Union

to the Jewish people and reiterated his belief in a bi-national state in Palestine. Incidentally, Einstein steadfastly held to the opinion that the best solution of the Palestine question would be an Arab-Jewish state.

When the Jewish State was established in 1948, he naturally rejoiced, but I always had the impression that he would have preferred a bi-national formula. For he was a

foe of narrow nationalism and always fearful that any nationalism sooner or later surrendered to chauvinism.

Einstein always poh-pohed the idea that scientific development could be isolated within national boundaries. He believed the Rosenbergs and Sobell innocent of the spy charges, and at the very height of the hysteria joined Professor Harold Urey in appealing for clemency.

# EINSTEIN, THE JEW

By Paul Novick

IT WAS only in 1914, upon his return to Germany from Switzerland, that Albert Einstein discovered that he was a Jew. This we learn from a letter he published in the *Vossische Zeitung* (Berlin) in 1929. By that time Einstein was the subject of a world-wide discussion owing to his discovery of the theory of relativity nine years earlier, in 1905. It was the furor around this discovery which stirred the anti-Semites to aim their arrows at him.

Einstein, the fighter for the truth and the revolutionary in the realm of science, did not retreat before the anti-Semites. He did not seek protection in denying his Jewishness in an accommodating assimilation like that of so many other German Jews. He reacted by proclaiming himself a Jew and formulating his philosophic approach to the Jewish people.

It is a fascinating philosophy, whether you agree with him completely or not. Fascinating, because it is permeated with the humanism of Einstein. His writings on the Jewish question radiate with the simplicity and sincerity which was his own. He had, in his own words, "a fanatical love of justice."

Einstein's conception of Judaism was of a sum of ideas "concerned almost exclusively with the moral attitude in life and to life." Other than this there was "no specifically Jewish outlook" in his philosophy. He was for a "Judaism of the Prophets," purged "of all subsequent additions."

## His Approach to Judaism

He had his own attitude towards religion. "It is precisely among the heretics of every age," he writes, "that we find men who are filled with the highest kind of

religious feeling." He points to Democritus, Francis of Assisi and Spinoza as examples. He could not conceive "of a God which rewards and punishes his creatures or has a will of the type of which we are conscious in ourselves . . . for the simple reason that a man's actions are determined by necessity, external and internal."

This writer is unable to say whether Einstein became a socialist prior to his "discovery" that he was a Jew. One thing is certain, that Einstein's conception of the Jews cannot be separated from his socialist

## Einstein States (1933) Why He Resigned from the Bavarian Academies of Sciences

After Hitler seized power, Einstein resigned from the Prussian and Bavarian Academies of Sciences. On April 21, 1933, he wrote the following letter to the Bavarian Academy:

I HAVE given it as the reason for my resignation from the Prussian Academy that in the present circumstances I have no wish either to be a German citizen or to remain in any position of dependence on the Prussian Ministry of Education.

These reasons would not, in themselves, involve the severing of my relations with the Bavarian Academy. If I, nevertheless, desire my name to be removed from the list of members, it is for a different reason.

The primary duty of an academy is to further and protect the scientific life of a country. And yet the learned societies of Germany have, to the best of my knowledge, stood by and said nothing while a not inconsiderable proportion of German scholars and students and also of academically trained professionals have been deprived of all chance of getting employment or earning a living in Germany. I do not wish to belong to any society which behaves in such manner, even if it does so under external pressure.

PAUL NOVICK is editor-in-chief of the *Morning Freiheit*.



ideals. Both were based on the same principles of "social justice and social responsibility." That he was fully conscious of this we can see from the way he formulates his approach to Judaism. He speaks of the "solidarity of all human beings." When he speaks of the "love of justice" which is "embedded in the tradition of the Jewish people," he adds: "In modern times this tradition has produced Spinoza and Karl Marx."

In expounding his philosophy as a Jew, the socialist Einstein more than once warned against nationalism. In a message to the Jewish youth he speaks of the "cultivation of the international spirit which is in danger everywhere today from a narrow-minded nationalism."

At the foundation of Einstein's world outlook was friendship among peoples. One of his most lucid and stirring essays is the one on the Negro question (see excerpts on this page). His approach to the Negro people was an outgrowth of the way Einstein conceived his role as an American and as a Jew. The same applied to the Arab question. Because of the urgency of this question at the

present moment, it will not be amiss to dwell on it at some length, as well as to observe Einstein's approach to Zionism.

### **Attitude Towards Zionism**

As we have seen, Einstein "discovered" that he was a Jew because of the attacks of the anti-Semites. In a letter written in 1929, he says: "When I came to Germany 15 years ago, I discovered for the first time that I was a Jew, and I owe this discovery more to the Gentiles than Jews." There was no large segment of Jewish working people in Germany. The Jewish labor movement in Russia or the United States, with its approach toward anti-Semitism, it seems, was unknown to him. In the formation of his philosophy as a Jew while under the attack of the anti-Semites, Einstein came close to Zionism, which at that time counted some of its most prominent leaders among German Jews. At times it seemed that Einstein was accepting Zionism fully as formulated by its leadership. It has been related that on his trip to America with Dr. Chaim Weizmann in 1921, Einstein delivered a speech consisting of a single sentence: "Do as Weizmann tells you to do." But as we examine Einstein's writings, particularly those of the later period, we see that here, too, he had his own philosophy, whether it coincided with the accepted tenets of Zionism or not.

In his view, the aim of Zionism was "not a political but a social and cultural one." In an essay on Palestine obviously composed before World War II, he writes that the current crisis there afforded a certain benefit: the question of Palestine was purged "of the dross of nationalism." The establishing of "healthy relations with the Arabs" is one of the "most important" tasks of Zionism. On this question he came in conflict with Zionist policy.

All through his writings on Palestine there runs a thread of admonition for stubborn insistence on brotherly relations with the Arab people and the hope that this will be achieved. "It is for us," he writes, "to solve the problem of living side by side with our brother the Arab in an open, generous and worthy manner." Moreover: "We have here the opportunity of showing what we have learned in the thousands of years of our martyrdom. If we choose the right path we shall succeed and give the rest of the world a fine example."

These words sound particularly significant nowadays.

### **A Symbol of Jewish Unity for Progress**

The more Einstein became interested in Jewish problems the more his creed as socialist and internationalist became apparent, the more his fervent desire for friendship among peoples was felt in his writings and speeches. As the struggle against nazism developed with the participation of countless thousands of Jewish workers in this country—where he settled in 1934—Einstein became interested in many Jewish activities. This was particularly the case during World War II when Einstein was the honorary

### **Einstein on the Negro Question**

*Einstein's deep humanism emerges from the following excerpts from a brief article on the Negro question in our country published in Pageant, January 1946.—Eds.*

**T**HERE is, however, a somber point in the social outlook of Americans. Their sense of equality and human dignity is mainly limited to men of white skins. Even among these there are prejudices of which I as a Jew am clearly conscious; but they are unimportant in comparison with the attitude of the "Whites" toward their fellow-citizens of darker complexion, particularly toward Negroes. The more I feel an American, the more the situation pains me. I can escape the feeling of complicity in it only by speaking out.

Many a sincere person will answer me: "Our attitude towards Negroes is the result of unfavorable experiences which we have had by living side by side with Negroes in this country. They are not our equals in intelligence, sense of responsibility, reliability."

I am firmly convinced that whoever believes this suffers from a fatal misconception. Your ancestors dragged these black people from their homes by force; and in the white man's quest for wealth and an easy life they have been ruthlessly suppressed and exploited, degraded into slavery. The modern prejudice against Negroes is the result of the desire to maintain this unworthy condition. . . .

What, however, can the man of good will do to combat this deeply rooted prejudice? He must have the courage to set an example by word and deed, and must watch lest his children become influenced by this racial bias.

I do not believe there is a way in which this deeply entrenched evil can be quickly healed. But until this goal is reached there is no greater satisfaction for a just and well-meaning person than the knowledge that he has devoted his best energies to the service of the good cause.

chairman of the Jewish Council of Russian War Relief and of the Committee of Jewish Writers, Artists and Scientists. He took an active interest in the work of these organizations in which Jews of various shades of opinions were united. Einstein was the symbol of this unity.

His efforts helped unite Jews on issues bearing on the survival of the Jews and of all peoples again in a message of greeting which he sent to Andre Blumel, the then general secretary (now president) of the Zionist Federation of France. At that time, Blumel was bitterly attacked for his role as chairman of the conference of European Jews against the rearming of Germany. The attacks came from the enemies of unity—unity for the purpose of securing peace—from certain elements among the Jewish leadership who follow the line of the State Department in either openly supporting the rearming of Western Germany or seeing to it that the Jewish masses do not protest against it. By sending his message to Blumel and supporting Blumel's activity as chairman of the All-European Jewish Conference, Einstein at the same time registered his protest against German remilitarization.

### **For Friendship With the Arabs**

Over and again Einstein returns to the subject of how to live side by side with the "Arab brother." He favored a bi-national Jewish-Arab state in Palestine and openly

deplored—even at a public United Jewish Appeal affair—that such a state had not been created.

After the establishment of the state of Israel, Einstein took an active interest in its support. But again and again he returned to the subject of friendship with the Arabs. This friendship, he emphasized, is one of the cornerstones of the security of Israel.

Nor was he satisfied with pious words on this question. The policy of the Israel government on this issue was not close to his heart—no matter with what cordiality he received official representatives of Israel. On this matter there is a revealing article by a Mapam leader, Zvi Lurie, in *Israel Horizons* (May-June).

Mr. Lurie describes his visit with Einstein in January 1955. Einstein urged "the abolition of civil and military discrimination" against the Arabs in Israel. Einstein told Mr. Lurie that certain people tried to convince him of the "necessity" for the existence of such discrimination, but he remained unconvinced.

These teachings of his are well to bear in mind especially in this period of serious danger for Israel—a danger that stems in some measure from the discrimination against the Arabs in Israel. Einstein also had something to say that sheds light on "activism," the view of certain groups in Israel that she can shoot her way to a settlement with the Arabs. In a speech before the United Jewish Appeal (1949), he said that the ideals upon which Israel

## **EINSTEIN ON MILITARY PACTS AND ISRAEL-ARAB PEACE**

*Shortly before his death Einstein had arranged to speak on a nation-wide television hook-up on the occasion of the seventh anniversary of Israel on April 27. Most of the notes he had prepared for this address have disappeared, but following are a few paragraphs from the notes which were found.—Eds.*

**O**NE of the fundamental causes of this [Israel-Arab] crisis is the policy of the Great Powers, which finds expression in one-sided military pacts and arms agreements. The basic premise of this policy is the desire to prepare the Middle East for its role in the event of a world struggle between East and West.

This, however, is not a correct or enlightened starting point for a regional policy in the Middle East. The destructive capacity of modern weapons makes such a conflict utterly unthinkable. It is wrong to embark on a global "security" policy which creates local imbalances and to do this in the name of a prospect of war which should be ruled out as inconceivable.

International policies for the Middle East should be dominated by efforts to secure peace in Israel and its neighbors. This would conform with the universal ideals of peace and brotherhood, which have been the most significant contributions of the people of Israel in its long history.

*Following is a letter written by Dr. Einstein to Zvi*

*Lurie after a visit in January. The letter is here reprinted from the May-June issue of Israel Horizons.—Eds.*

Dear Zvi Lurie:

You asked me in your letter of December 29, 1954, to sum up in writing the views which I expressed in our conversation on December 22 [1954]. To sum up briefly, they are as follows:

First: Neutrality regarding the East-West conflict. Through such a position we (Israel) will be able to continue our modest portion to softening the antagonisms in the great world, and also to make easier the achievement of good neighborly relations with the Arab people and their governments.

Second and most important: We must concentrate unceasingly on improving the attitude (in Israel) to the Arab citizens living in our midst, as people equally entitled to equal rights in every respect, and to show the necessary understanding of the difficulties of their position inherent in the nature of things. Through such conduct, not only will we win them as loyal fellow citizens but we will also improve in this fashion our relations with the Arab world.

In this connection, the kibbutz movement has shown exemplary conduct. Our attitude toward the Arab minority is the true touchstone of our own moral standards.

With friendly greetings,

ALBERT EINSTEIN

was established, are based on "understanding and self-restraint, and not on violence."

### ***His View on Military Pacts***

"Neutralism" is at present a dreaded word in some quarters. But in his conversation with Zvi Lurie and in his letter to Lurie, Einstein affirmed his strong belief that Israel should follow a policy of "complete neutrality in the cold war between East and West." Such utterances directly oppose policies of both the American Zionist leadership and the Israel government, who continually plead with Washington to conclude a military pact between Israel and the United States. In one of his very last utterances, perhaps the very last, Einstein pointed out that such a pact would be a catastrophe for Israel.

Einstein had agreed to deliver a television speech to commemorate the seventh anniversary of Israel. Representatives of the Israel government, led by Ambassador Abba Eban and the Israeli consul in New York, asked him to deliver the speech on a cultural theme. Einstein rejected this topic and insisted on taking a political subject. In

the notes prepared for that speech, first printed in the *New York Times* on May 1st, Einstein pointed out that a criticism "concerning the behavior of the world powers toward Israel and the Arab states could have a salutary influence." On the crisis in the Middle East, Einstein said clearly and plainly: "One of the fundamental causes of this crisis is the policy of the great powers which finds expression in one-sided military pacts and arms agreements. . . . International policy for the Middle East should be dominated by efforts to secure peace in Israel and its neighbors."

A "dangerous" man, this Einstein. He stood for the neutrality of Israel, against military pacts, against the remilitarization of Germany, for peace, for the friendship of peoples, for democracy and civil rights. A "dangerous" Jew.

In his essay, "The Calling of the Jews," Einstein mentions the names of three "dangerous" Jews, "trouble-makers": Moses, Spinoza and Karl Marx. The fact that *these* three names stand out in his thesis explaining the calling of the Jew is of course no accident. Now one ought to add another name to these three, that of—Einstein.

## **EINSTEIN'S VISIT TO PITTSBURGH**

*By Abe Strauss*

**I**N September 1934 the 22-million dollar Institute of Chemistry was founded in Pittsburgh. The opening ceremonies were attended by 600 physicists from all parts of the world. Expenses of this gathering of scientists, which was held in the Carnegie Museum Lecture Hall and lasted for five days, were paid by billionaire Andrew Mellon. Papers were read by some of the greatest physicists in the world. But foremost at the meeting was Albert Einstein, who was honorary chairman of the institute.

The press, the radio and the public vibrated with Einstein's presence. Each day hundreds of people waited near Carnegie Lecture Hall to catch a glimpse of the world-renowned genius. But Einstein attended only the first and last sessions. All the visiting physicists stayed at the William Penn Hotel but Einstein was the guest of a Pittsburgh Jewish family named Spear.

At that time "The Hill" was a thriving Jewish community; Center Avenue was the Jewish "Times Square." One sunny afternoon The Hill buzzed with excitement. "Einstein is here!" He had visited the Hebrew Institute and the Irene Kaufman Settlement. From the settlement house he walked leisurely in the company of a great crowd of Jews and Negroes, who greeted him with resounding applause. He stopped at the famous Yiddish bookshop, Hirsh's Book Store. He laughed heartily and doffed his hat when he said goodbye to the crowd.

In the evening the press was invited to the Spear residence. We entered the beautiful reception hall where Einstein and several other scientists spoke to the representatives of the press. The latter were dressed in their finest, but Einstein, without a tie, was wearing a sweater.

The reporters behaved stiffly and formally but Einstein was relaxed and asked them whether they liked classical music; they all said they did. "If so," said Einstein, "you'll have to go and visit Heifetz!" The audience burst into laughter. Then Einstein got his violin and played the Mendelssohn violin concerto.

After that the reporters took their seats and prepared to put questions to Einstein but he beat them to it. "How do you like the Theory of Relativity?" Again an outburst of laughter from the members of the press. Gradually some order was established and the interview began.

"Why haven't we seen you at the sessions of the Institute?" asked one of the reporters.

"I can see that you haven't understood my theory completely, otherwise you would certainly have seen me there," answered Einstein and again laughter broke out. So it went for several hours. As they were leaving, Einstein assured the reporters that when he closed the last session with his paper on the Fourth Dimension, they would be convinced that his theory of relativity is the easiest in the world. "What a guy, what a guy!"—that was the unanimous opinion of all who met him that night.

The noted physicist Dr. Milliken, who was chairman of the conference, introduced Einstein at the concluding session. On the platform stood a large blackboard. When Einstein came onto the stage the audience rose to its feet. For 18 minutes Einstein wrote on that blackboard and presented the high points of his theory. When he finished, he turned to the audience: "You see, ladies and gentlemen, it is very, very simple!"



# GREATEST SCIENTIST OF THE AGE

*A simple statement of Einstein's revolutionary contribution to science and its relation to the Newtonian view of the world that it supplanted*

*By John Stachel*

**T**HE advance of science is steady but slow, in the main.

A new fact is added to the store; a new result is obtained from an old theory; some existing hypothesis is modified. New bricks are constantly added on the foundation of the old. Yet sooner or later a time comes when all progress seems to be coming to a halt. The new bricks will not fit. The old ones start to crumble. It becomes more and more apparent that the old structure cannot be patched up. The basis must be rebuilt. Science is on the eve of a revolution. Such was the state of biology before Darwin; such was the stage of political economy before Marx; such was the state of psychology before Pavlov. Of course, science would have moved forward without these great intellects. The facts, sooner or later, will force our ideas into conformity. But a mind of genius, grasping the essence of the crisis, can move forward firmly to overcome it, to remold the basic concepts of science, avoiding years of groping and false starts. Thus others, following this lead, can begin to work out all the detailed consequences of the new outlook, instead, perhaps, of spending a lifetime wandering in the wilderness of knowledge.

Albert Einstein had such a mind and such was the contribution he made toward resolving one of the crises in physics at the turn of our century. Physics is the science that studies the most general properties of matter. It forms the basis for the great technological advances of our times and its basic concepts are fundamental to all science and indeed to the world outlook of all civilized peoples. And it was to the study of these basic concepts that Einstein devoted his whole life with an intensity that he well characterized in speaking of the work of another physicist, Max Planck: "The state of mind which enables a man to do work of this kind is akin to that of the religious worshiper or the lover; the daily effort comes from no deliberate intention or program, but straight from the heart." The sense of Olympian calm and aloofness from human relationships that even his best friends have noted is explained by the intensity of his relationship to the chosen objects of his devotion, the laws of nature, more real and compelling to him than anything else in the world.

It was to the development of the theory of relativity, of

course, that Einstein devoted the bulk of his enormous powers and it is with this theory that his name will be associated through the ages. Let us try to see what the essence of this theory is. To do this, we shall have to look at the theory it superseded, the Newtonian theory.

## *Newtonian Theory in Trouble*

Sir Isaac Newton, the great English physicist of the seventeenth century, formulated the first mathematically precise theory of physics. He took over and refined a number of concepts from every-day experience to serve as the basis of physical theory, in particular the concepts of space, time and matter. He viewed the world as made up of bits of matter moving about in space as time goes on. Each of the three elements—time, space and matter—was taken to be completely independent of the other two, able to exist without them. Each was absolute in that its essential nature was not modified by the other two.

But, of course, in the real world they do interact, so Newton was forced to introduce two new concepts, also independent of each other, to explain this interaction. He assumed that there are forces which bodies exert on each other across space; and that there are laws of motion which tell us how matter moves under the influence of these forces. As an example we may take Newton's greatest scientific success. He was able, by assuming the existence of a universal force of gravity, attracting every object in the universe to every other object, and using his famous laws of motion, to explain why the planets move around the sun in oval paths. On the basis of these five independent and absolute concepts—time, space and matter, related through forces and laws of motion, physics was able to move from success to success for 200 years after Newton.

Now all of these concepts seem quite reasonable to us at first sight. They were originally drawn from the every-day level of experience, and they have been filtering through from physics into general knowledge for 200 years. They certainly express some measure of truth about the world. But if we look at matters a little more closely, we may begin to wonder whether these concepts can be taken just as Newton did. Can they really be so independent of each other? Can matter really exist outside of space and time? And are space and time uninfluenced by the matter they contain? Just what is a force? How can the sun, 92 million miles away, exert a pull on the earth? Many of these ques-

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**Madame Irene Joliot-Curie (left), noted French nuclear physicist, visited with Einstein in 1948 while she toured the country on behalf of the Joint Anti-Fascist Refugee Committee. In the center is Dr. Edward E. Barsky, chairman of the Committee.**

tions occurred to scientists and philosophers from time to time. Marx and Engels, in particular, on the basis of their general philosophical outlook, saw that Newton's world-view could not be more than a first approximation to the truth.

### **Einstein Develops Relativity**

But it was not until science itself began to run into difficulties with the Newtonian picture that the stage was set for a new scientific advance. It was the accumulation of these problems that led Einstein, with his characteristic ability to penetrate to the essence of a scientific problem, to sense the need for a re-examination of the accepted fundamental concepts underlying all of physics. What Einstein did in the years between his first paper on relativity in 1905 and his death was to remove, one after another, the barriers that separated the concepts of time, space and matter.

By showing the nature of the deep inner interrelation between them, he was able to dispense with the idea of a separate force of gravity and to show how the nature of gravity flowed from the nature of matter. He was also able to show that the laws of motion of material bodies flowed from the very nature of their relationship with time and space. Thus the five absolute concepts of Newton were stripped of their independence and fused into a whole.

Encouraged by his elimination of the mysterious "force" of gravity, Einstein spent the major part of his time, from 1916 on, in trying to eliminate another great force that had been assumed: the electromagnetic force, responsible for all electrical and magnetic effects. Here, too, he wanted

to show that this apparent force was the result of an interaction between matter, space and time. This was his Unified Field theory, which was left still unfinished at his death. But enough had been accomplished to encourage others to take up the task of explaining the nature of the remaining forces known to science.

### **It Makes a Difference**

We may ask: just what difference does it make whether we accept the new concepts or the old? After all, Newton's physics is close enough to the truth to enable us to build all our cars and bridges. Are we just playing around with fancy words? The answer is that the change is vital enough to justify calling it a scientific revolution. Let me give three reasons. In the first place, the newer concepts of matter form the basis for a deeper understanding of the world about us. For that reason, they are bound slowly to penetrate into the minds of millions of people, just as Newton's did, and give their outlook a surer scientific footing. And such changes are found to affect one's outlook on many other things in life as well. Our great-grandchildren may get their Einstein in grade school.

In the second place, no such radical change could take place in the foundation of physics without having many important practical consequences. Einstein's theory has explained hitherto unexplained facts. It has led to the discovery of new facts and laws and shown many old ones in a new light. The most dramatic and useful of these results, was his discovery that energy and mass, once thought to be completely separate, could be converted into each other. They are related by the formula  $E=mc^2$ . This meant that huge amounts of energy could be liberated by the conversion of small amounts of mass, and today we are on the threshold of an energy revolution based on this discovery, as well as faced by the challenge of the A- and H-bombs it made possible.

Lastly, the theory of relativity, by refining and reformulating certain basic concepts of physics and discarding others, has started one of the periodic house-cleanings without which science cannot advance. All other theories of physics, and indeed all the sciences which use physics, must now undergo a slow process of re-examination and re-appraisal in the light of the newer concepts. This shakeup is bound to have long-range and unpredictable consequences. And this shake-up, we venture to guess, is still in its opening stages, particularly since the theory of relativity itself is subject to much further development. If it took 200 years to clarify Newton's theory and its implications, we may be sure that many years will be needed to elaborate Einstein's theories.

### **Other Contributions**

Even a brief discussion of Einstein's contribution to science must mention a few of his many other contributions, which would have brought fame to him even without his

work on relativity. Most noteworthy was his active role in the other great scientific revolution of our time, the study of the world of the very small—the atom and its components. Here too, as in the region of high speeds and vast spaces that the theory of relativity treats, the laws of the ordinary scale of matter we are familiar with break down.

Waves, such as light, behave as if composed of particles; and particles, such as the atom or the electron, behave as if they were waves. In each case, although Einstein was not the first to start investigating these strange properties of matter, he was the first one to see the full implications of the work of others; and by his own contributions he materially hastened the development of the quantum theory, as the new conception of the atomic world is called.

The paradoxical nature of this theory, which is not at present capable of fully describing processes whose probable end results it can treat successfully, has led many scientists to doubt the possibility of working out a complete objective description of nature. There is much loose talk about science having eliminated matter, the reign of change in nature, the end of causality, etc. Einstein has always stood firm against these skeptical misinterpretations of science, interpretations not without value to those forces that want to call the efficacy of science into question.

He has insisted: "I still believe in the possibility of a model of reality—that is to say, of a theory which represents

things themselves and not merely the probability of their occurrence." His stand that the atom can be understood on a casual basis, shared with leading Soviet and other progressive scientists, has influenced many others in recent years. A restudy of the interpretation of quantum theory has begun in many places.

Einstein's work in statistical mechanics, the theory of Brownian motion, in spinor theory and many other fields have been noteworthy. He was also a great popularizer of science, having written several books and literally hundreds of articles with the general public in mind. These works, we might add, do not attempt to talk down to the reader, but are based on the realization that the broad implications of scientific theory are of vital concern to the public at large.

And now he is gone, leaving behind his rich heritage of methods, ideas and still unsolved problems, a heritage that will keep scientists busy for many years. Whatever the ultimate fate of Einstein's theories (and they will undoubtedly undergo many changes and revisions and in turn give way to a higher synthesis, a closer approximation to the inexhaustible richness of truth, just as Newton's theories did), Einstein's contribution constitutes a landmark in the development of science. Humanity, too, is richer by another life that has proved the greatness of the human creative spirit. Such a man can be truly measured only by the centuries.

## "EINSTEIN HAD NO FEAR OF DEATH"

*By Dr. Leopold Infeld*

*The following statement was made after the death of Einstein by Professor Leopold Infeld, who collaborated in a number of works with Einstein at the latter's invitation. Professor Infeld spent some years working with Einstein at the Institute for Advanced Studies at Princeton. Dr. Infeld is at present professor of physics at Warsaw University, a vice president of the World Peace Council and a member of the presidium of the Polish Defenders of Peace.—Eds.*

**D**URING my sojourn at Princeton, just about 20 years ago, Einstein said to me one day: "If I knew I was going to die in three hours, it would affect me very little. First of all, I would put all my notes in order and then I would lie down quietly to await death."

Einstein had no fear of death. He even laughed at it. Seven years ago, when I visited him at the hospital where he had to undergo an operation and I inquired about his illness, he replied, "The doctors themselves don't know anything about it." Then, breaking into a burst of laughter, he added, "They'll find out at the autopsy."

Death counted for little with Einstein but his passing matters a great deal to all humanity. His death was a blow to all those—and they were very many—who knew and loved him, all those who admired his marvelous intelligence.

His death cruelly affects all physicists. He who was probably the greatest physicist of all time—with Newton—has left us. His going just as cruelly hits all those who neither knew nor understood his theory, but for whom the name of Einstein was the symbol of a disinterested fight for justice, progress and peace, those for whom the face and words of the great man represented a source of hope.

In contemplating his inspired features on photographs, in reading his declarations, so courageous and full of dignity, all brave people will think: "There was a man of irreproachable conscience of whom the human race can be proud."

A great light has been extinguished. His goodness and generosity will remain forever engraved on our memories. And legends will form about this man, who was the greatest scientist of our age and also a great man.



# WALT WHITMAN—PEOPLE'S SINGER

*Centenary of first publication of "Leaves of Grass," July 4, 1855*

## WALT WHITMAN

*(America's Great Poet)*

*By Morris Rosenfeld*

*Translated from the Yiddish by Aaron Kramer*



*Walt Whitman*

Oh thou, within whose mighty poet-heart  
two fathomless abysses intertwined:  
the deepness of the pure, blue heavens and  
the softly cradled deepness of the earth;  
within whose heart arose the sun, the moon,  
and where, in all their bright magnificence,  
stars without number blazed, whole worlds of stars;  
within whose heart the buds of May awoke,  
and where the harsh voice of the thunder sang  
beside the twitter of the nightingale;  
within whose overwhelming chant one feels  
the pulse of nature, in omnipotence;  
immortal bard, I honor thee: I kneel  
upon the dust, before thy dust, and sing.

*(Reprinted from The Teardrop Millionaire, poems by  
Morris Rosenfeld; Emma Lazarus Clubs of Manhattan,  
New York.)*

## FOR YOU O DEMOCRACY

Come, I will make the continent indissoluble,  
I will make the most splendid race the sun ever  
shone upon,  
I will make divine magnetic lands,  
With the love of comrades,  
With the life-long love of comrades.

I will plant companionship thick as tresses along all  
the rivers of America, and along the shores  
of the great lakes, and all over the  
prairies,  
I will make inseparable cities with their arms about  
each other's necks,  
By the love of comrades,  
By the manly love of comrades.  
For you these from me, O Democracy, to serve you  
ma femme!

For you, for you I am trilling these songs.

*"I sing the body electric,  
The armies of those I love engirth me and I  
engirth them."*

—From Calamus

## "AWAY WITH THEMES OF WAR!"

Away with themes of war! away with war itself!  
Hence from my shuddering sight to never more return  
that show of blacken'd, mutilated corpses!  
That hell unpent and raid of blood, fit for wild tigers  
or for lop-tongued wolves, not reasoning men,  
And in its stead speed industry's campaigns,  
With thy undaunted armies, engineering,  
Thy pennants labor, loosen'd to the breeze,  
Thy bugles sounding loud and clear.

—From *Song of the Exposition*

# LOUISVILLE STORY

*The Braden "sedition" case exposes the connections between the anti-communist hysteria and the attempt to suppress the fight on Jimcrow*

*By Nathan Mindel*

**T**HERE has probably never been a clearer example of the link between Jimcrow and the assault on civil liberties than in Louisville, Kentucky, in what is now known as the Braden case. In this case seven white people were indicted for "sedition" for the simple reason that they helped a Negro, Andrew Wade, buy and defend his home against violent, lawless Ku Klux elements.

A look at the situation of the Negro in Louisville will throw light on the case.

Kentucky is a border state between North and South. It was fairly evenly divided over the slavery issue during the Civil War, although officially on the Union side. There is no segregation on buses in the city of Louisville; yet interstate buses and trains going South are segregated. There is no law specifically segregating passengers in waiting rooms; yet there is the "Colored" waiting room in all terminals. Schools are segregated by the Day Law (1909), eating places and theaters are Jimcrow; yet in several sections of the city Negroes and whites are next-door neighbors. Negroes are segregated in public parks and swimming pools. But there is no effort to stop Negroes from voting and there are Negroes in elected and appointed offices in both municipal and state government.

The housing situation of the Negroes is abominable. The majority of the 60,000 Negroes out of the total city population of over 350,000 are crowded into ghettos. A white veteran can make monthly payments on a GI loan for much less than the rental on a substandard, if available, apartment for Negroes. Except for a few isolated instances (three, all told, up to the time of the Wade incident), there were no GI loans available to Negro vets. Recently in a housing project a new, ghettoized subdivision called Broadmoor Homes was made available to Negroes and about 250 GI loans have suddenly been granted.

## *The Crime*

Some time ago, a young ex-Navy veteran, Andrew Wade, started looking for a home, even going across the Ohio to Indiana. He had \$1500 saved up and a fairly good income in the electrical contracting business. Everywhere he found the unwritten law operating. In his perplexity he consulted a white realtor, who told him to "get some white people to buy the house and then transfer it to you." In the spring of 1954 he approached Carl and Anne Braden, whom he had known since the Wallace campaign of the

Progressive Party, and asked if they would buy a house for him. He didn't have to explain his difficulties in getting a home to them. The Bradens were well known as fighters for Negro rights. They had recently been active in helping to break down segregation in Louisville's General Hospital. Anne had been arrested in Mississippi in connection with the fight for justice in the Willie McGee case.

Property had been successfully bought in this manner by Negroes many times before. But events took a new turn in this instance. As soon as Wade and his family occupied the house, intimidation, open threats and harassment by telephone began against both the Wades and the Bradens. Then the house was stoned, a cross was burned and finally shots were fired into the house. At the same time various legal moves were made to foreclose on the mortgage and insurance on the house was cancelled. But these attempts to force Wade out of his home failed and the racists became desperate. Under the very eyes of the "police protection" a bomb was exploded under the house. That no one was killed was short of miraculous.

A Wade Defense Committee was formed in which there were clergymen, lawyers and labor leaders, both Negro and White. The committee asked for a board of inquiry or a grand jury investigation to apprehend those responsible for the crime. The committee was put off several times by the Commonwealth attorney, A. Scott Hamilton, with the explanation that any such investigation would impede the progress already made. The criminals were about to be apprehended.

More than two months passed without action. The committee again requested that something be done. Shrieking, "you asked for it," Hamilton began a grand jury investigation on the basis of "two theories." One theory was that the bombing was the work of people hostile to the Negroes for having moved into a previously all-white community. The other was that the crime was a "red plot" to "stir up trouble between the races."

## *The Anti-Jimcrow "Conspiracy"*

The grand jury "investigation" culminated in the indictment of seven white Louisvillians: Carl Braden, copy-reader for the *Courier-Journal*, sedition and seditious conspiracy; Anne Braden, a housewife and mother of two young children, the same; Vernon Bown, an AFL team-

ster, sedition, seditious conspiracy and the actual bombing of the house; I. O. Ford, 79-year-old retired river-boat captain and Bown's roommate, sedition and seditious conspiracy; LaRue Spiker, an unemployed grain mill worker and former president of her local, sedition; her roommate Louise Gilbert, a social worker, sedition; and Lewis Lubka (who is Jewish), shop steward at the General Electric Appliance Works, seditious conspiracy. Carl Braden was brought to trial and convicted. He is now in LaGrange Penitentiary pending appeal of his sentence of 15 years and a \$5,000 fine and has been unable to raise the \$40,000 bail imposed.

When Wade first occupied his new ranch-style home in Shively, reactions among the people of Louisville were mixed. Most took a "wait and see" attitude. Many thought, "the Wades have a right to live there." A minority said, "they ought to be run out." Very few considered violence to the family or the house. The Commonwealth's attorney realized that he would have to fool the public into believing that he was making a genuine effort to bring the criminals to book.

The *Shively Newsweek*, a small newspaper, intimated that the purchase and transfer of the house was a "communist plot." This was the source of one of Hamilton's "theories." Yet, even though the grand jury "investigation" was limited to witch-hunting, certain things cropped up that supported the theory that the crime was the work of hostile elements, not Wade's friends. "Buster" Rone, son of the builder of the house, and two others openly admitted under questioning that they had burned the cross. They were not indicted despite the fact that it is against the law to burn crosses in Kentucky.

### **The Witch-Hunt Runs Wild**

Then followed a series of fascist-like acts: illegal raids on the homes of the defendants and their friends and associates and seizure of personal effects and books; search and seizure of personal papers from the persons of the defendants in a mad scramble for "names and addresses"; entrapment of an individual by the police through a call from his home under a fictitious name and a lying story; subpoenas served at all hours of the night; call before the grand jury of a radio commentator and newspaper reporter who opposed the witch-hunt; spectacular stories by professional informers; use of a paid FBI informer of dubious morality, character, and credibility; use of a child to testify against the parents; refusal on "security" grounds to permit examination of reports given to the FBI by an informer; designation of *The Nation* as "subversive" because it published an article in which the credibility of some professional informers was questioned; attempts to intimidate fellow workers of the defendants into denouncing them; loss of means of livelihood by the defendants—and on and on.

When the hysteria and terror subsided somewhat, the public began to see that there was a lot of smoke but no

fire. The pressure against Hamilton mounted. The Kentucky Bar Association roundly slapped him down when he said before its annual convention that "use of the Fifth Amendment is an admission of guilt." To save face Hamilton said that he was postponing the remaining trials until the United States Supreme Court acted in the Steve Nelson case in Pennsylvania, since the indictments were based on a state sedition law similar to the one declared unconstitutional by the Pennsylvania Supreme Court in the Nelson case. No doubt Hamilton would have gladly put all the defendants in jail under enormous bail until the Supreme Court ruled. But he knew that the public would not tolerate much more of this claptrap, because they were catching on to the realities of the situation.

### **Local Resistance Is Growing**

The case has awakened many people to the current dangers to civil liberties. For years people had tried to form a Louisville chapter of the American Civil Liberties Union. Now a group is taking concrete steps to organize a chapter and a preliminary organizing meeting attended by 50 persons was held late in May. Through the struggle around the Braden case people are learning that the civil liberties they took for granted must be protected. Action has also begun against Jimcrow housing. Several conferences on housing for Negroes, some organized by Negroes, some by the city administration, have occurred since the case broke.

The purpose of indicting only white people was to isolate them from the Negro community as well as the white. Even when the hysteria was at its peak, this was not wholly successful. Here and there certain people did "run away" from the defendants. As the enlightenment of the public proceeded, the lost ground was regained and many who never before had seen or heard of the defendants now felt a kinship with them and their cause. This trend is a continually increasing one.

Meanwhile, the prosecution is stuck with the bombing case itself. Action will have to be taken since the people are waiting. When the bombing is really investigated, the eyes of people will be opened even more.

There are some weaknesses in the situation. The labor movement has not, with a few notable exceptions, come into the picture in the interests of justice. Nor has the role of the real-estate interests as yet been exposed.

As the situation develops, the citizenry are beginning to realize that the fight for equal rights for all in housing is the American, not a criminal, way to act and that the rights of Negroes are inextricably tied in with the rights of all. Although Wade has been driven from the property that is rightfully his, the battle is by no means over. The Wade case is one more encounter in the never-ending fight for a free and democratic nation. But this is one case that has blown up in the faces of the McCarthyites. The fight in Louisville points the way everywhere for honest struggle to wipe out Jimcrow.



# THREE CONCERTS OF JEWISH MUSIC

*A review that suggests the variety in the approach to Jewish culture on the part of three succeeding generations of Jews in our country*

*By Sidney Finkelstein*

**T**HREE concerts in the space of eight days, devoted to Jewish music and culture, give us an opportunity to get a somewhat broad picture of progressive Jewish musical life in New York City today. First came the Tercentenary Celebration and 32nd Annual Concert of the Jewish People's Philharmonic Chorus on May 14th at Town Hall. Then came the Theater Concert of Jewish Culture, presented by the New York Council of the Arts, Sciences and Professions, at the Palm Gardens on May 15th. Last was the Fourth Annual Concert of the Jewish Young Folk-singers, presented at the Brooklyn Academy of Music on May 21st. The differences were striking. We can say that they tended to represent, without consciously planning it this way, the thinking of three different generations of Jews in the United States.

The Jewish People's Philharmonic Chorus was founded by workers in the great wave of Jewish immigrants, largely from Eastern Europe. They fought the exploiters in the sweatshops, brought some semblance of decency to the workers' lives through strong unions, developed heroic labor leaders and political thinkers, added a notable chapter to the history of the American working class and its democratic struggles. Along with the creation of a richly humanist Yiddish literature of prose, poetry and drama, they made a notable addition to American musical life, especially through the great figure of Jacob Schaeffer.

The first half of the JPPC concert was made up largely of choral pieces either by Schaeffer or in the Schaeffer tradition, namely, more extended in scope and musical texture than folk songs, yet folk-inspired. A bright jewel of the first half was the singing of the Negro soprano, Nadyne Brewer, in Max Helfman's beautiful "The Lady with the Lamp," based on the Emma Lazarus poem on the Statue of Liberty, and in a group of Goldfaden songs arranged by Maurice Rauch, including the evergreen "Rozhinkes mit Mandlen." The purity and loveliness of Miss Brewer's voice, floating above the chorus, and even more, her deep feeling, refinement of style and artistry, captivated the audience.

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The second part of the concert offered a new major work, "The Ballad of Asser Levy," composed by Paul Held to a poetic Yiddish libretto by Yuri Suhl. The splendid performance by the chorus of this, as of the previous music, indicated how many endless hours of work had been put in both by the chorus members, most of whom are workers and housewives, their able pianist, Eugene Kusmiak, and their brilliant musical leader, Eugene Malek. They were ably assisted by Hershel Bernardi as narrator and Edgar Mills as solo baritone.

Text and music were on a high level and yet aroused mixed feelings. In telling the story of the first group of Jewish settlers to come to North American shores in 1654 and their struggle against the hostile reception by Peter Stuyvesant, the attack upon anti-Semitism was plain. Yet it seemed as if something of the traditional class-conscious, penetrating and educative thinking was missing. Why was it that in fleeing the Catholic Inquisition in Brazil, the settlers found a chauvinist reception from the Protestant Dutch Colony of New Amsterdam? Why was it that, although victory was won, anti-Semitism should show its face again and again in the new world? What was the character and thinking of the Jewish leader, Asser Levy?

Such questions remained unanswered. In justice to the fine poet it must be said that the work as presented was incomplete. The composer Paul Held provided melodious and effective music, adapted to the words and employing the timbers of the chorus with remarkable skill, with a striking "storm" episode and moving lullaby. A judgment as to how deeply moving and lasting a work it is must be held over for a second hearing. The JPPC promises a performance of the full work next year.

## *Contribution of the Middle Generation*

The ASP program was somewhat weaker musically, but strong in drama. The consciousness it represented was that of the next generation of Jews, children and grandchildren of the immigrants, many of whom had abandoned the culture of their parents, both in the old world and the new, as "backward"; who contributed to the main American stream of the arts and professions, making their names known in Publishers Row, on Broadway, in Hollywood and in Carnegie Hall. Coming to maturity in the 1930's, many turned to study Jewish history and tradition,

stimulated by the bloody murders of Hitlerism and the fight against them. They played a notable role in the fight against fascism, welcomed the appearance of an independent Israel and engaged in the fight to save Ethel and Julius Rosenberg. And at the outset of the program a bitter note entered, the fact that there was no printed program because the printer had seen the words, "Ethel and Julius Rosenberg—A testament to courage," and refused to go any further with the printing.

The program began with the great battle song of the oppressed Jews, "Zog nit keinmol," and its memories of the Warsaw Ghetto Uprising. It was performed by a group of the Jewish Young Folksingers, conducted by Robert De Cormier, and followed by a sheaf of folk songs. Howard Da Silva followed with splendid readings of two Sholom Aleichem stories, "The Fiddle" and "Dreyfus in Kasri-levka," with Serge Hovey providing a fine musical background at the piano. Then a group of songs, sung by Louise DeCormier, and poems read by the Negro actor Ossie Davis, were dedicated to the memory of the Rosenbergs. Sarah Cunningham and Gilbert Green performed a scene from the anti-Nazi play by Bert Brecht, *The Private Life of the Master Race*. Lucille Blackton sang a group of songs including an aria from "Street Scene" in memory of the late anti-fascist composer, Kurt Weil. The Amir dancers performed capably and the Jewish Young Folksingers provided another group of songs, ending with the song of the United Nations.

### A New Singing Generation

Still another generation appeared at the concert at the Brooklyn Academy of Music, by the combined forces of the Jewish Young Folksingers, numbering a hundred voices, under three conductors: Harvey Schreiber, Hal Colter and Robert DeCormier. This was the generation coming to maturity in the period of the "cold war." There, singing so magnificently on the stage, were what may be described as the fellow members of the generation being described as "juvenile delinquents" in the daily press and in lurid books and movies such as *The Blackboard Jungle*. What lies behind such "delinquency" is of course no secret. It is the mad armaments race and war hysteria which is sucking up so much of American education and cultural life; the screaming threats of an atomic or hydrogen war breaking out; the future held up to the youth not of study or a peaceful career but of army life; and an army life run by military brass which has boasted ever since the "police action" in Korea, that it is through with attempts at democratic orientation and similar "softness," seeking instead to create hardened, single-minded "killers." To such forces, the Jewish Young Folksingers offer an answer.

The program was long. It included Jewish folk songs, emphasizing their working class origin; a group of folk songs including Negro spirituals, a Puerto Rican song and a Canadian miners' song, offered in memory of a deeply loved Negro member of the chorus, Charles Gill, who had

suddenly died last year; and a group of solos by Pete Seeger, who incarnates the democratic spirit of folk music.

For the major offering the chorus swept the audience off its feet with an hour-long concert version of Earl Robinson's and Waldo Salt's musical play, *Sandhog*. Assisting were Earl Robinson, Leon Bibb, Louise De Cormier, and individual members of the chorus taking solo roles, Waldo Salt as narrator and a 14-piece orchestra.

Each version of *Sandhog* reveals different qualities. The stage presentation at the Phoenix Theater emphasized the individual characterizations, the teeming life of the New York City streets in the 1890's, and the irrepressible children of the workers. The version sung in ballad form by Earl Robinson, with Waldo Salt narrating, for a long-playing phonograph record, emphasizes the lyrical beauty of the many songs and the drama of the under-water tunnel workers. In the concert version sung by the Folksingers, which the choruses thundered out so magnificently, the composition took on the character of a working class epic. The weaknesses of the music are apparent in all versions; an occasional rhythmic flabbiness, a lack of solid architecture in both the choruses and songs, an overuse of a nostalgic "dying fall" to close both choruses and songs. And yet with all this, it is a living, memorable, organic, original work, the profound human feeling of which emerges in haunting, unforgettable melodies. It is a major achievement of progressive American culture in the 1950's, permeated with working class feeling.

### Some Questions

The Jewish People's Philharmonic Chorus has the problem of bringing its thinking and activity more in tune with the present day. Especially, it must break away from its old "provincial" feeling which tended to look upon its Jewish cultural life in the United States as a little island, separated from the currents of American cultural life in general. It has to assert the fact that its heritage is not only Jewish, but a vital part of American life which the people as a whole must know, and that its tradition has something vital to add to the breadth of American musical life today.

The ASP group has only scratched the surface of an appraisal of the contribution of Jewish people to twentieth century American cultural life. If it takes up a Weil and Brecht, for example, then why not examine also a Gershwin, a Copland, an Arthur Miller, a Lillian Hellman? This is not raised in a carping spirit but only to indicate what an important task lies before it.

The Jewish Young Folksingers typify the forces which represent the salvation of American youth. They have already, as their concert shows, begun to explore the multinational riches of American folk music. They have conducted joint activities with similar choruses among other national groups. What an achievement it would be if they could carry this program still further, inspiring the formation of still more groups of this kind among Negro youth, Puerto Rican and other peoples who together make up the American people.

# JEWISH SOCIAL WORKERS TAKE STOCK

*Several problems troubling Jewish social workers as a reporter saw them emerge at the 57th annual Jewish social work conference*

*By Louis Harap*

FOR the first time in his life this reporter went to Atlantic City on May 22, but not to vacation in that teeming resort. We went in order to report to our readers on some issues of deep significance to the Jewish community which are occupying the minds of Jewish social workers, who were holding their 57th annual conference. Nor do we refer to the technical problems of the profession but rather to those that touch directly on the struggle for equality and full democratic rights not for Jews alone but also for Negroes, Puerto Ricans and other groups. And we found that Jewish social workers are indeed troubled and puzzled by several new developments in their field that put their democratic thinking to the test.

The theme of the conference, appropriately enough in this Tercentenary year, was "On the Threshold of the Fourth Century of Jewish Life in America." This theme provided a basis for serious stock-taking.

First a word on just who was there. About 1200 social workers attended. The varied categories of Jewish social workers in Jewish-financed agencies are united in the National Conference of Jewish Communal Service, under whose auspices the conference was held. Included in this body are four autonomous professional groupings: Division of Individual and Family Welfare (workers in agencies concerned with problems of child care, family problems, old age, vocational guidance, hospital service, etc.); Division of Community Organization (workers in various community councils and philanthropic administrative bodies); National Association of Jewish Center Workers (workers in community centers); and the National Council for Jewish Education (teachers and administrators in the various types of Jewish schools).

We can only give the highlights of several problems which have general significance for Jewish welfare. Nor can we dwell on the economic problems of the social workers themselves, which were discussed in a paper by Dr. Nathan E. Cohen, associate dean of the New York School of Social Work of Columbia University and recently elected president of the National Association of Social Workers, who pointed out that a national shortage of trained social workers was caused mainly by low salaries. But as we sat through the general and special sessions, it was apparent that among the main problems that troubled the social workers were: implications of the shift of large numbers of Jews to suburban areas, insistence of policy-making

bodies upon an intensification of "Jewish content" in all phases of their work, and diminishing civil liberties.

## *Emigration to the Suburbs*

The post-war years have witnessed a major movement of lower middle class and middle class people from the cities to the suburbs. This trend toward suburbanization is a prominent characteristic of Jewish communities today. One example will indicate the extent of this movement. A study of Buffalo shows that 1400 Jewish families, or one-fifth of the Jewish population of Buffalo, now live in the suburbs, and that *almost all of them moved into the suburbs since 1949.*

Acute problems for social work result—and also for relations of Jews to non-Jews. What shall be done about the well-established welfare institutions among the shrinking Jewish population in the old areas? What about the need for new welfare institutions in the new communities? In many instances Negroes and Puerto Ricans are moving into the neighborhoods that Jews are vacating. Should the Jewish institutions in the cities be oblivious to the great welfare needs of these non-Jewish, often non-white, new residents? And in the new suburban communities, to what extent shall Jews build Jewish institutions that tend to separate them from their non-Jewish neighbors?

The ensuing problems, financial and social, are many and complex. The conference faced up to the social aspects of the problems perhaps more squarely than ever before, thanks to the honest and probing papers intended to form the basis of the discussion. Dr. Dan W. Dodson, director of the Center for Community and Field Services at New York University, analyzed the problem in uncompromisingly democratic terms. As a non-Jew, Dr. Dodson took the opportunity to state some candid truths about the anti-democratic and separatist dangers in a too narrow outlook on these questions.

Dr. Dodson indicated that one of the causes for movement to the suburbs was the prejudice which leads many Jews to flee neighborhoods into which increasing numbers of Negroes and Puerto Ricans are moving. (The complex question of *why* Negroes and Puerto Ricans move into Jewish and other areas remains to be explored.) There was a tendency for Jewish agencies in such areas to shut down or to give reluctant service to the non-Jewish residents.



Dr. Dodson sharply criticized such tendencies in these terms:

"No agency can achieve the objectives of developing good citizenship in its own group and shut its eyes to the needs of community members who are outside its group. There is no more corrupting force than unshared privilege. . . . Must not that (Jewish) agency also then accept the responsibility of doing something about the anti-Negroism or anti-Puerto Ricanism of the constituency they serve? If such an agency accepts the privilege of serving Jews only and denying services to others, can it escape the consequences of hostility towards Jews which may result from their agency's own exclusions?"

### ***Problems for the Jewish Center***

With respect to the other pole of the problem, the situation in the new suburbs, Dr. Dodson showed that an admirable democratic feeling prevailed at the initial stages of some new areas before the religious groups are able to set up their separate institutions. Divisive influences become sharper as these religious institutions were created. While Dr. Dodson believes that these new institutions have their positive aspects, he adds a warning: "It remains to be seen, however, whether these religious centers can be developed successfully without weakening the quality of interaction and participation which already exists among the people of the community."

A specific application to Jewish centers of democratic principles similar to those enunciated by Dr. Dodson was made the same evening in a searching paper by Myron B. Blanchard, director of Community Surveys and Studies Department, Jewish Center Division of the National Jewish Welfare Board. He offered a forthright, basically democratic approach to the obligations of the Jewish center in low income areas when Jews are moving out and Negroes and Puerto Ricans moving in (for instance, the Lower East Side and the East Bronx in New York City). In such areas, said Blanchard, the center should remain and serve the whole community. When no Jews are left, he said, the center has the responsibility "to transfer the physical resources in the neighborhood to other auspices, as well as guide the newcomers in setting up an organizational structure and teach them how to conduct a program."

Blanchard also deplored the recent marked tendency of the Jewish center to "disregard the Jewish working class in its planning. . . . In fulfilling its role to provide a service for the total Jewish community, the center must continue its contact with those in the lower economic scale, sensitize the Jewish community to their needs and find a basis on which to work with them." Blanchard called attention to abandonment in the past few years by the center of "its traditional role of helping develop in its membership an alertness to and an interest in the social, economic and practical issues of the day and encouraging them to take appropriate action where they need to." (No doubt this abandonment of social issues results from the cold war

repressive atmosphere.) He urged the necessity for a return to the open forum on such issues.

That the social workers are hungering for frank discussion of the issues taken up in the Dodson and Blanchard papers was evident from the eagerness with which they crowded around those giving out the mimeographed texts of these papers at the end of the session. And at the workshop sessions the next morning it was apparent that the social workers were sorely troubled about these questions and seeking for answers. Some seemed to fear that Dr. Dodson's plain-spoken, democratic challenge to the Jewish centers in the new conditions carried a danger to "Jewish survival." Thus they revealed the existence of a clash between separatist Jewish tendencies and a thoroughgoing application of the principles of equality and democratic integration into the American community. Yet is it not a fact taught by all of American Jewish experience that the masses of Jews need democracy above all? One social worker objected to Dr. Dodson's views with the flat statement that the Jewish center was an "agency of Jewish survival" without realizing that he was obscuring the democratic aims of the center by placing the issue in such narrowly Jewish terms.

Other social workers were not so sure about the validity of such concepts. One cited a most significant incident: in a new suburban community, one non-Jew (definitely not anti-Semitic) complained that the Jews were building a Jewish center even though the mixed community as a whole very badly needed a recreation center. This reporter got the impression that on the whole the social workers were deeply troubled about such questions. The Dodson and Blanchard papers will no doubt form a basis for soul-searching in the period to come.

### ***Concern About "Jewish Content"***

The second problem that pervaded much of the thinking at the conference was that of "Jewish content" or the "Jewish component" in social work. This question has two aspects: the specifically Jewish in the educational and recreational programs of the Jewish center ("Jewish content") and the "Jewish component" in the relationship of the social worker to the client in welfare agencies. These problems are increasingly occupying the thoughts of social workers and it is apparent that the professionals are floundering in meeting the issue because no one has yet precisely defined the scope of "Jewish content" or the "Jewish component."

How troublesome social workers are finding this question was shown in the following way. Dr. Maurice B. Hexter, executive vice president of the Federation of Jewish Philanthropies of New York, devoted one brief paragraph to the "Jewish component" in a two-hour paper on the future of all branches of Jewish social work. Yet much of the workshop discussions on this paper heard by this reporter were concerned with this issue. Dr. Hexter put the question in a striking way. "I happen to believe," he said, "that only Jewish eyes can understand the pangs in the

Jewish eyes which face him or her." The consequence of this position, which holds in effect that only Jews can understand and deal with problems of Jews, is that non-Jews should not be employed in dealing with Jewish clients. By the same token, it follows that Jews should not be employed in dealing with non-Jewish clients, as many thousands are now engaged, both in public and private welfare agencies. Dr. Hexter frankly indicated that his was a mystical, rather than a scientific, position. "I am quite aware," he added, "that I am talking of feelings rather than demonstrable data."

This mystical conception of the Jewish people and their problems is certainly not shared by all Jewish social workers. In an interesting workshop on vocational guidance, one person answered Dr. Hexter's view by asserting that help to the Jewish client came from looking at his problems with "competent" rather than "Jewish" eyes. The properly equipped social worker, no matter what his own background, can adequately deal with his client if he takes into account the situation of the client. In many instances, this requires understanding of Jewish issues and the Jewish background of the client. There is no reason why the non-Jewish social worker (or even the Jewish social worker without Jewish background, of whom there are many in the field) should not be able to master these problems.

One social worker put the question very well, it seemed to this reporter. The democratic aim of social work, he said, was to break down the boundaries between people and not to perpetuate them. Hence it follows, in this reporter's opinion, that any concepts that permanently fix these barriers, such as this mystical view of the "Jewish component," work against this basic democratic objective. With respect to "Jewish content," Dr. Dodson had pointed to a danger in a separatist interpretation of this policy. "A youth needs to feel secure that his group has contributed to culture," he said, "but an overdose of it distorts history for him and breeds chauvinism." One essential aspect of the problem that was not discussed at the conference, is the lack of distinction between the reactionary and progressive in "Jewish content" that is central to a democratic interpretation of this concept. These problems are complex and are only touched on here. We hope to return to them in our pages in the near future.

### ***The Social Worker and Civil Liberties***

The third main problem that emerged from the conference was that of civil liberties. The issue was keynoted in a remarkably forthright speech by Kenneth D. Johnson, dean of the New York School of Social Work at Columbia University. Dean Johnson pointed out that the social worker is primarily concerned to guard the well-being, rights and dignity of the individual. Consequently the arena of civil liberties is of especial importance to him or her. Dean Johnson then went into a spirited defense of the Fifth Amendment and the Bill of Rights as a whole. He entered a healthy warning that the basis of the wave of juvenile delinquency was the "uncertainty, the indecision,

the frustration, the futility" facing youth today. He called attention to the great dangers of the current drive towards conformism. He pointed to "the two of our major national evils today: *fear* and *hate*" and called on social workers to help free our country of these evils. In this connection he discussed the Louisville case (see pages 21-22 of this issue) and pointed out that a social worker, Louise Gilbert, was one of the victims of this shocking injustice. "Freedom from these destructive evils (of fear and hate)," he said, "is basic to the preservation of our democracy."

As in the case of the response to the Dodson-Blanchard speeches, so also did the social workers make it obvious that Dean Johnson's talk had given voice to their sentiments. They gave Dean Johnson a two-minute standing ovation at the end of his talk. And at their business meeting the next day the Association of Jewish Center Workers took steps to implement the challenge of his speech. They authorized naming of a committee to investigate the case of Louise Gilbert. The meeting also adopted a statement of principles of civil rights for center workers. "In his private capacity," the statement began, "the Jewish center worker should be free to function with the freedom of any other citizen. In his professional capacity the Jewish center worker should be judged only on those criteria of performance relating to professional integrity and competence." Those rights were spelled out in detail, including the right to the privilege of the Fifth Amendment without jeopardy to his job and to full trade union and civil activity as guaranteed by the Constitution.

The conference as a whole marks a significant step forward on the part of Jewish social workers. It is an encouraging sign that they are attempting to meet with courage and integrity some of the pressing issues and dangers presented by current developments. But the questions they discussed were only broached. Much more remains to be done if progress toward solution is to be achieved. We invite and urge social workers and our readers to write us their thoughts on these problems.

### **70th BIRTHDAY GREETINGS TO RUBIN YOUKELSON**

**T**HE Editorial Board of JEWISH LIFE extends heartiest greetings to Rubin Youkelson on the occasion of his 70th birthday.

As president of the Jewish Music Alliance for many years, as contributor to the *Morning Freiheit*, as lecturer and teacher, he has done much to advance the political, social and cultural life of the Jewish, and particularly Yiddish speaking, workers of our country.

We note with joy that Rubin Youkelson has preserved his youthful spirit. We wish him many more years of the fruitful work in the interests of working people that is so characteristic of him.

# INSIDE THE JEWISH COMMUNITY

By Sam Pevzner

*Beginning with this issue we are introducing a new one-page feature, "Inside the Jewish Community," by Sam Pevzner. This column will report significant developments in Jewish organized life in this country. Readers are urged to send in news clippings and items from their localities for inclusion on this page.—Eds.*

## B'nai B'rith

District Lodge No. 1 of B'nai B'rith, embracing 515 men's lodges and women's chapters in New York, New England and Eastern Canada, held its 103d annual convention beginning May 22 in Monticello, N. Y. . . . International president of BB, Philip M. Klutznick, triggered off convention with plea for peace. He urged need for genuine disarmament programs and stated that unless nations resolve their differences without war, "there is no hope for mankind—no matter how high we raise our principles of human rights. . . . Peace is not an impossibility—unless we are fools enough to think so." . . . Speaker Harry P. Cain, a member of the Subversive Activities Control Board and former Republican senator, denounced the attorney general's list of subversive organizations with, "Unless we assume that an attorney general . . . is infallible, as no human being ever is, we should not take for granted that every single proscribed organization has been listed for complete and sufficient cause." The list, he said, "is unintelligible, misleading and a threat to the continuing vitality and strength of the nation's internal security." . . . Henry Edward Schultz, national chairman of the Anti-Defamation League, also attacked use of the attorney general's list. . . . Governor Dennis J. Roberts of Rhode Island demanded more civil liberties legislation. . . . Dr. Abram L. Sacher, president of Brandeis University, urged minority groups to involve themselves with "boldness and courage" in controversial issues. . . . Mrs. Wallye Rosenbluth of Forest Hills, Queens, castigated "self-appointed non-official" censors and book-burners." . . . Convention resolutions called for elimination of the "discriminatory national origins quota system and other repressive features" of the McCarran-Walter Immigration Law; for sweeping out the "filibuster roadblock" in the Senate to permit enactment of civil rights

bills; and for a consistent educational campaign to implement "peaceful and orderly compliance by communities . . . with the United States Supreme Court decision barring segregation in public schools." . . . Joseph M. Finkle of Providence, R. I., advertising executive, was elected president of District 1, and Mrs. Wallye Rosenbluth of Queens, N. Y. was elected president of the Women's Grand Lodge. District 1 has 100,000 members. The international (United States and Canada) membership is more than 380,000.

## American Jewish Congress

Senator Herbert H. Lehman was presented the 1953 Stephen Wise award (a bronze plaque and \$1000 check) on May 12 at an American Jewish Congress meeting in Washington, D. C. In his acceptance the senator made a powerful speech in defense of civil liberties. After listing "a few victories," he stated that the "safeguards of our liberties have been greatly weakened." He criticized both wings of his own party and the administration for their "indifference" to the attacks on civil liberties. He said, "I hope the time will come when it will no longer be necessary for every public speaker to prove his loyalty to America by describing how much he hates Communism and the Kremlin. . . . I hope the time will come when loyalty oaths will pass out of fashion. . . . The loss of the freedom of public men to speak out, without fear of reprisal or condemnation on the basis of being 'soft' on communism, is not the only loss we have suffered to our liberties, although it is one of the most critical."

At the 30th biennial convention of the Philadelphia Council and Women's Division of the American Jewish Congress held in May, the more than 500 delegates voted support of a Pennsylvania bill forbidding all wire-tapping, condemned the McCarran-Walter act and called for enactment of a state FEPC.

## National Council of Jewish Women

The Chicago Freedom Campaign Committee, founded by the National Council of Jewish Women and the YWCA, recently conducted talent auditions based on the theme of "Freedom of Thought." The object of the auditions was provision of program materials and artists to be used by organizations during Freedom Month in Chicago, which has been set tentatively from November 10 to December 10, 1955.

## Emma Lazarus Clubs

New York Emma Lazarus Clubs made their annual pilgrimage to the Statue of Liberty on May 24. The ceremony at the statue celebrated the 52nd anniversary of the unveiling of the plaque with the poem, *The New Colossus*, by Emma Lazarus. Mrs. June Gordon, executive director of the Federation of E.L. clubs, told the 200 members and friends present that the action on Edward Corsi "represents another milestone on the path of administration retreat from principles it professes to hold." The audience endorsed the demand that a new immigration law along the lines of the Lehman-Celler bills replace the repressive McCarran-Walter law.

## Community Action

A Carnegie Hall rally to fight for a "fair immigration law" was held on June 9th. It was sponsored by 40 organizations and trade unions, among them the following Jewish organizations: American Jewish Congress, HIAS, Hadassah, Jewish Labor Committee, B'nai B'rith Metropolitan Council, American Jewish Committee, Jewish War Veterans, New York Board of Rabbis, United Hebrew Trades and Workmen's Circle. The rally urged replacing the McCarran-Walter law and a vote for amendments to the Refugee Act of 1953. Speakers were: Edward J. Corsi, Senator Richard L. Neuberger, Harold Riegelman, Luigi Antonini, Louis Hollander, City Court Justice Thomas Dickens and Miss Dorothy Kenyon.

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## THE RETURN OF MAURICE SCHWARTZ

Three months ago it was reported in this space that the Hebrew Actors Union, the misnamed organization of Yiddish actors, ostracized Maurice Schwartz because he had undertaken to do three plays in English at the Downtown National Theatre, a traditionally Yiddish house located in the traditionally Yiddish theater district. It seemed for a while that the union had the backing of the Yiddish theater profession and of public opinion as well. There were dire predictions to the effect that Mr. Schwartz was through on the Yiddish stage, both as actor and producer.

Now the situation is completely reversed. For his transgressions against the Yiddish stage, Mr. Schwartz was punished in the manner of the fish who for his grave offenses was sentenced to be thrown into the pond. Not only was Schwartz restored to good standing with the union, but he was solemnly chosen as the *Kunst Leiter* (artistic leader) of the Yiddish Art Theatre to be operated no longer as a private enterprise but as a kind of community project.

Backing the project is a General Committee composed of representatives of the Hebrew Actors Union and of a number of right wing Jewish organizations including the Workmen's Circle, the Jewish Labor Committee, the National Workers Alliance (Labor Zionists), local unions of the needle trades and heads of the two commercial Yiddish dailies, the *Forward* and the *Day-Jewish Journal*. Nominally, at least, the General Committee has assumed responsibility not only for the business end of the enterprise but also for its policies, choice of plays and production schedules.

In this setup, Mr. Schwartz' status is that of an employee of the General Committee engaged for a period of three years as *Kunst Leiter*, actor and regisseur—precisely the positions he held as the head of the Yiddish Art Theatre which he had founded 37 years ago, in 1918. With one important difference: as *Kunst Leiter*, Mr.

Schwartz is no longer responsible for the unavoidable financial difficulties of the project. Since he is the only "pro" in the organization, it is safe to predict that he will, by default, gain complete control of the project and re-enact once more his multiple role of star-actor and director, chooser of plays that might serve him as a vehicle and producer of shows calculated to be all things to all men.

Maurice Schwartz has had his ups and downs as the head and sole owner of the Yiddish Art Theatre. His faults are many and his failures have been for the most part of his own doing. But in the Yiddish theater he occupies a unique position. Inseparably linked with his name is the very concept of *kunst* (art) theater, in contradistinction to *shund* (hokum) theater. This accounts for the prestige of the Yiddish Art Theatre and its director as the champion of "literary" plays. His theater has, indeed, been the home of the "literary" drama, including the best works of Yiddish drama and world classics.

By virtue of his devotion to the "literary" drama, the head of the Yiddish Art Theatre has enjoyed the support of the Jewish *intelligentsia* as well as of the enlightened elements of the Jewish labor movement. Though his theater has always been a private enterprise, it has been

regarded as an important cultural institution of the entire Jewish community. The idea of turning it into a community art theater (*geselschaftlecher kunst theater*) was popular as early as 30 years ago when an organization embracing various groups of the labor movement and of the Jewish *intelligentsia* was formed for that very purpose. Mr. Schwartz was receptive to the idea as far as public financial support was concerned but resisted all attempts to limit his authority as regards the choice of plays or the maintenance of the star-system.

By way of background, this explains the reason why a General Committee was formed at all for the purpose of turning the Yiddish Art Theatre into a public project and why Maurice Schwartz was entrusted with its *kunst leitung* as a matter of course. There are other prominent Yiddish actors and regisseurs who could fill the position and add dignity to a community art theater but Maurice Schwartz has established himself as Mr. *Kunst Theater* and has implanted the idea of his indispensability in the minds of Yiddish actors and audiences alike.

The new project was born of desperation, as it were. Following Mr. Schwartz' failure in his recent adventure in English at the Downtown National Theatre, that house was about to be scrapped as a theater and forever lost to the Yiddish stage. There was no one in the theatrical field foolhardy enough to rescue that playhouse from destruction by investing a large sum in a long-term lease. With the Yiddish stage in a sad state of decline and the appeal of Yiddish as a cultural medium constantly diminishing, the loss of another playhouse would be a severe blow not only to the theatrical profession but to the whole field of Yiddish cultural activity, including the two remaining commercial dailies with their dwindling circulation. This accounts for the initiative displayed by the editors and business man-

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agers of the *Forward* and the *Day-Journal* in hastily organizing the General Committee which as its first step, raised among themselves an emergency fund sufficiently large to obtain a three-year lease on the National Theatre.

With Maurice Schwartz still threatening to set up a Jewish theater in English, the idea of saving the playhouse for the Yiddish stage was out of the question unless Mr. Schwartz agreed to pilot the project. And so a package deal was concluded whereby the General Committee took over the National Theatre and "engaged" Maurice Schwartz as the *Kunst Leiter* of the reconstituted Yiddish Art Theatre.

The leadership of the Hebrew Actors Union went along with the deal but regarded it as a mixed blessing. By proclaiming the Yiddish Art Theatre as a community project sponsored by Jewish mass organizations, the committee put the remaining privately operated Yiddish playhouses at a grave disadvantage as regards public appeal and especially "benefit"-bookings. A cry went up that those playhouses and the livelihood of many Yiddish actors were being sacrificed on the altar of Mr. Schwartz's dubious "*kunst*." The cry was heeded and the General Committee agreed not to go into open competition with the commercial playhouses. The Yiddish dailies quickly changed their signals and in their publicity returned to the familiar theme: support the Yiddish theater—*kunst* or *shund*. On their part, the entrepreneurs of the private playhouses took steps to meet the competition. This accounts for the engagement of Molly Picon as the star of the Palace Theatre in Brooklyn. It also seems likely that the Second Avenue Theatre will, temporarily at least, enter the *kunst*-field by producing an operetta based on

Peretz Hirshbein's beloved folk-comedy, *Grine Felder* (Green Fields).

A disturbing element entered into the situation when Mr. B. Z. Goldberg of the *Day-Journal* brought out into the open widely circulated rumors to the effect that the revived Yiddish Art Theatre would be financed partly by so-called "Maidanek-moneys," the scornful nickname for the German reparations payments to Israel and to a world body of Jewish organizations claiming to represent the interests of the Jews outside Israel who suffered material damage at the hands of the nazis. About ten per cent of the annual payments to the Claims Conference has been allotted by its leaders for various Jewish cultural projects, including the publication of an encyclopedic *Lexicon of Yiddish Literature*. The use of nazi blood money for the rehabilitation of "Jewish culture" has aroused widespread indignation and the report that the Yiddish Art Theatre would also be the beneficiary of "Maidanek moneys" alarmed many friends and well-wishers of Mr. Schwartz and his project. The *Kunst Leiter* denied any personal knowledge of such plans and it seems that the General Committee has decided, at least for the present, to shy away from "Maidanek moneys."

The financial base of the revived Yiddish Art Theatre is highly insecure. Proclaiming it a community project is one thing, underwriting its deficits is quite another. In the final analysis, the new enterprise will swim or sink by the measure of audience-support and "benefit"-bookings it wins for itself on the merits of its productions. Under the circumstances the idea of a publicly supported art theater still remains in the realm of pious wishes.

### Reuben's Deportation from Canada

CANADIAN authorities have taken a leaf out of Brownell's book of deportation. On April 10, when William A. Reuben, author of the recently published *The Atom Spy Hoax* (see review by Charles R. Allen, Jr., April, p. 28-29) crossed the border into Canada on his way to a speaking engagement in Vancouver for the Vancouver Sobell Committee, Canadian immigration authorities questioned him. Reuben stated among other things that he was not a member of the Communist Party. A few hours later, he was deported as a "member of the prohibited classes."

In seeking for a reason for this act, one does not have to go far. For Mr.

Reuben's book is a pitiless exposure of the hoax behind the series of "atomic espionage" cases in both Canada and this country. His book is especially effective in its exposure of the baseless nature of the charge of "atomic espionage" in the cases of the 13 Canadians whose arrest followed the defection of Igor Gouzenko.

Mr. Reuben is suing the Canadian government to cancel the deportation and has engaged a Vancouver law firm to argue his case in the Supreme Court of British Columbia. In a sworn affidavit filed in Vancouver, Mr. Reuben's attorney charges that the deportation "violated the fundamental principles of natural justice."

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# OBSERVATION POST

By Sam Pevzner

## Rosh Hashonah Preview

JEWISH LIFE subscribers have received Greeting Lists, which will enable all of us to extend a Happy New Year to our friends, co-workers, and co-members. These will be printed in the special Rosh Hashonah issue which appears in September. We urge every reader and friend to fill out at least one of these Greeting Lists. The donation for a greeting is \$1.00 and up. Organizations and business establishments are urged to take greeting ads. Deadline for greetings is July 25th. This means that immediate action is necessary. Let's have thousands of names in the September issue, or "Friends" if the donor so wishes. And please take note—the greetings can help the magazine carry on through the summer, a very trying period as far as income is concerned. Don't overlook this important chore (most pleasant one, indeed). Fill out at least one list. Get others to do so as well.

## Petaluma Paean

The farmers of Petaluma, California, put it on the line for their favorite magazine to the tune of \$200 recently. Despite the depressed condition of their industry (eggs to you), with many farmers having the toughest time to keep heads above water, they saw the necessity of doing the maximum possible for JEWISH LIFE. A handshake, Petalumans, we are proud to have such friends as you!

## Back to Brooklyn

JEWISH LIFE partisans in the borough of the Dodgers recently gave a farewell party in honor of Mrs. Frieda Rosenblatt, who was heading westward a spell. Mrs. Rosenblatt (and her family) is a builder of JEWISH LIFE—and thus it was quite natural that she should be honored by a substantial sum raised in her name for the magazine.

## Back to California

The Jewish Life Committee of San Francisco and Oakland is starting to work in a way that should soon put them on the honor roll. It has shown that it means business by sending in subscriptions and contributions. This is good news. If we add San Francisco-Oakland and Petaluma to Los Angeles as well-functioning committees on the West Coast, the rest of the country will have to look to its laurels.

## Cleveland Fetes Morris

The Cleveland Jewish Life Committee closed the Tercentenary celebration on June 4th with a banquet in honor of historian Morris U. Schappes. It was a sparkling affair—according to local participants. The banquet received messages of congratulations from Dr. Jacob R. Marcus, Director of the *American Jewish Archives*, and Rabbi Abraham Cronbach, professor emeritus of Hebrew Union College-Jewish Institute of Religion.

Speakers at the Hollenden Hotel banquet were Mr. Hyman Weinberger of the Jewish Cultural Coordinating Committee and Mr. Hugh DeLacy—and of course—Morris. A program of Jewish compositions was presented by Mr. Elliott Golub, violinist, and Miss Alice Cohen, piano accompanist. Mr. Eugene Bayer was toastmaster.

## Hold That Date

After the Schappes testimonial banquet in New York City the office of JEWISH LIFE was deluged (all right, so it was a small shower) with requests that the magazine have some more large functions—especially of an American Jewish cultural character. Always keeping a sharp ear to

the demands of our readers, the magazine has decided to have a Grand Concert on Friday evening, December 2, 1955. So hold that date, m'hearties, big things are a-comin'.

## On This Issue

\* Knowing (oh, sure) that you read every word in the magazine preceding this column before you tackle the heavy fare of "Observation Post," you already are aware of the tremendous issue this is. The section on Albert Einstein is something that your friends and associates will want to possess permanently. This is also a splendid issue with which to introduce the magazine to people who have not been fortunate enough to become acquainted with it in the past. Why don't you or your organization order extra copies and spread them around. Also a good occasion to get that subscription from that friend of yours you neglected to ask up to now.

## More on Einstein

An invaluable booklet *Einstein—The Man, The Jew* has just been published by the Jewish Publication and Research Committee, 1133 Broadway, New York City. The booklet is a compilation of excerpts of statements, speeches and writings by Einstein on science, peace, civil liberties and Jewish affairs. The booklet can be gotten either in English or Yiddish. The price is 25 cents and can be ordered from the committee.

## TRIBUTES TO MORRIS U. SCHAPPES

*A dinner to honor Morris U. Schappes for his contributions in the field of American Jewish history was held at the Hollenden Hotel in Cleveland on June 4 under the auspices of the Cleveland Jewish Life Committee. The following were among the greetings received by the Cleveland Jewish Life Committee for the occasion:*

I HAVE used many of Mr. Schappes' writings and I have found them exceedingly valuable. He is a very careful research historian and the work that he has done has thrown much light on difficult problems and periods of American Jewish history.

I do hope that Mr. Schappes will continue his work in the field of source materials. A continuation of his Volume

I [of the *Documentary History of the Jews in the United States*] is very much to be desired.

With all good wishes, I am,  
Very cordially yours,

JACOB R. MARCUS  
(Director of *American Jewish Archives*; Professor of American Jewish History, Hebrew Union College-Jewish Institute of Religion)

COUNT me among those who rejoice in the scholarly pursuits and in the loyal friendships by which he is surrounded.

ABRAHAM CRONBACH  
(Rabbi and Professor Emeritus of Ethics, Hebrew Union College—Jewish Institute of Religion)



# FROM THE FOUR CORNERS

(Continued from page 2)

in May establishing as a civil right the opportunity for employment without discrimination as to race, color or national origin. . . . The California State Senate defeated an FEPC bill late in May after it had been passed a few days earlier by the State Assembly. . . . The New Hampshire House defeated an FEP bill in May by a vote of 216 to 93.

**Joe Louis**, ex-heavyweight champion, has joined in partnership with Louis Rubin and Alexander Bisno in a Las Vegas resort hotel as an openly stated non-discriminatory resort.

**A synagogue** on East Houston Street on New York's East Side was set afire at 11 P.M. on May 30. A suspect is being sought. . . . A 26-year-old man was brought before a felony court in Brooklyn for having attacked a ten-year-old boy on May 11 because the boy was Jewish. . . . Anti-Semitic incidents continue to occur in Philadelphia. On May 15 or 16 the Har Nebo Cemetery was desecrated and later in that week two Jewish boys, 12 and 11, were attacked.

"**The Marxist** and especially the Jewish press" are responsible for the success of the Salk vaccine, according to hatepeddler Robert Williams, of Santa Anna, Cal. . . . National distribution is being given to a scurrilous sheet, *Broadsides*, under the imprint of "Polio Prevention, Inc.," whose founder, Duon H. Miller, of Coral Gables, Fla., is out on bail on a charge of mailing libelous material. In Miller's sheet the Salk vaccine, Dr. Jonas Salk and the National Foundation for Infantile Paralysis are attacked. The Foundation is accused of "un-Christian-like and rotten" behavior in refusing the "Polio Prevention's" evidence for a polio "cure."

**Lynching** of Negroes in gangster style has come to Mississippi. Rev. George W. Lee was shot and killed while driving his car on May 7 in Belzoni, Miss. He was a militant Negro leader and had defied threats against him if he didn't tear up his poll-tax receipt. Witnesses to the murder fled the town. The local Negro population is determined to demand the right to vote and the NAACP is acting to get the murderers apprehended.

## EUROPE

**News from Poland.** . . . Eugene Szyr, a Polish Jew, was recently appointed chairman of the State Planning Commis-

sion and is responsible for the reorganization of the country's industries. . . . The Polish Academy of Sciences held a memorial meeting to Albert Einstein in May. Main speaker was Dr. Leopold Infeld, personal friend and collaborator of Einstein.

**A current Hungarian film**, *The Last Hours*, deals with the last days of the fascist regime, showing among other things the anti-Jewish actions of those days. Star of the film is Jewish actress Szusanna Gordon.

**Spain has excluded** Israeli athletes from the Regional Olympic Games scheduled to open in Barcelona on July 16. The reason is believed to be a threat from Arab countries to forbid their athletes from participating if Israelis were contestants. The exclusion violates the Olympic non-discrimination rules. After the exclusion became known, Spanish dictator, General Franco hastened to deny in an interview in May with David Lawrence of *U.S. News and World Report* that there is and has ever been anti-Semitism in Spain. The question will be taken up at the International Olympics Committee in Paris in June.

**Dr. Gerhard Peters**, a nazi who supplied 5,000 pounds of a special type of potassium crystal (Zyklon B) in the full knowledge that it would be used to gas to death great numbers of Jews, was acquitted by a Frankfurt court late in May. The Central Committee of Jews in West Germany, stating that they spoke for millions of murdered Jews, protested the clearing of Dr. Peters and demanded an investigation of the steps being taken to declare innocent the participants in mass-murder. Dr. Peters is management head of a chemical plant near Cologne.

## ISRAEL

**Final figures** on the vote in the Histadrut elections held in May are: Mapai, 57.8 per cent (gain of slightly more than one-half per cent); Achdut Avodah, 14.6 per cent; Mapam, 12.5 per cent (these two groups, which ran together in Mapam in the last election, lost almost seven per cent in this vote); Communists, 4.1 per cent (gain of one and a half per cent); Progressives (a center Zionist party), 5.25 per cent (a gain of 1.45 per cent); Religious Workers, 1.96 per cent (loss of .24 per cent); and General Zionists, 3.8 per cent (participating in the elections for the first time).

**The Communist Party** of Israel has announced that its ten top candidates for the general elections to take place on July 26 will include seven Jews and three Arabs.

**A law establishing** a religious court system was passed by the Knesset late in May by a vote of 24 to eight (total membership of the Knesset is 120). The question of religious control over marriage and divorce is presently agitating the country. Under present laws, there is no civil marriage and divorce for Jews. Interfaith marriages are not permitted unless the parties change their faith. It is also charged that women do not have equal rights under religious law. The charge is that Israel is a theocratic state because of such laws. The approach of elections is causing the various parties to take positions on this live question.

**Marian Anderson**, noted Negro singer, made a triumphant tour of Israel this spring. Upon leaving Israel in May, Miss Anderson announced the establishment of an annual scholarship of 600 Israel pounds for encouragement of young Israel musical talents.

**Fifteen elderly** Soviet Jews from Czerowitz arrived in Israel late in May.

**The Soviet Union** in May offered Israel technical aid under the United Nations technical assistance program. The Israel government is considering the offer.

**The Knesset** defeated motions by Mapam and Communist deputies in May to abolish military government of certain Arab areas. Severe restrictions on movement are imposed on Arabs in these areas.

## Jewish Life

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