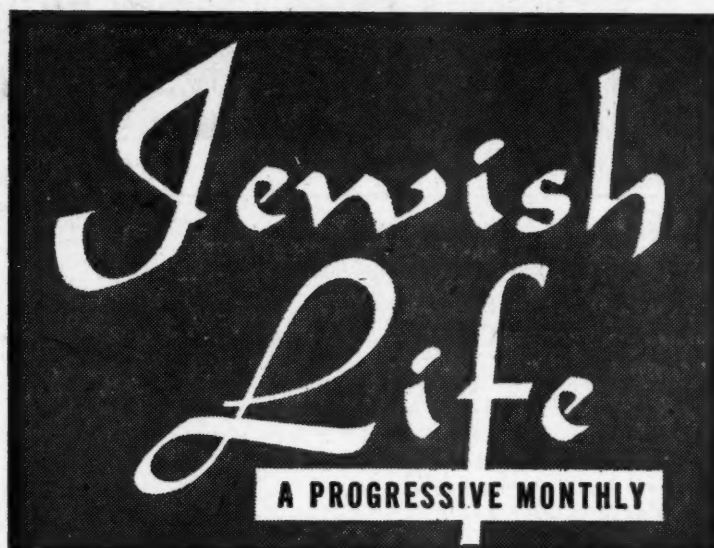


FEPC and the Runaways

By Louis Harap



SEPTEMBER 1955 • 25¢

Happy New Year! — לשנה טובה

THE TRADITION OF ROSH HASHONAH *by I. B. Bailin*

BEREL THE TAILOR *a short story by I. L. Peretz*

ENTERING THE POST-GENEVA ERA *an editorial article*

THE FACE AND FIGURE OF MAN *by Mike Gold*

BROTHERHOOD IN BOYLE HEIGHTS *by Frances Lym*

From the Four Corners

Edited by Louis Harap

AT HOME

The record of the 84th Congress "gave some evidence of a willingness to tolerate old-time race baiting and a retreat on the voting front," said the NAACP at the end of the session early in August. The session failed to pass any civil rights bills. No action was taken by either House on any of the nearly 100 civil rights bills, said Clarence Mitchell, director of the NAACP Washington Bureau.

Democratic Representatives Emanuel Celler and Adam Clayton Powell on July 13 had charged that the Eisenhower administration was "ducking its responsibilities" and "lowering an iron curtain on civil rights bills in Congress."

The Georgia Board of Education on August 1 ordered all teachers who are members of the NAACP either to resign from the organization by September 15 or have their teaching licenses revoked "for life." The Atlanta branch of the NAACP declared a few days later that it was ready to bring court action in any case of an attempt to revoke the license of any Negro teacher for refusing to resign from the NAACP.

On July 24, Bryant W. Bowles, who spearheaded the attempt to prevent integration in the schools of Milford, Del., last year, resigned as president of his anti-Negro National Association for Advancement of White People "because of lack of interest" in the organization. On July 25, Bowles was found innocent by a Dover, Del., court of charges that he violated Delaware school laws in inciting against desegregation.

The Florida Supreme Court on July 31 overruled the disbarment of attorney Leo Sheiner for resort to the Fifth Amendment before a Senate inquisitorial committee in March 1954. Sheiner had been disbarred by Judge Vincent Gilbin in Miami in Sept. 1954. The American Bar Association had asked the Florida Supreme Court to affirm the disbarment.

Following a complaint on January 24 by the American Jewish Congress that the selection of probation officers according to separate Catholic, Protestant and Jewish lists, was a violation of state anti-discrimination laws, the New York State

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The Editors of Jewish Life Announce:

the magazine will appear in a

new pocket-size format with new, popular features

beginning with the November issue

For details see the October issue

לשנה טובה – Happy New Year!

THE traditional New Year is celebrated this year on September 17-18. This holiday is not one of gaiety but of sober stock-taking of the year past. But it is more than that. "New Year," writes Theodor H. Gaster, Jewish scholar, "is a new beginning." All its aspects, he says, "coalesce into a triumphant affirmation of life." The festival looks back critically on the year past only to look forward to the year to come.

How can we regard the year that is ending? It can surely be affirmed that not since the war against Hitlerism was won, has our country had a year of such positive promise. The cold war years since 1945 had taken our country, and with it the world, into the deepest crisis in history. It was an era in which our hard-won democratic freedoms were put in jeopardy, gravely threatening the security of the Jews, whose life-blood is democracy. It was an era in which the world stood on the brink of H-bomb warfare.

In this past year the forces of life and democracy have reasserted themselves in our country. The meteoric fall of Senator Joseph McCarthy was only one of the crucial signs that the American people have decided to stand and fight against the threat of an American fascism. In the making of this new quality of resistance the Jews have played an honorable part, even though so many do not yet grasp that the core of the infection is the deprivation of the rights of the communists. Many victories in and out of courts have been won for a reassertion of democratic rights.

The cause of peace, too, has won important victories. The truce in Indochina, the Bandung and Geneva conferences, the exchange visits of American and Soviet farm delegations, negotiations with China at Geneva—all these promise a new climate in world relations.

But, as the New Year looks forward to the months to come, so also we look forward to more intensive fight by the people to carry the counter-offensive for democratic rights at home and peace in the world to complete victory. But these victories will not grow unless the people maintain and even heighten their demands for a democratic and peaceful future. As a group whose interests are so essentially tied to such a future, the Jews have an important part to play in realizing it.

The Editorial Board wishes its readers a Happy New Year and pledges that it will continue to exert its best efforts to help win even greater victories in the coming year for democracy and peace.

ENTERING THE POST-GENEVA ERA

Irrepressible demands of the peoples of the world have caused the heads of great states to inaugurate an era promising peace

An editorial article by Louis Harap

*They shall beat their swords into plowshares,
And their spears into pruning hooks,
Nation shall not lift up sword against nation,
Neither shall they make war any more.*

—Isaiah

SINCE our last issue appeared, the world has moved into a new period—the *post-Geneva era*. Do we stand on the threshold of the lasting peace of which Isaiah dreamed thousands of years ago? From time immemorial the common people have yearned for peace. But never in the history of man has Isaiah's exhortation had more urgency than today in the age of the H-bomb. The reason was plainly spelled out in the statement announced on July 9 by Bertrand Russell and signed by himself, Albert Einstein and seven other world-renowned scientists, both non-communist and communist. The savants warned humanity and all governmental leaders that the survival of man in the literal sense demanded the abolition of war altogether. The H-bomb would destroy not only the great cities of the world, New York, London, Moscow—a blow from which the world might recover "in the course of a few centuries." This would only be a "minor" effect of the H-bomb, which "might quite possibly put an end to the human race."

This awareness has indeed been growing on the peoples of the world. The threat of the cold war turning hot has at last created an irresistible mass of opinion all over the world that the cold war must be ended. Leaders of governments could no longer resist this pressure. The result was the conference of heads of state in Geneva the week of June 18. President Eisenhower spoke the literal truth when he opened the conference with the words, "We are here in response to a universal urge . . . that the leaders of our great countries find a path to peace." The force that made the conference a reality was the peoples of the world.

For the first time in ten years, the heads of the big governments at Geneva created an atmosphere in which the differences that threatened to break out into H-bomb war could be settled by negotiation. Instead of the customary assertions about plans for "Soviet aggression" that were routine at previous conferences, President Eisenhower assured our country and the world that the Soviet leaders were no less desirous of peace than he was. On his return home the President told the American people that the conference had produced "evidence of a new friendliness in the

world." For his part, Premier Bulganin said at the conclusion of the conference that "what has already been done at Geneva opens a new era in the relations among the four powers."

As Alvarez del Vayo has remarked, "the cold war has received what may yet prove a mortal blow" (*The Nation*, July 30). Even though no single problem was actually solved at Geneva, the practical result cannot be overestimated. The real achievement of the conference was the crystallization of a mass force of opinion all over the world that simply makes failure of further negotiations impermissible. This incalculable force will be exerted at the forthcoming foreign ministers' meeting in Geneva in October to arrive at substantial beginnings of the settlement of war-menacing questions. Already, as we write, the might of popular demand has caused Washington to sit down in parley with China for a beginning to a settlement of the Far Eastern sources of war danger.

WJ Congress Gets into the Spirit

Like all peoples, the Jews have responded to the acclaim given to the hopes emerging from Geneva. The World Jewish Congress sent observers to the conference with a statesman-like declaration. Dr. Maurice L. Perlzweig, director of the World Jewish Congress, Department of International Affairs and a Geneva observer, said with a large understanding of the conference's significance, "The World Jewish Congress has not addressed, and does not in any formal sense propose to address, any appeal on specifically Jewish questions to the Big Four Conference. Any such appeal would be premature and fundamentally irrelevant at this stage. *The first Jewish demand and the one that takes precedence over all others is that the maximum effort should be made to achieve peace and a relaxation of tension. . . . The ending of the cold war, toward which a significant beginning can be made at Geneva, must be first on any international Jewish agenda, as it is on the agenda of men of good will everywhere*" (emphasis added).

This wise view is in sharp contrast to the provocative memorandum to the conference submitted by the intensely anti-Soviet Jewish Labor Committee demanding that Soviet Jews be permitted to emigrate (although these Jews were not consulted by the committee on whether they had any desire to emigrate). The London *Jewish Chronicle* aptly warned against this demand of these "certain sections

of American Jewry" in this way: "It is necessary to guard against any danger of the Jews becoming a pawn in the cold war" (July 15).

But the overwhelming majority of American Jews, like most people everywhere, looked on Geneva as a hope for a new relaxed world atmosphere in which issues can be taken up without hysteria and with a readiness to compromise. In this post-Geneva air, progress in settling Israel-Arab problems will no doubt be more likely than in the poisoned air of the cold war, as will other questions affecting the Jewish people. As Jewish Telegraphic Agency columnist Boris Smolar said the week-end of July 22, "The developments which follow the 'Summit Conference' in Geneva may have an effect on the Arab-Israel situation even though this parley had nothing to do with the Middle East"—and this effect will be in the direction of peace.

Besides the first indirect effect of Geneva—United States negotiations with China—the next stage in the development toward peace in Europe is the foreign ministers' conference directed by the heads of state at the conclusion of their conference. As British Prime Minister Anthony Eden pointed out: "It will be found that in our directive . . . we have included the essentials of comprehensive settlement."

Issues to be Negotiated

The foreign ministers were directed to take up three questions in Geneva in October which, if settled, would make peaceful co-existence a reality. Of prime importance is the issue of European collective security and the reunification of Germany. Here the basic issue to be solved is whether Germany is to be remilitarized in attachment to the NATO military set-up or reunified under conditions of limited defense armaments within a system of collective security including at least all the major countries of Europe. While Washington and the Soviet Union both want a reunified Germany, they differ on the military status of this reunified nation. Washington would have Germany remain within NATO and would leave the Paris pacts undisturbed. But the Soviet Union has made clear that it regards this position as implying a remilitarized Germany that would be a threat to world peace. Instead the Soviet Union proposes a system of collective security in which both the NATO and the Eastern European powers would be joined. An attack on one would be an attack on all.

This magazine has emphasized for some time that a rearmed Germany is a mortal danger to our country because it would threaten the launching of World War III. We have pointed out that a majority of the people of Europe oppose a remilitarized Germany. The Jewish people all over the world have expressed their fear of a revived Wehrmacht because they fear the possibility of new Maidaneks as a consequence.

Further, there is cogency in the doubt expressed in the *New York Post* editorial (July 18) that Washington's proposal for the future of Germany would help achieve

peace. "It is difficult to see," said the *Post*, "how such a solution [offered by Washington] would reduce world tension. Its only result may be to increase the bargaining power of the Germans, which they would of course use in their own interest. The world from bitter experience knows what that can mean. . . . Thus the *Post* believes that the concept of a unified but militarily neutralized and relatively disarmed Germany is a healthy one as much in the interest of the West as of East Europe."

The second large problem to be negotiated is disarmament. This question is to be taken up in the UN subcommittee on disarmament at the resumption of its meetings on August 29 in New York and developed also by the foreign ministers. Involved are banning of nuclear weapons under strict international supervision and reduction of other armaments. Few aspects of the Geneva Conference gave more dramatic evidence of the new atmosphere than President Eisenhower's proposal that both the United States and the Soviet Union permit unrestricted aerial inspection of their respective countries. Even more heartening was President Eisenhower's conciliatory attitude toward the Soviet Union when the press erroneously reported on August 5 that Premier Bulganin had rejected outright the President's plan of aerial inspection. In any case, this plan will be further discussed by the foreign ministers, as will also Soviet proposals for banning of nuclear weapons under strict international control.

Third, the heads of government directed the foreign ministers to explore possibilities of increasing economic, social and cultural contacts between the socialist and capitalist countries. Already the spectacularly successful visits of United States farmers to the Soviet Union and Soviet farmers to this country in July and August have revealed the fruitful possibilities of such interchange in promoting peace. The announcements that Yehudi Menuhin would perform in the Soviet Union this fall and that the great Soviet pianist Emil Gilels and violinist David Oistrakh would perform next season in the United States, give hopes of broader interchange. (Why, then, is Paul Robeson still prevented by the State Department from going to the many parts of the world where he has been invited to sing and act? The State Department is not yet wholly infused with the spirit of the post-Geneva world.)

In the few weeks that have elapsed since the Geneva Conference ended, it has become evident that the spirit of Geneva is becoming more confirmed. For this the worldwide acclaim of the new spirit by the masses of the people must be credited. Their demand for peace is all-powerful. But the success of the coming negotiations, which will be long and hard and require concessions from both sides, will not be automatic. An eventual peaceful solution to outstanding questions and a final dispelling of the cold war will depend on the continuing exertion by the peoples of the world of their unyielding demand for peace. To the extent that this demand is sustained, the chances for a final security of mankind against H-bomb annihilation will improve.

KNESSET ELECTION IN ISRAEL

By Jeremiah Lesser

THE elections to the 120-seat Israel Knesset (parliament) held on July 26 has left the country in a confused and unstable situation. One clear-cut trend emerged—dissatisfaction with the ruling parties, Mapai (Labor Party) and General Zionists, party of the industrialists and big land-owners. For both parties suffered severe losses while all other parties gained. Such a result bespeaks deep discontent with the management of the country's affairs, both domestic and foreign. The people are aware of the lack of progress in reaching a settlement with the Arabs and the persistence of a lowering standard of living.

Mapai, which won 40 per cent of the vote for the first Knesset in 1948 and 37 per cent in the second in 1951, slid to 32 per cent this time, a loss of five per cent in four years. As against its 45 deputies in 1951, Mapai will now have only 40 (plus a few from its Arab-affiliated parties). The vote shows an accumulating disillusionment of the masses of the workers over the failure of Mapai to defend their interests and to achieve a satisfactory foreign policy. The losses of Mapai are all the more striking when one considers that Mapai used all the tricks of a party in power to bribe and intimidate the voters, especially the workers and immigrants.

Even more drastic was the loss suffered by the General Zionist Party. From the 16 per cent of the vote and 20 deputies in 1951, which made it the second party, it dropped to 10.9 per cent and 13 deputies this year. The reason for this is not far to seek: the General Zionists followed a big business policy, especially in domestic affairs, and exposed their anti-labor character, thus losing the confidence of many who looked to them to ameliorate the economic situation.

The most spectacular result of the election was the doubling of the Herut Party vote to 13.5 per cent and increase from eight to 15 deputies. Herut thereby becomes the second party. This group is the closest to a fascist party in Israel, being militantly anti-labor and extremely aggressive in its foreign policy. This heir of the terrorist Irgun Zvai Leumi advocates a war-like policy towards the Arabs, agitating for military conquest of adjoining Arab territories. Exploiting the grievances of the people and the tense crisis in relation to the Arab countries, Herut has been the most vocal sponsor of the "activist" policy of marching across the borders to "settle" the crisis. For the temporary success of Herut, former Premier David Ben Gurion bears a share of the responsibility. For, as Harry Gilroy reported from Jerusalem, Ben Gurion "has made 'activism' respectable" (*New York Times*, July 31).

Also electioneering on an "activist" and chauvinist program was Achdut Avodah, the "left" party that split off from the left wing Zionist Mapam Party. Achdut Avodah

gained 8.5 per cent of the vote and 10 deputies. The shrunken Mapam itself won seven per cent of the vote and nine deputies. Together they increased their representation over their combined vote in the second (1951) Knesset.

The results for other parties that won seats—all of them gained—was as follows: the Religious Front (Mizrachi and Hapoel Hamizrachi), 11 deputies; the ultra-Orthodox Agudat, six seats; Progressive Zionists (center group), five deputies, and others, five.

The Communist Party gained 4.1 per cent of the vote and six deputies. This represents an increase. The Communist Party has pointed out that disunity among the workers' parties has meant a strengthening of the right. In the municipal elections, which took place at the same time as the Knesset voting, the Communists had offered to join a common front with Mapam and Achdut Avodah and were rejected by the leaders of these groups. Labor thus lost posts which such a united front might have won from right wing parties.

The elections do not leave any room for complacency. Where clarity and a steady peace policy is needed in the dangerous situation in the Middle East, the elections have left a degree of uncertainty. Pressures from the activists will no doubt be great. "But the masses of Israel," writes I. Elsky in the *Frei Israel* (Free Israel) of Tel Aviv, "do not want saber-rattling of the Ben Gurion or the Herut variety. They want bread, jobs and housing. They want Israel to join in the effort to reduce international tension and seek a workable solution of the dangerously strained relations with the neighboring Arab countries. The people of Israel want peace!"

One encouraging element in the picture is the continuing easing of international tension, which should make more feasible the conclusion of pacts with the Arab states that may head off the "activist" trend in Israel. Already limited agreements on border control are in process of negotiation. No less than before, solution of the crisis in the Middle East requires that Israel and the Arab countries refrain from joining aggressive military blocs and that the Israelis and Arabs take up direct negotiations. While the increase of "activist" parliamentary influence does not make any easier the achievement of these essential and only roads to peace, the peace sentiments of the Israeli people are strong enough to prevent the adventurist Herut and other activists from bringing the catastrophe of war with the Arabs down on the people.

It is not possible at this writing to say what will be the composition of the new Israel government. But it is clear that the forces of peace have a strong responsibility in the months ahead to bring Israel and the Arab states into the spirit of Geneva and relieve tension in the area.

EARLY LIFE OF "THE REBEL GIRL"

Some contacts with Jews in the youth of a great defender of the rights of labor and freedom now imprisoned under the Smith act

By Elizabeth Gurley Flynn

Elizabeth Gurley Flynn has for decades been a participant in the central struggles in our country for the rights of labor and civil liberties. On August 7, Miss Flynn celebrated her 65th birthday—in a federal prison at Alderson, West Virginia, where she is serving a three-year sentence under the Smith act, herself a victim of the cold war assault on civil liberties. Helen Keller expressed the sentiment of firm democrats when she sent Miss Flynn a handwritten greeting which read, "Loving birthday greetings, dear Elizabeth Gurley Flynn. May the sense of serving mankind bring strength and peace into your brave heart."

Before she left for jail, Miss Flynn completed I Speak My Own Piece! the Autobiography of "The Rebel Girl." The book will be published in the fall by Masses & Mainstream, 832 Broadway, New York City (cloth edition, \$2.75; popular edition, \$1.75). Below are excerpts from this book.—Eds.

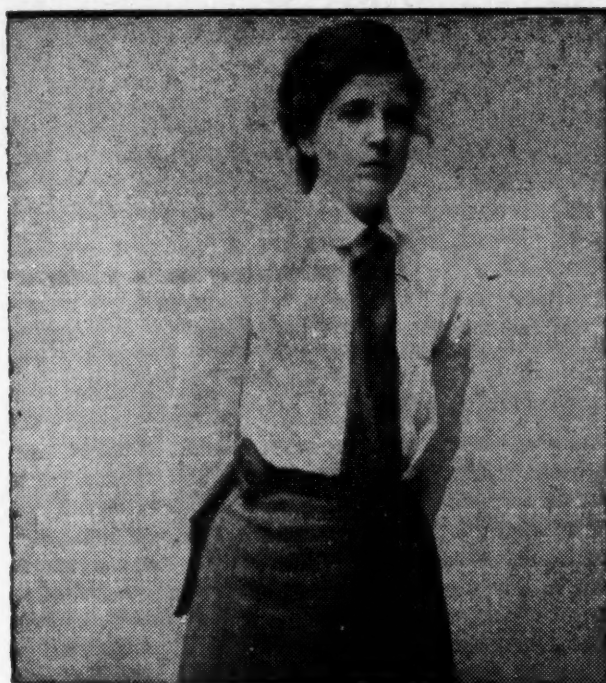
IN New England we had bought wood by the cord and coal by the ton. But here [at the turn of the century], in the South Bronx, we bought coal in bushel bags and wood in little bundles, which were three for 5 cents at first. This was sold by "Joe," the only Italian in the neighborhood. In the summertime he sold ice and wine all year round, if he trusted you. There was only one Jewish family for many years, that of Mr. Isaacs, who kept a pool room. My mother insisted that we treat him courteously, though others did not. She approved of his place, which she said he ran like a social hall for the boys and the neighborhood, and it kept them out of trouble. She was firm in teaching us respect for other people's nationality, language and religion. Most of our neighbors were German and Irish. The Germans owned the stores. The saloons were owned by the Irish. Italian women, with colored handkerchiefs over their heads, shawls over their shoulders, and great circular earrings would come up from Harlem to the open fields in the Bronx to pick dandelion greens, which they carried back in great bundles on their heads. In the evenings, Italian laborers would walk back over the bridge, on the way home from work. The children threw stones at them and shouted "Dago." As little children, in Manchester, New Hampshire, and Adams, Massachusetts, we had lived near Polish and French Canadians, who were called "Polaks" and "Canucks." My mother would tolerate none of this and would

say firmly, "How would you like to be called Micks?"—as the Irish were for so many years . . .

AFTER GRADUATION FROM GRAMMAR SCHOOL [IN 1904], OUR debating society continued outside as the Hamilton Literary Society. We met weekly during 1905 at the home of a Dr. Cantor on East 143rd Street and were supervised by Joseph Weinstein, a college student, later a school teacher. Many newcomers from other schools joined, most of them were Jewish. This was my first intimate contact with Jewish people, and I liked them very much. I found them idealistic and progressive. Their mental curiosity and intellectual acuteness were stimulating. Our discussions encompassed every possible social problem. I began to realize that the Irish were not the only national group that had suffered persecution because of their religion, language and culture. I was influenced greatly in my thinking at the period by a youth in high school I met at this club. He was Fred Robinson, the son of Dr. William J. Robinson, who edited an unorthodox trail blazer on medicine called "The Critic and Guide." Dr. Robinson was one of several doctors who were pioneer advocates of birth control, long before Mrs. Margaret Sanger became its chief spokesman.

Fred used to walk me home the nine blocks after our meetings. He was my first boy friend, although he never as much as held my hand. He talked about Walt Whitman, Jack London, Emma Goldman—and other people of whom I had never heard. He wrote me letters full of ideas of "social significance," enclosing clippings and poems. Fred was more of an anarchist than a socialist, I believe, though the words were loosely interchanged in those days. Albert Parsons, for instance, the martyred leader of the eight-hour movement in the 80's had called himself a socialist and an anarchist and had run for office on a union labor ticket. . . .

WHILE I HAD BEEN AWAY IN THE WEST, SEVERAL LARGE strike struggles had taken place in the East. One in 1909 was centered in New York's East Side, involved 20,000 waist makers and was called "the girls' strike." Eighty per cent in the trade were women and 70 per cent between 16 and 25 years old. They worked 56 hours a week in seasonal work, speeded up in dirty fire-traps known as "sweat-shops." "Learner" wages were \$3 to \$6 per week.



The 16-year-old Elizabeth Gurley Flynn in 1906.

The highest paid to operators was \$18. The strike started in two shops, one the notorious Triangle Shirt Waist Company. A meeting was held at Cooper Union with union officials and prominent sympathizers as speakers, cautiously discussing if a general strike was possible. The overflow filled all the halls in the vicinity. After two hours a girl striker demanded the floor. She said: "I am tired of listening to speakers. I offer a resolution that a general strike be declared now." Her motion was enthusiastically carried. Her name was Clara Lemlich and she is known today as an active and progressive worker.

The strike lasted two months. The picket lines were broken up again and again by the police. Over 1,000 strikers were arrested. Twenty-two young girls were sent to Blackwell's Island Workhouse, a horrible, filthy place. The Women's Trade Union League and the suffrage organizations came to the aid of the strikers. Five hundred school teachers, led by Henrietta Rodman, president of the Teachers' Association (there was no union then) met at the New Amsterdam Theater, to pledge aid to the strikers. Mary Drier, then president of the Women's Trade Union League, was arrested on the picket line. A meeting to protest against police brutality was held at the Hippodrome, Dr. John Howard Melish was chairman. A similar meeting at Carnegie Hall was addressed by Rabbi Wise.

Young girls told at these meetings of violence and insults by the police and how the prostitutes in jail jeered at their low wages and told them they could do much better at *their* trade. When the strike started there were two union shops. When it ended there were over 300 union shops, with shorter hours and more pay. This heroic struggle

of women laid a firm base for the International Ladies Garment Workers Union. In 1910 over 45,000 men and women were out in a general strike. Yet it took years for one woman to be elected to their executive board. It has always been a man-run organization, with the biggest local unions of women in existence. . . .

IT WAS A LONG BUT FASCINATING TRIP FROM THE SOUTH Bronx to the liberal Art Club, at 106 East Broadway, where I was often invited to speak in 1906 and '07. It took an hour to Canal Street on the Third Avenue "El" with its lurching cars pulled by chuggy little coal-burning engines, before the days of the deadly third rail. The East Side opened up another world to me, beside which the South Bronx Irish railroad workers and German piano workers drinking their beer in corner saloons seemed sedate and dull. On the East Side crowded meetings abounded, with animated discussions. I met "Jews Without Money" of whom Mike Gold wrote later so graphically. The halls were long and narrow, poorly heated and lighted, with sawdust on the floor to protect it for the dancing. Usually there was a canopy for Jewish weddings with faded velvet hangings and dusty flowers. On the walls were charters of "landsmen" clubs and beautiful red banners of Socialist locals and unions, hung carefully under glass, taken out only for special occasions like May Day.

There was dire poverty among these newly arrived immigrants, who lived crowded together in dingy firetrap tenements. They toiled in vile sweatshops for starvation wages until they struggled to bring other members of their family to America. Not speaking the language, they were cheated and overworked. At all meetings there was a constant moving about and a commotion at the back of the hall of people talking together who did not understand English. These forums were a haven for homesick people. They brought music, art and comradeship before there were any settlement houses or union halls. Professor Platon Brounoff, a talented pianist, presided at the East Broadway forum. He was a composer of an opera based on American Indian music. He entertained with original short stories; witty criticisms of American life, such as "Moses Comes to Hester Street" and "Jesus Comes to Ellis Island." Often some half-starved violinist played for us, some of whom later became famous.

Brounoff always paid everybody a little—up to \$5—a fabulous amount. He fed the hungry souls of his audience with intellectual and musical manna. He fed his performers later, including the speakers, in dingy little coffee houses, where we ate cake and drank tea with lemon out of a glass. Finally, he left the East Side, due to his wife's social ambitions, and was swallowed up in the prosperous mediocrity of what was then Jewish lower Harlem, where he taught music. He did not live too long after being uprooted. I saw him one night at a theater. He boomed through the lobby as of old: "Comrade Flynn! How's the revolution?" . . .

THE FACE AND FIGURE OF MAN

The common hopes, fears and joys of ordinary people the world over as mirrored in the Museum of Modern Art photograph exhibit

By Mike Gold

PROBABLY the most popular exhibit ever held at New York's Museum of Modern Art was the one recently ended (and now on tour), showing photographs of the common people and their common life in 68 countries. The show was titled "The Family of Man" and before it ended some 300,000 persons had paid their admission to see it. The exhibition spread its fame by word of mouth.

Never have I seen such rapt faces in any museum as among the crowds that filed before the photographs. It was so different from the usual atmosphere of this museum, which is famed as a nursery of the nihilism of "abstract" and "non-objective art." There is never a human being in paintings of that school. Man and his landscape have been abolished as utterly as though the H-bomb had done its job. It is a zoo filled with monsters born in the mind of a sick and dying class.

With this show of 503 photographs, assembled under the direction of the eminent photographer, Edward Steichen, Humanity broke into the cold and correct academy of "modern" sterility.

The Music of Man

The show's central theme is the ancient yet ever-new belief that all men are brothers. Combining the eloquence, beauty and humor of an artist with the attention to cultural data of the anthropologist, the exhibit shows the common people of every land engaging in the same common life of man. There are no "superior" or "inferior" peoples here. Just as the same red blood flows in the veins of all humanity, just as all men and women have the same number of bones in the hands and feet, the same eyes, ears and beating heart, just so does every man, woman and child everywhere in our world rejoice, grieve, work and play in the same human manner. The show is a graphic statement of the equality of all men, whether they be Asians, Africans, Europeans or Americans.

It is really extraordinary to see the resemblances among

MIKE GOLD is the dean of left wing writing and criticism in the United States. A collection of his writing, *Mike Gold Reader*, with an introduction by Samuel Sillen, was published recently by International Publishers.

humans otherwise far apart in geography and cultural development. Here is the music that humans have always loved: a ragged young Indian boy of Peru plays a transverse flute made by native hands. His face and eyes are so merry, his clothes and hat so torn, that he becomes symbolic of the human hope. And here is an overalled worker in France playing his trumpet under a peach tree in blossom. And a group of middle-aged Canadian housewives singing as they work together on a large hooked rug. In a saloon and restaurant on the Brooklyn waterfront (I could recognize the place) a group of longshoremen are eating and drinking between jobs. One is playing a schmalzzy tune on the harmonica. In the USSR a group of four men and a woman are playing one of the classics. It is in a home: they are obviously amateurs in love with the music of man. A group of beautiful children before a cabin in some lonely hollow of the Kentucky mountains are listening to a teen-age girl in a long Elizabethan gown sing a mountain ballad. And here is all the gold and plush brilliance of the great opera house in Paris; and here a symphony concert in Uruguay; the frantic pyrotechnics of an American jazz band in full cry; the great gongs of a priestly orchestra in Japan; a lonely little beggar playing his mandolin on a street corner in Italy. It is the common music of man.

"Every man beareth the whole stamp of the human condition" is a line from Montaigne placed among the photographs with other such thematic quotations. And the stamp of the human condition is clear on the serious young faces of the medical students listening to a lecture in Czechoslovakia, as it is on the gentle, smiling faces of the tribespeople watching the dramatic gestures of a story teller in Bechuanaland.

Einstein is in his book-lined study, standing with chin in hand, as though arrested by a sudden great doubt. Next to him is the photo of a very small boy, proudly writing down in big letters on the blackboard that two plus one equals three. They are sharing the human experience of mathematics.

There are young lovers who moon at each other, who lie on beaches, who kiss in parks, along the Seine and Riverside Drive, who ride ferryboats, drink in cafes, dance in each other's arms. They live in New Guinea, New York, Spain, France, England, Germany, Scotland, New Mexico, Columbia, Mauretania. The dance is old in the life of man and still new every morning in every land.



USA, Paul Berg, *St. Louis Post-Dispatch*

Affirmation of life and its values pervades "The Family of Man." Children thus figure prominently in the exhibition and the book reproducing the photos. One group of pictures is especially striking—pictures of children from many lands expressing the joy of life in their games. Two of this group are reproduced above—one from our own country and one from the Soviet Union. Together they symbolize peaceful co-existence in which the the future of children of both countries is secure with promise of survival and happiness.



Gorky, USSR. Sovfoto

Man at Work and Play

Men and women around the world are toiling every day in the immortal battle to wrest a living from nature. The perils and rigors of that struggle are written on the faces of the American section gang upending a rail with their crowbars; the German blacksmith at his forge; the look of the young boy miner of Wales, looking shyly at the camera; the crew of giants paddling a long canoe through the waves of the Gold Coast. A Bolivian mother suckles her baby on the rockpile where she has been hammering all day for a living.

It is touching to perceive the fundamental dignity and worth in the faces of four families of "dirt farmers" in Japan, Sicily, Africa and the USA. They have more in common with each other than they have with the hard-faced, wealthy American woman in a gambling hall or the over-stuffed, purseproud faces of specimens of the parasite in France, England, the USA. The faces of hunger bear a strong family resemblance. Some of the gaunt faces of our poor whites in the South are put beside faces of the starving in India or Holland or Italy. They are the same bones, the same anguished eyes.

Children holding hands around are shown dancing in a dozen countries. The children have been tenderly concentrated on in the exhibition. There are many beautiful and interesting children here and the happy broad jumping of African children on a beach contains nothing that is alien to a child of Paris or New York.

Of the Jews, only three pictures are shown. Two of them, for some reason, are pictures of children with orthodox *payess* (side-curls) studying in old *heders* in Poland and Czechoslovakia. The other picture contains the tragedy of the Jew—his persecution and torture by anti-Semitism. The terrible photograph was an exhibit at the Nuremberg trial and shows a group of Jews being taken to their death by a group of inhuman, carp-faced nazi soldiers. Against the flames of the Warsaw Ghetto, one of the Jewish children clutches her mother's hands and with the other hand holds her doll to her heart.

Although the plight of South African Negroes is shown, more mention might have been made of the great social struggles of our day. But the exhibit concludes with an enormous photo mural in an infernal red of the A-bomb-mushroom that could end all the human family. A meeting of the United Nations and a plea for "co-existence or no existence" form the show's moral.

A beautiful book¹ has been published containing all of the 503 photographs. It sells for only \$1.00 and is the best book value I have ever seen. Get some copies for your children and your friends. It is really wonderful to look again and again at the faces of the human family—your brothers and sisters around the world. If you know a misguided young abstract artist, send him a copy, too. It may reveal to him that Man is still the meaning of the universe, and maybe inspire him or her to rejoin the human race.

¹ *The Family of Man*, published for the Museum of Modern Art by the Maco Magazine Corporation. New York \$1.00.

THE TRADITION OF ROSH HASHONAH

By I. B. Bailin

ACCORDING to the Jewish tradition, Rosh Hashonah is the first day of the year. For centuries now this holiday has been celebrated on the first day of the month of Tishri of the Hebrew calendar. But this date was not always observed as the New Year. In fact, because the Five Books of Moses were written at different times, they are confused as to holidays. According to the Book of Deuteronomy, for example, the holiday of Succoth, called the "Festival of the Ingathering," the harvest festival, is said to occur at the *end* of the year. But Rosh Hashonah in this book occurs two weeks earlier. How, then, can this be the beginning of the year?

In still another place in the Bible, Nissan is named as the first month. According to this reckoning, Tishri is the *seventh* month—hardly a month to start the new year. In the days of the Prophet Ezekiel (sixth century B.C.E.), Rosh Hashonah is the *tenth* day of Tishri. Hence it is evident that the Jewish holidays (as well as the holidays of other peoples) were not fixed in ancient times: they changed as the economic and social bases of life altered.

For instance, a pastoral people does not observe the same day for New Year's as an agricultural people. Nor do all agricultural peoples in various places observe the same day as New Year. The ancient Egyptians celebrated their New Year in the summer when the Nile, which was the basis of their agriculture, rose. The Babylonian and Persian year began in the spring and the Roman in the winter.

The day appointed for the beginning of the new year depended also on the calendar by which people reckoned their time. Without going into the complications of the matter, we need merely cite the fact that many peoples reckon their time by the solar year while the Jewish tradition follows the lunar year.

According to the Five Books of Moses, the holiday of the Sounding of the Trumpet (the Shofar), which later became Rosh Hashonah, was considered to last a single day. But because the ancient Hebrew calendar was unsettled and because the time of moonrise could not be known in certain localities, the people of these regions assigned two days to the holiday just to make sure that it coincided with the "birth" of the moon. This is the case also with other Jewish holidays except for Yom Kippur. The present

Hebrew calendar was perfected by Hillel the Second in the Fourth Century C.E.

It is very likely that the Jews observed *two* New Year's days for different purposes. This may have occurred before the Jews finally settled on their land. They probably brought with them the celebration of one day as New Year from their nomadic period and gradually adopted the other as a result of their new agricultural life. The first was observed in the spring, the second at the beginning of autumn.

According to the Mishnah, during the epoch of the Tannaim the first day of Nissan was the *official* New Year's Day recognized by the government for budgetary and legal purposes. The second New Year's Day was set aside for religious and social purposes. Yet, according to the Jewish historian, Josephus Flavius, who lived at the height of the Tannaic period, just the opposite was the case!

New Year's Day underwent other changes than time of year. Five hundred years before the Tannaic period, according to the book of Nehemiah, Ezra cautioned the Hebrews against weeping and sorrowing on the first day of Tishri. He proclaimed the day as one of rejoicing, feasting, drinking and the distribution of holiday repasts to the poor. But there is nothing in Nehemiah to indicate that this was considered the New Year. Neither does the Jewish philosopher Philo of Alexandria, who lived before the destruction of the Second Temple, make any mention of the holiday of the first of Tishri as the New Year. He describes it as the holiday which ushers in the harvest festival. It is clear that our present Rosh Hashonah dates back no farther than 1700 years.

Among isolated Jewish sects—the Samaritans and Karaites—Rosh Hashonah is still celebrated on the first day of Nissan.

Whatever the origin of the first day of Tishri as Rosh Hashonah, the fact that this falls on the *seventh* month had a magical significance for the early Jews. The *seventh* day of the week was the Sabbath. The *seventh* year was the year for the remission of debts (Shmitah). *Seven* Sabbatical years made a Jubilee year. During certain illnesses the patient had to be isolated for *seven* days. The Passover holiday lasts *seven* days (although the Bible mentions that matzoh must be eaten for six days). The attribution of magical properties to certain numbers is not peculiar to the Jews, of course, but is common to many ancient peoples.

But whatever the origins and development of Rosh Hashonah, we wish all people of good will a happy and peaceful New Year!

(Translated from the Yiddish.)

I. B. BAILIN has been a staff writer on the *Morning Freiheit* for many years.

BEREL THE TAILOR

A Short Story

By I. L. Peretz

IT was Yom Kippur eve and the synagogue of the famous Berditchever Rav, Levi Yitshok, was filled to capacity. The rabbi had taken his position before the altar and the Jews were waiting for him to begin the *Kol Nidre*. But Levi Yitshok stood motionless and quiet at the altar, and people began to wonder what he was waiting for. The rabbi raised his head suddenly, bent it to the side a little and strained hard to hear something in the air above.

Immediately there was a stir in the synagogue. Prayer shawls began to rustle as Jews turned to one another with fingers to their lips. Sh! Sh! Everything must be quiet, for Levi Yitshok was in communication with heaven!

"This is how he usually stands when he talks directly to God," someone whispered.

"That's the way he always cocks his head to the side," said another, "when he listens to the angels."

"Shhh!" came from a number of people. "Quiet!"

The synagogue became absolutely quiet. When Levi Yitshok was getting ready to speak to God, to plead with him man to man in simple Yiddish—when the rabbi was about to call God's attention to the needs of the people, everybody practically held his breath. The rabbi lowered his head suddenly and turned to look at the congregation. After a moment he pointed toward the door in the rear of the synagogue and to a man the congregation turned its head slowly, fearfully, not knowing what to expect.

"*Shammes*," the rabbi called out, "has Berel the Tailor arrived yet?"

Berel the Tailor? A puzzled look came to the eyes of the Jews and the named bounced from lip to lip. Was it possible that an ordinary man like Berel the Tailor could be the subject of communication between Levi Yitshok and God? The *shammes* and everybody else looked round the room, but it was quite clear that Berel the Tailor was not in the synagogue. What? Not in the synagogue! A hard look came into the eyes of the worshippers, and low, angry muttering began to be heard. What kind of Jew was this Berel the Tailor, not to be in the synagogue on Yom Kippur eve!

"So he has stayed at home," said the rabbi gently, not accusingly. "Go and bring him here, *Shammes*. Tell him that I, Levi Yitshok, ask him to come."

WITH EVERY MOMENT THE MYSTERY SEEMED TO GET DEEPER and deeper. A Jew absents himself from the synagogue on Yom Kippur eve and instead of a curse he gets a special invitation from the rabbi! True, Berel was an independent

person, but why did a Jew need an invitation for *Kol Nidre*, the bewildered Jews asked one another. And when Berel arrived, the congregation was even more amazed, for the man wore no *talis* and no Yom Kippur gown; he was dressed in his everyday, weekday, workaday clothes!

Berel walked with firm step up the aisle to the rabbi, disregarding the angry looks of the people. "You sent for me, Levi Yitshok, so I have come. For you," he said with emphasis, "for no one else."

Levi Yitshok nodded his head understandingly. "I know it is not for God that you have come," he said in a gentle voice. "There is a lot of talk about you in heaven, Berel. You seem to have created quite a stir there."

"Good!" said Berel with a vehement shake of his head. "It's about time!" His eyes began to shine with excitement.

"What has made you such an important topic of conversation in the heavenly court?" asked Levi Yitshok. "You have been complaining about something, Berel?"

"I certainly have," said Berel.

"Against whom?" asked the rabbi.

"Against God!" said Berel firmly.

There was a gasp in the synagogue, followed by shocked cries of protest, but Levi Yitshok was unperturbed.

"Is it something you could tell me about, Berel? I speak not as your rabbi, but as one human being to another. Of course, you don't have to tell me if you don't want to."

"I don't mind at all," said Berel. "I'll let you be the judge. You will see I have a right to complain."

"Go ahead, Berel," said Levi Yitshok. "I am listening."

"IT ALL STARTED LAST SUMMER," SAID BEREL EAGERLY, LIKE A man with much on his chest. "There was not a stitch of work to do, not the whole summer. Believe me, you could die from such a living."

"You know we don't let people die of hunger, Berel," the rabbi interrupted. "You should have gone to the community council and told them your troubles."

"Berel the Tailor doesn't go around crying about his troubles," said Berel, his head high and proud. "I don't ask charity from people. All I ask is that God give me a chance to earn my bread. I have just as much claim on the Master as anyone else."

Once again angry muttering broke out in the synagogue, so much of it that the rabbi had to turn and quiet the congregation. Then he nodded to Berel, who continued.

"So I sat all summer at my work bench to see what God would do, but not a soul opened my door until just before

the end of summer and then in came a messenger from the Baron. They wanted me at the palace to make a full lining for the Baron's overcoat. Fine! God is taking care of his Berel again and I was happy. I rode back with the messenger and they took me to a special room to do the sewing. You should have seen those skins of fur, Rabbi. Each one handpicked, nothing but the best."

Berel sighed and fell silent. A nostalgic look came into his eyes as he recalled the skins of fur he had held in his hands.

"I hope the story won't take too long," said the rabbi quietly. "It's *Kol Nidre* time, you know. What happened at the palace?"

"A mere trifle," said Berel with a shrug of his shoulders. "After I finished the lining there were three skins left over."

"I begin to understand," said Levi Yitshok, smiling. "You kept the three skins for yourself."

"You think it's so easy to take things out of the Baron's palace? There's a guard at the door and he searches you all over when you leave. And if he finds the skins on you—ai, ai, ai! It could really be bad. The Baron has dogs, big dogs, and if you try anything they would show you no mercy." Berel broke into a smile and squared his shoulders. "But they are dealing with Berel the Tailor! And I knew what to do. I went to the kitchen and asked the cook for a loaf of bread, a large one for my family."

"But, Berel!" said the rabbi, shocked. "That was not kosher bread!"

Berel chuckled. "Who said I was going to eat the bread? I just took it back to the sewing room, cut it open and pulled out all the soft dough. I kneaded the dough over and over in my hands and fed it to the dog that sat with me in the sewing room. A dog likes the sweat of a human, so he ate up all the dough and there wasn't a scrap of evidence left. Then I carefully packed the three skins into the hollow bread and squeezed the two halves together. I stuck the bread under my arm and left. The guard searched me carefully but paid no attention to the bread. When he let me go I walked away as if nothing had happened, but once I was out of sight I started to hurry. I took short cuts through the fields, I danced for joy. Now life would be worth living. Now I would have an *essro'g* for Succoth, and a *lulav*, and food and—what's the use! My happiness was short-lived.

"I wasn't too far away when I heard the clattering of a horse's hoofs on the road, and I knew immediately who it was. They must have counted the skins in the lining and noticed that three were missing and now they were coming after me. I hid the bread behind a bush and made a mark so I would be able to find it again, and went on walking until the rider called out my name. It was the Baron's messenger all right, but what do you think he wanted? Nothing. I had merely forgotten to sew a bit of tape on the collar of the coat for a hanger. For that they had to send a messenger after me! The man pulled me up on the horse and took me back to the palace. I said a prayer of thanksgiving to God, sewed on the hanger and

then hurried back to the field. I found the place I had marked off—gone! The bread had completely disappeared! And I knew who took it. No human came through the field that time of day; it wasn't a bird—no bird could lift such a heavy load; and no animals came so close to the road."

"So who did take it?" asked the rabbi.

Berel pointed his finger toward heaven. "He did it, God! It was His handiwork. And I know why, too."

THE WHOLE CONGREGATION LEANED FORWARD, FOR BEREL'S voice had dropped.

"The Master did it because He didn't want His servant, His Berel the Tailor, to keep the three skins."

"Can you blame Him for that, Berel?" said the rabbi. "You had no right to take the skins. It's against the law."

"Where does law come into this?" demanded Berel angrily. "Tailors have always kept the leftover skins. It is an old and accepted custom. And custom is above the law. You know it and so does God. It isn't Berel the Tailor that started the custom."

Levi Yitshok began to say something but Berel stopped him.

"If the Master is so proud that He does not want His servant to take the leftovers like all other tailors, then let him provide me with a decent living. Then I wouldn't need the leftovers. But what did I get?" said Berel with annoyance. "No leftovers, and no living! That's why I no longer want to serve the Master!" He folded his arms across his chest. "I've taken an oath on this. I am no longer a servant of God. I eat without washing, I don't lay *t'fillin* in the morning. My wife became so horrified she ran away to her father's house. But I didn't stop her; it was not her affair, this business between God and me. I am Berel the Tailor, you understand. I am not afraid to carry on a strike against God!"

The mounting anger of the congregation exploded. Jews jumped up and surged toward Berel to lay hands on him. It was quite some time before the rabbi could get the people quiet and into their seats again.

"Is there anything else you wish to say?" the rabbi asked Berel in a patient, sympathetic voice.

"It hasn't been easy, Rabbi, that I can tell you," said Berel with a sigh. "Before Rosh Hashonah, when people passed my house at night for the *'slichos'* prayers in the synagogue, my heart went with them, there was such a tugging inside me. But I had made up my mind; Berel the Tailor was on strike! So I pulled the covers over my head to shut out the footsteps. And when it came time for the blowing of the shofar on Rosh Hashonah, I thought my heart would break altogether. But I stuffed cotton in my ears so I would not hear it. You have no idea, Rabbi, what a yearning I had to be in the synagogue. I was sick of myself, unwashed, uncombed—I even had to turn the mirror to the wall so I wouldn't see what I looked like. But I am right, Rabbi!" said Berel, his fists clenched. "I will not retreat!"

"BUT WHAT IS IT YOU WANT FROM GOD, BEREL?" SAID LEVI YITSHOK.

Berel looked intently at the rabbi. "Answer me a question first. If I admit it is a sin—I don't admit it yet, you understand—but just suppose it is a sin to take the leftovers. Is it true that such sins are not forgiven on Yom Kippur?"

"For a sin against man," said the rabbi, "You must seek forgiveness from the man. On Yom Kippur you are face to face with God and He can forgive only your sins of the year against Him. If you wish forgiveness for the skins, that is a matter between you and the Baron."

Berel's eyes fell. He thought of the Baron's big dogs, and of the tall guards with their stout riding whips. How could he, a Jew, come empty-handed to the Baron to ask forgiveness? He would be treated like a common thief and made sport of to boot.

Berel raised his head. He stood up tall and declared in a ringing voice: "Berel the Tailor is not ready to make peace! I will accept God's ruling about the leftovers, that it was a sin to take them, even though it is a custom of long standing among tailors. The Master seems to insist upon his point, so all right, I will agree. But before I become His servant again, He must agree to my demand: let Him make an exception on this Yom Kippur! On this Yom Kippur let Him forgive the sins of man against man too."

Berel looked at the rabbi hopefully. "I have a right to ask for this special ruling, have I not, Rabbi?"

Levi Yitshok stroked his beard thoughtfully. "There may be something in what you say, Berel," the rabbi said. "Let me see what they think of it up above in the heavenly court."

The rabbi cocked his head to the side, raised his eyes toward heaven and stood intent, listening with his whole body.

There was a hush in the room, and the congregation sat tensely waiting. They saw the rabbi nod his head once; then he nodded again and yet again. His body began to relax and he turned to Berel with a smile of relief.

"Go and fetch your talis, Berel," the rabbi repeated, "We 'You have won your case.'"

Tears welled up in Berel's eyes. He buried his face in his hands and swayed from side to side, holding back the tears.

"Go and fetch your talis, Berel," the rabbi repeated, "We are waiting to say *Kol Nidre*."

Berel dashed out of the synagogue. There were wet eyes in the congregation but none made a sound. Levi Yitshok slowly returned to his place at the altar. He opened his prayerbook and adjusted his prayer shawl. Soon the door in the back opened and in walked Berel in *talis* and Yom Kippur gown. The soft, sad tones of *Kol Nidre* began to fill the room. It was a late beginning, but never before was a more beautiful *Kol Nidre* sung in the Berditchever synagogue.

(Translated and adapted from the Yiddish)

The Rosenberg Committee "Investigation":

THE UN-AMERICAN COMMITTEE STAGES A FLOP

WITH signs of a subsidence of the witch-hunt breaking out all over, the House Committee on Un-American Activities frantically stepped up its "investigative" operations this summer. One of its targets was the Committee to Secure Justice in the Rosenberg Case, which went out of existence some time ago and has been replaced by the Sobell Committee. The Un-American Committee, presided over by Rep. Francis E. Walter, co-author of the racist immigration law, announced that its interest in the Rosenberg case was that the Rosenberg Committee was a "front" for the Communist Party and that funds collected were diverted to the Communist Party. Some 23 persons, who were active in the campaign to save the Rosenbergs in the local committees and the national office, were subpoenaed.

The fact is that not a shred of a scintilla of evidence to back up the Un-American Committee charges was produced at the hearings. The Rosenberg workers presented a magnificent resistance to the witch-hunt and the whole affair turned out to be a dud, if not a boomerang. A few stool-pigeons boringly droned away their stale stories, naming names.

The Un-American Committee was robbed of a minor sensation when it tried to make it appear as a

sinister fact that Louis Harap, managing editor of *JEWISH LIFE*, had been a "secret" president of the committee. In his testimony, Harap exposed this attempted fraud by freely stating that he had signed the original document setting up a bank account for the Rosenberg Committee in the line marked "president" simply because that was the only line that required another signature to fulfill bank requirements, and that he had not acted as president.

He affirmed his belief that anti-Semitism was involved in the case essentially because the Jewish judge, Irving Kaufman, had leaned over backward to show his 100 per cent Americanism in appeasement of the anti-Semites and gave the Rosenbergs the death penalty.

One ominous note in the proceedings was the open fawning cooperation with the Un-American Committee given by Dr. S. Andhil Fineberg, Community Relations director of the American Jewish Committee, who was present at the hearings and admitted to having supplied "background material" for the "investigation." We shall have more to say on this later.

One conclusion can be drawn from this unseemly affair: more energetic work to have Morton Sobell transferred out of Alcatraz and to obtain a new trial for him.

THE SAGE MOSES MAIMONIDES

Sketch of the life of the great 12th century Jewish philosopher and leader whose 750th birth is being commemorated this year

By A. Ben Joseph

SEVEN hundred and fifty years have passed since the death of Maimonides, one of the greatest doctors, philosophers and writers that the world ever possessed.

Maimonides, or Rabbi Moses ben Maimon, was born on March 30, 1135 A.D., to a respected judge and rabbi of Cordoba in Spain. As soon as he was able to read and write, his father, well learned in Jewish and worldly lore, began to teach him the Torah and elementary mathematics.

It was at the age of 13 that the city of young Moses' birth was captured by the fanatic Arabic sect, the Almohades, and all the non-Mohammedans were forced to accept the Koran or flee from Spain to escape annihilation at the hands of the invaders. Maimonides' father decided to leave Cordoba and, after wandering from city to city, finally settled in Port Almeira. Here, at the age of 23, Maimonides began to write a criticism of the *Mishnah* [digest of Jewish ritual and law]. In a surprisingly orderly and excellently organized fashion, he rearranged the *Mishnah* to make it easier to be read, studied and understood. (This is one of his greatest works—*Yad Hachazaka*, the Mighty Hand).

But Port Almeira was also taken by the Almohades in 1151 and the Maimon family was again forced to wander. In 1159, after nine years of oppression and hardship they came to Fez, the capital of Morocco. The Jews, in order to be permitted to live in Fez, had to recognize Mohammed as a prophet. The persecuted Jews, among them the Maimons, did so, and then settled down.

THE BIRTH OF MAIMONIDES CAME IN THE MIDDLE OF THE "Golden Age," the Arabian Renaissance period. In 1000 A.D., the Arabs began to overrun their neighboring countries. At the end of a century of fighting they had conquered the territory as far east as India and the whole North African coast as well as Spain, Portugal and Greece. All these conquered lands offered a tremendous market for trading. Consequently a new trading class appeared. Not only were rugs, cloths, silks and wines traded, but also artistic works and sculptures were exchanged. In a short while the heretofore poor Arabic language became the

rich, flowery, cultured and most important language in the world. The Greek philosophic literature, captured by the Arabs, was translated; Aristotle and Plato were revived.

The new trading class realized that, if the Arab Empire was to be further developed and protected from destruction, all the religious sects would have to be tolerated. The conquered peoples, including the Jews, were accorded equal rights so that they would develop the empire and protect it in case of invasion. This type of rule, however, was not exercised in Morocco or Spain.

Given this excellent chance the Jews immediately began to give forth distinguished doctors, philosophers, writers, poets and traders. Among these were Rabbi Sadiah Goan, Rabbi Gershon ben Yehudah, the poet Rabbi Samuel Hanagid and others.

Each of these above-mentioned Jewish luminaries brought a new reform, a new way of thinking into the lives of the Jews. But what they did not dare do was to modernize the Hebrew religion; to reform it in such a way that it should keep up with the rapid forward steps of civilization. The result was that the Jews became economically modernized, but spiritually remained in the murky fog of the Middle Ages.

Maimonides did not hesitate to write and state his views upon the subject of religion and its reforms. He first did so in answering an attack by a Jewish fanatic upon those Jews who were forced to accept Mohammedanism. This extremist said that Jews should die rather than veer from the path of their faith. Maimonides, however, disagreed with him and wrote a letter to the Jewish public, instructing them to accept the Koran only on the outside. At the slightest chance, but at no extra risk to themselves, they were told to practice the Jewish religious rites in secrecy.

The letter was not just composed of appealing words and phrases. Maimonides proved with the use of logic and laws from the Torah that death for faith is not necessary. On the contrary, he said, it is better to live and fight the oppressor than die without resistance. This letter not only encouraged the oppressed Jews and raised their hopes for freedom, but also brought Maimonides to the forefront as a Jewish leader.

ON APRIL 18, 1165 THE MAIMON FAMILY LEFT MOROCCO FOR the Holy Land. After a four week journey that included a horrible storm, they arrived at the port of Accho. Imme-

A. BEN-JOSEPH is a young student of Jewish history in Montreal.



משה בן יוחנן

Moses Maimonides

diately after their coming to Accho, Maimonides and his father began to give lectures and talks to the Accho community. They remained there six months before leaving for Egypt to launch a pearl and diamond trading company.

Maimonides concentrated upon writing his review and criticism of the *Mishnah*, while his brother David took care of the business. But soon their happiness was interrupted by two catastrophes: Maimonides' father, his teacher and friend, died; and a short while after, David, with his cargo of gems, was lost upon the high seas.

These two catastrophes brought Maimonides into a maze of debts and losses, plus the responsibility of supporting his brother's family.

Quickly recovering from a spell of black moodiness, he threw himself into his work with a burst of energy. He decided to become a doctor, for medicine had always interested him from the time he studied the writings of the Greek physicians. Besides practicing medicine (which also saved him from financial disaster), he continued his work of adding new, revolutionary ideas to the Hebrew religious literature. In a short time Maimonides became the doctor of the caliph—"the Great Saladin"—and his fame as a physician spread to the neighboring countries. He recommended an every day diet for all types of people. He violently attacked quacks and witchdoctors of his time, their remedies and their superstitions about general health which they passed on to their patients.

Several of Maimonides' books on medicine were translated into Latin. Among these were his works on poison, ulcers, asthma, hygiene, criticism of Hippocrats and dictionaries explaining medical terms.

While he was writing his books on medicine, Maimonides also wrote his famous works on religion and philosophy. Of these, the most renowned is his book *Moreh Nebuchim* (The Guide of the Perplexed). Here, Maimonides attempted to explain God and religion, the Biblical and the non-biblical writs and law-books by philosophic standards and rational logic. This does not mean, however, that *Moreh Nebuchim* is without flaws and in some places self-

contradictory. Indeed, Maimonides points out some of these self-contradictions. Despite these faults, we can rightly say that, looking from a historical point of view, the *Moreh Nebuchim* stirred the stagnant pools of Jewish life, freshened the dry and dusty old Jewish culture, and brought new life into it.

FORTY YEARS AFTER THE BIRTH OF MAIMONIDES, THE FIRST Crusade shattered the peace brought by the Golden Age. This attempt by the Catholic peoples to try to open the doors to the Orient became a series of bloody wars in which the wholesale slaughter of Jews took place.

In that time the first "blood frame-up"—that Christian blood is used in Passover matzos—was thrown at the Jews. Anti-Semites in the Church began to "prove" this monstrous lie by the Torah. In answer to them, Maimonides, the greatest Jewish leader of his time, took all the supposed reasons for the "blood frame-up" given by the priests and by clear logic showed that the anti-Semitic claims were false and only an excuse to murder Jews.

The traitors among the Jewish people had good reason to fear Maimonides, because his views on treason were very sharp. Traitors ought to be executed, he said, not only following the commission of a traitorous act, but also before they commit it or when they speak of it. Maimonides regarded the execution of a fore-warned traitor as an act of benevolence to the world.

WHEN MOSES BEN MAIMON DIED IN 1204, THE JEWISH PEOPLE became a ship without its captain. The black, anti-Semitic waves smote the ship this way and that, with no one to answer their blows. To add to the plight of the Jews, Maimonides' enemies, not daring to attack him while he lived, began to defile him after his death. As a result the Jews not only lost their leader, but also became torn internally as to the leader's work.

The Catholic Church, recognizing the mental state of the Jews, began to play up the old lies and anti-Semitic frame-ups and hurled them at the Jews. The Crusades killed off thousands of Jews while those that remained were put in ghettos and persecuted. Maimonides' enemies, instead of tightly uniting the Jews, tore them asunder feuding about Maimonides' reforms.

The Jewish reactionaries appealed to the rabbis of all the great Jewish communities to join with them in excommunicating Maimonides' works. They succeeded in winning two rabbis to carry out this terrible act. Many prominent Jewish poets and writers attacked the reactionaries until the latter saw that they would be defeated. Then they asked the Catholic Inquisition to burn Maimonides' works together with the works of other reformers. The inquisitionists gladly did so to the delight of the anti-Maimonites. The Jewish commonfolk, enraged by the acts of the reactionaries, attacked them in the streets and nearly beat them to death. Thus the anti-Maimonides campaign was not only stopped, but Maimonides' theories and teachings became a must for every Jewish scholar and teacher.

FEPC AND THE RUNAWAYS

Job discrimination against the Negro people is at the bottom of crucial national problems, including that of factory relocation

By Louis Harap

THE ravages of job discrimination are cutting deep into American life. Many major national problems can be traced to job discrimination directly or indirectly. Even the late but unlamented Secretary of Health, Education and Welfare in the Eisenhower administration, Mrs. Oveta Culp Hobby, felt it necessary to state in a speech on June 8, 1953, that discrimination costs the country "from \$15 to \$30 billion a year because of people not allowed to reach their full potential, not permitted to earn the salary their work merits and therefore not able to expand the domestic market for the goods we produce."

The Negro people are of course hardest hit by job discrimination. But many other minorities and minority groups suffer: the Puerto Ricans, Mexicans, Italians and others. The Jews are also classic targets: job discrimination directed against them is even more widespread than is generally realized.

The severity of discrimination against Jews is disguised by the fact that large numbers of Jews are hired by Jewish employers. The Bureau of Employment Studies made a study of discrimination against Jews in Chicago, analyzing orders placed with Chicago employment agencies in 1953 and 1954. The study found that 1000 of 3700 firms placed job orders that excluded Jews. One of every four requests for office workers specified that Jews were not preferred. At one agency only 19 per cent of Jewish applicants received jobs while 41 per cent of the non-Jews got jobs and 27 per cent of the companies flatly stated discriminatory policy. It is significant that more than 200 of the 1000 discriminating firms had contracts with the government. Another study conducted by the Los Angeles office of the California State Department of Employment showed that in a two-week period in 1951, 17 per cent of 5,535 job openings received discriminated against Jews. (Both studies reported in *New York Times*, February 28.)

It is therefore obvious enough why Jewish organizations, especially those with the avowed purpose of defending the Jewish people against all forms of prejudice, devote a great part of their energies to the problem of discrimination. In recent years Jewish organizations have increasingly realized that discrimination against Jews cannot be separated from that against Negroes and other groups. As a result, close working ties have been established between Negro and Jewish organizations to coordinate their common fight. The outlawing of discrimination by fair employment prac-

tice laws applies to *all* groups that suffer from it. Consequently each group in its own interest needs to make a common front with the others to assure the most effective campaign for FEPC legislation.

Jimcrow is at the Roots

The Jewish people have a vital interest in all phases of the fight to break down all discriminatory barriers and especially the most basic of all these, Jimcrow against the Negro. For Jimcrow is the very foundation of discrimination in the country. And it not only affects attitudes but exerts tremendous influence on the economy of our country, as is made evident by the total cost of discrimination cited above by Mrs. Hobby, of which Jimcrow accounts for the greatest part by far.

The following official Census Bureau figures of median individual incomes in the whole United States give the picture at a glance. ("Median" means that half the incomes are above and half below the figure given.)

Taking in all areas of the United States, the median individual income in 1952 of white male workers was \$3,255; of non-white male workers, \$1,784; of white women workers, \$1,339; of non-white women workers, \$517.

In other words, the median income of the non-white male worker was only 55 per cent that of the white male worker; the median of the non-white woman worker was one-sixth that of the white male worker and about two-fifths of the white woman worker.

The median individual incomes of the *urban* workers for 1952 were only a little higher, as follows: white male worker, \$3,498; non-white male worker, \$2,094; white woman worker, \$1,561; non-white woman worker, \$706.

The great majority of non-whites are of course Negroes. Most of the Negroes live in the Southern states. The base of the problem of the wage differential, as the figures show, which is fundamentally based on discrimination, is therefore in the South. The low wages labor market of Negroes in the South, helped along by widespread lack of unionization, depresses wages of the whole South, including wages of the white workers. This fact is shown clearly enough in the following figures worked out by the Labor Research Association from the Bureau of Labor Statistics, *Bulletin* 1179, April, 1954, "Factory Workers' Earnings."

The average wage in manufacturing in the South is 32

cents an hour less than the national average. The Southern average per hour is 44 cents lower than the Middle Western average and 58 cents below the Far Western average.

Of the 2,564,000 workers in manufacturing in the South, more than one-fourth receive less than \$1.00 an hour and one-fifth less than 90 cents an hour.

This Southern wage differential, whose root is in the white supremacy system, was one reason that led President Roosevelt to call the South the nation's number one economic problem. The tie between Jimcrow and the wage differential is very close.

The problem of discrimination is growing in significance. Thus it is that the campaign for FEPC legislation, in which Negro, Jewish and all democratic organizations are participating, is of such great importance for the country.

The Runaway: New National Problem

One reason for the increasing consciousness of the importance of discrimination—and therefore in the drive for FEP laws—is that it lies at the root of new issues arising out of the present stage in the economic development of the country. This is the case with respect to the problem of the runaway shop. Before World War II, the runaway shop was largely a problem that plagued the textile industry. It has been a sore problem for years in the needle trades. Many garment and textile factories moved from Northern cities to the South because of cheaper production costs and the cheap labor market, thanks to Jimcrow. But this runaway phenomenon has expanded into an economic problem for the whole country. Recently the *New York Times* noted that "Factory relocations are rapidly becoming a pressing national issue. . . . Its most aggravating form is the so-called runaway plant."

The urge to run away to the South has seized a number of industries, including some of the country's giants. "Industries have been flocking to Dixieland in growing numbers since 1946," said the *Wall Street Journal* (February 17, 1955). "At first, most newcomers were in the paper and pulp and textile industries. But today, manufacturers invading 'rebel' land make a wide variety of things such as nails, electric meters and distribution transmitters, glass finishing rods, boilers and electric clocks."

The scope of the problem is indicated by a few typical examples of runaways in the past few years. These include not only individual plants but great monopolies like General Electric.

In June 1953, General Electric President Ralph J. Cordiner said at the dedication ceremonies of a new plant in Anniston, Alabama, "Within the next few years the South-eastern area will become a major center of the company's operations, with more than 13,500 employees and a \$30,000,000 annual payroll." A year and a half later GE announced that it would establish two huge factories in North Carolina. Despite GE statements that such factories are not runaways, workers in the older Northern GE plants have been laid off, as in Trenton, N. J., and Erie, Pa. Thus far GE



has moved no less than 15 plants to the South. Federated Press reported on August 2 that some hundreds of workers at the River Works and Everett, Mass., plants of GE were being laid off partly because the lighting division is being moved to the Henderson, N. C., plant.

Figures recently released by the North Carolina Department of Labor show that apparel factories in the State underwent "unprecedented expansion" in the past few years. From a total of 7,300 workers in the apparel industry in 1948, the numbers have grown to 20,000 today. Average wage in these North Carolina plants is \$1.02 an hour while the national average apparel wage, according to federal statistics in April 1955, is \$1.31—a differential of 29 cents an hour. The national average hourly wage for men's and boy's suits is \$1.62 and for women's suits and coats, \$1.75.

There are many other examples of textile mills, razor factories and other plants moving South.

Puerto Rico is also a new low-wage, low-tax oasis for United States investors. "Tax Factor Lures 320 Plants" to Puerto Rico, said a recent *Wall Street Journal* headline. Although these may not be directly runaway plants, they tend to displace workers on the mainland.

Runaway Lures

While discrimination in the South with its resulting low wage is the basic reason for the runaway, there are many auxiliary causes which can ultimately be traced to the depressed status of the Negro in the South. Denial of the vote to Negroes has caused that area to have reactionary governments. Reactionary government has meant a tax system which throws the burden of taxation on the people and goes easy on the moneyed element. The tax structure

of the South is most favorable for investors and is one of the reasons why corporations seeking lower production costs flee to this land of low taxation.

In addition, the disproportionate influence of Southern legislators in Congress has favored investment in the South. The New England Governors' Committee on Textiles, formed to investigate the catastrophic state of the textile industry in the Northeast, charged that "greater political influence of the South" has resulted in tax amortization and subsidies to industry that are unfavorable to the New England area. Professor Seymour E. Harris, of Harvard, a member of the committee, added that "Federal subsidies went against New England eight to one" (*New York Times*, May 13, 1952.)

An alluring picture was painted for prospective runaways in a *New York Times* advertising supplement (February 8, 1955) entitled, "Industry Succeeds in South Carolina." "Since 1930," it boasted, "there have been no basic changes in income tax laws or rates as applied to corporations." Where new taxes are imposed, as in the case of taxes to "equalize" school facilities for Negroes, a three per cent sales tax, throwing the burden on the common people, was levied "without interfering with the present favorable tax structure, either now or in the future." The supplement assured the prospective employer that "The Tax Commission's assessed value of property is only a fraction of its present value."

In some areas land for factories is offered almost free to prospective manufacturers. In Statesboro, Georgia, for instance, local business men contributed land and \$140,000 towards the cost of a factory of the General Instrument Co. (*Wall Street Journal*, February 17, 1955). This practice is widespread throughout the South.

Anti-Unionism and "Loyal" Workers

Southern promoters also make no bones about the anti-union conditions of the area as an attraction to employers. The *Times* supplement assures the factory owner of a large labor reserve. "The mechanization of farms has caused thousands to seek positions in industry," says the supplement. "It is estimated that for every farm job available, 14 persons from farm backgrounds must seek other employment."

Further, the prospective employer is assured that these workers are "loyal" Anglo-Saxon Americans who won't give any labor trouble. "Coming as they do from small towns and rural areas," it says, "the people of South Carolina who seek places in industry are sound-thinking, conservative, honest and free from foreign ideologies which have brought turmoil elsewhere [read trade unionism]. They know the value of hard work and are eager to give a day's work for a fair day's pay [read speed-up]. . . . The people of South Carolina are 99.7 per cent native born, most of them descendants of early American pioneers who carved the nation out of the wilderness [read Anglo-

Saxon poor white]. They think and speak the English language. They are friendly and cooperative with management because of their high sense of loyalty, which is ingrained in their character." This "loyalty" is helped along by the fact that every Southern state has "right to work" laws—that is, anti-union legislation that in effect prohibits the union shop.

With the growth of monopoly in industry, competition has become so keen that many marginal firms look to lower production costs in the South as the key to their survival. But more important is the influence of the new development of automation [institution of automatic devices which eliminate the need for many workers]. Great industrial combines like General Electric see in automation a great opportunity to take advantage of lower production costs in the South. Instead of automating their old plants, it is more profitable to build new automated plants in the South, which offers the allure of low taxes, "sane thinking, conservative" workers and anti-union conditions.

All causes of runaway to the South—a tax structure favorable to the investor, anti-union legislation, low unionization and, most important, the drastic wage differential—lead back to the Jimcrow system at its base. These stem from the control of the government by racist elements which legislate against the interests of the majority of the workers and farmers of the South. The persistence of these reactionary state and local governments is based on the refusal to allow the Negroes to vote and to make their influence felt in proportion to their numbers.

Because of the central part which the Jimcrow system plays in this problem, the issue of ending job discrimination takes on increasing importance. This problem is of consequence not alone to the groups specifically discriminated against, the Negroes, Puerto Ricans, Mexican Americans, Jews, Italians and other minority groups, but to all Americans. For job discrimination is working to beat down the wages of all workers, including those who are not the immediate targets of discrimination. This has been realized by many labor unions, although they have not yet as a whole carried on a campaign for FEPC proportionate with the vigor of their convention resolutions. Yet unions like the Auto Workers, Packinghouse, United Electrical Workers and others have increased their activities for FEP clauses in union contracts.

There is need for renewed and expanded effort to achieve FEPC legislation nationally and locally. Pressure can be put upon senators and congressmen to fight through for FEP legislation with teeth. Every democratic group, the organizations of labor, the Negro and Jewish peoples and all others will want to work harder than ever. Jewish organized life has played a part in conjunction with organizations of the Negro people and other democratic forces. But more can be done if the membership of Jewish organized life become more active in the campaign. To the Jewish people, both as Jews and as Americans, the fight for FEP is of the highest importance today.

BROTHERHOOD IN BOYLE HEIGHTS

Intercultural activity of Mexican Americans with other groups in a section of Los Angeles furthers local democratic unity

By Frances Lym

BOYLE Heights is a section of Los Angeles with a tradition handed down by "old timers" who made it widely known as a center of many different cultural groups. While it was predominantly Jewish at the beginning, a rapidly growing Mexican community has grown up in the area. People's struggles for a better life have been carried on jointly by these two groups. Today the community is changing. Many Jewish people are moving out, particularly among the younger generation. On the other hand, the Mexican community, which has always formed a part of the area, is expanding rapidly.

Of the 400,000 who live in the area known as Greater East Los Angeles (or simply, "the Eastside"), Boyle Heights holds one-quarter of them. According to the 1950 census (already outdated), minorities and minority groups form about 54 per cent of the registered population of the Eastside: 156,000 Mexicans; 55,000 Jews; 16,000 Negroes and 17,500 Asians and other groups. But in Boyle Heights itself, which forms the 40th Assembly District, these minorities and minority groups form about 87 per cent of the registered population.

Today the Boyle Heights community is setting an example of fraternal communal living not only in cultural and intercultural activity, but in political activity as well. This fraternal political relationship made possible the election several years ago of the first Mexican American city councilman in 72 years. He has been re-elected twice since and this in spite of a redbaiting and nationalistic crusade conducted by his opponent, a Jewish candidate in one of these campaigns.

A dramatic story lies behind the intercultural relationship developed in Boyle Heights among these different groupings. It was not too long ago that one group could be maneuvered to fight another to prevent them from pooling strength for political action in their common interest for the benefit of the whole community.

While tensions among the various groups received attention from time to time, only in periods of crisis did the

leaders of the groups get together to discuss a problem immediately critical. One such instance was the "Zoot Suit Riots" during the second World War directed against the Mexican youth. When the Mexican community was brutally attacked, the gravity of the situation was thrust upon all democratic minded people. Progressives in the area took up the fight against police brutality and discrimination. In the course of the next few years many other groups joined in this struggle that forced the attention of the municipal authorities on the problems of the Mexican people.

Intercultural Activity

Alongside this joint action in support of the Mexican community, intercultural activity also developed, mainly in the Jewish community centers. From these beginnings interracial relations have grown in Boyle Heights to the point where they set an example to the rest of Los Angeles.

For a number of years a program of intercultural work has been carried on by the International Institute, which is supported by private agencies. It offers also special social services to people of foreign birth and exhibits of handicraft from the countries of origin of 15 groups. Visitors to these art exhibitions are served with the various national foods and national dances and music are performed.

The Jewish community centers conduct programs and activities throughout the year to provide intercultural life to this varied community. For the past 20 years the Menorah Center has carried on an extensive intercultural program. At first these programs were aided by WPA funds and included citizenship, folk dance classes, music and choral instruction. Orchestras and lectures were provided by the WPA Music Project. But all of this virtually stopped with the end of the WPA Music Project.

In the more recent period the Eastside Jewish Community Center, popularly known as the Soto-Michigan Center, has been one of the spearheads of intercultural activity. This did not happen spontaneously. Demand by the people of the community brought the program into being. Although this center is supported by the Jewish community, it is situated in an area where most of the population is of another nationality.

FRANCES LYM is a Mexican woman active in Los Angeles in the struggle for civil rights for Mexican Americans. Her article, "The Mexican Americans Organize," was published in our May issue.

Festivals of Friendship

Probably the finest community brotherhood program of its kind in the country is the annual Festival of Friendship, which was recently observed for the eighth year. The program is planned by the community. The Soto-Michigan Jewish Center donates the services of one of its professional workers for a period to help carry out these plans. The first festival was held in 1948 and was sponsored by the Council of Youth Groups under the guidance of a Youth Project worker. For the eighth annual festival this year, 60 agencies sponsored the festival and at least 25,000 persons witnessed the program, in which the participants were mostly the youth of the various schools in the district. This year the day of the festival was officially proclaimed Festival of Friendship Day for Los Angeles by the mayor.

The Eastside Jewish Community Center also carries out a similar cultural project known as Americans All Festival Week which has run for five years. Each of the first four nights is devoted to a single group: Japanese Night, Negro Night, Mexican Night and Jewish Night. The climax of the festival is Americans All Night. Each group offers authentic presentations of the song, dance, music and drama of the nationality. Speakers discuss the history of their people with emphasis on brotherhood, dignity and respect for minorities and nationalities. Throughout the week there is an art exhibit in which the various groups participate. The exhibit includes oil paintings, water colors, sculpture, wood carvings, handicraft work and ceramics. The kitchen is taken over each evening by the group giving the program for that evening.

The Eastside Jewish Center is also becoming known for its annual celebration of Mexico's Independence Day, on September 16. On this day speakers from the various groups are invited to greet the Mexican people. There are songs, folk dances and dancing to Mexican music. Mexican food is served. There is also an art exhibit along the same lines as that for the Americans All Festival.

Another organization which carries on inter-group activity is the Committee on Inter-Cultural Affairs. This body provides a platform from which important community problems are discussed. This committee recently sponsored jointly with the Community Service Organization (an organization of the Mexican people) a conference on FEP, which brought together many organizations, including trade unions, to discuss job discrimination at a time when an FEP bill was under consideration by the Los Angeles City Council. Unfortunately, the bill was later defeated by one vote.

Other groups engage in inter-group activities: the Japanese American Citizen's League participates in most of the inter-cultural work of the community, and the City Cultural Center. This center was built and established by the Jewish People's Fraternal Order (recently liquidated by the witchhunters) and continues to carry on programs of a cultural nature, including folk dancing, chess tournaments, lectures, etc.

The Eastside Chapter of the Committee for Protection of Foreign Born, composed mainly of the many Mexican persons threatened with deportation under the McCarran-Walter act, also carries on a program of cultural activity. Its fiestas on the Mexican holidays have become widely known and are enjoyed by progressives in the city.

Spurred by such inter-cultural events, Mexican dance, folk and popular, is becoming recognized and appreciated. Dance studios have for several years provided dance instruction for the community. Some are privately run and others are sponsored by the Parks and Recreation Department of the City of Los Angeles. Many youth of Mexican origin participate in classes or projects giving training in the artistic traditions of Rivera and Siqueiros and Orozco.

It would be folly to leave the impression that full integration has taken place in Boyle Heights. The area is no Garden of Eden of brotherhood. But a firm groundwork has been laid. The people are aware of their own national culture and are developing interest in and respect for other peoples' culture. These developments make for better relationships between the groups and provide favorable ground for joint activity in the interests of the community as a whole, whether through participation in inter-cultural or political activities.

The "Rabinovich" Hysteria

TO what absurd lengths people will go who are reluctant to end the cold war, was illustrated in July in the Yiddish daily press. On July 17, the *Jewish Daily Forward* and the *Day-Morning Journal* exploded the bombshell that the Soviet Union on the eve of the Geneva conference of heads of state had issued a "declaration" that the Jews of the Soviet Union had religious freedom. The papers conjectured that this "declaration" was evoked by the Jewish Labor Committee memorandum to the conference demanding that the Jews of the Soviet Union be "freed." (Who told the *Forward* that Soviet Jews felt "unfree"?)

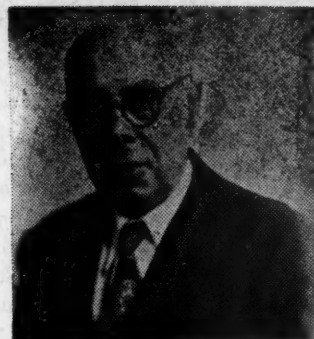
The truth is that this was no "declaration" of the Soviet Union but an article on the Jewish Religion in the USSR distributed to the United States press by the Soviet Embassy and by the Soviet UN delegation. Furthermore, it was not issued on July 16, as the Yiddish press wanted the people to believe, but one month earlier, on June 15. (We printed this article in our August issue.)

But the tenacious cold warriors were not satisfied with this hoax. The article had been signed by M. Rabinovich. The Yiddish press then sent up an undignified, hysterical hue and cry, "Who is Rabinovich?" What this had to do with anything was hard to see, except that it gave the Yiddish press and the Jewish Labor Committee an occasion to inject something mysterious and sinister in an article which contained information largely available before. For several days the Yiddish press was full of "investgations" to ascertain the identity of the "mysterious Rabinovich."

This tempest in a teapot would be beneath notice if it did not point to the persistent anti-Soviet hysteria of the *Forward* amid attempts to relax international tensions and further world peace.

DAVID OSHINSKY: PIONEER ORGANIZER

By Louis Lerman



David Oshinsky

Eighty-one years is a long time by anybody's reckoning. But not time enough for a man like David Oshinsky, who has seen his world change and has spent most of his 81 years helping to change it. It was to an America of sweatshops that he came, it is a different kind of America that he helped build. It did not come ready made. It had to be hammered out in strike and struggle, in betrayal and defeat, in strength and victory.

David Oshinsky was one of that great migration of Jews who came to America in the last years of the old century, moving directly from the steerage into the sweatshops, working for nothing to learn a trade and then for little more than that when he had learned it. There were no such things as hours in those days, you worked from sunrise until after sunset. But Oshinsky found the time and the energy and perhaps, most important, the faith in the strength of people united, to organize the workers in his trade. He was a founder and leader of the Brotherhood of Tailors. He held a number of posts in the United Garment Workers, among them recording and financial secretary of Local 157. When the union could not afford to pay a business agent, Oshinsky assumed that post too, taking on that responsibility for a promised \$18 a week.

He had come to America in 1892 with a dream of what life should be and he was determined to make the dream come alive. When the tailors gathered at the "Pig" market—it was their name for the place where they came to sell their labor—Oshinsky was there to speak to

them about organization. As often as not, he had to speak under an assumed name. Blacklisting was even then an honored and well worn technique to get rid of "troublemakers."

It was in 1911 at a conference of delegates that had been gathered largely due to his labors that the Tailors Council was organized. He was elected its first secretary. There is reason enough for the name by which tailors know him—"Daddy of the rebels." His pioneering work resulted in the formation of the group of fighters who revolted against the corrupt gang in the Garment Workers Union who had made a racket out of the union label. It was that same group of fighters, he among them, who helped prepare for the great tailors' strike in 1913. Workers in the trade found then that they were fighting not against the bosses alone but

against their self-styled friends also. Angry tailors smashed the windows of the *Jewish Daily Forward* building in tribute to the paper that even at that early period was working to strip the workers of any vestige of militancy.

It was a strike that was fought hard and won and it laid the foundation for the building of the Amalgamated Clothing Workers Union. It was fitting enough tribute to the work of Oshinsky that he was elected the first manager of the Amalgamated for Manhattan and Brooklyn. The period left deep roots. Out of

NEW YEAR'S GREETINGS

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Los Angeles Jewish Life Committee

RICKIE ROTH, Secretary

Rosh Hashonah Greetings!

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it grew the organization of the garment workers that we know today.

In the Amalgamated, Oshinsky fought the grafters, the compromisers, the "union is a business" officials, some of them inherited from the old Garment Workers Union, others new-hatched at every crisis. He fought for progressivism in the union with a militancy which frightened the chairwarmers. They rigged the union election to get him out of the way. But when he went back to the shops as a finisher, he only shifted his field of battle. From the shops he continued to fight for a shop delegate system, for unification of the locals, continued to organize and to lead the fight for better working conditions. At 81 he has not stopped fighting.

A man follows a pattern of living and thinking. When Oshinsky joined the Workmen's Circle in 1899, he was one

of the leaders of the young group in the fight against the "elder statesmen," a conflict which marked every area of early Jewish immigrant life. He spoke for a youth measured not so much by years but by progressivism. He was twice elected to the national executive committee and twice resigned to leave him free for the fight to keep the Workmen's Circle out of the dead hands of the *Forward* clique. He was one of the leaders of the progressive left in the Circle that built the International Workers Order and, later, its Jewish section, the Jewish People's Fraternal Order.

His area of influence has been wide and his influence correspondingly great. He helped build the *Freiheit* and was one of its writers. Older readers still remember the humor column he conducted. He has worked to build the progressive Jewish schools.

Perhaps most eloquent is this comment from a friend who worked with him in the Socialist Party during the period of World War I. "I met Oshinsky," he said, "in 1916. We were both members of the Socialist Party in Williamsburg and this was in the heat of an election

campaign. I still remember that evening when we left election campaign headquarters to hold an open air meeting. I helped him carry the speaker's platform to the street corner and then left. When I returned two hours later he was still speaking to a large audience. I stood there and listened, wondering that he could hold people for so long. He was talking about his own life as a worker. And there was in his talk an enthusiasm, a belief in the strength of people, a certainty that a new and bright and beautiful world could be won." He went on to say, "I envy David Oshinsky. To be able to look at yourself when you are in your eighties and to be able to say, I am keeping faith with the future, is a proud thing for any man."

GREETINGS
LOUISE HARDING HORN
LAS ANGELES

Best Wishes
from
ANSELM and NINA HAMMER
LOS ANGELES

May the Jewish New Year bring peace
to the Jewish people and all other
peoples throughout the world.
Hollywood Cultural Club
LOS ANGELES

NEW YEAR'S GREETINGS!
Matthew & Annie Krupin • Morris Brown
Sonia and Hyman Lifshitz • A. Cooper
Sophie Mager • Pearl Silver
Manya Rich • Minnie Smaller
Harry and Elka Wilensky • Nathan Liss
**HOLLYWOOD JEWISH
CULTURAL CLUB**
LOS ANGELES

Rosh Hashonah Greetings

Jewish Cultural Club

of San Francisco

New Year's' Greetings
from
MINNIE AND HARRY
SANTA MONICA, CALIFORNIA

Peace to All Mankind!

Dr. Eugene Eagle
and Staff

SAN FRANCISCO

Greetings for the New Year
TO THE VALIANT EDITORS
OF "JEWISH LIFE"

May the New Year bring the one thing
that all people so fervently wish, PEACE,
and may the New Year also bring back
the time-honored custom of people
proudly signing their names to such
greetings.

A GROUP OF FRIENDS
SAN FRANCISCO

"In the Theater"

—is omitted from this issue. The
writer of this column, Nathaniel
Buchwald, is on vacation.

"Observation Post"

—is omitted from this issue. The
columnist, Sam Pevzner, is on vaca-
tion.

Mendele's Bones

WHILE he was Israeli ambassador to the Soviet Union, the late Dr. Samuel Elyashev asked the Soviet Union in the name of his government that the earthly remains of the great Yiddish writer, Mendele Mocher Seforim, which are interred in an Odessa cemetery, be given to Israel for reburial in that country. The reply finally came: "Followers of Jewish culture in the Soviet Union are opposed to moving the bones of Mendele Mocher Seforim from the Russian earth, with which all his creative work is bound up."

There is a certain irony in this request because it is well known that the Israel government frowns on Yiddish and will have nothing to do with the Yiddish classics.

Will the Israel government demand the bones of Sholem Aleichem and Abraham Reisin, which rest in a New York cemetery? No one has heard of any such request. But anything goes, apparently, in relation to a socialist country. Perhaps the men responsible have been talking for so long about Soviet "anti-Semitism" that they believed the Soviet Union would leap at their proposal. . . .

Book Reviews

VIENNA UNDER THE JACKBOOT

By Dr. Annette Rubinstein

No Farewell, by Gerda Lerner. Associated Authors, P. O. Box 274, Cooper Station, New York. \$3.00.

It may seem absurd to say that the general impression left by an honest book telling of the advent of fascism in Vienna is one of warmth, light and even a kind of gaiety. Yet, despite its moving picture of the bloody, unsuccessful, last minute fight for the Karl Marx Hof, despite its convincing portrayal of profound moral and psychological as well as physical destruction, the book is essentially a happy one.

The story of lovers walking arm in arm along the Danube, drinking tart new wine there in spring or climbing a mountain together in the depth of winter, is told against a vivid background of fear, repression, political betrayal and increasing violence. And yet the author's buoyancy, her unquestioning assumption of the strength and resilience of the human spirit, carries us along on a flood tide of life and hope. There is nothing here of the desperate clutching at moments of joy expressed in the old proverb, "Eat, drink and be merry for tomorrow we die." There is rather an almost unexpressed certainty that we can love and be merry for tomorrow we live.

The story itself begins in 1934 with adolescent Leni Lederer, only child of a cultivated wealthy Jewish businessman and his artist wife, and Leni's young lover, Gustl Bergschmidt, son of a now prosperous and successful Socialist deputy. It rapidly broadens to include a signifi-

cant understanding of both families and of a number of anti-fascist workers with whom first Gustl and then Leni become acquainted. Deputy Bergschmidt and his daughter Aggie, following their different paths of political and personal degeneration, introduce us to several equally un-stereotyped fascist groups.

The young couple are, formally, the center of the book but we are at least as much interested in the unexpected

emergence of Martha, Deputy Bergschmidt's wife; in the story of the Grubers, a family on Leni's "relief roll" whose father was killed fighting beside Gustl in the Karl Marx Hof; in glimpses of the wealthy Lederer brothers, who were comfortably certain "Hitler would tone down after a while" and prosperity would return after Dolfuss "put the unions in their place."

All of these lives have, of course, a double meaning for us because of our own knowledge of, and concern with, the coming of fascism 20 years ago and its dangers today. It is, for example, ironical to see how the treatment of Gustl

"And the swords shall be beaten into plowshares. . . ."

**KINGS HIGHWAY
JEWISH COMMUNITY CLUB
BROOKLYN**

GREETINGS!
**JEWISH-AMERICAN CLUB
OF BENSONHURST
BROOKLYN**

Greetings
FROM THE MEMBERS OF
**SHORE FRONT FRATERNAL
CLUB OF BRIGHTON**
Brooklyn

Greetings!
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Mr. and Mrs. Cohen
Mr. and Mrs. Weiner
Vera Benjamin • Friends
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Greetings for the New Year

Mit Sholom und Naches

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as a political prisoner in the Vienna of 1935 seems almost utopian to us in the United States of 1955. But the important thing is that, had these events happened 50 or 100 years ago, or were we altogether ignorant of them, the book would still lose none of its validity. Like all good novels it creates its own solid world, peopled with human beings who breathe an atmosphere of their own, and who often surprise us by doing, convincingly, things we should never have expected them to do. And since this is obviously a work created by a clear-sighted, vital woman, we return from our visit to it refreshed.

There are, naturally, some minor flaws in this first novel. The only ones which seem important to me are, first, the author's failure to establish the earlier relationship between Aggie and her brother, which is frequently referred to later, and a certain shallowness of characterization from which Aggie alone suffers. Second is the curiously unconvincing quality of forced optimism in the very last few pages where the faith that has been powerfully and truthfully implied throughout the novel is rather hurriedly made explicit in Leni's thinking. This

may be only a personal reaction of my own, but it is interesting to note that in Austria, where the book was already been republished in three successful editions, these last few pages are omitted.

Finally, some special mention should be made of the extraordinary lyrical quality and beautiful, unobtrusive style of the writing. This is the more noteworthy since English was, almost incredibly, not Gerda Lerner's first language. Her evident delight in it seems so much a part of her whole appreciative love of life that it too helps communicate the message, "you must have the courage to be happy."

Correction

A typographical error turned up in Ber Mark's article, "The Story of Solomon Maimon," in the August issue. On page 22, second column, line 22, the first word should read "rationalism," not "nationalism."

Greetings

from

**EMMA LAZARUS WOMEN'S
CLUB OF WASHINGTON, D.C.**

GREETINGS

from the

**Washington Jewish
Children's School**

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Greetings

from

Current Events

Forum

OF NEWARK, N. J.

GREETINGS!

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CLUB**

Brooklyn

Rosh Hashonah Greetings!

A GROUP

of

DETROIT FRIENDS

Greetings!

**PITTSBURGH FRIENDS
OF "JEWISH LIFE"**

In Memoriam

MORRIS SHAFRITZ

Died September 10

(ROSH HASHONAH) 1953

**PHILADELPHIA FRIENDS
OF "JEWISH LIFE"**

GREETINGS!

CONEY ISLAND

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CLUB**

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Letters from Readers

THOUGHTS ON JEWISH SOCIAL WORK

Editors, JEWISH LIFE:

While there was an effort in your report on the Jewish Communal Service Conference ["Jewish Social Workers Take Stock," by Louis Harap, July issue], to maintain objectivity, your readiness to accept Prof. Dan Dodson's premises was evident. In other words—no matter how objective—the subjective point of view tends to "creep" in. This subjective point of view can be either more or less good or bad—no judgment being pressed until examined.

Here are a few brief comments on your report.

The smaller cities and towns with small Jewish populations consist in large measure of merchant and professional—lower and middle-class elements—in the Jewish community. These people, while being related to the general community, have what is colorfully known as "five o'clock shadow"—socially. Of necessity, they have built their own institutions and cultural and social life. The most conscious lead this structure while the least conscious join the Unitarian church or divorce themselves by denying that they are Jewish—among professors—usually "agnostic" or the equivalent of Ethical Culture. I cannot go into a lengthy diagnosis but you get the idea.

Social exclusion brings its opposites—"self-hatred" and extreme nationalism and also the middle ground of positive building on the historic past.

Dodson's internationalism or Americanism tends to be "Anglo-Saxon" and not so democratic when faced with the realities of American life.

On Jewish centers—why are they less valid than YMCA's or YWCA's, which educate for "Christian values"? For social workers to miss this seems a little bewildering. Why do you not see this?

The question of the "Jewish component" becomes no mystic aberration when viewed historically. The Jewish psychology makeup of their real life, a minority within a majority culture and discrimination and persecution moulds the consciousness of people. Some become self-conscious as distinct from "conscious."

If you really examine Jewish life and its history, do you find the "Jewish com-

ponent," the Jewish psyche, different from other minorities? Yes and no! It is based on its own peculiar history, its own economic status, its social status, its institutions, its leaders. The Jewish psychology is also conditioned by the majority culture in which it lives, whether democratic, progressive or reactionary, the history of the nation of which it is a part; historically, Jewish survival depended on the direction this history took.

The use of Jewish case workers was at one time a necessity, and still is in many places, where *Yiddish* is still the main means of making one's self understood. Often, the specifics of Jewish living as a minority is not well understood by many non-Jewish peoples. For example, the German social worker under Hitler and

his Jewish client, whom he consigned to the crematoria, is a hypothetical example.

The tendency amongst left-progressives seems to be to lean towards "economic determinism." Fighting for the rights of Jews to build an integrated social cultural existence in the atmosphere of the United States today is basically a progressive battle. If you do not believe this, then why JEWISH LIFE? Is JEWISH LIFE only a tactic? If it is—then it is bound to fail. The question is, what can JEWISH LIFE give to promote positive progressive Jewish life to develop new forms in the English language based on the heritage of the past?

Midwest Region

NAME WITHHELD

Greetings!
L. E. REINER
SYRACUSE, N. Y.

GREETINGS
from
Parkside Fraternal Society
FOR A YEAR OF PEACE.
Bella Halebsky, Secretary
BRONX

GREETINGS

from

Members of Emma Lazarus Clubs

of

THE BRONX

Reply from Louis Harap

We welcome the discussion of these questions by our correspondent. He raises issues to which full answers cannot be given in brief compass. However, I should like to reply in a few remarks.

My report of the social work conference made no pretense at "objectivity." True, I tried to be as accurate as I could in reporting what was said. But I am frankly a partisan for the democratic development of the Jewish community within itself and in its relations to other groups in the community.

To the best of my understanding it seemed to me that Prof. Sam Dodson's conference paper, far from "tending to be Anglo-Saxon," was an admirable attempt at a genuinely democratic approach to problems that have many complications and involve many delicate tactical questions. Obviously, I therefore welcomed his premises. I do not believe that Prof. Dodson at all implied that Jewish centers were not justified or valid. What he did warn against was a separatistic and nationalistic policy in Jewish center programming. In this respect I agree with Prof. Dodson.

On the question of the "Jewish component" (that is, the specifically Jewish aspects of the relation of client to social worker), I think our correspondent has again misunderstood my position. I did not for a moment question that the history of persecution and present discrimination against the Jews do not create

special problems in the treatment of some Jewish clients. What I did say was that, where such problems exist, the competent non-Jewish social worker (or the Jewish social worker without Jewish background, of whom there are many) can and should acquaint himself or herself with such problems in dealing with Jewish clients insofar as relevant to the problem at hand.

Nor is this position affected by the fact that some Jewish clients are Yiddish-speaking and therefore require Yiddish-speaking social workers. Again, one must stress that this is not a question of Jewish versus non-Jewish social workers, since many Jewish social workers do not speak Yiddish. Of course, in treating a Yiddish-speaking client, one who understands the language must deal with the case just as an Italian or Spanish-speaking client must be dealt with by a worker who knows the language of the client.

The allusion to the "German social worker under Hitler" does not advance the question any. For the genuinely democratic social worker, if he or she is competent, will recognize and take into account aspects of the Jewish situation of the client that bear on the case.

One last point in this all-too-brief reply. JEWISH LIFE is not a "tactic" in the sense that its fight for the full rights of the Jews, cultural, social, political and economic, is not merely a "tactical" fight. The fight of any group for its full rights is not a "tactic" but an aim that is part of the fulfillment of a positive democracy. However, it must be added that "tactics" and "aims" are hard to separate. The fight

for the rights of the Jewish people is justified as an aim but that fight also furthers democratic aims in general: the two are organically tied together.

This magazine has tried within the limits of its resources to promote a progressive Jewish culture in English "based on the heritage of the past"—the *progressive* heritage, we should add. We refer our correspondent to the files of our magazine for documentation of this statement. This does not mean that we could not do more, of course.

The magazine invites further discussion from readers on these issues.

LOUIS HARAP

Appreciation from Max Weber

Editors, JEWISH LIFE:

Thank you for sending me JEWISH LIFE for July. Enclosed please find check for annual subscription.

It is a splendid and indispensable paper. You have reason to be proud and happy with the work you have done since the inception of JEWISH LIFE.

Lately I have received complimentary copies of quite a number of Jewish magazines. They are interesting, but I find yours much wider in scope and more democratic in spirit.

I anticipate the arrival of each successive number of JEWISH LIFE with great pleasure.

More power and best wishes to you.

Great Neck, L. I.

MAX WEBER

ROSH HASHONAH GREETINGS

We look forward to each issue

BERNIE AND IDA

THE BRONX

ROSH HASHONAH

Greetings

from

Workers in the

Social Service Field

New York City

INSIDE THE JEWISH COMMUNITY

By Sam Pevzner

B'nai B'rith

Philip M. Klutznick, international president of the B'nai B'rith, in a report on his recent trip abroad reprinted in the *Chicago Sentinel* (July 21), gave prominence to the all-important struggle for peace and to the need for universal acceptance of human rights covenants.

Although he could not resist the temptation of bowing to the pro-war hysteria of the day by introducing his effective call for peace action with a knock at the "Stockholm petitions" and support for the "negotiate from strength" position, his main theme was sound. He said, "Organizations like ours must be dedicated to the cause of peace and give it stature and dignity. It must become an ideal to the achievement of which we can all devote ourselves. . . . We need to have programs for disarmament and programs for peace with dignity, freedom and honor on a year-round basis in all the governments of the world—not just as showpieces to be taken out at a conference once in a while."

Jewish War Veterans

In a frank and probing column reviewing the Ladejinsky affair (*Jewish War Veteran*, July-August 1955), JWV National Commander Joseph F. Barr writes, "I must, however, to be truthful, admit

not to a feeling of victory, but rather to one almost of defeat. For the ultimate of what was involved in the Ladejinsky case, insofar as I was concerned, was not concerned, was not whether Ladejinsky as an individual was cleared of being suspect as a security or loyalty risk but whether the Department of Agriculture or any one of the executive departments could and should in the administration of this federal employees security program undertake to justify its actions in connection with an individual case or a group of cases by wholesale charges or indictments based either upon the national origin of the individual or groups so indicted or upon the religious affiliation of the individual or the group."

Commander Barr indicates that the victims of the Monmouth "fiasco" and many others have not yet received the fair play which is their right under the constitution and concludes in his article that "It would, therefore, in my judgment be tragic, to say the least, if we were to rest on our laurels on the assumption that we

have now done all that needs to be done or that should be done in order to accomplish our objectives. Rather this seems to me to be the time to redouble our efforts, to persist in examining the situation from time to time, for the purpose of uncovering those cases which have been covered perhaps with the idea of keeping the details of such cases from the scrutiny of the various committees." He then called upon every individual American "to insist" that Congress conduct the "most searching inquiry" to see that any harm done to any individual is undone and that justice "shall be accomplished" by assuring that "even the lowliest" receives a fair trial and the "respect" for his rights as guaranteed in the Constitution and its Bill of Rights.

American Jewish Congress

Dr. Israel Goldstein, president of the AJ Congress, offered a plan for peace in an

GREETINGS!
**Emma Lazarus
Reading Circle**
Tom's River, N. J.

GREETINGS!
SAMUEL J. UROW
New York City

Happy New Year!

L. E. M.
New York City

Greetings
from
**Distributive and
Office Workers**
NEW YORK CITY

Greetings

from
FRIENDS IN REVERE, MASS.

Rosh Hashonah Greetings!
**PEOPLE'S PHILHARMONIC
CHORUS**
NEW YORK CITY

JEWISH LIFE has given hope to thousands of people that all New Years should be happy ones, and they will, with our support.

ROSE WALLACH
NEW YORK CITY

*May this Rosh Hashonah usher in a new era
of peace and freedom for all peoples everywhere*

GREETINGS FROM THE
**GREATER BOSTON COUNCIL OF
EMMA LAZARUS CLUBS**

Dorchester - Roxbury - Winthrop - Chelsea - Lynn Clubs

article he wrote for the Chicago *Sun-Times* in July. After stating that "The source of international tension is the profound fear and mistrust of each side by the other," Goldstein called upon the East and West "to freeze for the next ten years the unresolved problems between the two blocs" and to use this period for working out the means to achieve a lasting peace for all nations. He advocated the admission of the Chinese People's Republic into the United Nations during this decade—without excluding Nationalist China. The era should also see increased trade and cultural relations. He urged that September 2, when World War II ended, be set aside as a universal day of prayer for peace. On this date, he suggested, the World Academy for Peace should convene. This "Academy" would consist of the world's moral and spiritual leaders, whose opinion would exert great influence "by virtue of their life records and achievements."

The National Association for the Advancement of Colored People, which has been conducting a valiant fight for civil rights amendments, received support in this struggle from the American Jewish Congress and the Anti-Defamation League

of the B'nai B'rith at congressional hearings on welfare legislation on July 27. Will Maslow, AJ Congress spokesman at the hearing, presented the forthright position of his organization that "The current session of this Congress has already shown that the civil rights battle will be fought not on specific civil rights bills but on sorely needed anti-discrimination amendments to . . . pending legislation."

Jewish Cultural Association

Milton K. Susman, editor of *The Jewish Criterion* (Pittsburgh), had sharp words to say about Harry Alan Sherman, McCarthyite witch-hunter, and Judge Henry Ellenbogen, who played leading roles in the effort to close the Pittsburgh Jewish Cultural Center on phony red-baiting charges. In his column (July 1) Mr. Susman castigated Harry Alan Sherman, "dealer in patriotism" who "received from the highest court in this Commonwealth the most humiliating rebuke any attorney could experience, and that was the rejection by the Supreme Court of Pennsylvania of his brief on the grounds that it was 'scandalous' and 'impertinent.' . . . It should also put a crimp in his effectiveness as an inquisitor—self-appointed, that is." About Judge Ellenbogen, Mr. Susman stated "it is the more regrettable that his decisions and conduct in the trial brought only embarrassment to his robes and to the Jewish community."

Steve Nelson Case

Among 22 prominent leaders who signed a statement expressing concern over the use of sedition laws in 37 states and the efforts of these states to get the United States Supreme Court to cancel the Pennsylvania Supreme Court's re-

versal of the 20 year sentence imposed on Steve Nelson, were Rabbi Abraham Cronbach of the Hebrew Theological Seminary, Cincinnati, Rabbi Stanley R. Brav, Cincinnati, and Marcus I. Goldman, Alexandria, Va. The signers stated that the Pennsylvania Supreme Court "acted correctly" and that "The use of sedition laws as a weapon of double jeopardy repression should be ended."

Rabbinical Council of America

At its 19th annual convention held in July, the Rabbinical Council of America (Orthodox), embracing 600 rabbis who represent more than 1,000,000 people, made formal application with the Soviet Embassy to send an official delegation of rabbis to visit Jews in the Soviet Union. Rabbi David B. Hollander, president of the Council, stated that "We seek only to visit our co-religionists in order to re-establish our spiritual ties which will enhance and strengthen the bonds between our peoples. . . . Our request, if granted, will foster the growing spirit of understanding between East and West which appears to be emerging on our world horizon. . . . The granting of our request will have far-reaching effects not only for Jews but for a waiting world eager to see increasing signs of trust and friendship among the peoples of the world." The convention urged a return to the Orthodox "tradition of full freedom and untrammelled civil liberties." Citing the Torah, this resolution called "for the practice of freedom since it gives free and equal expression to a broad diversity of views and opinions."

First Woman Cantor

A Jewish tradition of five thousand years was broken on August 1 when the board of trustees of Temple Avodah (Reform) at Massapequa, L. I., unanimously approved the appointment of a woman as cantor of the temple. The new cantor is Mrs. Sheldon Robbins, who was born in Greece of Russian parents 31 years ago. She received her religious and ritual training in Poland and fled to Australia from Hitler's invasion of Poland in 1939. She came to this country in 1944 with Sheldon Robbins, an Air Force officer whom she had married in 1943. One can only welcome this break with the traditional discrimination against women.

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Rosh Hashonah Greetings

A FRIEND

New York City

לשנה טובה

NATHAN WITT

New York City

GREETINGS TO MORRIS U. SCHAPPES

from

His In-Laws
New York City

Rosh Hashonah Greetings!

From the Class on the Jewish Question

**JEFFERSON SCHOOL
of Social Science**
New York City

GREETINGS FOR A NEW YEAR
OF PEACE AND FREEDOM

**WORKSHOP IN
THE JEWISH QUESTION**
New York City

REMEMBERING THOSE WHO SHOULD
BE WITH US, I SAY:

Gut Yontiv!
EDITH SEGAL
New York City

INDIVIDUAL GREETINGS

Los Angeles

Henry Blumberg
Ben Rothman
John S. Renco
Mollie & Simon Traubush
I. & M. Merlin
Minnie G.
Lakretz
Rose Baron
Ida Kalish
Elsie & Julius Shulman
S. F. Relin
Bessie Chernin
Anna Cherniak
Pinkus

North Hollywood, Cal.

Bella & Hyman
Grandpa Charley
Bertha C.

Chicago

Abe & Mary
Sara & Harry
Phyllis & Jim
Ida & Morrie
Adeline & Victor
Jeanette & Marshall
Ethel Marcus
Masha & Rita
Norman & David
Barbara, Maralyn and Dianne
Carol & Ray Tarveen
Pearl & Israel Cutler
Annette
Kitty & Bob Herbin
to Ainekele
Charlotte Baraz to Bella
Bella Altman to Charlotte

Newark, N. J.

Bess & Leo Ritz
Max & Sonia Getlin
Harry Karlin
Herman Kurz
Rose & Jack Ames
Harry Bolton
Dave Vines
J. Schuckman
H. & L.

New York City

Abraham Lupin
Sizdonia
Bob Kahn
Izzie
Harry B. Glassman
Joe Cohn
A Friend
Mr. & Mrs. Yuri Suhl
Mr. & Mrs. H. Friend
Mr. & Mrs. A Pal
Dr. & Mrs. I. Yachnes

WE VISIT WITH JEWS OF TBILISI

By Morris Biderman

Below is another report from Morris Biderman, member of a Canadian delegation to the Soviet Union, on the Jews of that country. Last month we published Biderman's article, "I Visit With Soviet Jews." The following is reprinted from the Canadian News-Facts about the Soviet Union Today for June.—Eds.

IT was at the end of February when our plane from Moscow landed in Tbilisi, capital of Georgia, USSR. The weather was mild, just like our early spring in Canada. Our delegation spent almost a week in Georgia.

One day, Louis Ben-Zvi, from Montreal, and I were standing in front of our hotel in Tbilisi when one of our hosts asked if we had seen the Jewish synagogue in the city. In less than five minutes we were walking up to an old but well-kept building. The minute we entered, we were surrounded by many people who looked no different from other Georgians.

To my great surprise I couldn't understand the language these Jews were speaking. Neither could they understand me although I speak Yiddish. The elder spoke Hebrew and so did my fellow delegate Ben-Zvi, who had come from Palestine many years ago. And so, Louis Ben-Zvi acted as my interpreter.

This was a Sephardic synagogue and these were Sephardic Jews.

There were over 200,000 Jews in the

Union Republic of Georgia. The great majority are Sephardic Jews, whose ancestors came here over 2,000 years ago.

Many found a haven in Georgia when they fled the Spanish Inquisition.

"Jews were always well-treated in Georgia," the elder told us. "There isn't now and never has been, even before the Revolution, any semblance of anti-Semitism in the land of the Georgian people. We get along well with our Georgian brothers." And those standing around nodded their heads.

We wanted to know what was in the bags piled up in a corner of the synagogue and were informed that it was flour provided by the government to be baked into matzos for the forthcoming Passover holidays.

We spent an hour talking to the Sephardic Jews of Tbilisi. In the course of our talk with them we learned at first hand of the friendship and brotherhood existing between all the people living in Georgia.

When we left, we promised our newfound friends that we would bring their message of greeting and best wishes to the Jews and to all the people of Canada.

MILT and HELEN LEWIS

wish a healthy, happy and peaceful
New Year to their family and dear
friends all over this land

CHICAGO

TO ANTI-FASCISTS EVERYWHERE—
OUR LOVE, HONOR AND RESPECT!

MIKE AND TERRY HECHT

CHICAGO

Greetings!

THE FIDDLERS

CHICAGO

MARTIN and REVA JOFFEE

wish a healthy and happy New Year
to Patty and Beth

CHICAGO

Greetings!

A FRIEND

CHICAGO

ANTI-SEMITIC "MERCHANT OF VENICE"

This writer will never forget an experience in Brussels in January 1945. It was a performance of Shakespeare's *Merchant of Venice* for the troops by the British company of Donald Wolfit, who himself played Shylock. His portrayal of Shylock was an unashamed stage stereotype of the Jew, throaty voice, accent, gestures and all. We came away shaken by the crude anti-Semitic interpretation and were particularly struck that none of the spectators, mostly British troops, seemed to mind at all but enjoyed the whole thing immensely.

We recalled this incident as we read the press accounts of the controversy aroused by the Canadian Stratford Company's production of the *Merchant*, which opened on June 29. "Seldom does a theater witness a demonstration as prolonged and as warm as the one that was given to [Frederick] Valk, [who played Shylock], at the end of the play," wrote Philip Slomovitz, editor of the *Detroit Jewish Chronicle*.

But this enthusiasm was not shared by everyone. The *Toronto Telegram's* reviewer, who identified himself as a Catholic, wrote that "the writer . . . was disturbed by the interpretation. . . . I left the tent with the uneasy feeling of having been party to a mockery." Brooks Atkinson, *New York Times* theater critic, spoke some plain words on the matter. "Ever since the Stratford Festival announced *The Merchant of Venice*, the familiar cry of anti-Semitism has been raised against it. Without taking time to go into the subject of English culture in

Shakespeare's day, let's admit that the play is anti-Semitic."

The Stratford production was not staged without protest. Tyrone Guthrie, the eminent British director, informed the Canadian Jewish Congress that he was going to direct the play but assured the Congress that the interpretation would not offend Jews. Nevertheless, the Canadian Jewish Congress protested vigorously against the production. The results, as seen from the comments above, amply justified the protest.

Philip Slomovitz, who attended the opening, wrote a review which was widely reprinted in the English-Jewish press (week-end of July 29). "Justice-loving men and women," wrote Slomovitz, "felt a sense of humiliation here [Stratford, Ontario] on June 29, at the opening night of the presentation of the *Merchant of Venice* by the Stratford Shakespearean actors; and Jewish spectators experienced a feeling of being whipped and derided in the play.

"We were assured by members of the cast; by the director of the play, Dr. Tyrone Guthrie; by the manager of the festival, Tom Patterson—in advance of the staging of the play—that it would not emerge an anti-Semitic production; that Frederick Valk would rise to great heights as 'Shylock' and that Christians in the play would be exposed for what they are: a pack of unmerciful rascals. These predictions did not materialize: the play remains the vilest anti-Semitic production on record and Valk, the Czechoslovakian Jewish refugee actor, genius that he is,

nevertheless plays the role of a man who keeps shouting, 'I'll have my bond.' . . . He emerged the bloodthirsty Jew. . . .

"The experience at Stratford convinced us that the play does us little good; that it has no place in modern society; that it is pure, unadulterated anti-Semitism and must be branded as such.

"Furthermore: the result of the staging here—and the *Merchant of Venice* is scheduled for a total of 30 performances—proves the justice and the wisdom of the appeals that were made six months ago by the spokesmen for the Canadian Jewish Congress that the play should not be included in the Stratford repertoire. It would have been the better part of valor and the higher sense of justice if Guthrie and Patterson had acceded to the advice of the Canadian Jewish Congress leaders.

"In the decades during which Jews have protested against the 'Shylock' theme, our appeals have been directed not against the theater but at the schools. We have pleaded—and our viewpoint has received fair consideration—that if *The Merchant of Venice* must be studied in our schools, it should be limited to the higher classes. Even there it needs proper analysis—so that the students should be aware of the many factors that enter into the discussion. Now, as a result of the new experience, it is our feeling that the protest against the play must also be directed at the theater, for this very obvious reason: while many critics expose the play for what it is worth, you can't reach every spectator with the truth; therefore it is better that the anti-Semitic vehicle should be scrapped rather than that it should be given before vast, uninformed audiences."

This view substantially coincides with that of this magazine's regular theater critic, Nathaniel Buchwald, who devoted two columns to the subject in the March and May issues, to which we refer interested readers. In the March issue Mr. Buchwald makes the significant point that the anti-Semitism of the play would not be removed by a "sympathetic" portrayal of Shylock because the venom in the play is not only in the character of Shylock but also in the crudely anti-Semitic attitudes of the other characters. Anti-Semitism, Mr. Buchwald points out, is "organic" to the play and cannot be wished away by "interpretation." Mr. Buchwald then deplores the fact that "Jewish and non-Jewish opinion in this country [Mr. Slomovitz' vigorous attack is an exception] remain indifferent in the face of recurring productions of the *Merchant of Venice*. . . . A stage presentation of this misbegotten 'comedy' is a public act that adds fuel to the flame of anti-Semitism and Jewish opinion cannot, must not remain indifferent."

—L. H.

Greetings!

CELIA & HARRY FARMILANT

CHICAGO

Greetings!

JEAN & MANDEL Terman

CHICAGO

Greetings!

A FRIEND

CHICAGO

Greetings!

ZOL & JUDY EMYANTOFF

CHICAGO

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SAMUEL and MIRIAM
CHEIFETZ

CHICAGO

Greetings!

A FRIEND

CHICAGO

FROM THE FOUR CORNERS

(Continued from page 2)

Probation Commission submitted an advisory opinion that the Children's Courts are violating anti-discrimination laws by this practice. On July 17, the commission decided to re-examine this opinion. Presiding Justice John Warren Hill of the Domestic Relations Court stated that of the children in court last year, 50 per cent were Catholic, 45 per cent Protestant and five per cent Jewish. The practice has been to assign to children probationers of the same faith.

Results of an analysis of "social discrimination" against Jews were recently announced by Dr. John Slawson, executive vice president of the AJ Committee. The study was conducted in 248 cities with populations ranging from 10,000 to 500,000. The tests used in the study were admission of Jews to the Junior League, country and city clubs and exclusive residential areas. Some results: Jews are denied admission to all three groups in one-third of the cities; only one city in 20 admits Jews to all three, most of these cities being smaller; in only one of the cities over 200,000 were Jews admitted to all three; in over half of the larger cities admission was denied to all three; half of the 61 national fraternities actually practice discrimination against Jews; 88 per cent of persons asked said it would make no difference to them if a Jew moved next door. Another AJ Committee study showed that 41 per cent of adult Jews prefer to live in Jewish neighborhoods, while only 21 per cent of their children have the same preference.

EUROPE

A delegation of Soviet Church representatives visiting in England in July held a press conference attended by leaders of the Board of Deputies of British Jews, who questioned the church delegation about the situation of the Jewish religion in the Soviet Union. The London *Jewish Chronicle* report states (July 15): "The visitors indicated that Jewish religious life in the USSR was active and the synagogues were full on the Sabbath and that particularly on the Jewish festivals and Holy-days the crowds were so great that special arrangements had to be made to control them."

Shostakovich's new song cycle, *From Jewish Folk Poetry*, received enthusiastic praise in an article by V. Vasina-Gros-

man in *Sovietskaya Muzik* (Soviet Music), Number 6, 1955.

One of the exhibits at the International Youth Festival held in Warsaw beginning July 31, held by the Jewish Historical Institute, was devoted to the Warsaw Ghetto Uprising and ten years of Jewish life in People's Poland. Various Polish Jewish art groups also participated in the festival.

An exhibition opened in Prague in July of drawings, paper cuttings and poems by Jewish children murdered by the nazis in the Terezin Ghetto. The exhibition is intended as a warning to mothers that there should never be a return to such horrors.

A protest against use of West German "reparations" money (called "Maidanek-money") for a lexicon of Jewish writers was issued by relatives of Jewish writers murdered by the nazis and published in Number 9 of the *Yiddish Pariser Tzeitung* (Paris Journal).

St. John's College of Cambridge University is considering whether to accept a bequest of 50,000 pounds for medical fellowships for "pure" Irish, Scottish and English students. "It is particularly desired," said the bequest, "that no colored person or Jew be allowed to participate" in the fellowships.

The so-called Gehlen Organization, United States financed anti-Soviet espionage group led by Hitler's Gen. Reinhard Gehlen (who directed the nazi intelligence service on the Soviet front during the war), was taken over by the West German regime, it was reported in July. The group is said to have about 3,000 operatives, mostly drawn from Gerhelen's wartime organization.

ISRAEL

Prime Minister Moshe Sharett on July 24 headed the ceremonial opening of a water pipeline to Nazareth which will end the water shortage in that area. Observers noted that the opening was timed just before the July 26 elections so as to gain maximum benefit for the Mapai Party in the largely Arab city which voted over half Communist in the last elections.

A new university, Bar Ilan University, was dedicated on August 7 in Ramat Gan. It was established by the United States Mizrahi organization, which raised

\$5,000,000 for it. Predominantly American in influence, the new university has 25 United States students of the 150 enrolled for the fall term and 12 United States instructors. Of the 60-member Board of Directors, 52 are Americans.

Israel signed a navigation pact with the Soviet Union in July which grants reciprocal facilities at reduced harbor fees to ships of the two countries in each other's ports. The treaty is designed to encourage trade between the two countries.

A total of 950 immigrants from Eastern Europe entered Israel in the year ending April 1, 1955, said the Jewish Agency in July. Of these, 36 were from the Soviet Union, 101 from Poland, 76 from Rumania, 199 from Yugoslavia, 36 from Czechoslovakia and 142 from Hungary.

Israel has banned the Hollywood gangster film, *Black Thursday*, starring Edward G. Robinson, on the ground that it might exert a bad influence on the young according to a report from Tel Aviv late in July.

The Israel Supreme Court ruled on July 31 that it was illegal for the Israel regime to forbid Jews to market non-kosher meat.

A one-day strike of all professionals employed by the government and all public agencies was held on July 18. Demands are for a general rise in wages, greater differentials between various grades of professional distinction and between higher and lower grades of civil servants.

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