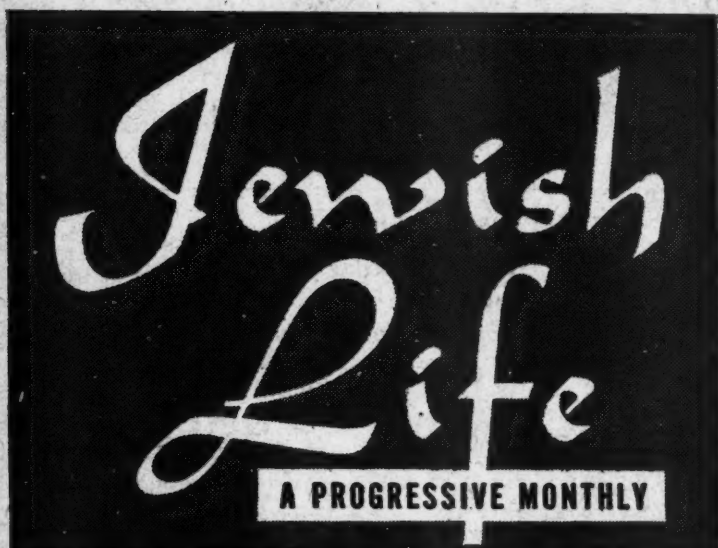


# WORLD JEWS HIT REARMAMENT

*by Louis Harap*



**AUGUST 1955 • 25¢**

## THE ADL COLLABORATES IN NEWARK *by Charles R. Allen, Jr.*

**I VISIT WITH SOVIET JEWS** *by Morris Biderman*

**A BOOK PEDDLER AND HIS NAG** *by Louis Lerman*

**THE STORY OF SOLOMON MAIMON** *by Ber Mark*

**SHOSTAKOVICH'S JEWISH SONG CYCLE** *by N. Makarova*

## From the Four Corners

Edited by Louis Harap

### AT HOME

**Pressure** from the membership forced the resignation as president of the New Jersey Region of the American Jewish Congress of City Councilman Sam Cooper of Newark after he proposed in May that the city launch a "loyalty" witch-hunt probe of 10,000 municipal employees. The proposal was defeated (*The Nation*, 7/16)

**The deportation** order against *National Guardian* editor Cedric Belfrage was unanimously upheld by the United States Court of Appeals on July 12 and his request for bail was denied as "academic." A nationwide campaign for bail for Belfrage is under way and his attorney plans to carry the case on deportation and bail to the Supreme Court.

**The Senate** was opened with a prayer on June 2 by witch-hunting Rabbi Benjamin Schultz, executive director of the American Jewish League Against Communism. Rabbi Stephen S. Wise had branded Schultz in 1947 "as unworthy to be even a member, not to say a rabbi, of a Jewish congregation."

**The case of "Hildy,"** the four-year old child of an unmarried Catholic mother adopted by Jewish parents Mr. and Mrs. B. Ellis, of Brookline, Mass., ten days after her birth, was not settled at this writing. The natural mother is trying to remove the child from the Jewish foster-parents on the basis of a state law that an adopted child must be reared in the faith of its parents and expects to place the child in a Catholic children's home. The Ellises are willing to rear the child as a Catholic but this has not stopped the case. A bill was filed in the Massachusetts legislature on June 12 exempting the Ellises from the law.

**German Ambassador Heinz Krekler** recently made a speech before the National Press Club in Washington in which he explained that Germany has so few Jews today because they were "expelled" (he added that this was done "ruthlessly"). Krekler also revealed a lack of enthusiasm for the Nuremberg war crime trials, saying that they did not help German "democracy." German anti-Semitism, he thought, should be "forgotten." (*Indiana Jewish Chronicle*, 6/10)

**An 18-month study** on ways to improve housing of minority groups in our country by a newly-established Commis-

(Continued on page 32)

# Jewish Life

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### CONTENTS

WORLD JEWS HIT REARMAMENT by Louis Harap	3
CALL TO THE JEWS OF THE WORLD	5
"ORT" MAKES A REPLY by G. Koenig	6
SCIENTISTS WARN: PEACE OR DEATH	7
FOR MARCANTONIO, a poem by Henri Percikow	8
A BOOK PEDDLER AND HIS NAG by Louis Lerman	9
THE ADL COLLABORATES IN NEWARK by Charles R. Allen, Jr.	11
WE PROTEST THE POST OFFICE IRON CURTAIN	13
THE INQUISITION OF PAUL NOVICK	14
HE SHOULD NOT BE IN JAIL by Howard Fast	16
I VISIT WITH SOVIET JEWS by Morris Biderman	17
JEWS RELIGION IN THE USSR by M. Rabinovich	19
THE STORY OF SOLOMON MAIMON by Ber Mark	20
IN THE THEATER: IN THE SCHAEFER TRADITION by Nathaniel Buchwald	23
LETTERS FROM READERS	24
MUSIC REVIEW: SHOSTAKOVICH'S JEWISH SONG CYCLE by N. Makarov	25
INSIDE THE JEWISH COMMUNITY by Sam Pevzner	26
CULTURAL "DUMPING" IN ISRAEL by Dr. A. Berman	27
BOOK REVIEWS	
HERO OF AMERICAN RESISTANCE by Walter Lowenfels	28
HOME FROM THE FAIR by Frances Butwin	28
TOUR OF JEWISH SITES IN USA by Morris U. Schappes	29
OBSERVATION POST by Sam Pevzner	31
FROM THE FOUR CORNERS edited by Louis Harap	2, 32

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## SPECIAL ROSH HASHONAH (SEPT.) ISSUE

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*"I consider German rearmament to be insanity."—Albert Einstein*

## WORLD JEWS HIT REARMAMENT

*Jewish delegates of varying political views from 13 countries vow unity in the current battle to prevent the rearmament of Germany*

*By Louis Harap*

**E**VEN now it is by no means a settled issue whether Germany will be rearmed. As we write on the eve of the Big Four conference at Geneva, German rearmament will certainly be one of the issues to be discussed in one form or other. It is in the light of this continuing resistance to the remilitarization of Germany that one must view the highly significant World Jewish Conference Against German Rearmament that was held in Paris on June 18-19. For this conference was an expression of the intense disapproval by the Jews, as well as the common people of the world, at the prospect of putting arms into the hands of a Germany that has far to go to cleanse itself of the nazi poison.

When the conference convened in Paris on June 18, delegates from Jewish organizations in 13 countries were present: from Argentina, Australia, Belgium, Brazil, Bulgaria, Canada, England, France, Israel, Italy, Poland, Rumania and the United States.

The keynote of the conference was sounded in the opening address by André Blumel, when he passionately called for unity of all the forces in Jewish life to prevent the rebuilding of a new German army under the leadership of former Hitler-generals. He recalled the opposition of Albert Einstein to rearmament, quoting from a letter he had received from the late great scientist shortly before his death stating that "I consider German rearmament to be insanity." With the entire conference body rising to its feet in a resounding ovation, high tribute was paid to Mr. Blumel for his leadership of the Jewish unity movement in the face of vicious attacks from reactionary elements. It is worth noting that in the midst of this onslaught the Zionist Federation of France elevated Mr. Blumel from his post as general secretary to that of president.

Blumel's call for unity was echoed by all the speakers of every viewpoint in the face of the common danger of



On the podium at the Jewish World Conference Against German Rearmament, left to right: Ephraim Kaganovski (noted writer from France); Prof. Alexander Popper (eminent lung specialist from Rumania); Ida Kaminska (leading actress of the Polish Yiddish theater); Prof. Shmuel

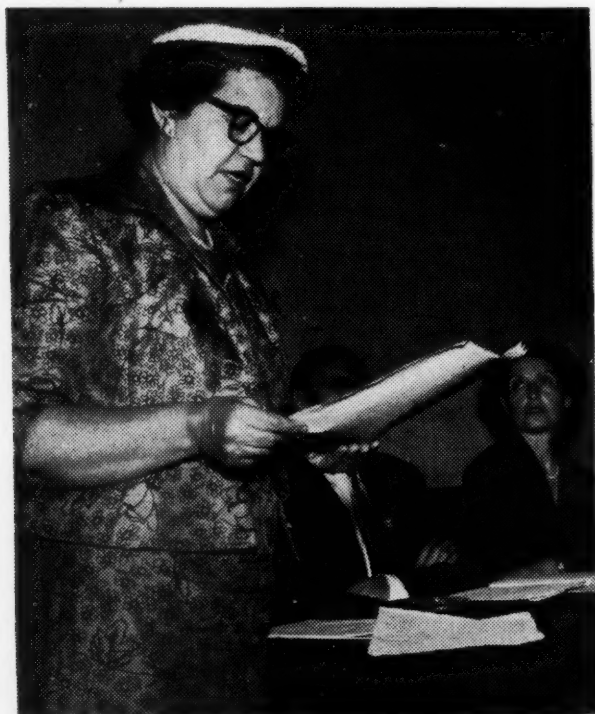
Eisenstadt (Israeli scholar); Andre Blumel (president of the Zionist Federation of France and chairman of the Actions Committee which initiated the conference); B. Adam (France); David Scheinert (Belgium); Avraham Shlonsky (a leading poet of Israel).



a repeat of Maidanek and from H-bomb war. As Dr. Abraham Berman, of Israel, said, "We are here to emphasize not what divides us, but what unites us." As the *London Jewish Chronicle* correspondent reported (June 24), "The burden of nearly all the speeches delivered, irrespective of the geographical and political origins of the speakers, was that the vast majority of Jews in all parts of the world were deeply perturbed at the prospect of a rearmed Germany and that it would redound to their everlasting shame if they failed to raise their voice against the restoration of weapons to the Germans."

Warm messages of support for the conference were received from Moscow Chief Rabbi Solomon Shlifer, from Czech Chief Rabbi Gustav Sicher and from the religious community of Vienna. The veteran Zionist leader Yitzhok Greenbaum sent a recorded speech from Israel stressing that it was not too late to continue to fight against the remilitarization of Germany.

Speaker after speaker recalled to the conference that we dare not permit the perpetrators of genocide against the Jewish people to return to power with a new Wehrmacht. The conference was moved to the depths by the impassioned speech of Nathaniel Ferber, the leader of the religious community of Poland, who cried, "I have the right to demand that my child shall never experience the horrors that I suffered and witnessed at the hands of the nazis. With God's help we will succeed in our holy struggle and save the remaining Jews and all of humanity from slaughter."



Mrs. Leah Nelson, delegate from the Emma Lazarus Federation of Jewish Women's Clubs of our own country, addresses the conference.

## Who Were There

**F**OLLOWING are some of the delegates present at the World Jewish Conference Against German Rearmament in Paris, June 18-19.

**Belgium:** David Scheinert, De Lattis.

**Bulgaria:** Isaac Frazes, hero of anti-fascist resistance against the nazis.

**Canada:** J. B. Salsberg, former provincial M.P.; Sol Shek, national secretary of the United Jewish People's Order; David Biderman.

**England:** Alec Waterman, Rabbi Joseph Litvin, A. Abrams of the British Mapam group.

**France:** Andre Blumel, president of the Zionist Federation of France; Yves Jouffa; Dreyfus Schmidt, vice president of the French Section of the World Jewish Congress; Maxa Nordau, daughter of the famous Zionist Max Nordau; Henri Torres, noted lawyer and de Gaulist; Ephraim Kaganovski, Yiddish writer; Mane Katz, painter; Albert Yudin.

**Israel:** Knesset Deputy Ben Aron, Achdut Avodah-Poale Zion; Knesset Deputy A. Berman, Communist; Ruth Lubitch; Avraham Shlonski, leading Hebrew poet; Dr. Shmuel Eisenstadt, scholar; Dr. Raphael Mahler, scholar; Feige Ilonith, of Hashomer Hatzair.

**Poland:** Hersch Smolar, head of the Social and Cultural Union of Polish Jews; Nathaniel Fermer, the head of religious Jews of Poland; Ida Kaminska, noted Yiddish actress and director; Prof. Ber Mark, director of the Jewish Historical Institute at Warsaw and professor of Jewish history at the University of Warsaw; M. Fishgrund.

**Rumania:** Bercu Feldman, deputy of the Rumanian parliament; Professor Herman Maxi, painter, director of the Rumanian Art Museum and of the State Art Academy; Prof. Alexander Popper, eminent lung specialist.

**United States:** Leah Nelson, delegate of the Emma Lazarus Federation of Jewish Women's Clubs.

Strong applause greeted the speech of Mrs. Leah Nelson, delegate of the Emma Lazarus Federation of Women's Clubs of our own country. She pointed out the stirrings of the Jews in this country towards unity under great difficulties. She warned against the shameful policy of many Jewish leaders of remaining silent in the face of a renazified Germany or even of support for German rearmament. For their part, the *London Jewish Chronicle* reported, "The Israeli speakers, members of Achdut-Avodah, Mapam and the Communist Party, insisted that Jews should not allow their silence to be bought by German reparations."

One of the most striking features of the conference was the presence for the first time in a number of years of representatives of East European Jews at a meeting that included Jewish representatives of the non-socialist world. This fact in itself is a sign of great progress in the relaxation of international tensions. The warmest relations were established between the Jewish leaders of both worlds with a lively awareness of their common aim to keep the



"It is deplorable - this German Militarism!"



FRANCO-PRUSSIAN WAR

"Shocking! German Military Barbarism!"



WORLD WAR I.

"Horrible! German Military Barbaric Aggression!"



WORLD WAR II

Gabriel

"Get back into Military uniform you...!"



COLD WAR

## CALL TO THE JEWS OF THE WORLD

Following is the call unanimously approved by the World Conference of Jews Against the Rearmament of Germany in Paris on June 19. The call urges the Jews of the world to unite in the struggle against German rearmament.—Eds.

**T**HE World Conference of Jews against the Rearmament of Germany, assembled in Paris, June 18 and 19, 1955, attended by delegates of the Jewish people from East and West Europe, Israel, North and South America, and Australia, stands unanimously opposed to the danger which again threatens all the peoples of the world and especially the Jewish people: the danger arising from the rearmament of Germany.

Only ten years have passed since the end of the second world war in which the nazi murderers tortured, killed, gassed and burned six million Jews, men and women, old people and children, and destroyed the largest and oldest Jewish communities together with their cultural riches and religious and social institutions.

The London and Paris agreements are already making it possible for those who murdered a third of our people to obtain the weapons of mass destruction—the atom bomb.

Notwithstanding all our political differences, it is our duty to unite with those forces which yesterday fought against Hitlerism and are today fighting against this menace to the surviving Jews and to the peace of the world.

Let us stand united, as did the immortal heroes of the Warsaw Ghetto uprising and the heroic Jewish partisans. Let us fight together to prevent new slaughters, new Auschwitzes, new Maidaneks and Buchenwalds which will not spare any Jewish community in the world.

In these days, when the peoples expect the forthcoming meeting of the four great powers to bring about a relaxation of international tensions, our struggle must be conducted with renewed energy, for the fight against the revival of the German army and of nazism and fascism, is now entering a decisive phase.

Let our protest arise stronger than ever before. Let the Jewish people in all countries and in Israel begin a mighty mass movement inspired by the broadest unity which will do everything possible to prevent the rebirth of a German army and which will proclaim to all humanity and to history that the Jewish people unitedly oppose any German rearmament under whatever form and wherever it takes place.

A peaceful solution of the problem is possible and will avert the danger which the German army creates for peace in Europe, for the existence of the Jewish people, for the independence and the security of the state of Israel.

Moved by our concern to secure the peace, inspired by the will to remain true to the memory of the victims of nazism, we appeal to the Jews of the entire world, "Forge unity in the struggle against German rearmament!"

world at peace and to achieve security for the Jewish people. A number of interesting bits of information about Jewish life in Eastern Europe were brought out in the course of this welcome contact.

Polish Jewish leader Hersch Smolar made a stirring appeal that the Jews should not forget "the falling walls" of the Warsaw Ghetto and should fight against the primary danger of a revived Wehrmacht. The prolonged ovation which greeted his speech was one of the high moments of the conference and signalized a growing unity of the Jews of the world.

In addition to the unanimous adoption of the call to the Jews of the world (text on page 5) to unite against German rearmament, the conference decided to send a memorandum to the Geneva conference against a new German army. An official delegation from the conference was sent to the Helsinki World Peace Conference that began on June 22. The conference also resolved to urge leading national and international Jewish bodies in all parts of the world to set up action committees like those already existing in France and England to combat the revival of German militarism.

The unity of Jews from various countries and varying political views at the conference itself represented a long step in the direction of unity for world peace among the Jews of the world. To the Jewish people remains the task of extending this unity in space and deepening it in breadth. The high stakes—world peace—call for immense efforts toward unity.

## Peace Assembly at Helsinki

FROM June 22 to June 29, intense discussion on the problems of peace took place at the World Peace Assembly meeting in Helsinki initiated by the World Peace Council. From 68 nations came 1,841 delegates of widely varying political and social viewpoints.

The final world peace appeal of the assembly was adopted by all the delegates with a few abstentions. The appeal called for agreement on disarmament and atomic weapons at the Four Power Conference. It called for the "building of a Europe in which security will be guaranteed to all European states" so that they may "embark on close economic and cultural cooperation. Such a process is linked with the reunification of Germany which is outside any military coalition, a Germany made secure against the rebirth of militarism." The appeal also called for "the withdrawal of foreign troops from the Chinese island of Taiwan (Formosa) . . . (for) strict observance of the Geneva Agreements on Indochina . . . (and for) admitting to (UN) membership the People's Republic of China."

A number of the delegates at the World Jewish Conference Against German Rearmament went on from Paris to attend the Helsinki conference. Among these was the noted French attorney Yves Jouffa, who was designated by the Jewish conference officially to represent it at Helsinki. Mr. Jouffa made a stirring speech at Helsinki in the name of the Jewish conference.

## "ORT" MAKES A REPLY

*In our May issue, an article, "The 'ORT' Scandal," by G. Koenig, of Paris, asked whether ORT (Organization for Rehabilitation and Training) schools were being used to give vocational training to non-Jewish emigrés from Eastern Europe who might have been pro-fascists. The article pointed out that numerous inquiries on this question had failed to elicit any reply from ORT for months. Following is a brief follow-up on the reply finally issued by ORT—Eds.*

After more than six months of silence the Paris leaders of ORT have finally answered the questions repeatedly asked by the *Neie Presse* (Yiddish newspaper in Paris) and several other Jewish newspapers. These questions were originally provoked by a statement by Max Brode, European Director of ORT, who said that "More than 1000 non-Jews who fled from behind the Iron Curtain are receiving training in ORT trade schools. This aid is being given the refugees in accordance with the new American plan designed to help the refugees."

This statement, understandably enough, aroused anger among the Jewish people. For ORT, whose aim is the productivization of Jews, has undertaken to train non-Jews, "Iron Curtain refugees," and it is well known enough who these "non-Jews, Iron Curtain refugees" are: they are nazi collaborators, fascists, murderers of Jews. The new "American plan to help the refugees" is also known to be connected with the \$100,000,000 Senate

By G. Koenig

appropriation for the purpose of training diversionists and spies against the East European countries.

The reply finally offered by the Central Executive Committee of ORT actually confirms the main charge that non-Jewish emigrés from Eastern European countries are being helped through the ORT trade schools. The Executive Committee of ORT "disputes only the number." "These refugees do not make up the majority of the students," the committee says, and sets the number at 67. Second, the "explanation" goes on, these people are permitted to enter ORT institutions only after a thorough and strict screening. Third, the money for their training does not come from Jewish sources.

Even if we accept the figures of the ORT executive committee (which are "modest" compared with the figures given by ORT European Director, Max Brode, and eyewitness reports of other emigrés in West Germany), the questions still remain.

1) Why has ORT undertaken the training of non-Jews in Adenauer's state—especially emigrés from the Eastern European countries? Is this a part of their program? Who decided this and what is its purpose?

2) Who assumed the right to judge whether these escaped Ukrainian and Polish fascists are such, that they can be taken under the wing of a Jewish institution, an institution which collects funds from the Jews for the productivization of Jews?

# SCIENTISTS WARN: PEACE OR DEATH

*One of Einstein's last acts was to join eight world-famous scientists in alerting humanity to the danger of annihilation if war remains*

On April 18, the day Einstein died, the noted British mathematician and philosopher Bertrand Russell received a letter from Einstein in which the great scientist subscribed to a statement urging the banning of war that Russell was circulating among noted scientists all over the world, both communist and non-communist. On July 9, a week before the opening of the "conference at the summit," Dr. Russell made this important statement public under the signatures of nine world-famous scientific figures, both communist and non-communist. Seven of the nine signers are Nobel Prize winners. The signers are: from the United States, Albert Einstein, Prof. Percy W. Bridgman (Harvard), Prof. Hermann J. Muller (Indiana University); from England, Bertrand Russell, Prof. Joseph Rotblat, Prof. Cecil F. Powell; from France, Prof. Frederic Joliot-Curie; from Poland, Prof. Leopold Infeld; from Japan, Prof. Hideki Yukawa.

This stirring statement is one of the more important signs that the people are determined that there shall be no more war. In a sense it is Einstein's last testament to the world. Because of its great significance, we reprint the text of the statement below.—Eds.

**I**N the tragic situation which confronts humanity, we feel that scientists should assemble in conference to appraise the perils that have arisen as a result of the development of weapons of mass destruction and to discuss a resolution in the spirit of the appended draft.

We are speaking on this occasion, not as members of this or that nation, continent or creed, but as human beings, members of the species man, whose continued existence is in doubt. The world is full of conflicts; and overshadowing all minor conflicts, the titanic struggle between communism and anti-communism.

Almost everybody who is politically conscious has strong feelings about one or more of these issues; but we want you, if you can, to set aside such feelings and consider yourselves only as members of a biological species which has had a remarkable history and whose disappearance none of us can desire.

We shall try to say no single word which should appeal to one group rather than to another. All, equally, are in peril and if the peril is understood, there is hope that they may collectively avert it.

We have to learn to think in a new way. We have to

learn to ask ourselves, not what steps can be taken to give military victory to whatever group we prefer, for there no longer are such steps; the question we have to ask ourselves is: what steps can be taken to prevent a military contest of which the issue must be disastrous to all parties?

The general public, and even many men in position of authority, have not realized what would be involved in a war with nuclear bombs. The general public still thinks in terms of the obliteration of cities. It is understood that the new bombs are more powerful than the old and that, while one A-bomb could obliterate Hiroshima, one H-bomb could obliterate the largest cities, such as London, New York and Moscow.

No doubt in an H-bomb war great cities would be obliterated. But this is one of the minor disasters that would have to be faced. If everybody in London, New York and Moscow were exterminated the world might, in the course of a few centuries, recover from the blow. But we now know, especially since the Bikini test, that nuclear bombs can gradually spread destruction over a very much wider area than had been supposed.

It is stated on very good authority that a bomb can now be manufactured which will be 2,500 times as powerful as that which destroyed Hiroshima.

Such a bomb, if exploded near the ground or under water, sends radioactive particles into the upper air. They sink gradually and reach the surface of the earth in the form of a deadly dust or rain. It was this dust which infected the Japanese fishermen and their catch of fish.

No one knows how widely such lethal radioactive particles might be diffused, but the best authorities are unanimous in saying that a war with H-bombs might quite possibly put an end to the human race. It is feared that if many H-bombs are used there will be universal death—suddenly only for a minority, but for the majority a slow torture of disease and disintegration.

Many warnings have been uttered by eminent men of science and by authorities in military strategy. None of them will say that the worst results are certain. What they do say is that these results are possible and no one can be sure that they will not be realized. We have not yet found that the views of experts on this question depend in any degree upon their politics or prejudices. They depend only, so far as our researches have revealed, upon



the extent of the particular expert's knowledge. We have found that the men who know most are the most gloomy.

Here, then, is the problem which we present to you, stark and dreadful, and inescapable: shall we put an end to the human race; or shall mankind renounce war? People will not face this alternative because it is so difficult to abolish war.

The abolition of war will demand distasteful limitations of national sovereignty. But what perhaps impedes understanding of the situation more than anything else is that the term "mankind" feels vague and abstract. People scarcely realize in imagination that the danger is to themselves and their children and their grandchildren, and not only to a dimly apprehended humanity. They can scarcely bring themselves to grasp that they, individually, and those whom they love are in imminent danger of perishing agonizingly. And so they hope that perhaps war may be allowed to continue provided modern weapons are prohibited.

This hope is illusory. Whatever agreements not to use H-bombs had been reached in time of peace, they would no longer be considered binding in time of war and both sides would set to work to manufacture H-bombs as soon as war broke out, for, if one side manufactured the bombs and the other did not, the side that manufactured them would inevitably be victorious.

Although an agreement to renounce nuclear weapons as part of a general reduction of armaments\* would not afford an ultimate solution, it would serve certain important purposes.

First: any agreement between East and West is to the good in so far as it tends to diminish tension. Second: the abolition of thermonuclear weapons, if each side believed that the other had carried it out sincerely, would lessen the fear of a sudden attack in the style of Pearl Harbor, which at present keeps both sides in a state of nervous apprehension. We should, therefore, welcome such an agreement, though only as a first step.

Most of us are not neutral in feeling, but, as human beings, we have to remember that, if the issues between East and West are to be decided in any manner that can give any possible satisfaction to anybody, whether communist or anti-communist, whether Asian or European or American, whether white or black, then these issues must not be decided by war. We should wish this to be understood, both in the East and in the West.

There lies before us, if we choose, continual progress in happiness, knowledge and wisdom. Shall we, instead, choose death, because we cannot forget our quarrels? We appeal, as human beings, to human beings: remember your humanity and forget the rest. If you can do so, the way lies open to a new paradise; if you cannot, there lies before you the risk of universal death.

We invite this congress [to be convened], and through it the scientists of the world and the general public, to subscribe to the following resolution:

\* Professor Muller makes the reservation that this be taken to mean "a concomitant balanced reduction of all armaments."

"In view of the fact that in any future world war nuclear weapons will certainly be employed and that such weapons threaten the continued existence of mankind, we urge the governments of the world to realize, and to acknowledge publicly, that their purposes cannot be furthered by a world war, and we urge them, consequently, to find peaceful means for the settlement of all matters of dispute between them."

PROF. PERCY W. BRIDGMAN.

ALBERT EINSTEIN.

PROF. LEOPOLD INFELD.

PROF. HERRMANN JOSEPH MULLER.

PROF. CECIL F. POWELL.

PROF. JOSÈPH ROTBLAT.

BERTRAND RUSSELL.

PROF. HIDEKI YUKAWA.

PROF. FREDERIC JOLIOT-CURIE.

*In memory of the first anniversary  
of the death of Vito Marcantonio  
on August 9, 1954*

## FOR MARCANTONIO

*By Henri Percikow*

Friend and tribune of the poor,  
Forever gone, are your sheltering arms  
And your heart that found its warmth  
In the rainbow of all races.  
Forever gone, our devoted Marc,  
Who towered above the corrupt statesmen of our land,  
Farewell, Marc.

Stricken on the people's battleline  
Your death stabbed the hearts of men,  
Who came to mourn their friend, leader and brother,  
Weeping from rooftop and doorway,  
Amidst banks of flowers—the carpenter's son,  
Who will no more walk at our side.  
Green tree, felled in our forest—  
The seedlings shall grow ever stronger,  
Farewell, Marc.

Fearless and brave people's warrior  
Above the din of guns  
Your voice for peace would thunder.  
Loyal friend, you never betrayed  
The banner of human dignity.  
We shall sing of you to the coming generations  
Your life was fertile and unstained in the poor man's cause,  
Farewell, Marc.

# A BOOK PEDDLER AND HIS NAG

*Review of an English translation of a major work of Mendele Mocher Seforim, "grandfather of Yiddish literature" and a humanist writer*

*By Louis Lerman*

*The Nag*, by Mendele Mocher Seforim, translated from the Yiddish by Moshe Spiegel. Beechhurst Press, New York. \$3.50.

SOME weeks ago I heard Professor Arnold Toynbee, the eminent English historian, on the TV. It was an impressive performance. Here were great ideas being thrown at me in large and highly distinguished quantities—civilization, the sweep of history, history in depth, historical motivation, the fructifying force of the great religions—clearly food for much thought and speculation. It was when the program was finished and I was trying, as I have the unprofitable habit of doing, to put for myself in a few words what I had gotten from the professor, that I found myself in difficulties.

The professor said, I told myself, that behind the rise and fall of each of the great civilizations, some 20 of them according to his count, was one of the great religions. Next, he said, this was true also of our civilization. And that the religion behind our civilization . . . And here I looked at myself blankly because at that point the professor had said something quite indistinct about capitalism and communism and then had passed on very quickly to a number of other large ideas. And although I had listened very closely, there was nothing else forthcoming from Mr. Toynbee on this subject.

Now it occurred to me that there was this possibility to explain Mr. Toynbee's reticence on the subject. Since Mr. Toynbee was a man of great scholarship and influence in the world of ideas, to have spoken more distinctly would have confused many people who have learned by unhappy experience that the business of how people do or do not make a living has a good deal to do with civilization, even with the western variety. Not to mention those people who still hold to the old fashioned notion that religion has something to do with do unto others and such distinctly phrased and simple ideas.

WHEN I READ MENDELE MOCHER SEFORIM'S *The Nag* A DAY or so later, I found that he also had a number of interesting comments on history, religion and on profound ideas in general. To those people not familiar with Mendele Mocher Seforim, it would be well perhaps to tell them that he was the grandfather of Yiddish literature, that he is enormously enjoyable reading and that his books have a deceptively gentle quality which covers a sharp and biting

wit. *The Nag* was written in 1873, toward the end of the Haskalah—enlightenment—movement which was not altogether accidentally coincident with the period of tsarist "liberalism." I will not be giving away any secrets when I tell the reader that Mendele's Nag is the Jewish people.

Isrulik, one of the characters in this rambling, loosely-woven satire, is sore from his mental acrobatics with Russian history and literature. Although with mathematics, physics, grammar and the dead languages he has no problems, literature and history twist him up completely. These subjects, he complains bitterly, are "tackled with astonishingly pompous solemnity, with countless preambles, all of them, however, tending to but one end: how to tangle up the metaphor, how to divorce it from common sense and how to understand everything in a way more complex than it actually was." Needless to say, happening on that after my experience with Mr. Toynbee, I had a real fellow feeling for Isrulik.

AS TO RELIGION, MENDELE'S COMMENTS ALSO HAVE RELEVANCE. I would imagine that if Mendele were not a plain book peddler, as he insisted he was, but a peddler in such big ideas as what is behind civilization, he would say that not only behind civilization but behind religion itself is the very unspiritual affair of making a living. Take the curious fact that if you examine the very pious people you find that in general they fall into three groups. First, the people with so much money that they believe themselves to be messengers of the Lord. In this category we would place such people as, let's say, Louis XIV of France, who talked of his divine right to exploit a whole nation, and the elder John D. Rockefeller, who mumbled through his gums, "God gave me my money."

Then you have the large number of people who have no money at all and such small likelihood of getting any in this world that they find a great comfort in the notion that in the next world they will fly around in wings made of solid gold. Then you have that small but very busy group of characters who make a good living out of their piety, a really choice collection whom Mendele goes to some pains to identify. There is "the zealous do-gooder . . . collector of taxes on meats and candles . . . psalm singers, Talmudic readers, prayer leaders, blowers of the sacred horn at New Years . . . Passover matzoth bakers . . . ritual slaughterers, kosher meat inspectors, supervisors, mistresses of ablution, wig makers, grave measurers, and

the Lord alone knows what other sanctified rubbish."

Of these, Mendele selects the do-gooder for his particular attention. His Isrulik, although a do-gooder in embryo, so to speak, has all the possibilities for full blown development. The other major characters in the story are Asmodeus, more commonly known as Satan, and the Jewish horse. Isrulik comes across the Nag, bloody, beaten, abused, lying in a filthy mudhole. They engage in discussion. The Nag tells Isrulik that she is a princess come on hard times and explains that she was transformed by experts in black magic who had mastered the art of pulling the wool over men's eyes. In the old days they ruled the world and worked wonders. "Many people, many princes and princesses, were turned into wild beasts at that time—the poor thing. . . . More than one noble was forced to lope as a hound or a wolf, rending and strangling men, sucking their blood dry, and crushing their bones. Why, frequently whole settlements, whole towns were turned into flocks of dumb sheep."

Even Isrulik, who like most do-gooders, prefers to shut his eyes to the more uncomfortable realities, must concede that this type of magic was not alone common in the old days, but was still being practiced. True, it needed some stretching of the imagination to conceive that some of the wealthier Jews in his own town of Glupsk could ever have been anything but wolves. That the poor men of Glupsk, whatever else they may have been at one time, were now sheep was too obvious on the face of it to need arguing—what other animal would so patiently let itself be sheared.

ISRULIK IS OUTRAGED THAT THE NAG, SO LEARNED AND reasoning an animal, with so ancient a background and ancestry, with so much contributed and so much yet to contribute to the progress of mankind, should be spat upon by every ignoramus, starved, beaten and left to wallow in the mud. He thereupon protests to the Society for the Protection of Animals (translate Haskalah's Society for the Promotion of Culture among the Jews in Russia). The society replies in due time thanking Isrulik for his valued letter and indicating that the society would be glad to see that the Nag were not abused once she agreed to a properly submissive gait and acquired "the distinctive traits of a trained horse."

Isrulik, as you would expect, is so charmed with the offer of the society that he becomes a member. On the way to deliver the happy tidings to the Nag, he comes upon a carter who is beating another horse. Mendele does not tell us this time whether it is a Jewish horse or not. With all the zealous enthusiasm of the new convert to do-goodism, Isrulik interferes and is soundly beaten for his pains. Not that alone, but when he meets the Nag, both he and his society are told to take themselves to the devil, the Nag wants neither his compassion, his good offices or that of his society. She wants nothing more than "to live on an equal footing with others."

For Isrulik, the simple world of reason and compromise

has become impossibly complicated. Not only does the world hold people who depend upon the whip to establish their rights, but even more discomfiting are those unreasonable people who insist upon their rights even though they can get rights *almost* as good if they were not so stubborn. He is prepared to tell the Nag to go to the devil herself when that character appears upon the scene. But from Asmodeus, who has as little use for compassionate souls as the Nag, Isrulik gets no comfort. Says Asmodeus, "If truth and justice really predominated, you would never have developed such a taste for mercy and would not have so many merciful do-gooders and so many humane societies."

ASMODEUS TAKES ISRULIK FOR A RIDE ON THE NAG OVER the belching smokestacks of the world. It's a sight to see, the smoke of the universe. And it's not only coal or wood that is burning, it's the energy and the breath of people. For Isrulik the compassionate, it is a depressing sight; but for Asmodeus a heart-warming scene. And when Isrulik asks him why he is in such a good mood, Asmodeus answers readily enough, "All these smoke stacks of the countless mills and foundries are altars upon which incense is burned in worship of me and to the glory of the golden calf, the gods of speculation, finance and plain fraud, that incense benumbs the emotions and shrivels the heart, turning everything into merchandise—love, friendship, piety, faith, charity and so on—merchandise of one sort or another."

Now I have a friend who for years has been plagued by a somewhat similar statement. In a rash moment, he had let himself be bedevilled into reading the *Communist Manifesto* and had come upon this: "The bourgeoisie . . . has left no other bond between man and man than naked self interest, than callous cash payment. It has drowned the most heavenly ecstasies of religious fervor, of chivalrous enthusiasm, of philistine sentimentalism, in the icy waters of egotistical calculation."

My friend had always prided himself on his concern with the progress of mankind, and not being able completely to shut his eyes to what was happening around him, had allocated two per cent of his yearly income to such groups and societies as were pledged to straighten out the world without disturbing any of its crookedness. This statement by Karl Marx disturbed him profoundly. When I send him a copy of Mendele Mocher Seforim's *Nag* with the statement as originally ascribed to Satan, I am certain it will ease his mind. Perhaps I should send a copy to Professor Toynbee also.

Mendele Mocher Seforim, I think, would have been the last person to set himself up as a great historian. All he claimed to be was a book peddler by trade and a writer by avocation. But the way life complicates matters. Here you pick up a simple book about a horse and you end up with a study of civilization. And you listen to a historian who has written six volumes on the history of 20 civilizations and you end up with confusion. I don't need to comment on my friend who is bothered about Karl Marx.



# THE ADL COLLABORATES IN NEWARK

*Report of an interview in which close cooperation of the ADL with the Un-American Committee in Newark witch-hunt is exposed*

*By Charles R. Allen, Jr.*

The invasion of Newark, N. J., last May by the Un-American Committee met intense resistance from many sectors of the local community—the labor movement, the Bar Association and civic and religious groups. Participating in this resistance were local Jewish organizations such as the Jewish Community Council of Essex County and leading figures of the local Jewish community.

With what sense of outrage, therefore, must the Newark Jewish community have learned from the article by Charles R. Allen, Jr., reprinted below, that the Anti-Defamation League had been working hand in glove with the Un-American Committee in the preparation and prosecution of the Newark inquisition. (Newark ADL official Nelson Stammer has since admitted that on two occasions in the past year he has given information to an investigator of the Un-American Committee.)

To some, however, this bit of news could hardly have come as a surprise. For two years ago it became known that the ADL had offered to open its files to the Un-American Committee. At that time JEWISH LIFE sounded the alarm to the Jewish community on this dangerous anti-democratic development in the ADL (see our "Open Letter to the Jewish People of the U.S.," September 1953).

**D**URING the recent sojourn of the House Committee on Un-American Activities in Newark, I covered the hearing for several national publications. Now this hardly constitutes anything resembling a newsworthy item. However, on the second day of the hearings, Tuesday, May 17th, I met a rather talkative and enthusiastic chap who introduced himself as the local executive head of the Anti-Defamation League of the B'nai B'rith. He was Brant Coopersmith. At his invitation we had lunch together and

CHARLES R. ALLEN, JR. is a free lance journalist who has published a number of articles in this magazine, including "McCarthy and Anti-Semitism" (with Arthur Dlugoff, July 1953) and "McCarthy: Enemy of the Negro People" (November, 1955). His forthcoming book, *The American Crisis and McCarthyism*, will be published by Cameron and Kahn later this year.

The ADL was indeed sharply queried in many Jewish communities throughout the country about this agreement to collaborate with the Un-American Committee. But the revelations in the Allen article show that the officials of the ADL ignored this shocked protest and entered into full collaboration with the committee, even to cooperation in bringing forward informers.

We are confident that the great majority of the membership of the B'nai B'rith, which is the parent organization of the Anti-Defamation League, and of the Jewish people generally believe it is against the interests of the Jewish people and of the preservation of democratic freedoms to collaborate with the Un-American Committee witch-hunters. This is particularly so at present, when the resistance to the witch-hunt has risen so high as to give promise of dealing the witch-hunters serious defeats. Sufficient protest from the Jewish people, most of all from B'nai B'rith members, can compel the officials of the ADL to cease this shameful collaboration with the anti-democratic elements in American life.

The article below is reprinted with permission from the American Jewish Ledger of Newark, which published the article in its June 24 issue.—Editors.

there, at his insistence, he told me a story which, I'm certain you'll agree, is worth telling.

As a leader of the Jewish community in the Newark area, Coopersmith told me, he was most anxious that I get what he called "the objective picture of what's happening and what happened before the Committee (on Un-American Activities) came into town."

The very first piece of information he gave me as part of this "objective picture" was the assertion by Coopersmith that he, as an official of the ADL here in Newark, had "been in touch with the committee" for more than a year before it was public knowledge that the committee planned coming into Newark. He also spoke of the "tragedies" that had taken place as a result of the committee's decision to come into Newark; presumably, he was referring to the people who had been subpoenaed and the possible effect their appearance before the committee would have on their jobs and families. And he spoke of the "tragedies that we've avoided" as a result of his "hard work."

## **Victory in Pittsburgh**

**C**HALK up another victory for the Bill of Rights, this time in Pittsburgh in the case of the Jewish Cultural Center (for an account of this case, see Abe Strauss' article, "Pittsburgh Jewish Center Gets Police State Treatment," in our April issue). On June 27 the Pennsylvania Supreme Court nullified the verdict of Judge Henry Ellenbogen under which the center was taken away from its members. At the same time the Supreme Court rejected a petition made by witch-hunter Harry Alan Sherman charging that the center's attorney Hyman Schlesinger had entered into a "deal" with the State Attorney General, Herbert B. Cohen. The court called this petition "shameful and scandalous." The center has planned a festive re-opening.

## **The Background**

I will have to fill you in with some necessary background information so you will get a better understanding of the conversation that I am going to relate.

We have to go back to 1953, when three officials of the ADL, the American Jewish Committee and the Jewish War Veterans met "confidentially" with Congressman Harold H. Velde, then the Republican chairman of the Committee on Un-American Activities. There in secret these three officials made a compact with the committee that they would turn over resources of their organization to the committee. In fact, one of the officials—a representative from the ADL—conveniently enough wrote a detailed memorandum in which he listed the agreements made with the committee.

I know because—even though the memo was stamped "Confidential Not For Publication"—I not only secured a copy of that memo, but I interviewed the very individuals who had taken part in the secret rendezvous with Velde and his aides. [This interview was published in *JEWISH LIFE*, October 1953.—Eds.] The most crucial section of the agreement, eventually published in several newspapers [Published in *JEWISH LIFE*, September 1953.—Eds.] and publicized throughout the country, was contained in the following point which is taken directly from the "Confidential" memorandum:

"Velde and council agreed then and there that in the future committee investigators would be sent to ADL and AJC for material on prospective witnesses (That would be a good opportunity to make specific suggestions on procedure)."

Let's go back now to May 17, 1955, and Brant Coopersmith, head of the Newark office of the ADL. By referring back to the original agreement between the Committee on Un-American Activities and the ADL which I have just quoted from, the things that Mr. Coopersmith said to me begin to make sense, don't they?

I realized immediately that when he said he had been "in contact with the committee," I knew that he had been carrying out on a local level what had already been determined as general policy for the ADL at a national level. Whether or not "committee investigators" were first sent to Coopersmith or Coopersmith initially contacted the committee "for material on prospective witnesses" for the Newark hearing was not made clear by Coopersmith during our interview. Nor is it important to establish how they did come together. The point is that they did indeed work together for more than a year before the hearings. I do not claim that they did. Brant Coopersmith of the Newark office of the ADL insisted on telling me that they did. I'm merely reporting what he said.

But there is more. Much more. And all of it was pressed on me. After I pinned Coopersmith down to specifics, he told me in a rather agitated state that "We don't want another Harap on our hands." When he was asked what he meant by this reference, Coopersmith explained, "A Communist, Louis Harap, who edits an insignificant magazine in New York," had appeared before the Un-American Activities Committee in 1953, had charged the committee with fostering anti-Semitism and had asserted, said Coopersmith, that there was more equality for Jews in the Soviet Union than in the United States.

Coopersmith not only objected to what [Louis] Harap, the editor incidentally of the publication *JEWISH LIFE*, had allegedly stated before the committee but he seemed more concerned with how the committee had "manhandled" the Harap testimony. Here is what Coopersmith then said:

"Now that whole thing was bungled from every conceivable point of view. The committee manhandled it. Should never have let him go before the public. And the press . . . well!" Coopersmith thought that the AP and UP wire services had simply given national currency to what he called "Commie propaganda."

"That's the reason," Coopersmith continued without interruption, that "we've been in touch with Washington as soon as we heard that the committee was coming in here (to Newark). We wanted to make sure that they did not call up another Harap in the community. And . . . we didn't want any reason for the Commies and their crowd to point the finger at the committee as anti-Semitic. So we went down there (to Washington) and made certain that they wouldn't repeat the same mistakes . . . And I feel pretty certain that our work was not in vain."

## **ADL Collaborates with Committee**

From what Brant Coopersmith of the Newark ADL said, the only possible inference that one can make is that, as the original agreement provided, "material on prospective witnesses" was apparently supplied the committee by Coopersmith and whoever made up what he constantly referred to as "we." And, secondly, from what Coopersmith claims, "specific suggestions on procedure"

were offered by Coopersmith to the committee for its use in Newark. That is, according to Brant Coopersmith.

Out of the clear blue, Coopersmith then continued: "Now we brought along Cliff Holmes for them. He's a real nice guy . . . we really brought him along for the committee. And they have us to thank for that."

The name "Cliff Holmes" meant nothing to me, so I asked for an explanation. "He's a guy," Coopersmith explained, "who denounced the Commies in the Progressive Party here in Jersey a few years back . . . oh, back in '49 or '50 and got out and named the Commies running the show."

I then asked if he was the "undercover FBI agent" that the Committee on Un-American Activities announced had supplied them with the names of "75 Communists" in the Newark area? "Look," said Coopersmith, "that's asking too much. Besides if I knew, I certainly would not tell a newspaper guy that one."

While he may have been shy about divulging this, Coopersmith was not reluctant to continue. He was so eager to go on, indeed, that ultimately I was forced to bring the session to a close in order to return to the hearings. But not before he had made several observations on the "objective picture" of the committee and its relationship to the Jewish Community of Newark.

Mr. Coopersmith then astounded me with the bland assertion that he knew that "several more subpoenas are out and this thing is getting bigger and bigger." He continued, "I know of two in particular that have just been

sent out. We've been working our backs off. . . ."

At that point I intruded and asked, "Do you mean to sit there and tell me that you know when and for whom the committee issue subpoenas before it is public knowledge?" He said with just a trace of hostility: "Look, I'm giving you the straight stuff!"

Once I had some time to consider what Brant Coopersmith had told me, I realized that there was quite a story in the interview. I probed into Brant Coopersmith's story further and discovered that he is an active participant in many community organizations which are currently trying to resolve in the traditional, American, and democratic way the many problems which have been left in the wake of the Un-American Activities Committee hearings. He is active in drawing up resolutions, so I have learned, regarding the suspensions of three Newark teachers; he is active, so I have reliably ascertained, in the work of many citizens' groups anxious to bring these issues before the public in the time-honored and time-tested manner of the open, public forum.

And the real point of this entire development, is that I'm also reliably told that Brant Coopersmith has never told these same citizens that he knows the House Committee on Un-American Activities on the same intimate terms that he claimed to me. Perhaps when he gets up to address himself to an issue like the suspension of three Newark teachers, his listeners should know his relationship with the committee may go on, perhaps, even after the committee has left the town of Newark.

## WE PROTEST THE POST OFFICE IRON CURTAIN

**E**ARLY in July we received the following letter in Yiddish. Here is the translation:

Jewish Historical Institute, Warsaw  
June 6, 1955.

Editorial Board  
JEWISH LIFE  
New York

We notify you herewith that the Post Office of Poland has received an official communication from the American Post Office stating that the publication of the Jewish Historical Institute [of Warsaw] (the latest number of *Bleter far Geschichte* [Pages from History]), which had been sent to you, was confiscated by the organs of the U.S.A.

(signed) PROF. B. MARK  
Director, Jewish Historical  
Institute

Just what is this piece of confiscated literature? *Bleter far Geschichte*, as its name indicates, is a scholarly quarterly journal issued by the Jewish Historical Institute of Warsaw. It contains the products of research on the history of the Jews in Poland. Our Post Office Department has dropped an Iron Curtain behind this publication. Scholarly research on the history of Jews in Poland is apparently "subversive" to readers in our "free world."

Naturally we are not taking this restriction on freedom

of information lying down. We have sent the following letter to the Postmaster General of the United States.

July 15, 1955.

Mr. Arthur E. Summerfield  
Postmaster General, United States Post Office  
Washington, D. C.

Dear Mr. Summerfield:

Early in July we were informed by Professor Ber Mark, Director of the Jewish Institute of Warsaw, in a letter, a copy of which we enclose in translation from the Yiddish, that the Post Office Department has confiscated a copy of *Bleter far Geschichte*, sent to us by the above-mentioned institute.

*Bleter far Geschichte* is a scholarly journal devoted to historical research on the Jews of Poland through their centuries of residence in that country.

We vigorously protest the interference of your department with the freedom of information and urge you look into this matter with a view to lifting this censorship on this material on Jewish history.

Respectfully yours,  
(signed) LOUIS HARAP  
Managing Editor

We urge our readers to send their protests of this infringement of the freedom of information. Send letters to Arthur E. Summerfield, Postmaster General, United States Post Office, Washington, D. C.



# THE INQUISITION OF PAUL NOVICK

*Excerpts from the transcript of a Senate committee hearing of the "Morning Freiheit" editor which violated the freedom of the press*

At 11:30 A.M. on June 16, Paul Novick, editor-in-chief of the daily *Morning Freiheit*, was served with a subpoena to appear the next morning before the Senate Subcommittee on Internal Security of the Judiciary Committee. Novick had no idea why he had been called. Accompanied by lawyer Harry Sacher, Novick appeared before the subcommittee on Friday morning, June 17, less than 24 hours after receiving the subpoena. It then developed that he had been called in relation to the subcommittee's "investigation" into "Communist Exploitation of Foreign Language Press in the United States." Two others appeared on the same day, Frank Borich, who was "accused" of having been connected with the Croatian paper *Narodni Glasnik*, and Boris Sklar, editor of the Russian paper, *Russky Golos*.

Senator William E. Jenner, closest senatorial follower of Joseph McCarthy, was the only subcommittee member present. Also present were Chief Counsel J. G. Sourwine, Associate Counsel Richard Arens and Director of Research Benjamin Mandel. At a certain point in the interrogation stoolpigeon John Lautner was called to testify that he "knew Novick as a Communist."

Below are excerpts from the official transcript of the hearing. They clearly show that this inquisition is a gross violation of freedom of the press.—Eds.

Mr. Novick. May I read a statement? It will take five minutes.

Senator Jenner. You can submit it to the committee, in that you have not complied with the rule that all statements must be filed 24 hours prior to the hearing. [Novick had received a subpoena less than 24 hours earlier.—Eds.]

Mr. Arens. Mr. Novick, you are the editor of the *Morning Freiheit*?

Mr. Novick. That is right. . . .

Mr. Arens. And how long have you been editor of the *Morning Freiheit*?

Mr. Novick. May I, Mr. Chairman, with your permission, make the following remark, that inasmuch as this hearing is considering the role of the *Freiheit* as a daily newspaper, its writing and my role as editor of the Jewish daily *Morning Freiheit*, it seems to me, Mr. Chairman, that this to a great extent violates the spirit of the First Amendment to the Constitution guaranteeing the freedom of the press.

If there is anything we have written or are writing which is against the law, of course, we can be taken to account. But this committee I understand is going into an inquiry

as to the activity of the *Morning Freiheit* as a daily newspaper.

Mr. Sourwine. From what do you understand that?

Mr. Novick. Because I have been called on short notice without giving me time to arrange my work in the office. I was served yesterday at 11:45 and I had difficulty in getting hold of my lawyer, less than 24 hours. This is something which is hampering the work of the newspaper. . . .

I say, the work of an editor in this respect is being hampered. If every editor can be hampered like that, then it goes against the freedom of the press.

So it seems to me, Mr. Chairman, that this inquiry into the activities of a newspaper, a paper of a minority like the Jewish people or Italians or Finns or others or Negroes, or big metropolitan papers like the *New York Times*, for instance—if an editor can be hampered in his work like this, then it seems to me it is against the spirit if not the letter of the First Amendment guaranteeing the freedom of the press.

Senator Jenner. We are certainly not trying to hamper publication. But we are trying to get information. . . .

Mr. Arens. Now, Mr. Novick, will you kindly tell the committee now, who owns the *Morning Freiheit*?

Mr. Novick. I respectfully decline to answer.

Mr. Arens. And why?

Mr. Novick. Under the protection of the First Amendment of the Constitution guaranteeing the freedom of the press, and the Fifth Amendment providing that no one shall be forced to be a witness against himself.

Senator Jenner. This committee, of course, does not recognize your right to refuse to answer under the First Amendment to the Constitution, but we do respect your right to refuse to answer under the Fifth Amendment to the Constitution. Proceed, Mr. Counsel.

Mr. Arens. Now, Mr. Novick, do you feel that a truthful answer to the question as to the ownership of the *Morning Freiheit* would furnish information which could be used against you in a criminal prosecution?

Senator Jenner. Let the record show that the witness before responding conferred with his counsel. . . .

Mr. Arens. Have you ever gone under the name of Paul Nowak?

Senator Jenner. Let the record show that the witness before responding to the question conferred with counsel.

Mr. Novick. I decline on the same grounds.

Mr. Arens. Have you ever gone under the name of



Paul Novick

Peisach? . . . [This mysterious alias is Novick's first name in Yiddish.—Eds.]

Mr. Novick. I decline on the same grounds. . . .

Mr. Arens. Who is the assistant editor of the *Morning Freiheit*?

Mr. Novick. I decline to answer on the same grounds

. . . .  
[As is usual in these inquisitorial proceedings, the committee counsel asked Mr. Novick to name the names of various people connected with the *Morning Freiheit*. Refusing to act the stoolpigeon, Mr. Novick declined to supply this information.—Eds.]

Mr. Arens. Do you feel that if you told this committee who formulates the editorial policy of the *Morning Freiheit*, you would be furnishing information which could be used against you in a criminal prosecution? . . .

Mr. Novick. I submit that this question substantiates my statement made at the beginning of this hearing, that this hearing is in violation of the First Amendment of the Constitution. I don't think any committee of Congress, much as I respect Congress and its committees, should go into the activities of any daily newspaper, whether a metropolitan newspaper like the *New York Times* or a newspaper of the Jewish people like the Jewish *Morning Freiheit* or any other.

Mr. Arens. Do you think the committee is entitled to go into the question of any conspiratorial apparatus that may be dedicated to the destruction of the Constitution which we have been alluding to frequently in this conversation?

Mr. Novick. If there is anything against the *Morning Freiheit* or any other paper that is against the law, then there is a court of law where we can be held to account. But this investigation is not a court of law. It goes into details of the activities of a daily newspaper, of its policies, editorial, who writes editorials, who does this or that, and this to my mind is against the spirit, if not the letter, of the First Amendment of the Constitution. . . .

Mr. Novick. About the Constitution. I have in my statement, a short statement that I wanted to read at the beginning, that we are devoted, we are in a fight now for the preservation of the Constitution and the Bill of Rights,

including the First and Fifth Amendments, and we wholeheartedly not only support the Constitution but fight for the civil rights of the American people, of the Jewish people, and for the upholding of the Constitution of the United States against all—

Mr. Arens. Does the Communist Party uphold the Constitution of the United States?

Mr. Novick. Pardon me. I have not finished. (Continuing)—against all conspiracies—against all conspiracies. This is in line with the policy of the *Morning Freiheit*.

Senator Jenner. I notice that in this statement here you say, "Our paper is now engaged in a campaign against the rearming of Germany under Hitler generals."

I believe it is a known fact that just recently Germany has entered into a treaty which permits her to rearm, and that is the policy of our country, that West Germany be permitted to rearm, with certain modifications and categories, and so on. You are against that policy?

Mr. Novick. Mr. Chairman, in the *United States News* of this week, the publication *U. S. News*, there is a list of generals who are going to lead, be at the head of the newly created German army. The commander of that army is going to be General Manteuffel. In German that means the "man devil." He was a Hitler general, a war criminal, guilty of the murder of countless thousands of Jews, Ukrainians, Russians and other people of the Ukraine.

Senator Jenner. Knowing that the threat of the world today is the threat of communism, and Germany happens to be a nation adjacent to the borders of the Communist nations, and East Germany is under the domination of the Communists, is it the idea and the theory of your editorial policy of your paper that Germany stand helpless and disarmed against this Communist threat?

Mr. Novick. Mr. Chairman, you ask me a question—

Senator Jenner. It is in your statement here. I am trying to get your editorial policy, what you are driving at. You want Germany to be disarmed. You want the Communists to be armed; is that right?

Mr. Novick. I am glad you asked me this question, Mr. Chairman.

Senator Jenner. Yes.

Mr. Novick. Because it so happens that tomorrow there is going to be a World Jewish Congress in Paris, and Jews of all shades of opinion, Zionists and Democrats and Republicans and Socialists—they are from France and from Great Britain and from other countries, and from Canada and from Argentina, and they are coming there as Jews who have lost six millions of their people in the last World War, murdered at the hands of these same generals like Manteuffel and the others.

For the information of this committee, this Manteuffel was the head of the offensive in the Belgian Bulge in December of 1944. He was guilty of the murder of American soldiers, wounded American soldiers. He was the commander of the offensive in the Bulge, in the Belgian Bulge. It is against the interests of the American people, not only of the Jewish people, that these people should be the leaders of an army. . . .

# HE SHOULD NOT BE IN JAIL

*A wise 74-year-old man, "guilty" of advocacy under the Smith act, is in prison. His case comes before the parole board on Sept. 2*

*By Howard Fast*

**A**N OLD man suffering from heart disease sits in a prison cell but this man committed no crime, committed no treason, gave no aid or comfort to the enemy. He is a good and gentle man, whose whole life has been dedicated to the best interests of the United States and to the study of truth. But he sits in a prison cell and unless mercy is granted to him, he will sit there for long months to come.

His name is Jacob Mindel, and the first part of his name I had to inquire about; for I never knew him as Jacob Mindel, but only as Pop, an old man, gentle and wise and fatherly—and, as he will not be permitted to read this in the prison where he lies, I think I can add the word *saintly*. Saintly, he is, with his gentle eyes that shine with love and with the deep compassion that comes from great wisdom.

I have never known another man quite like him. When he spoke, those of us who listened to him, learned, for his words were profoundly wise, the result of a lifetime of scientific thinking, yet yeasty with ancient knowledge. To us who were young and overflowing with our youth, he was like a patriarch of the old, old times. Many

things we learned from him, but most of all and best of all, we learned from him the way to live with love, the way to live as a moral and good person.

He made us his debtors—but I like to think that this was not limited to those of us who knew him well. How can such a man not be a treasure to the land he lives in, and in the deepest sense of truth, how can any citizen in this land not be his debtor? For he has enriched the land and whatever happens to him, his richness will remain here.

He has a weak heart, with perhaps only a short time to live; but there was no quality of mercy in the tyrants who sent their secret police to drag him from his bed, to cast him into prison, to frame him on false charges, to try him in a prejudiced court—and to declare him guilty of the crime of conspiring to advocate Marxism, and for this to take away the little of his life that was left!

The men who imprisoned Jacob Mindel should perform the small and simple act of mercy that would release him.

*(Jacob Mindel is eligible for parole on September 2. Letters urging parole should be sent immediately to the Federal Parole Board, Washington, D. C.—Eds.)*



*Jacob (Pop) Mindel and Rebecca Mindel*

**T**HIS picture was taken a few months before my husband began serving a two year sentence under the Smith act this past January.

His physician stated at that time in an affidavit: "Taking into consideration the age of this patient (73½), his chronic progressive heart disease, his chronic stomach disease, his feebleness and the drastic change from his care at home to a prison environment, it is my opinion as a physician that continued incarceration will be hazardous to his life."

He suffered two heart attacks during the trial and was taken from courtroom to hospital. Recently he fainted in prison.

Would you help win a parole for my husband, to save him from what may be a death sentence—imposed solely because of his political beliefs?

Please write a letter to the Federal Parole Board, Washington, D. C. I would appreciate your sending a copy to me—2854 Bronx Park East, New York 67, N. Y.

Thank you very much.

REBECCA MINDEL



# I VISIT WITH SOVIET JEWS

*A Canadian trade unionist tells about his visit to the Soviet Union and his talks with Soviet Jews on their situation in the USSR*

*By Morris Biderman*

**S**INCE my return from a recent trip to the Soviet Union as a member of a Canadian trade union delegation, people have been asking me questions about the life of the Jews in that country.

It is generally accepted that about two million Jews live in the Soviet Union today. What kind of life do they lead? Exactly the same as that of all other Soviet citizens. They believe it is a very good, interesting, inspired life. Jews can be found in all phases of Soviet society. Lazar Kaganovich, a Jew, is vice-premier. In Soviet science, industry, technology, art, culture, chess, etc., everywhere, Jews are working actively and creatively. Whenever the Soviet government awards prizes for attainments in various fields, Jews are always among the recipients.

While I was in Poland, for instance, six young Soviet pianists were competing in the International Chopin Competition in Warsaw. Three were Jews: Ashkenazi, Starkmann and Paperno. The 17-year-old Ashkenazi won the second prize, rating highest among the Soviet pianists.

We met many Jews in various enterprises and factories and held long conversations with them. I witnessed the moving reunion between Ben-Zvi, a fellow delegate from Montreal, with his brother and sister in Kamenets-Podolsk. His sister was a teacher of Yiddish before the war. His brother is a graduate of a Jewish school and lived in Birobidjan before the war. They discussed with us their economic and political security, their good positions and their rich cultural life. They told us that in their own neighborhood, only six Jews had survived. They recounted in detail the horrors suffered by the Jews of the Ukraine and White Russia before the nazis murdered them. Many Jews were uprooted and never returned to their old homes. Because of such facts, they said, it makes no sense to expect to find Jewish institutions. "It is easy for you to ask questions," they said, "you did not live through the hell of Hitlerism!"

In such cities as Kiev and Odessa the number of Jews is increasing. Many of these Jews speak Yiddish. Whether special Jewish institutions develop depends on whether or not there will be a demand for them. We were told the same thing by Professor Levin, a well-known Soviet jurist, with whom I had a long talk. The Soviet Jew, enjoying equal rights with other citizens, also fulfills his responsibilities toward society, the professor said.

We had an interesting talk with Michael Braverman, chief of the largest department of the Lenin Machine-

Building Works in Leningrad. He began working there as an ordinary worker 22 years ago. When I met him, I did not know he was a Jew. But as he was conducting our delegation through the factory and we were going up the steps leading to the X-ray room, he said to me in Yiddish, "Watch your step! Be careful not to fall!" (The X-ray room, by the way, is there to examine workers on the job.) We looked at each other and smiled. From that point on we walked side-by-side and conducted our conversation in Yiddish.

## *A Proud Soviet Jew*

Michael Braverman is a proud Soviet Jew. He does not conceal his identity from anyone. He described the work of his factory (he and the other workers feel it is indeed their factory). In further talk with him I discovered that Leningrad has more than a hundred thousand Jews. In his factory there are 200 Jewish workers. There are two synagogues in Leningrad but no other Jewish institutions, he said, because there is no demand for them.

He explained that this resulted from a long process during which Jewish youth became less and less interested in such institutions. The opportunities for a full cultural life had grown by leaps and bounds. "You must certainly have seen for yourself," he emphasized, "that the way is open for the entire people to enjoy all branches of art and culture." The Jewish people were drawn into socialist construction, grasped the available opportunities and began to live a happy, creative, satisfied life.

"Look at our factory and its 5,000 workers," he said. "It is impossible to distinguish the Jews from non-Jews. They are all Soviet citizens. They have identical interests. Moreover, it seems to me that the best thing Jews can do is to build socialism. Under socialism things are good for the Jewish people; without it, things would be bad." As we found, he represented the general approach of Soviet Jews.

On our first Saturday morning in Moscow, our Montreal colleague, Louis Ben-Zvi, Bob Petrikwin (a railroad worker from West Canada) and I went to the largest synagogue in Moscow. Petrikwin, a non-Jew, wanted to see with his own eyes how religious Jews worshipped in the Soviet Union because he had brought with him Harrison Salisbury's articles in *Reader's Digest* about "anti-Semitism and discrimination" in the Soviet Union. "If it turns out

that Salisbury is lying about *this* matter," said Petrikwin, "then I'll know he wrote lies about other things too."

### *In the Moscow Synagogue*

We entered the synagogue at ten o'clock. As the *gabbai* (service director) informed us, we had arrived between the second and third service. Today was *Shabbes Rosh Hodesh* (Sabbath of the New Moon) so there were more people present than usual. We were led into the office of the chief rabbi, Solomon Shlifer. The distinguished rabbi answered all our questions about the life of the religious Jews. He assured us that they enjoyed full freedom and had every opportunity to assemble and practice their religion like any other Soviet citizens. Everything necessary was provided.

After our talk Rabbi Shlifer invited us to stay for the service. "You will enjoy our cantor," he said. While we were seated on the *bima* (the pulpit platform) listening to the cantor, two men came in, strode conspicuously down the entire length of the synagogue, ascended the pulpit and sat down beside us. We discovered immediately that they were members of the Israel embassy in Moscow. After the usual questions about mutual identification, they asked us, "Have you met any Jews in the Soviet Union?"

We were momentarily flabbergasted by the question. "Well certainly, of course we have! Here we are now in a synagogue among a great number of Jews!"

"No, this is not the kind of Jews we mean," the Israeli representatives said with that familiar "knowing" smile. "We mean the 'other' kind."

We again pointed out that we had met many other Jews—in factories, in the streets, in various places.

"Did you talk to them?"

"Yes, quite at length."

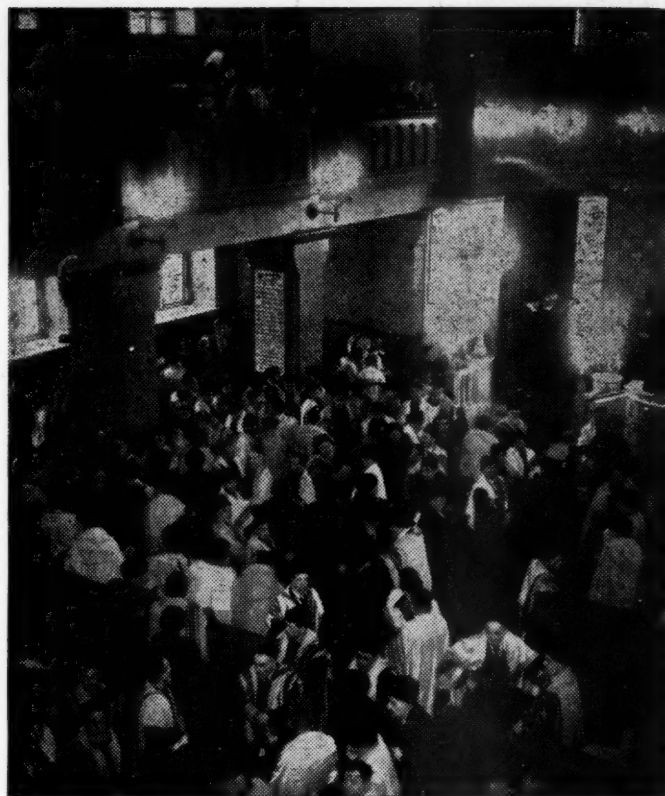
"Did they have any complaints?"

"Yes," we replied. "While they spoke of the great achievements in the Soviet Union, they complain, as do other Soviet citizens, that there are many failures, still many problems to be solved. But they particularly urged us that Jews everywhere should take part in the sacred struggle for world peace. They spoke with bitterness about those who are rearming the nazi murderers."

It did not take long to catch what sort of Jews these gentlemen had in mind. While admitting that Jews actually enjoyed all the privileges of Soviet life, they brushed this aside and came to the point. "This is not the place to discuss it. If you want to continue our talk and really 'find out the whole truth,' come to the Israel embassy."

(Louis Ben-Zvi went to the embassy a week later to get his visa to Israel. This time these gentlemen told him that they had no time now to continue the conversation.)

As we left the synagogue, Jews surrounded us, bombarded us with questions about Jewish life in Canada and the United States. They asked whether Jews associated



*Worship in the Great Moscow Synagogue*

themselves with anti-fascist movements. They told us about their own life, their families, their children. The *gabbai* told us that he had five sons, each in a responsible position in the economy of the country. He told us that his oldest son, 51 years old, had been given a pension for life for meritorious work. To our question about his own life, he replied, "With five sons like that I have nothing to worry about!"

Wherever we met Jews, whether religious or free-thinking, they expressed joy in their new life and also made an urgent request to convey their warmest greetings to the Jews of Canada and to tell them the truth about the life of Soviet Jews. "Tell them to do everything in their power to prevent a third World War!"

How do Jews live in the Soviet Union? They are living like all Soviet citizens: they are active, creative and enjoy the fruits of their country's achievement.

### *Yiddish Performance in Tashkent*

A PROGRAM of Sholem Aleichem material was presented in Yiddish and Russian at two performances in Tashkent (Uzbekistan) on February 20 and 21 at the District Officers Club and the Gorky Theater. The performer was monologist Isaak Rakitin, on tour from Moscow. This notice appeared in *Pravda Vostoka* (Pravda of the East) on February 19.

# JEWISH RELIGION IN THE USSR

*A Soviet Jew sets forth the organization of Jewish religious life in the Soviet Union and provisions for the practice of Judaism*

**By M. Rabinovich**

*Following is an article released by the Embassy of the Soviet Union in Washington on June 15 and sent out to the United States press.—Eds.*

**C**ITIZENS of the Jewish nationality—European, Bukharan, Georgian and Highland Jews—are found among the inhabitants of cities and villages in different regions of the Soviet Union. Religious Jews attend prayers at the synagogues and observe the rituals prescribed by their religion.

Synagogues are always well attended on Passover, Shavuoth (Pentecost), Rosh Hashonah, Yom Kippur, Sukkoth (Feast of Tabernacles), and other religious holidays, and when prayers are said for the dead (Yiskor).

In the Soviet Union the Jewish faith enjoys the same rights as the Russian Orthodox Church and other churches and religions.

Aderents of the Jewish faith in the USSR have their religious societies or communities. Synagogues or prayer buildings have been placed at the disposal of these communities by the local administrations and they have all the necessary facilities for prayers and for the performance of the prescribed rituals.

If a Jewish religious society has been organized in a district where no special building is available for a synagogue, the society may apply to the local authorities for a special building for a synagogue or for a land allotment for the construction of a synagogue, this allotment being provided free of charge.

The religious society has the right to lease premises for a synagogue from the local authorities or from private owners.

The only condition required for the organization of a Jewish or any other religious society in the USSR is that there be no less than 20 members.

The Jewish religious societies have their own shohets [ritual slaughterers], mikvas [ritual baths], etc.

Before Passover the state designates special bakeries in places with a large Jewish religious population for baking matzos for sale. Specially appointed religious observers are required to sanction the use of the matzos as ritual bread. Those who desire may bake matzos at home.

Foreign visitors interested in the status of the Jewish religion in the USSR usually visit the synagogues. No

one in the Soviet Union interferes with religious Jews in the performance of the rituals prescribed by the dogmas and traditions of their faith.

The right of Soviet citizens to profess any religion or none at all is guaranteed by Soviet legislation.

The Jewish religious societies in the Soviet Union have no central governing body. Nor was there any before the Revolution. Each society conducts its activities independently under the leadership of an elected executive board, auditing committee and rabbi. In practice, however, the rabbis of neighboring synagogues get together to discuss religious questions of general significance.

All the leaders of the Jewish religious communities in the Soviet Union, rabbis and religious Jews take part in the nationwide movement for peace. Prayers for peace are offered up in the synagogues; in their sermons the rabbis urge their congregations to conduct an active struggle for peace. The rabbis of the biggest Jewish religious communities in the Soviet Union—Rabbi S. M. Shlifer of Moscow, Rabbi Panich of Kiev, Rabbi Diment of Odessa, Rabbi N. Masliansky of Riga, Haham K. D. Yeliashvili of Kutaisi [Georgia], Rabbi Berger of Minsk, Rabbi I. Rabinovich of Vilnius and Rabbi Vorkul of Kaunas—published an "appeal" in the press urging Jews the world over to join with all the millions of people who protest against the threatened use of atomic and hydrogen weapons. Rabbi S. M. Shlifer of the Grand Synagogue of Moscow attended the Fifth USSR Peace Conference in Moscow as a delegate of the Jewish religious communities of the capital.

At the beginning of this year, Rabbi S. M. Shlifer published a statement in the Soviet press condemning the policy of restoration of German militarism and welcoming the idea of a general European security system.

The Moscow rabbi urged the Jews in all countries, in the name of the life of their children, in the name of culture, in the name of God, whose name is Sholom (Peace), to remember the fascist crimes and to fight against war.

The rabbis of all the biggest synagogues of the Soviet Union attended the Zagorsk Peace Conference of All Churches and Religious Societies. [This conference took place on May 9-12, 1952. The statements made at the conference by Rabbis Shlifer and Itsko Shachtman, of Kiev, were published in *Jewish Life* 1953, pp. 28-30.]



# THE STORY OF SOLOMON MAIMON

*An account of the life of the famous eighteenth century Jewish philosopher and of his concern for education of the Jewish masses*

*By Ber Mark*

**S**OLOMON MAIMON was one of the most remarkable figures to come out of Jewish life in Poland. He was born in 1754 in Nieszwicz, in the Polish Lithuanian part of White Russia, and brought up in a poverty-stricken home, surrounded by the brutal conditions of a feudal society in an atmosphere of religious fanaticism and obscurantism. Thanks to enlightening breezes blowing into the backward Jewish environment and to his own almost superhuman efforts to acquire the world's knowledge, Solomon Maimon attained the fullest education possible at the time. He won fame as one of the most original philosophers and writers of his day and as one of the most capable and courageous standard-bearers of the Enlightenment, not only in Jewish life but in general European thought. Unmindful of material needs, he remained true to his free-thinking principles, his passionate struggle for truth, his love for his brother Polish Jews and for his homeland, which he had to leave in his quest for education and truth.

Although he left Poland as a young man and hence did not exert direct influence on the Polish-Lithuanian Jews, he nonetheless was one of the pioneers of the Haskalah (Enlightenment Movement) in Poland. [The Haskalah began in Germany in the middle of the eighteenth century and then spread to Eastern Europe. Its aim was to bring Jewish thought and religion out of the ghetto and into the mainstream of bourgeois development.—Eds.] While in Berlin, the center of the Haskalah movement of the German Jews, Solomon Maimon made plans to publish popular scientific literature in Yiddish for the Polish Jews. His *Versuch ueber die Transcendentalphilosophie* (Essay in Transcendental Philosophy), published in Berlin in 1790, opened with a preface in the form of a letter to the Polish King Stanislas expressing his pride at having been born in Poland. Maimon adds that he would feel doubly proud if he could help to stimulate the Jews of Poland to realize their potentialities. "I would fill them with boldness and zeal in an effort to become more worthy and esteemed, so that they would be able to enjoy the fruits of life."

BER MARK is director of the Jewish Historical Institute at Warsaw and Professor of Jewish History at the University of Warsaw.

Solomon Maimon was constantly occupied with the idea of developing educational activities among the Jews in Poland. It was not his fault that these plans came to nothing. His project of popular scientific literature was laughed out of court by the Maskilim (exponents of Haskalah) in Berlin, who themselves were isolated from the people. The appeal to the Polish King which Maimon handed to the Polish ambassador in Berlin was stuffed into a drawer somewhere by that gentleman, who regarded the "Jew Solomon" with suspicion. In this way Maimon's patriotic plans were snuffed out by the indifference of the plutocracy and aristocracy. Although these plans were never realized, they reveal how greatly he loved his people. They are evidence that he must be counted among the pioneers and standard-bearers of the Haskalah.

## *Maimon and the Haskalah*

The Haskalah movement was concentrated in various centers which were separated not only geographically but, what is more important, socially. The Haskalah center in Berlin, with Moses Mendelssohn at its head, was primarily plutocratic and advanced a view which was a compromise between feudal and bourgeois ideologies, between religion and secularism. Moses Mendelssohn was the typical representative of this tendency. Actually he opposed every expression of free thought. In the epilogue to the second German edition of *Das Kapital* (1873), Karl Marx pointed out that Mendelssohn disparaged Baruch Spinoza. The distrust with which the Berlin Maskilim regarded Polish Jews was apparently an expression of their suspicion and dislike of the poor "uneducated" masses.

The Haskalah in Russia consisted basically of the wealthy merchant element which strove for civic equality for itself first of all. The unification of the White Russian territories with Russia opened up wide opportunities for trade by the substantial Jewish merchants, builders of industry and suppliers for the military. This economic development tended to minimize every tendency toward dissent in the ranks of the Haskalah. But at the same time a popular Haskalah movement arose from the depths of the Jewish masses of White Russia and Lithuania. Some representatives of this popular movement were Abba of Khlusk, magid (preacher) and fighter against social oppression, who was persecuted by the community leaders and fled the

country; Dr. Moses Marcuse, author of a well-known popular medical work in Yiddish; and also—Solomon Maimon.

In the Haskalah center in Warsaw the same two tendencies, the compromising and the popular, appeared. The latter was concerned for the needs of the people and the use of Yiddish, the people's language.

But even within the people's sector of the Enlightenment movement, Solomon Maimon expressed the most advanced thought. He was among the earliest free-thinkers of the Polish-Lithuanian Jews. There was no trace of hypocrisy in Solomon Maimon: dishonesty and deception disgusted him. He wrote: "I do not feel personal ill-will toward anyone but he is an enemy of truth who uses his position in society to lead that society into error—such a man is my enemy, even though I may find myself in personal relationship with him."

These words were to a great extent aimed at the leader and philosopher of the Berlin Maskilim, Moses Mendelssohn. Mendelssohn did many favors for Maimon and made it possible for him to live in Berlin. Yet Maimon the truth-seeker, Maimon the people's Maskil, Maimon the free-thinker, could not reconcile himself to Mendelssohn's compromises, to his dual role as believer and so-called free spirit. The bourgeois biographers of Solomon Maimon are not correct when they say that Maimon broke with the Berlin school because of his "cynicism" and "lack of refinement." The reason goes far deeper. After a profound analysis Maimon arrived at the radical conclusion of denying every religion. He could find no place for himself in an environment where the highest "revolutionary" ideal was to pray from a "Reformed" prayer book in German translation.

### *A Life of Hardship*

Solomon Maimon's path in life was tragic and full of thorns. His childhood was agitated and perilous. His home was on the estate of the Polish magnate, Prince Charles Radziwil. This magnate, exploiter and oppressor of tens of thousands of serfs and poor Jews, was notorious for his cruelty and dissoluteness. More than once he set upon the poor household of Solomon's parents and wreaked havoc on their possessions. During one of these assaults the three-year-old Solomon almost died in a wood. In Solomon's home poverty, superstition and fanaticism held sway. From childhood he was forced to pore over dry, complicated problems of the Gamora.

As was the custom of the time, he was betrothed as a child and was subjected to the "reign" of a malevolent mother-in-law. At 14 he was forced by want to become a traveling Hebrew-teacher in the far-flung Jewish villages and settlements. Hard work and hunger were his everyday lot. He grew up in an environment of poverty, oppression and backwardness.

But even as a child he showed extraordinary powers. He accidentally came into possession of a piece of paper, used to wrap herring, with strange printed letters of whose ex-

istence he had never even heard. With the aid of a prayer-book in German translation he secretly learned to read German. Although surrounded by darkness and brutality, he managed to find one or two enlightened Jews to help him in his studies. He began to ask his father questions to which the only answer could be a slap in the face.

Solomon soon realized that he could never reach the goal of his search for learning in the restricted atmosphere of his village. He decided—as did hundreds of other Polish-Lithuanian Jews of the time—to leave Poland and go out into the world. He made this decision after disillusionment with the new religious revivalist movement, Hassidism. He left his home town, his mother and father, his despotic mother-in-law, his young wife and child, and set out without a penny to his name.

He came to Koenigsberg (now Kaliningrad) where the students, sons of rich Jewish parents, ridiculed his tattered appearance and his Yiddish language. He traveled over all of Poland, forced to live by begging. He was sustained by completion of his first manuscript, a study of the Jewish philosopher "Rambam" (Moses Maimonides), whose nationalism he revered. In honor of Maimonides he adopted his name—Maimon.

### *First and Sharpest Critic of Kant*

He tried to get into Berlin, the city of the Haskalah and the fame of Moses Mendelssohn, but was not allowed to enter. The Berlin Jewish Kehillah (organized community) did not want Maimon the beggar-Jew, the Polish Jew, in their city. His life of wandering began anew. During these bitter years Maimon never ceased to study, to enrich his knowledge. When he returned to Berlin a few years later luck was with him. It was a time of fresh winds, the time of Ephraim Lessing, of the French Encyclopedists. But in Germany the spirit of Immanuel Kant and, among the Jews, of Moses Mendelssohn, still reigned.

Solomon Maimon came to Berlin with his convictions even more crystallized. He made a complete break with religion. His ideal was Baruch Spinoza. He demanded a philosophy of oneness, unity and opposed the concept of life split into two parts, spirit and matter. He wrote (in German) a critique of Kant's philosophical system (*Essay on Transcendental Philosophy*), at that time the first and sharpest criticism of Kant.

Maimon opposed Kant's dualism (of an unbridgeable gap between the real world and man's knowledge of it) as leading to a recognition of religion. Against this he posed the concept of monism (namely, that the world that man knew in his experience is the real world). Maimon was not yet the consistent critic of Kant, for at that stage of history he could not have been.

But even this initial critique created a storm. Kant himself was forced to confess, in a letter to the Maskil, Marcus Herz, that none of his opponents had understood as correctly as Solomon Maimon the chief problems of his philosophy. But at the same time it was annoying to Kant

that an unknown Jew had dared to criticize him. Some time after Kant wrote the above-mentioned letter to Herz, he deliberately insulted Maimon by saying that a Russian-Polish Jew criticized the work of others in order to win recognition. (See Fabius Mises, *Exponents of the New Philosophy* (in Hebrew), Leipzig, 1887, p. 97.) Yet Maimon's popularity grew. He published one philosophical work after another. Among other things, he wrote about Giordano Bruno, fighter and martyr for free thought, and a handbook of mathematics for Jewish readers. During this entire period Maimon never forgot his Polish-Jewish brethren.

### **His Last Days**

The free-thinker Solomon Maimon soon broke with the "Reformed" religious plutocrats of Mendelssohn's circle. Maimon once again took to roaming. In some places he was welcomed but as soon as he expressed his opposition to superstition and fanaticism, his doubts about religion, he was driven out.

Finally, he found a loyal and devoted friend, the German lover of science, Count Kalkreuth, owner of an estate in Lower Silesia. At Kalkreuth's home Solomon Maimon spent his last years and tried to continue his work. But he was worn out from years of wandering and starvation. He fell ill and grew steadily weaker until he died on the 22nd of November 1780, at the age of 46.

The fanatic Kehillah leaders refused to allow this stiff-necked free-thinker to rest even in death. Maimon was buried in the Jewish cemetery in Glogaw (Lower Silesia) but the Kehillah refused him a regular grave. They had him buried like a criminal, *kuuras hamor* (literally, an ass's burial)—at the edge of the cemetery.

Maimon left a rich legacy. He published 12 volumes on various philosophical themes. Forty-two articles on problems of philosophy, esthetics, psychology and physics are scattered through many periodicals. Nine works remained in manuscript, among them one on Maimonides' *Moreh Nebukim* (Guide to the Perplexed), which in its day was anathematized and burned by Jewish religious fanatics. Maimon was co-editor of a number of philosophical and literary periodicals. He did research on the Hebrew language and planned several popular-scientific works in Yiddish. Many of his manuscripts and letters were lost. Today his printed works are collector's items.

### **His Autobiography**

Of all his works, his autobiography has a special significance for the history of the Jews in Poland and White Russia. It was first published in German in Berlin in 1792. In 1927 the publishing house "Tamar" in Poland published a complete Yiddish translation by A. I. Goldschmidt, who was killed by the nazis in the Vilna ghetto. [The first English translation of the *Autobiography* appeared in 1888 in England. In 1954 an English edition

was published in England and is available in this country from Farrar and Strauss, New York.—Eds.]

Solomon Maimon's autobiography is one of the most important documents of general and Jewish life in eighteenth century Poland and White Russia in the last phase of feudalism. He gives a short but vivid characterization of social conditions in the feudal Polish-Lithuanian state. He points up the parasitism of the nobility and the clergy on the one hand, and the productivity and rightlessness of the peasantry and the Jewish artisans and merchants, on the other. He also indicates the social divisions within the nobility itself. His analysis of the Jewish population is excellent. He emphasizes that while one part of the Jews toiled hard for bare existence, another made a business of religion and the study of Talmud. The Jewish *Klei Kodesh*, the "Holy Vessels" (religious functionaries), are described by Maimon as parasites; in another section of the autobiography he describes the Hassidic leaders as common swindlers and the Kabbalists as hypocrites. Maimon emphasizes that the Jewish masses were deprived of their elementary human rights.

Solomon Maimon is a brilliant stylist. The man who taught himself the Latin alphabet from a wrinkled, soiled piece of wrapping paper became a master of language, holding the reader's attention with his splendidly constructed pictures even in his discussion of his own world outlook and the philosophical systems of other writers.

### **A Man of Integrity**

The honesty with which he describes reality, the manner in which he exposes the parasitic classes, the references to the tradition of Maimonides and Spinoza, the espousal of free thought as against the shackles of religious and medieval prejudice, the hostility to chauvinism—these are the basic elements of the autobiography. They evoked the intransigent hostility of the conservative Jewish writers of history toward Solomon Maimon. He is described as an "apostate," a "cynic," "a nihilist," at best as "torn by inner conflicts." All these characterizations were intended to minimize the esteem in which his Jewish as well as his non-Jewish followers held Maimon and to justify the shameful act of the Glogaw Kehillah in denying him decent burial. Every inconsequential Hassidic "Rebbe" is, in the eyes of these conservative historians, greater and more important than the genius of Nieszwicz, who made the name of the Polish Jew famous at the highest levels of science and who dreamed up to the last minute of his harassed life of improving the lot of the Jewish masses.

The name of Solomon Maimon is dear to the Jewish people of Poland. We remember him with reverence as one of the representatives of the best traditions in our history, as a symbol of fearless struggle for truth and free thought, as a leader in the people's Haskalah, as a patriot of his homeland and a fighter for the rights of the Jewish people of Poland, White Russia and Lithuania.

(Translated from the Yiddish by Max Rosenfeld.)





## IN THE SCHAEFER TRADITION

**This piece** is mainly about the young Jewish composer and choral leader, Maurice Rauch. Since in his background and his musical style there is a pronounced element of the theater, he is a proper subject for discussion in this space.

In June of this year, the Jewish People's Chorus of New York (Bronx and Brighton) paid tribute to their leader by presenting an all-Rauch program at their annual spring concert. It was a doubly festive occasion since it included the premiere performance of Rauch's new choral composition, *Sholem Aleichem Dir, Amerika* (Hello, America), which the chorus sang beautifully and the audience received with enthusiasm.

The inexact word *chorus* is generally used to designate a type of singing society that has been a feature of the Jewish cultural scene in this country for almost two generations. A *chorus* is not a choir since it does not participate in religious services or perform liturgical music. Nor is it a singing society in the conventional sense since its cultural interest and outlook are not confined to singing. A chorus usually consists of a group of workers and ordinary people (anywhere from 30 to 100) imbued with a mission: to sing out a message to their fellow workers and to the community.

In the words of Jacob Schaefer, the great workers' composer and pioneer of the chorus movement, "A chorus must be able to express strength, protest, will, as well as sarcasm, irony, satire, laughter, anger, pain." From their very inception, the workers' and people's choruses in this country have been rooted in the labor movement and in the struggles of the Jewish immigrants for a fuller life. Among their founders one finds the names of trade union leaders, poets and educators devoted to the cause of the oppressed and the downtrodden.

It is this heritage that animates the Jewish Music Alliance with its 20-odd choruses throughout the country. And because of the traditional cultural and social kinship

between the chorus singers and their audience, a concert given by any of these choruses is an important cultural event for wide sections of the community.

During the past decade, Maurice Rauch has risen to a position of prominence among the musical leaders of the Alliance choruses both as a composer and conductor. With the exception of Jacob Schaefer, no Jewish composer has contributed so much to the repertory of Yiddish singing societies as the young Maurice Rauch. And no choral works by other Jewish composers have had so wide an appeal as Rauch's.

It is hard to believe that the leader of the Jewish People's Chorus of New York has accomplished so much in so short a time. But the facts are there. Maurice Rauch joined the corps of conductors of the Jewish Music Alliance only 12 years ago and only ten years ago he began writing for the choruses. In the course of this decade his compositions and choral arrangements have been performed by many workers' and people's choruses not only in this country but also abroad. In addition to short songs he has contributed to the repertory of the choruses a number of larger cantatas and *choral spectacles* which have thrilled Jewish audiences from one end of the country to the other. The list of his major works includes *Esther Hamalke* (Queen Esther), *Fun Vig Lid tsu Zig Lid* (From Lullaby to Song of Victory), *Der Eintsiger Zig* (The Only Victory), *Rozhinkes mit Mandlen* (Raisins and Almonds), *Colombuses Medine* (The Land of Columbus) and his latest composition, *Sholem Aleichem Dir, Amerika*.

As a choral leader, Rauch has proved himself not only a sensitive interpreter and conductor, but also an inspiring teacher. Under his tutelage the singers of the Jewish People's Chorus of New York, who do not read music (few of the singers of the people's choruses do), have been welded into one of the finest singing en-

sembles. In addition, he has been a tower of strength in the organizational work of the chorus, participating in their day-to-day problems, helping them in the technical work of running a concert as well as in devising means to keep the chorus a going concern financially.

All of which is in the *Schaefer tradition*, a phrase that has come to mean both music in the service of the people and leadership in the chorus movement.

As a composer, Maurice Rauch has certainly carried forward the Schaefer tradition. Like Schaefer, he composes in the spirit and tradition of Jewish folk music, and this accounts in a large measure for the captivating quality of his choral works and their wide appeal. But while Schaefer's choral writings are based for the most part on folk themes—folk songs, hassidic *nigunim* (tunes) and cantorial chants, Rauch's are *folkstimlech* (in the folk vein) without necessarily being based on folk melodies. His *folkstimleche* songs and choral passages are really marvelous. Though the melodies are his own, they are so genuine in their folk-quality and spirit that one cannot help feeling that one is listening to folk songs.



Maurice Rauch

In yet another sense, Maurice Rauch has inherited and carried forward the Schaefer tradition. Though his experience in that field was limited, Schaefer loved the theater and conceived a number of his larger choral works in theatrical terms as choral spectacles in which the chorus played the leading role, as it were, with the elements of acting and dancing integrated with the singing.

Rauch is much better equipped than was Schaefer for the theatrical handling of his choral compositions. He came to the Jewish Music Alliance straight from the professional Yiddish theater, where he had worked as composer and conductor (in the Yiddish theater the two go together) for a number of years. The hokum of the Yiddish stage wore him down but his ex-

perience in the theater has stood him in good stead. His choral compositions all "play" in the sense of *rapport* with the audience. He knows how to make his score theatrically effective and he works with a sure hand in fashioning a choral spectacle. His most successful major work, *Fun Vig Lid tsu Zig Lid*, is a dramatic choral ballet in which the choreography of Lillian Shapiro, his wife, is of a piece with the music. It was produced last year by the Jewish People's Chorus of Paris with great success, following the presentation two and three years earlier of *Rozhinkes mit Mandlen* and *Esther Hamalke*. The latter is a choral adaptation and expansion of Rauch's incidental music for *Homon's Mapole* (The Downfall of Haman), a stylized *Purim Spiel* by the gifted Jewish-French dramatist, Haim Sloves, which the Yiddish Theater Ensemble produced several years ago under the inspired direction of Benjamin Zemach, the famous Jewish dancer and choreographer who is equally imaginative as a regisseur. Zemach made the most of Rauch's tremendously effective music, in which the traditional intoning of the *Megile* (The Story of Esther) and a number of Yiddish Purim songs are cunningly utilized.

As to *Rozhinkes mit Mandlen*, it is of the essence of Yiddish theater, consisting as it does of the most popular and beloved of Goldfaden's theater songs, beautifully arranged and distilled by Rauch (the narration and continuity pattern for *Rozhinkes mit Mandlen* were supplied by this writer). In its numerous performances in New York and throughout the country, this bouquet of lovely and artless songs by the "Father of the Yiddish Theater" has brought nostalgic delight to thousands of Jewish people who are steeped in Goldfaden's melodies and also to younger American Jews who have first "discovered" Goldfaden and have found him irresistible.

Last year Maurice Rauch (with an assist by this writer) brought out his *Colombuses Medine* as his contribution to the Jewish Tercentenary celebrations. With his characteristic understanding of and respect for, songs of the common people, he endowed a number of popular songs sung by Jewish immigrants in the epoch of the sweatshop and the Triangle fire with a tenderness and nobility born of devotion to the cultural heritage of the Jewish masses in this country.

The best of Rauch's work is his latest, *Sholem Aleichem Dir, America*, based on a felicitous script by the well-known progressive Yiddish poet, Martin Birnbaum, who derived his material from the portion of Sholem Aleichem's *Motl Peisi dem Chazn's* (Motl, the Son of Peisi the Cantor), which deals with the voyage of Motl and his family and their reaching the shores of fabulous America which, in the

words of Sholem Aleichem's "Lullaby," "To Jews is a paradise, something wonderful." Again conceived in theatrical terms this choral composition is thoroughly in the spirit of Sholem Aleichem and in the vein of Jewish musical folk idiom. Weaving in and out of the several *chorales* is the familiar melody of Sholem Aleichem's "Lullaby" combined and contrasted with other themes in Rauch's best *folksimleche* style. It has its moments of sorrow (the Dirge at the death of an immigrant's child on the boat) and of drollery (Pinye's lesson in maintaining one's balance to avoid getting sea-sick), its high hopes and also its misgivings about the land "without classes and without races," and its joy at having finally sighted land. There is a kind of ecstatic gayety in the dance-chorale that marks the arrival of the immigrants at their destination, only to be exceeded by

the overwhelming, fervent finale in which the immigrants greet America with their heartfelt *Sholem Aleichem Dir*.

Since this is a piece about Maurice Rauch, a review of the stirring performance of this choral drama by the Jewish People's Chorus and the soloists will be omitted. Undoubtedly Jewish audiences will again and again hear and rejoice at *Sholem Aleichem Dir, America* and the work will probably be expanded to include Motl's adventures in the new land. In his latest work Rauch's talent as a composer shines bright. He has developed a style which he may rightly call his own, even though he is animated by the Schaefer tradition. Combining solid musical schooling with fine musicianship and theatrical know-how, he has created a work of art for the people from whom he draws his inspiration. More power to him!

## Letters from Readers

### Einstein Issue

Editors, JEWISH LIFE:

Enclosed please find check for one year's subscription for a friend of mine who visited me here on the farm. She was very much interested in the July number about the "Great Einstein"—result, a new reader for this great magazine.  
Sonoma, Cal. Mrs. M. K.

Editors, JEWISH LIFE:

Enclosed is 25¢ for a copy of the July issue of your good and great magazine. When financially able, I will become a subscriber. Must get the July issue for the 13-page section of commemorative articles on Albert Einstein.  
Muskogee, Okla. R. R.

Editors, JEWISH LIFE:

The Einstein number [July] is really swell!

New York City

MIKE GOLD

### Response

Editors, JEWISH LIFE:

Enclosed please find check for \$2.50 for my year's subscription.

Your magazine gives a renewed sense of pride in belonging to a group of people who are working to help secure some equality for the world.

Los Angeles

M. T. G.

Editors, JEWISH LIFE:

Enclosed is three dollars for my renewal—the balance of 50¢ you can use

for stamps and such. Sorry that you had to send a "reminder."

With best wishes for you and that wonderful magazine JEWISH LIFE.  
Los Angeles G. M.

Editors, JEWISH LIFE:

I can't be without your magazine.  
New York City T. H.

Editors, JEWISH LIFE:

Enclosed is a five-dollar check for one year's sub. It's worth that much to me.  
Detroit M. F.

Editors, JEWISH LIFE:

Enclosed please find \$2.50 for renewal of my sub. Also \$5.00 donation as an expression of the pleasure we derive from the wonderful informative material about Jewish life in our own country and educational articles of the great editorial staff.

For a long and happy life in a world at peace!

Your faithful readers and supporters,  
Bronx, N. Y. T. and H. T.

Editors, JEWISH LIFE:

Please change my name plate from —to—. I was married to — on May 10 and enclose this check for \$10.00 as a little gift in honor of the occasion.

My husband and I wish the editorial board and staff the very best of everything and above all release from the pressures of the times.

St. Paul, Minn.

G. S. M.

# SHOSTAKOVICH'S JEWISH SONG CYCLE

By N. Makarova

## Moscow

On January 20, Moscow heard a first performance of Dmitri Shostakovich's new work, a song cycle, *From Jewish Folk Poetry*. The piece is composed for soprano, contralto and tenor, with piano accompaniment.

The cycle contains 11 songs varying in content, form and mood. At the same time the whole is unified by a dramatic form which portrays the emotions and experiences of the ordinary human being. It seems to me that the oneness of the cycle reveals the deep humanism of the Soviet composer's work and explains the emotional impact of these little song-tragedies, deeply felt yet everyday scenes. The songs are full of lusty humor and the joy of life.

Dmitri Shostakovich profoundly reveals the essence of each song in precise, brief but expressive musical pictures, so that each musical phrase brings before the consciousness of the listener a living person with his joy and sorrow, despair and hope. In one song one accidentally overhears a sad conversation between two women about a dead child who had been nursed on bread and onions ("Lament for a Dead Infant"). Another splendid song, "Devoted Mother and Aunt," paints a characteristic scene full of tenderness and love for children. The beautiful, melodious "Lullaby" expresses completely and laconically the broken heart of an exiled revolutionary's wife.

The listener is thrilled by the dramatic musical dialogues of a past time: "A Long Separation" and "The Deserted Father." The former describes a moving separation of two lovers, the latter expresses the sharp dramatic conflict between an old father and his daughter, who leaves her family for a "government inspector." "A Warning" is a voice miniature that lingers in memory. We see a girl listening impatiently to the warnings of an older friend about the dangers of "evening promenades"; the tonal line is finely wrought and complex, similar to Musorgsky's "Dyetskaya" (Children's Songs). The superb craftsmanship of the composer, his skill in creating finely designed, profound psychological pictures, is especially exemplified in the dramatic monologues, "The Song of Want" and "Win-

ter." In a bold, artistically convincing manner the composer orchestrates the fierce howl of the wind (soprano, contralto, tenor, piano).

The last two songs of the cycle are written to folk-texts which were created during the Soviet epoch. Here we find new themes, new emotions, brimming with optimism and light and healthy folk humor. An excellent bridge from the tragic "Winter" is the clear, melodic "Song of the Good Life," in which the past and the present of the Jewish people are counterposed. The playful "Song of the Girl" is enchanting.

The cycle ends with "Happiness," a song about everyday life. The composer develops his theme with warmth and tender humor. In this song, too, Shostakovich is not only a most original artist

and master realist, but also a wise dramatist, who thoroughly understands the laws of artistic creation.

In this brief sketch I have given only my own first impressions of the work. I have not touched on the language of the work, its original construction (it utilizes various forms—arias, duets, trios), its precise instrumentation. A deeper analysis will no doubt be made. This song-cycle, like his oratorio, *Song of the Forests*, and his *Ten Choral Poems* of Russian revolutionary poets, shows Shostakovich's outstanding mastery of musical drama, his ability to create characters and stirring dramatic situations with sharp conflicts. What an opera we have the right to expect from Dmitri Shostakovich!

The composer shared the striking success of the new song-cycle with the artists N. Dorliak, Z. Dolukhanova, A. Maslennikov.

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## Louis Century

We extend our grateful appreciation to all our friends and family who were with us in our time of sorrow

Julia, Bernard, Jack  
Chicago

## In Memory of Our Beloved Brother

## Louis Century

Died June 11, 1955

A staunch leader in the  
Fur Workers Union

Active in the progressive movement

Brothers Harry, David, Morry  
and Sister Francine



# INSIDE THE JEWISH COMMUNITY

By Sam Pevzner

## The Central Conference of American Rabbis

The sixty-sixth annual convention of the Central Conference of American Rabbis (Reform) was held June 20-23 at Asbury Park, N. J. Some positive highlights:

**On Peace:** A resolution, which said in part, "We are confident that only out of the determination for peace will come our best prospects for obtaining it. We reject the cancer of despair that wracks the soul of mankind with agonizing doctrine of inevitable war." Convention also greeted the United Nations on its tenth anniversary and saw a "new climate making for peace" and called for "our government to press for peace-time uses of atomic energy." Dr. Barnett R. Brickner, president of the Central Conference, in his report attacked those "Rightest Republicans who continue to howl for the support of a defunct Chiang Kai-shek and who would maintain colonialism." He asked for continued American efforts to "secure peace in the Formosa Straits."

On the Israel-Arab crisis the convention urged the United States to "employ their good offices within the United Nations to bring about effective international influence toward establishing peace in the Near East." The resolution would be more effective if it called for direct Arab-Israel negotiations without big-power interference.

**On Civil Rights:** The convention held a workshop "Towards Full Citizenship for the Negro" under the chairmanship of Rabbi Jacob M. Rothschild, Atlanta. . . . The convention deplored the "growing use of the government's security program for partisan ends." . . . Dr. Brickner's report called for a substantial revision of the entire immigration program and called the national-origin quota system on which the McCarran-Water act is based a "racial scheme in the image of nazism, and should be erased from our statute books."

**On Equality:** Dr. Brickner introduced a proposal that women be ordained as rabbis. This would be a tremendous break with the tradition of male dominance of all Jewish religious groups. After lively discussion on this issue it was referred to a special committee to report back next year.

## American Jewish Congress

*Congress Weekly* of June 20 editorialized sharply against the so-called Consultative Conference of Jewish Organizations held in London mid-June. The conference was sponsored by the American Jewish Committee, the Anglo-Jewish Association of Britain, and the *Alliance Israelite Universelle* of France. Said the *Congress Weekly*: "The announced purpose of the conference was to consider the problems facing Jews living in Western Europe and North Africa . . . also to seek 'the best methods of effecting co-operation between the Jewish communities of Western Europe and those of the United States and other overseas countries, and with the State of Israel.'" The AJ Congress organ stated the conference was "doomed to failure" because it was "conceived in the patronizing 'big brother' spirit by which the benefactors seek to confer their generosity upon the less fortunate and needy." The three organizations "represent only their limited membership and not their respective Jewish communities."

At the two-day joint meeting of the AJ Congress National Executive and Administrative Committees held in New York City, President Dr. Israel Goldstein criticized President Eisenhower because he is "silent about the long overdue revision of the McCarran-Walter act."

## Jewish War Veterans

Washington, D. C., was the scene of the meeting of the National Executive Committee of the Jewish War Veterans on May 20-22. The committee voted to support the efforts of their national commander to expose the existence of anti-Semitic influences at the time of the original suspension of the alleged security risks at Fort Monmouth (*The Jewish Veteran*, June 1955). This action on the effects of McCarthyism within our land, however, was not followed in regard to the effects of McCarthyism on the international scene. The committee adopted a policy urging our government to defend Formosa and the Pescadores Islands, which would not be in our country's national interest. The committee also

voted to oppose cutting military resources and manpower—this at a time when the whole world is eagerly seeking the road to disarmament.

## Zionist Organization of America

At the fifty-eighth annual convention of the Zionist Organization of America in June a very sick organization was on exhibit. The convention was preceded by a serious split in the organization which brought to light the growing sterility of the Zionists. On June 19 the veteran Zionist leader, Louis Lipsky, announced that he and a number of other leaders of the ZOA would not participate in the ZOA convention. The main cause of the split was the strenuous disapproval by the Lipsky group of the alliance of the present ZOA leadership with the conservative General Zionist Party of Israel. The Lipsky group favors the centrist Progressive Party of Israel. Lipsky's position opened the Jewish people's eyes to the decay that has set in among American Zionists. He charged that "the ZOA was losing its sense of direction . . . pursuing a purposeless existence," that it took "cover under the wing of one of the political parties in Israel . . . the General Zionist Party in Israel" and that it was "meddling in the internal Israel political affairs." A statement supporting Lipsky was later issued by three prominent Zionists: Louis E. Levinthal, Ezra Z. Shapiro and Dewey Stone.

On foreign policy the convention stressed "the dependence of Israel on American Jewish funds" and appealed "to the United States government to negotiate a mutual defense pact with Israel (*New York Times*, June 18). Instead of pleading for measures to increase United States political and economic dominance over Israel, the convention might have listened to the words of noted author Pierre Van Paassen who asked 200 leaders of the Zionist Organization of Chicago on June 12: "Who is driving Israel into a corner? Is it the Arabs or is it John Foster Dulles?" Van Paassen answered this query with, "Our country, by our liberal tradition, is unfit for the role of champion of the status quo in Asia. . . . The American way is radical—it is to change the status quo." He indicated the mutuality of interest of the Arab and Israeli people when he "warned that when the Arab masses realize that the arms we are sending to their ruling cliques and reactionary regimes are being used to frustrate social reform and prevent the inevitable democratic revolution in those countries, the Arab people will turn against the United States" (*Chicago Sentinel*, June 16). The Zionists should plead less for security pacts, which translated

into terms of reality today mean increased dominance over Israel by the same Dulles who Van Paassen charges is responsible for Israel's critical position. They should work more for a peaceful settlement of Arab-Israel differences without interference by any major power, the interests of Israel would be better served.

### **National Community Relations Advisory Council**

On June 28 the Council released a statement signed by 66 social scientists, lawyers and Jewish community relations experts on fighting anti-Semitism and discrimination. The NCRAC is the coordinating body of a number of major Jewish organizations and local community relations councils. The statement advocates the use of law, in conjunction with educational methods, as a means of fighting anti-Semitism and advancing equal rights and equal opportunities for all. "Experience shows," the statement declares, "not only that discrimination against any one group threatens the rights of all, but also that the rights of all are equally affected

by legal measures taken in defense of any one."

Among the recommendations: "That Jewish community relations agencies engage in activities designed to prevent discrimination against any group, as an appropriate part of their long-range program to contribute to Jewish security in the United States." That the agencies "give support to measures designed to preserve civil liberties"; and that "when shortages or lack of facilities tend to intensify discrimination, as in employment, housing or education, measures to expand opportunities and facilities are a proper concern of Jewish agencies."

This statement of the NCRAC stands in sharp contrast, indeed, with the defense of the right of racists to spread anti-Semitism which was made at the annual conference of the NCRAC held in Atlantic City the latter part of June. One speaker who defended the right of anti-Semites to spread their poison was Milton R. Konvitz, of Cornell University. In agreement was Joseph L. Rauh, Jr., national chairman of the Americans for

Democratic Action (ADA). Joseph F. Barr, national commander of the JWV, countered the false "free speech" defense of anti-Semites with a declaration that anti-Semitism is a danger to America and must be fought by the government.

### **Canadian Women**

The National Council of Jewish Women of Canada meeting at its biennial convention urged passage by the Canadian government of a group libel law to protect religious and national groups from hatred, contempt or ridicule. The convention also commended the Canadian government on its handling of the Salk vaccine.

### **Newark, N. J.**

Three teachers in Newark who invoked the Fifth Amendment at the House Un-American Committee hearings are receiving wide support in their fight to retain their jobs. Rabbi Joachim Prinz of B'nai Abraham synagogue urged support to the teachers in a sermon to 1500 people in June. He condemned proposals for a witch-hunt among city employees.

## **CULTURAL "DUMPING" IN ISRAEL**

**By Dr. A. Berman**

### **Tel Aviv**

Israel's writers, who live under extremely difficult conditions, are becoming alarmed at the tremendous decrease in the distribution of Hebrew books. This decrease is caused by "dumping" and unlimited importation of books and magazines from the United States. People are buying cheap American Pocket Books, containing the most criminal and pornographic trash, rather than Israel literature. For their children they are buying "comic books" instead of Hebrew books. Israeli importers are making tremendous profits while Israeli writers don't earn a bare living.

An official delegation of the Writers Organization, led by the Hebrew writers Burla, Abraham Brodes and the poet Yitzhok Lamden (now deceased), appeared before the Education and Culture Commission of the Knesset and stated: "Israeli literature is in danger. We are inundated by a flood of imported books. We are sounding an alarm!" The delegation reported that they had called this danger to the attention of the government and demanded that measures be taken against American dumping. But—as they explained—their words fell on deaf ears.

Can there be a clearer indication of where the anti-Israel policy of servitude to American imperialism followed by the government is leading Israel culture? This policy threatens to suffocate the national culture of Israel. Of 273 films imported in 1953, 202 were American, most of them sex and gangster films specializing in brutality. In recent speeches both the minister of education and the minister of police gave special attention to the disturbing rise of juvenile delinquency in Israel. Some sober investigations of youth problems have established the fact that this growth in delinquency is primarily owing to the worsening economic and social condition of the masses. But American gangster films exert a powerful influence in this direction.

Yet, the government does nothing to stem the flood of these crime films. This inaction results from slavish dependence on "western civilization." Even the conservative government of England has forbidden import of "comic books" from the United States. But the Israel government is not even considering such a measure.

The political and economic dependence of the Israel government on American capitalism and imperialism leads to a sys-

tematic, reactionary propaganda and hysteria against the socialist world, against the Soviet Union and the people's democracies.

The masses see the budget for military and police rising steeply at the expense of the budget for culture and education, social assistance and national health. Money is lacking for cultural work among the new immigrants or the youth.

An important demand at this time is therefore the creation of a broad cultural front in Israel against the dangers which beset our national culture.

### **Movie of "Ritual Murder"**

**S**HORTLY after World War II, the noted German film director G. W. Pabst made *The Trial*, a movie that sets forth the story of an anti-Semitic case of "ritual murder" that occurred in Hungary in 1889. We saw this film recently and were deeply moved by it. In unsparing terms the film delineates the origin of the hoax and carries it through the infamous trial which, thanks to the cooperation of courageous lawyers, resulted in the vindication of the intended victims.

The film goes into considerable detail of the mechanics of the anti-Semitic frame-up and achieves a powerful impact on the viewers. It reveals the operation of the scapegoat technique of the anti-Semites and their inhuman actions. The acting and directing of the film are outstanding.

# Book Reviews

## HERO OF AMERICAN RESISTANCE

By Walter Lowenfels

*The 13th Juror: The Inside Story of My Trial*, by Steve Nelson. Masses & Mainstream, New York. Cloth, \$2.50; paper, \$1.50.

Many writers in the United States have been jailed or persecuted. But it is Steve Nelson, the carpenter, the Spanish Civil War veteran, Communist Party leader, who has written the epic of the fight-back in court and jail of the 1950's.

The unashamed fascist character of the Nelson "sedition" frame-up and the extreme penalty—20 years, plus five years on a similar Smith act conviction—25 years in all, shocked the world and has helped to make him probably the most widely-known living political prisoner of the United States.

*The 13th Juror*, the true story of Nelson's trials and imprisonment, is one of the basic documents of our time and will undoubtedly rank with the "prison literature" of any time. His case, already five years old, seems to have a long life ahead of it. As I write, it is learned that the American Legion leadership has joined the 28 state attorneys general who are asking the United States Supreme Court to uphold Nelson's conviction, with its 20-year sentence, that had been reversed by the Pennsylvania Supreme Court.

Rank and file Legionnaires will undoubtedly be among those interested in the sensational revelations in *The 13th Juror*. For instance: one of the jurors in Nelson's "sedition" trial was beaten up the night before the case went to the jury because he expressed the opinion that "Nelson was not guilty." The judge in the case was a member of the same group that originally helped develop the "sedition" charges on which Nelson was tried. This judge was appointed to serve on this case through another judge who also helped work up the case against Nelson and who was himself a witness at the trial. Many more extraordinary examples could be given of the loaded trial against Nelson.

Nelson's book reveals what is best and worst in the United States—on the one hand, the vileness of the frame-up system; on the other hand, the resistance to it. *The 13th Juror* goes much deeper than the exposure of "false witnesses"; it gets

to the heart of the frame-up system, shows the role in the Nelson case of police, County judges, prosecutors, and politicians; and behind them, the monopolists, like the Mellons, who dominate the Pittsburgh scene, where the Nelson drama is still being played out.

Nelson takes us to the lower depths, as no one has since Gorky, down to the Blawnox County Workhouse "Hole." Here men are confined in solitary cells, in filth, without clothing, plumbing, bed or chair, on a bread and water diet. And here Nelson found human beings shrieking at each other when he arrived and beginning to sing with each other from time to time when he left.

In the second half of his book, Nelson takes us to the Allegheny County courtroom. The judges arrayed against him made him stand trial without a lawyer and anticipated a pushover. Sick, with a broken leg, Nelson acted as his own lawyer, on crutches. He won support in many parts of the world with his relentless fight to expose his oppressors in the courtroom.

It is impossible to separate this book of Nelson's from Nelson, the man. Isn't this the summit of art, this integration between words and deed? life and vision?

## HOME FROM THE FAIR

By Frances Butwin

*The Great Fair*, by Sholom Aleichem, translated by Tamara Kahana. Noonday Press, New York. \$3.75.

In the opening chapter of his autobiography Sholom Aleichem explains the meaning of the title, "*Fun'm Yairid*," literally, "From the Fair." The Fair, of course, is life itself. "When a man starts out for a fair, his heart is full of hope; he does not know yet what bargains he may make. . . . He flies toward it like an arrow. . . . But after he returns from the fair, he has already made his bargains. . . . he is no longer in a hurry. . . . he can tell about it. . . . dwelling on every detail, whom he has met at the fair, what he has seen, what he has heard." This,

reality and the dream of things to be?

So this portrait of USA, 1955, with its jails and its jail-freeing struggles, is a canvas of people and a portrait of the artist himself, one of the people, an ordinary worker, with a wife and two children who likes to spend Sunday with his family; an "author" you'd never dream would write a book—Steve Nelson, whose book *The 13th Juror* is so clear and pointed and gripping, so easy to follow that you may never stop to notice that you are reading the work of a master in the art of being plain-spoken and simple.

Nelson lifts the fight to conquer race hates and war—in Spain or in Pittsburgh—into an art, carefully organized as all art is. So that his book, like his life, inspires people to want to fight with him, to be on his side, to share the sense of living he imparts.

What does this art consist of, that Nelson has mastered? It is the art of being human. This is the art which in our age of atomic maniacs has become the supreme art of our time. To be human today is the dividing line between a monstrous handful who exist in a world of death and by death-dealing explosions and the billions who want nothing but life and all the promise it holds.

It is this light of being human, this simple and brilliant torch, that Nelson in his life and in his book, holds up for everyone to see by and choose which side he is on.

(Walter Lowenfels is a poet and journalist who has been sentenced under the Smith act in the Philadelphia case to two years in prison. His latest book of poetry, *Sonnets of Love and Liberty*, was published a few months ago.)

then, is the story of Sholom Aleichem, home from the fair.

If you expect a hero-tale, you will be disappointed. Though he calls himself wryly "the hero of this biographical novel," and writes of himself in the third person, the true hero of the book (one hesitates to call it a novel) is not Sholom Aleichem the writer nor yet Sholom Rabinowitz, the small boy who gambled away his lunches and dinners at *heder*, mimicked his elders and won a prize at the County School. The true hero of the book is the village community—Kasrilevka-Voronko, Pereyaslov, Boguslav, but mainly Kasrilevka. Sholom Aleichem admits it at the start—he was in love with his village. It had "eaten itself into his



mind," it had beguiled him with its charm as no other place in the world ever did, be it London or Paris or "even New York."

And no wonder. What other town, says he, had such a huge market-place with such mouth-watering mounds of melons and peaches and pears, and such nimble goats with whom the market women waged constant warfare? What other town boasted such an old humpbacked synagogue, such an ancient bathhouse, such a venerable cemetery hallowed by memories of Jewish martyrs? What other town had a buried treasure of whose existence only he, Sholom, and his friend Shmulik the Orphan knew? What other town contained all the vivid remembered life of his childhood, when the Great Fair was just opening and anything, anything seemed possible?

**Nothing that went on** in this town escaped the small boy. He observed, mimicked, remembered and began to write down what he saw and even more what he heard. In the middle of the night his stepmother saw a chink of light under his door and raised a hullabaloo because he was wasting precious kerosene on his "scribbling." Later his father found the list he had compiled of his stepmother's curses, arranged painstakingly in alphabetical order. The boy was livid with fear. Suppose the stepmother saw it? She did, and to his great bewilderment, instead of cursing afresh, she burst out laughing. She must have had a strange sense of humor, that stepmother, or a true creative instinct. Did she suspect that her pungent vocabulary would become part of Yiddish literature?

This "biographical novel" is actually a writer's notebook, a series of sketches loosely strung together. The raw material of many stories and novels is here and it would be interesting to trace their metamorphosis. Is the crossing of the River Dnieper by the children the inspiration for the River Bug in the story "Home for Passover"? Did Sholom's longing for a fiddle prompt the story by that name? Certainly the characters are here, the "lucky" orphans, the voluble teamsters, the stern parents, the pompous citizens, the pockmarked housemaids, the tyrannical teachers. The prankish youngsters are here, committing their sins of gambling, stealing, skipping prayers—and suffering tortures of guilt followed by easy repentance.

On the whole, the characters are not as fully developed as in the stories, with a few exceptions. Notable among these exceptions are the dreamy, other-worldly Hasid grandfather and the crippled, miserly grandmother in Boguslav. Their por-

traits are not the glossy, sentimentalized likenesses one expects in a book of such reminiscence. The whole Boguslav family might have stepped out of Gorky's childhood. One wishes that some of the other uncles and aunts and even the father had been focussed as sharply.

**It would be tiresome** and unfair to repeat that Sholom Aleichem suffers in translation. Of course he does. How, for instance, would you translate "*gerotene eidems*?" Neither "son-in-law" nor "mother-in-law" has the compactness, the bite of *eidem* or *shwiger*. And *gerotene*? "Successful"? "Done-to-a-turn"? You can say that of a cake or a borsht. Mrs. Kahana calls them "superior sons-in-law," which serves the purpose. She is less successful with her total effects. She slurs over whole passages and does violence to the rhythm and often to the irony implicit in the original. Take this bit from the same son-in-law chapter:

"On the other hand, one of Aunt Hannah's beautiful daughters got a man from Yagotin who was distinguished neither for brains nor learning, but was extremely handsome. When, on the Saturday after the wedding, the young couple was conducted to the synagogue, they were surrounded by a crowd of ogles, disputing audibly as to which of the two was more handsome."

What Sholom Aleichem actually said was that "for her beautiful daughter Aunt

Hannah imported a son-in-law from Yagotin, a young man you would have bought tickets to see! He didn't have any brains to spare and he was certainly no scholar, but he was something to look at! On the Sabbath after the wedding, when the young couple was led to and from the synagogue, men and women climbed over each other to get a good look. They gaped, marveled, appraised—which of the two was the prettier? And in loud voices, of course."

One word of Sholom Aleichem, "*par-shein*," falls by the wayside. Otherwise I have rendered the passage almost literally. This crowd didn't "dispute audibly." They "appraised (*geshatzt*)"—and in loud voices." Theirs was no idle curiosity. The young man was purchased at a price and they were there to pass on the bargain.

Perhaps I am quibbling. A translator has a right to paraphrase on occasion and to telescope long passages. Sholom Aleichem has a tendency to ramble (after all, he was not in a hurry). But when he does have an edge it's a keen edge and it shouldn't be blunted.

On the whole the translator has given us a pleasant and very readable version of this chronicle of youth. She ends on a note of nostalgia as young Sholom bids farewell to his childhood at the end of Part Two. Perhaps next time she will give us Part Three—his young manhood—which is as far as Sholom Aleichem got in relating his journey home from the fair.

## TOUR OF JEWISH SITES IN USA

By Morris U. Schappes

*A Jewish Tourist's Guide to the U.S.*, by Bernard Postal and Lionel Koppman, with a Foreword by Dr. Jacob R. Marcus. Philadelphia, Jewish Publication Society of America. \$5.

**Are you going** anywhere at all away from home this summer? Even if it is only a short trip, you would do well to take this book along, so that with the pleasure and ease of the sight-seer you may absorb some facts about American Jewish history as you roll. In thousands of cities, towns and hamlets, you will, under the guidance of Bernard Postal and Lionel Koppman, "stub (your) toe on American Jewish history" and contemporary life. I have already used the book myself in this way a couple of times and found it fun. Democratically-minded non-Jews would find this guide just as useful, and it might better have been entitled *A Tourist's Guide to Jews in the U.S.*

Into some 650 double-column pages, with a helpful 45-page index, the authors have, in a light and readable manner, packed a vast amount of American Jewish historical data, spiced with anecdote, larded with incident and enlivened with biography. "Scattered through the book are thumbnail biographies of 491 men and women, details about 1,433 sites, facts about 665 national and local Jewish institutions and information about 1,513 synagogues," and 169 pictures.

Each one of the 50 chapters (48 states, the District of Columbia and New York City and its environs, treated separately in 100 pages) is divided into an introductory essay summarizing the early Jewish history of the area and a tourist section that is really the guide-book proper. This section will direct you to shrines, sites, monuments, memorials, historic residences, graves, library and art collections connected with American Jewish life and his-

tory, to national and local Jewish institutions if they are "housed in their own buildings," to Jewish bookshops and even some kosher restaurants. Then there are "geographical places named for, founded by or discovered by Jews," monuments and historical buildings given to the public by Jews, public buildings donated by and therefore frequently named for Jews, and major works by Jewish artists and architects in statuary, murals and public buildings. The sum total is amazing in its indication of the deep and extensive roots that Jews have sunk in our country.

Nevertheless, this project, so industriously executed by two writers employed by the National Jewish Welfare Board, has the inevitable limitations of the conservative viewpoint. The Jewish people, the masses, the places where they made history, even though no markers have yet been placed there to signalize that history, these are not in the authors' line of vision and interest. Where did the Triangle Fire turn to ashes scores of workers and rock the Jewish community and the people of New York?

Slighting the masses, the authors make more than due obeisance before the Jewish plutocracy, which, as philanthropists, are more conspicuous in this guide than anything else except the synagogue. Now, of course, in our social system the philanthropic rich are more socially useful than the miserly rich, although the practice of tax exemption for "philanthropy" opens even that judgment to question. But certainly some of those who are held up to us presumably for our admiration because of their philanthropy are persons whose fortunes are gotten by means horrible to contemplate. One such, for example, in New Orleans, established the Institute of Mental Hygiene and Child Guidance Clinic, a worthy project, by a gift of \$300,000, and then presented a gymnasium to Tulane University, naming it after his son, killed in World War II, and also gave the University "a collection of Maya art and letters and \$1,000,000 for Central American research."

Who is this benefactor? "Samuel Zemurray, czar of the banana empire. Zemurray rose from pushcart peddler to become head of the United Fruit Co., with its half a million acres, 1,500-odd miles of railways and its Great White Fleet of 52 vessels, not to mention its Tropical Radio Telegraph, and even a daily newspaper, *El Diario Comercial*, in Honduras." Not to mention, by no means to mention, the fact that seldom in the gory history of colonial oppression and exploitation has there been more blood on money than on that made by the United Fruit Company. All the perfumes of "philanthropy" cannot erase the stench.

When I read the final pious tribute of Postal and Koppman, that Zemurray "has given millions to philanthropic causes," I thought of the role of the United Fruit Company in the overthrow of the democratic government of Guatemala recently. From this subversion, engineered as an operation of the United States Central Intelligence Agency headed by Allen W. Dulles, the United Fruit Company got no less than 130,000 acres of land that had been marked for distribution to peasants, won the stopping of the agrarian reform and the right to cut wages again.

In similar conservative fashion the authors present all wars our country fought as just wars, failing even to distinguish between the pro-slavery cause of the Confederacy and the just cause of the Union. The tourist is guided to Confederate Jewish memorials with the same aplomb as to anti-slavery Jewish connections. There is also a general kind of devitalization of Jewish figures who are outstanding in the progressive tradition. Benjamin Nones is barely mentioned (and incorrectly described as a major in the Revolutionary War when he was only a private), but his great historic letter is ignored, although less important documents are set forth. The early socialism of Sigismund Kaufmann and the early Marxism of Dr. Abraham Jacobi are omitted. When the International Ladies Garment Workers Union is referred to, the production of the musical comedy *Pins and Needles* is highlighted but the militant and socialist traditions of that union are ignored.

In one instance this devitalization reveals a dangerously narrow nationalism. In my *Documentary History*, I presented for the first time the fascinating story of the simultaneous double-lynching of a Negro and a Jew by the Ku Klux Klan in 1868 in Franklin, Tenn., and the wounding of a second Negro who survived to tell the tale to an official investigating body. Postal and Koppman liked the incident well enough to repeat it

(without credit), but in their telling of it, it is only the Jew who is lynched!

For a volume so crowded with facts, the level of accuracy is exceptionally high. The authors have generally been careful to distinguish fact from legend and rumor but in about a dozen cases they have allowed errors to creep in. There is room to note only three. First, Ernestine L. Rose is reported to have attended the first national women's rights convention at Seneca Falls, N. Y., in 1848 when there is no evidence to support that statement, although she did attend all such conventions from 1850 to June 1869, when she left the country.

Secondly, in 1885 a writer started the malicious story that on the tombstone of Aaron Isaacs, a Jewish convert to Christianity, buried in 1797 in the cemetery at East Hampton, Long Island, there was inscribed: "Behold an Israelite in whom is no Guile." Since then many writers, Jewish and non-Jewish, have repeated the legend. The fact is there was no such inscription on the tomb, as I verified by a visit to the cemetery and by correspondence with the local historians.

Finally, the authors have snatched up and unfortunately now given wide currency to the false claim by an amateur historian of the Jews of Petersburg, Va., that Uriah Feibelman was "appointed chaplain" in the Confederate Army. Since rejecting this claim in my review of the book in May, I have obtained Feibelman's war record from the National Archives. The record shows he enlisted May 6, 1862, and on February 1, 1863, he was "discharged by furnishing Substitute in the person of James Wilson." There is no mention of any chaplaincy. There is no substance at all in the claim that at long last there has been found a Jewish chaplain in the Confederate army, although the Jews in the North won the right to have Jewish chaplains in the Union army.

For summer touring, group excursions, or for reading at home, this book, despite its limitations, is uniquely useful.

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# OBSERVATION POST

By Sam Pevzner

## Call to Laggards

When you read this, the deadline for the New Year greetings to be published in the Rosh Hashonah (September) issue will be as close to you as your shirt (or skirt). Deadline is August 5th (extended from July 25). So you still have time to make sure you are represented in that September issue.

The Rosh Hashonah issue will contain greetings from many of your friends and co-readers of JEWISH LIFE. How will it look if your name is missing from those who greet their friends and the whole readership with a "Happy New Year"? People will talk. In the homes of your friends and in the meeting halls of your organizations whispers will pass from person to person. "What's the matter with so-and-so? Doesn't he think of his friends? Doesn't he want to start the new Jewish year off right for the magazine, which needs the cash to keep going?" Think of your social standing among the best people who ever turned a magazine cover—the readers and friends of JEWISH LIFE. The situation is too horrendous to contemplate.

So—sit you right down and send that greeting—and enclose what you can. The bigger the enclosure the more spacious the greeting—that is what is called, like begets like. Remember, you have until August 5th. If you are the modest kind who prefers to appear anonymously—send the greeting in as "A Friend." Frankly, your mag needs a lot of friends right now to be able to keep going.

## A Fitting Tribute

The immeasurable contribution of Albert Einstein to the cause of peace was climaxed shortly before his death when he and eight other world renowned scientists signed a ringing document calling for the renunciation of war by all governments and peoples. The publication of this document was dramatic proof of the accuracy of the appraisal of Einstein's greatness as a man and scientist made at a Memorial tribute to him in Town Hall on June 18. The speakers were the nuclear physicist, Professor Philip Morrison; the writer for the *Day-Morning Journal*, B. Z. Goldberg; and Jewish community leader Rubin Saltzman. Your columnist was chairman in place of journalist Joseph Brainin, who was ill.

Another tribute to Einstein has been published in a beautiful pamphlet by the Jewish Publication and Research Committee. The pamphlet, *Einstein—the Man, the Jew* consists of excerpts from Einstein's speeches, statements and writings and gives a rounded-out picture of the man through his own words. Both an English and Yiddish edition have been printed. They are 25 cents a copy and can be ordered from the publishers, Room 1429, 1133 Broadway, New York 10, N. Y. A must for every reader of JEWISH LIFE.

## Detroit Speaks

A Detroit friend buttonholed this columnist to tell him that the visit of Morris U. Schappes to that city in June was a shot in the arm to the Jewish Life Committee there. This led to journalistic investigation which disclosed that Morris was greeted at a house party where he spoke on the Bandung Conference. Committee members prepared a dandy buffet supper and the 50 people present helped the magazine by \$140. This gathering was the first venture of the reorganized and enlarged Jewish Life Committee—and it resulted in a surge of enthusiasm and determination to put Detroit among the leaders in building the magazine. The Detroiters deserve a hand for the job they did when Morris was there. We are eagerly awaiting word on the follow-up activities for the magazine.

## Thinking of Kids

When summertime is here, autumn isn't far off. Thinking of autumn we begin to think of our kids. We think of the termination of summer vacation, school and the myriads of problems the raising of our children presents in this day and age. And let's be sharp with ourselves. Many of us may think a lot about the kids and how hard it is to bring them up as healthy, socially-minded citizens—but we do so little to achieve this end on an organized basis.

Many are the reasons why we may fail to meet our obligations to our children. Some of us feel the need of giving every kind of music, dance or other training (that's good) but when it comes to the mental and spiritual outlook of the child, we put that off to some future date. Too many parents have learned that the future date never comes—that someone else has already captured the child's mind

and colored his outlook. That is why it is not too early to begin to think of the autumn and the child's education. That is why all of us should become interested in the progressive Jewish schools, send our children there and do everything possible to support them.

The responsibility for the schools rests not only in the hands of the parents, but it should be the prime concern of all organizations active in progressive Jewish affairs. In all too many cases the progressive Jewish schools are supported exclusively by a few parents and other individuals interested in the children's education while the local organizations (club, society, union, cultural group), which sees eye-to-eye with the program of the schools, don't lift a finger to help it exist or grow, or do little else but give the school a token contribution once a year.

It is high time that all of us progressive American Jews, organized or unorganized, recognize the great social responsibility we all should bear in the education of our children. This holds whether we ourselves have school age children or not. Many of us find time to do many things but when it comes to the spade work and continued effort necessary to build and maintain educational institutions for the children, we offer platitudes or try to get off the hook for inactivity by enlarging on criticisms of the schools or a specific school.

Now this should be clear. There is room for improvement in the schools and it is a service to make criticisms. Every living institution makes mistakes. But this cannot overshadow the overriding fundamental value and positive contributions of the schools to our children and to social progress. And this cannot overshadow the fact that the progressive Jewish schools have done more than any other single institution to help parents integrate their children as Jews and Americans, to acquaint the children with their progressive Jewish heritage—culturally and socially—and to give them a healthy democratic, pro-labor outlook on life and events.

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# FROM THE FOUR CORNERS

(Continued from page 2)

sion on Race and Housing was announced on June 30. The study is to be financed by a \$100,000 grant from the Fund of the Republic.

**Fascist connections** were exposed in June in relation to two high federal officials: the Senate subcommittee investigating the security program revealed that George V. McDewitt, director of the Small Business Administration's office of compliance and security, was closely associated with notorious anti-Semite and fascist Allen A. Zoll. The other official is William M. Brucker, who was up for confirmation as Secretary of the Army to replace Robert T. Stevens. It was revealed that in 1936 Brucker launched his gubernatorial campaign in Michigan with a rally before the anti-Negro, anti-Semitic, anti-Catholic, anti-communist Black Legion.

**Some victories** against Jimcrow . . . New York's Governor Averell Harriman on July 9 appointed Harold A. Stevens to the State Supreme Court, the first Negro to sit in that court in the state. . . . The United States Court of Appeals in Washington on July 7 reversed Federal Judge Alexander Holtzoff's ruling that a white child adopted by a Negro stepfather should be taken from him on the ground that the child would "lose the status of a white child." Judge David L. Bazelon wrote the opinion that stated it would not be in the best interests of the infant to be taken from its stepfather. He also denied the point made by Holtzoff that the refusal of the interracial couple to sign a "loyalty" oath was also ground for the separation. . . . Federal Judge Walter E. Hoffman ruled on July 7 in Norfolk, Va., that the state could not deny Negroes the use of public parks. . . . The Board of Regents of the University of Texas on July 8 abolished segregation in the university's Graduate School and at Texas Western College. . . . Segregation was ended in the public schools of Tulsa, Okla.

## EUROPE

**From East Germany** . . . An edition of 70,000 copies at popular prices of the German translation of V. J. Jerome's *A Lantern for Jeremy*, a story of Polish Jews in 1905, will be brought out by Volk und Welt Publishers this fall. A hard cover edition of the book has already been published by Dietz Verlag. . . . Volk und Welt Publishers have also re-

cently brought out a German translation of Sholem Aleichem's *Tevey the Milkman*.

**A Jewish emigrant** from the Soviet Union to Israel late in May reported that there are now about 20,000 Jews in the Vilna area and 3,000 in Koynov. According to the London *Jewish Chronicle* interview (June 3), "The Jewish community in Vilna, he added, enjoyed full religious freedom but few young people took part in Jewish activities."

**The 40th anniversary** of the death of I. L. Peretz was celebrated with meetings and press articles in Rumania recently. The Iasi House of Culture held a commemorative affair, as did the Jewish State Theater in the city. Literary journals and newspapers carried articles about and stories by Peretz. Both the Iasi and Bucharest Jewish State Theaters are planning performances of Peretz material next season.

**The Central Office** of Hungarian Jews in Budapest early in June held a ceremony to place a tablet in the assembly hall in Budapest of the Jewish Theological Seminary of Hungary to commemorate the fact that that hall was used by the nazis in 1944 as an assembly place for Jews sent to concentration camps. *El Mole Rachamim*, the death prayer, was followed by an address by the present director of the seminary, Professor Dr. Alexander Schreiber. Other speeches were made by representatives of the Hungarian Writers' Association, the National Association of Hungarian Journalists and the Incorporated Law Society of Budapest. (London *Jewish Chronicle*, June 10)

## ISRAEL

**The so-called Kastner affair** is stirring all Israel and is expected to influence the elections of July 26. Dr. Israel Kastner, a Mapai official, was recently convicted by an Israel court of having been a Quisling in Hungary in 1944 when he arranged with the nazis in 1944 to save 600 Jews, including himself, at the price of facilitating the removal of hundreds of thousands of Hungarian Jews to the death camps. The appeal of the conviction by the ruling Mapai Party is being hotly debated in Israel and may reduce the Mapai vote.

**It was reported** in Washington on June 16 that the Israel government had

asked the United States to conclude a "mutual defense and security" treaty. The Soviet Union has warned Israel that conclusion of such a pact would be regarded as conflicting with the agreement of the pledge given by Israel to the Soviet Union in 1953 that Israel would not enter any alliance with aggressive intentions against the USSR. A recent petition campaign in Israel achieved over 400,000 signatures against, among other things, Israel joining in any aggressive military blocs.

**The election** lists of 19 parties were accepted for the ballot in Israel.

**Elections** held late in June for the general council of the Hebrew University Students' Union showed the following results: in the Arts faculty, Mapai, 266; Achdut Avodah, 150; Religious Parties, 143; General Zionists, 78; Communists, 75; Mapam, 44; Herut, 33. In the Law Faculty, Mapai, 57; General Zionists, 48; Achdut Avodah, 20; Communists, 11; Herut, 11; Mapam, 8.

**15,000 professional workers** in government employment held a three-hour work stoppage late in June for higher wages. Some groups are also carrying out work slow-downs. The Histadrut opposes these actions.

**Official Israel** figures show that there are now 74 kibbutzim with a population of 74,588.

**From August 1954 to June 1955**, more than 25,000 immigrants entered Israel.

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