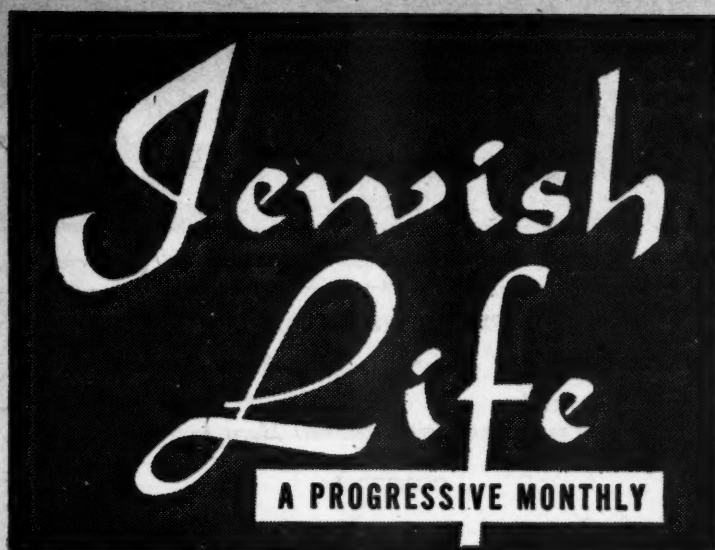


OCTOBER 1955 • 25¢



DULLES PLAN FOR THE MIDDLE EAST *by Jeremiah Lesser*

WHY PROGRESSIVE JEWISH SCHOOLS? *by Mira Stone*

AN INTERVIEW WITH I. L. PERETZ *by Moissaye Olgin*

ROSENBERG COMMITTEE FACES THE INQUISITORS *by Louis Harap*

HUNTING WITCHES IN SUMMER CAMPS *by Sam Pevzner*

From the Four Corners

AT HOME

The Ku Klux Klan is being revived in various parts of the South in an attempt to prevent implementation of the Supreme Court decision on school desegregation. . . . Attorney General John Ben Shepherd of Texas said in mid-August that he is investigating the revival of the Klan. He said that organizers were active in at least 22 East Texas counties. . . . A fiery cross was burned on August 10 in front of the home of Oliver W. Hill, a Negro attorney for the National Association for Advancement of Colored People, in Richmond, Va. Mr. Hill was one of the lawyers who argued the Virginia desegregation case before the Supreme Court. . . . A new "legal" anti-Negro group, "Patriots of North Carolina, Inc." was chartered in North Carolina on August 22. Numbering well-known figures in civil, political and business life of the state, the new hate group said that it was dedicated to maintenance of the "purity and culture of the white race and Anglo-Saxon institutions" and to maintain segregated schools. . . . On August 22 the Southern Association of Attorneys General condemned any revival of the Klan. The condemnation followed reappearance of the dormant Klan in South Carolina.

Notes on anti-Semitism . . . The shoe store of Max Ettelman in North Miami, Fla., was burned by anti-Semitic arsonists in mid-August. Anti-Semitic sayings were scrawled on mirrors in front of the store and damage amounted to \$2000. Ettelman closed out the shop. . . . The viciously anti-Semitic sheet, *The American Nationalist*, edited by Frank L. Britten, described as a "professional anti-Semite who operates out of Inglewood, Cal.," has been receiving wide distribution in the South recently. The special attraction was a two-page pro-segregation supplement. . . .

(Continued on page 30)

Alice Citron Resigns

THE Editorial Board announces with extreme regret the resignation of Alice Citron from the board. For some time Alice has been engaged on a full time job and has been unable to participate fully in the work of the board.

However, the Editorial Board is happy to say that Alice will continue to write for the magazine—the more the better.

Jewish Life

A PROGRESSIVE MONTHLY

VOL. IX, No. 12 (108)

OCTOBER, 1955

EDITORIAL BOARD

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HOLD THE DATE — DECEMBER 2!

JEWISH LIFE will present a concert—choral, vocal and instrumental—on the Jewish theme in America, Israel and Eastern Europe
—at the Brooklyn Academy of Music on December 2, 1955.

Watch the November issue for full details on programme and participants.

An Important Announcement

OUR magazine, yours and ours, enters upon the tenth year of its existence with the November issue. In these years we have won the respect of the progressive Jewish community by our forthright and stimulating commentary on Jewish affairs the world over. In the past few months, however, we have been taking a deep look at our magazine. We have kept in mind the many comments—favorable and constructively critical—that we have received from readers. Many readers tell us that they “couldn’t get along” without *Jewish Life*. If we may be permitted the slight immodesty, we agree. But, we hasten to add, we must find ways to make many more United States Jews learn that they cannot get along without *Jewish Life*. With this in mind, we have appraised the new needs and perspectives. We have come to the conclusion that our magazine can be much improved.

So we are making a number of changes in the magazine, beginning with November, the anniversary issue. We think these changes will make the magazine more popular, more readable, and thus broaden its scope and gear it to the needs of the hour created by Geneva and other manifestations of the lessening of world tensions.

Here are some of the new features. From the present dimensions, we shall change to pocket size, 5½ by 8 inches. The amount of material, however, will remain the same since the number of pages will be doubled to 64. The paper will be of better stock than the present and thus physically more lasting. The typography will be changed in some respects, making the magazine, we think, more handsome and easier to read. There will be more graphic material and pictures. We hope to cover more topics of greater general interest than heretofore. And we shall add a few new regular departments to increase our coverage. Of course, our present departments, which we believe are of great value to our readers, will be continued.

Our new format will not be fixed with its first appearance. For a while we shall continue to make changes to conform with our plan to make the magazine meet the needs of our readers more adequately. In this we are depending on help from you, dear readers. After all, it is *your* magazine and we therefore expect you to tell us with the greatest frankness what you want and what you don’t want. So we most cordially invite you to send us suggestions on any aspect of form or content. What we should like most is to meet you in local conferences where we can hear you discuss your expectations freely. Plans are being drawn up for such conferences in many parts of the country at which editorial board members will be present. But don’t wait for the conferences to send in your suggestions. We are eagerly awaiting them right now.

One more thing—of the most extreme importance. Our magazine needs money to carry out these plans. More basically, it needs money to keep alive altogether. The present issue appeared only by the most drastic money-raising efforts. In order to assure the realization of our plans to keep alive in more vital form, we need the financial cooperation of *every* reader—and without delay. *Please send in your contribution right away to assure the existence of your magazine.*

THE EDITORS

CURVES AHEAD FOR GENEVA TRAIN

An Editorial

THE hopes aroused among all peoples by the Geneva conference was no momentary feeling. It is the expression of a deep-seated determination against war. This universal hope was expressed in mid-September in the Rosh Hashonah statement of the 100,000-member National Federation of Temple Sisterhoods (Reform). We "pray," said the statement, "for the realization of world peace. Encouraged by the lessening of international tensions during recent months, we rejoice that the United States and other nations are striving for greater trust between peoples, the beginnings of disarmament and other steps to assure a more peaceful world."

But evidence has been accumulating in recent weeks that the realization of the spirit of Geneva will be hard. Washington has indicated that it would like to retreat from the Geneva position, if it only could. James Reston revealed "the meaning of President Eisenhower's speech" of August 24. "The Eisenhower administration," he wrote, "has reached a policy decision to put a brake on the optimism created by the Big Four conference last month at Geneva" (*New York Times*, August 25). That meaning was further clarified the next day when Vice-President Richard Nixon made a speech repeating the cold war demand for virtual unconditional surrender by the Soviet Union, as if Geneva hadn't happened.

However, this attempt to "brake" the Geneva spirit is not wholly within the discretion of the Eisenhower administration. The gigantic force of the demand by the people in our own country and all over the world to avert war may prove too powerful and insistent to be thwarted. And it will have to be exerted to the full. For some disturbing indications on Washington policy have developed in the UN disarmament commission's talks which were directed by the Geneva Big Four. James Reston reported (*New York Times*, September 6) on a speech by the new Air Force Secretary Donald A. Quarles, who "made clear that the United States was not thinking at all about a disarmament system in which everybody would disarm to the point where nobody would have sufficient power to wage a major war. . . . The United States was going to rest its security not on the abolition of power but on the retention of overwhelming air-atomic power."

The Washington policy is, as Quarles frankly stated, no disarmament plan. But war cannot be averted without disarmament, as all history demonstrates. The people of our country and all peoples of the world have made abundantly clear that a policy leading to war cannot be allowed to stand.

The major post-Geneva development, however, was the

agreement reached at the conclusion of West German Chancellor Konrad Adenauer's Moscow visit in September to establish diplomatic relations between the Soviet Union and West Germany. Despite the difficulties encountered along the way and the hope in some cold war quarters that the talks would fail, the impulse released by Geneva forced this agreement. There can be no doubt that the result was a victory in the direction of peace. For this result is a further step toward the stopping of German rearmament. Moscow refused to agree to Adenauer's assertion that he spoke for all Germany and for the incorporation of a united and rearmed Germany into NATO. A remilitarized Germany would be the gravest threat to world war and it is the avoidance of this unthinkable catastrophe that must guide policy.

On this question of a remilitarized Germany, the peoples' demand for peace can force a change in policy of the Western powers and especially Washington. The *New York Post* has been emphasizing the central importance for peace of the demilitarization of Germany and has deplored the lack of discussion of this problem in our country. The paper said editorially on September 15 in its comment on Adenauer's agreement with Moscow: "What is most disturbing about the hoopla over Germany is the failure of a single leading American figure of either party to concede that the time for a reappraisal of our German policy, is at hand. The case for a unified, neutralized, demilitarized Germany—guaranteed against aggression—is more compelling now in wide areas of Europe than ever before. But it is not even a subject of serious debate in the United States."

The *Post's* warning that the sentiment against German rearmament is stronger than ever in Europe, is buttressed by a *New York Times* report (September 11) that "few Frenchmen seem to feel that their security is assured by NATO, to which Germany is now admitted under provisions for limited rearmament." The fact that Washington is still planning to push for a reunified Germany which would join NATO further emphasizes the difficulties that stand in the way of conversion of the Geneva spirit into the reality of a world of peace by negotiations of differences and of disarmament. It is imperative that the people of this country powerfully assert that policies leading to war be renounced by our government.

The world now looks forward to the foreign ministers' conference in Geneva on October 29. In the meantime the pressure against rearmament of Germany and for disarmament and the banning of atomic weapons under conditions of strict controls need to be maintained and heightened.

DULLES PLAN FOR THE MIDDLE EAST

A close look at the proposals made by Dulles to settle the Israel-Arab crisis. Do they further a peaceful settlement in the spirit of Geneva?

By Jeremiah Lesser

THE blood of Jews and Arabs that flowed in the Gaza area in past weeks cries aloud for progress toward a solution of the Israel-Arab crisis. How much longer will the continuing tension boil over in blood? What is needed here is a move toward peace in a true application of the Geneva spirit. Outbreak of war between Israel and the Arab states would be a catastrophe for the peoples of Israel and the Arab countries.

Perceiving the hunger of the peoples for peace in this, as in all troubled areas, Secretary of State John Foster Dulles ended his statement on August 26 of his now-celebrated plan for "settlement" of the Middle Eastern crisis with the hope that the Geneva spirit would help solve the crisis. But does this plan in fact give hope for a peaceful solution? Is it consistent with the Geneva spirit?

Dulles seemed to be tackling the sources of tension: questions of border lines, Arab refugees, Jerusalem and water supply. The United States, Dulles said, was prepared to join in a formal treaty under which there would be guaranteed final adjustment of borders between Israel and the Arab states and he hoped such a treaty would be sponsored by the United Nations. In order to resolve the question of the some 900,000 Arab refugees, Dulles offered that the United States would participate in an international loan for the "resettlement and, to such an extent as may be feasible, repatriation" of the refugees. He affirmed that the United States is prepared to finance the development of irrigation projects in the Jordan River valley which would increase the arable lands in Israel, Syria and Jordan. Finally, Dulles proposed a review of Jerusalem's status.

A Close Look at the Plan

But it would be folly to stop at the surface of these proposals. We must look deeper. Do they really represent an advance toward peace, a new approach in line with Geneva? Dulles himself gave the answer, if one reads his speech carefully. The present plan, he made clear, represents no post-Geneva change in policy. He was quite explicit: the plan is in a straight line with the Middle Eastern policy he announced in the spring of 1953 after his tour of the Middle Eastern countries. Dulles' hopes for a Middle Eastern military bloc against the Soviet Union and assurance of a free flow of profits from this oil-rich area persist. Some of the "hopes" expressed in his

1953 speech, Dulles said, "have become realities"—and he was no doubt referring, among other things, to the Iraq-Turkey-Pakistan-Britain military pact. This was the closest Dulles has yet been able to come to a Middle Eastern "defense" pact on the model of NATO. It is significant that the word "peace" is totally absent from his speech. In other words, the *cold war* objectives of 1953 for the Middle East still form the basis for the Dulles plan of 1955. While the Geneva spirit looks to an end of the cold war, the Dulles plan is an attempt to plow ahead to form a cold war anti-Soviet military bloc in the Middle East.

The timing of the Dulles announcement is relevant. The program, wrote Harrison Salisbury in the *New York Times* (August 28) was "thought to be a shrewdly conceived political stroke designed to remove from next year's Presidential campaign a possible charge that the administration was pro-Arab and anti-Israel."

Another element in the timing was suggested by Salisbury: "the increasing effort of the Soviet Union to win influence among the states of the Arab bloc." It is of course true that the Soviet world-wide efforts to achieve peaceful and friendly relations with any state willing to reciprocate, resulted in a visit from a parliamentary delegation from Syria and will see a visit to Moscow of top Egyptian officials. These are among the Arab states which refuse to join a Middle Eastern military bloc for which Washington has pressed. These countries are tending toward neutralism. Lest it be supposed that the Soviet Union is "pro-Arab" in view of these Arab visits to Moscow, it should be recalled that the Soviet Union months ago also invited Israel to send a parliamentary delegation and the Israel regime has thus far failed to respond. Would not Middle Eastern peace be furthered if Israel were to tend toward neutralism, that is, an *independent* position, instead of trying to conclude a military pact with Washington?

It has become apparent to many that the heightening of tension between the Arab states and Israel in the period coinciding with the launching of Dulles' scheme for a military bloc in the area, was caused by this very policy. Said the *New York Post* editorially on August 29: "The blunt truth is that the dangerous crisis to which Dulles was addressing himself (in his August 26 speech) is, in important measure, of his own making." But is it true, as the *Post* editorial continues, that the present Dulles plan "puts us back where we began" when Dulles began his efforts to

create a Middle Eastern military bloc in 1953?

The truth is that the Dulles plan is only a new maneuver to further his basic cold war policy. The press and the people of Israel did not greet the plan with any enthusiasm. For they all detected in his proposal for border revision a restatement of Washington's old proposals to deprive Israel of the Negev, granted to it by the UN decision of 1947. Ever since the founding of Israel the State Department has tried to detach the Negev from Israel. In an obvious reference to the Negev in his speech, Dulles said that "even territory which is barren has acquired a sentimental significance." But this area, now barren, is essential to the development of Israel through its conversion into fruitful land through irrigation. Dulles' slighting reference to Israel's attachment to the Negev is a transparent effort to hold out the Negev as a cold war allurements to the Arab leaders to join an anti-Soviet military bloc.

A New Tack in the Cold War

Each provision of Dulles' plan looks toward Washington's increased control of the Middle East and a further lessening of the independence of the states in the region. For the "guarantee" of the borders would in fact entail military control of the area and attempts would no doubt follow to set up United States military bases. There would be renewed pressure by Washington to create a Middle Eastern military bloc, once the differences between Israel and the Arab states were "settled." Then the way would be opened for a "defense" of the area from "communist aggression." As the *New York Times* said on August 27, the State Department has concluded that the strained relations of Israel and the Arab countries are "an obstacle to unified defense of the Middle East against communism." In other words, this is the old cold war policy, not a post-Geneva effort toward peace.

Dulles' apparent generosity in offering to finance both the resettlement and repatriation of the Arab refugees and the development of a water project is a thinly concealed effort to gain economic and political control of the Middle East. Relief of the plight of the refugees is imperative. But can one suppose that hundreds of millions of dollars have been offered by Dulles simply to relieve suffering and to remove this source of tension? Hardly, for Dulles would demand in return control over expenditure of the money spent to relocate the refugees in a way to further his overall cold war aims.

The offer to finance—and of course to manage—the water system in the Jordan Valley is part of the same plan. This scheme has been called a "Water Mandate," for it would give Washington immense power over the economic and political development of the area. Washington's interest in this project is not philanthropic. As the Paris *Arbeiter-Vort* (Workers' Word), organ of the left Poale Zion, has said, in the "regulation of the assignment of water which belongs to the Arab states and to the Jews," Washington will have "complete control not only over the

agriculture, but also in general over the economic and political life of Syria, Jordan and Israel" (March 11).

A Solution in the Geneva Spirit

Thus the Dulles plan as a whole is primarily designed to strengthen Washington's hand in the Middle East. That it is a cold war plan was shown in Dulles' shocked declaration in his press conference on August 30 "that the Soviet Union might be intervening in the Israel-Arab conflict by supplying arms to the Arab states" (*New York Times*, August 31). The fact that London had already supplied Egypt with the arms and jets it was using against Israel, that Washington had already armed Iraq, which on August 16 asserted its "right" to use its arms against Israel and on September 2 offered military aid to Egypt, did not faze the inefable Mr. Dulles. He even went on to say that such arms aid by the Soviet Union would violate the Geneva pledge to ease international tension. Why arms aid by Washington and London does not increase tension, Dulles did not explain.

Dulles' remarks on this matter indicate that he is still operating on cold war premises. For the essence of the Geneva spirit is cooperation of the big powers, most especially the United States and the Soviet Union, in the settlement of differences which lead to international tension. Why then did not Dulles present a plan to solve the Israel-Arab crisis arrived at by consultation with the Geneva powers, particularly the Soviet Union, which has especial interest in this crisis since the troubled area lies on its borders?

What, then, is the direction in which a solution of the crisis lies? On his return from abroad early in September, Dr. Israel Goldstein, president of the American Jewish Congress, made a proposal that would help toward a solution on the basis of Geneva. The United States should take the initiative, he said, in formulating an agreement with Britain and the Soviet Union to stop arms shipments to Middle Eastern countries. Peace cannot be achieved by building up military blocs.

To achieve peace in the Middle East, the cold war must be ended there no less than anywhere else. This means solution of problems by negotiation without violating the independence of any state involved. Where help from the great powers can speed resolution of problems, this should come from *all* the great powers, without exclusion of the Soviet Union. For if Geneva proved anything about the approach to peace, it was the necessity for joint negotiation. In the Middle East, Israel and the Arab countries can solve their problems by direct negotiations without injection of cold war tactics by big powers. Help can be given by the big powers in the UN if negotiations are approached in the Geneva spirit of determination to solve questions without resort to war or preparations for war. A plan for Middle Eastern peace on this basis would liberate that area from fear of war. The Dulles plan is unfortunately not of this kind.

WHY PROGRESSIVE JEWISH SCHOOLS?

As the school year opens, a shule teacher explains why progressive Jewish education can enrich the development of children in our world

By Mira Stone

THE only way one can understand progressive Jewish education is to see it as influencing and affecting the *whole* child. The progressive Jewish school does not merely dispense Judaica and offer an assortment of information. Like all education, it helps mold attitudes and shape an outlook on the world in which the child lives. This is especially important in view of what is happening to our schools at present, when bigots, anti-Semites and hate-mongers are influential in our school-boards, when "fear stalks our classrooms" (Justice William O. Douglas) and "the spirit of the teaching profession is being crushed and, with it, our hopes of education" (Dr. Robert M. Hutchins). We therefore need to see progressive Jewish schooling as an educational expression which helps comfort the ruffled spirit of the child, helps give him or her some sense of security in a disturbed world ridden with ghoulish distrust of other peoples and haunted by the nightmarish phantoms of the comic book and the television screen.

The education of the Jewish progressive school is no cure-all for the social ills confronting the child. But any education in which learning for peace and brotherhood is integrated in its outlook can at least help to counteract these ills. There can be no progressive Jewish education without full, natural inclusion in its scope of the precepts of equality of races and peoples, the teaching of peace and dignity of labor and social justice. If it misses any of these components, it ceases to be *progressive* education and slips into the mire of extreme nationalism that is harmful to the child.

I can hear you say, why a *Jewish* education for our children? Why not organize inter-racial *clubs*, where the above-desired aims can be achieved? Such an education will not *isolate* the child from the rest of the children in his community.

Not only do I have no quarrel with such inter-racial and non-sectarian groups—I heartily welcome them. They do not, however, fully meet the need confronting *Jewish* parents today in the upbringing of their children. Let me explain why.

Developments in Jewish Education

In the past 15 years Jewish parents have shown an increasing interest in Jewish education for their children. Over the past decade the student body in Jewish schools,

all-day parochial, part time and Sunday, has grown from about 240,000 to 350,000. Jewish parents are in search of identification of their children with their people. If the progressive Jew does not find a progressive Jewish educational medium, for that segment of the parents who want such an education, they will seek elsewhere to fill this void. The parents who try to instill full democratic values in their children may resign themselves to providing an education not in keeping with their outlook and aspirations. By sheer passivity they would lend support to the views that certain reactionaries in Jewish life (Ludwig Lewisohn and others) are attempting to foist upon the consciousness of American Jews—that the Jewish American community is basically and exclusively a religious entity, without any basis for secular—let alone progressive—expression.

Furthermore, we want and need a progressive Jewish school because we are vitally interested in helping mold life in the Jewish community. Unless we raise a democratic, freedom-loving generation of young men and women, linked with the life of their people and aware of their history and background, imbued with the heroic and humanistic traditions of Jewish culture and capable of influencing the future of the American Jewish community, we shall not help the American Jewish community to become the force for democracy and freedom which it must be.

Jewish education in the United States today ranges from the Orthodox (the so-called Yeshivas) to the Yiddishist (leaving out for the moment the progressive Jewish schools). Lately, however, the differences are vanishing. Previously there had been at least two basic modes of Jewish education—the religious and the secular. But today not only progressive but also secular values in Jewish education are being rejected. Several years ago at a convention of the National Association for Jewish Education, a "Charter for the Jewish Child" was adopted proclaiming as the basis for Jewish education "the perpetuation of the religious-cultural values in Jewish life." Thus secular Jewish culture and especially the culture of the Jewish working people were negated. *All* systems of Jewish education (except the progressive schools), religious as well as Yiddishist (that is, the Workmen's Circle, the Sholem-Aleichem and the Jewish National Workers Alliance schools) subscribed to this charter. The Sholem-Aleichem schools have substituted

in their Declaration of Principles the term "ritual" for the term "secular." A revealing change!

These general tendencies in Jewish education reflect a retrogressive trend from the healthy secularism which prevailed among certain Jewish groups for many decades. Thus many schools are being imbued with the spirit of religious ritualism, obscurantism and rabid nationalism. Witness these words by a writer in a Yiddish newspaper: "A non-Jewish child understands well, but you understand *better*, a non-Jewish child feels deeply, but *you* feel *more deeply*—you are a *Jewish* child" (emphasis added). Or witness this effort to isolate the Jewish child: "A Jewish language is that which separates us from other people." Or this nationalistic effort to obscure the fact that there is good and bad among the Jewish people as among all peoples: "All which is Jewish is dear to us."

Thus one meets the corruption of a healthy progressive approach to Jewish history in a statement of Abraham G. Ducker recommending that we acquaint our children with a Confederate colonel of Jewish origin who was a "real American in the Southern sense of the word" (emphasis added). Evidently it matters not that "the Southern sense of the word" was the immoral, anti-patriotic one of pro-slavery and sedition against the republic. In view of these trends, what choice is left for progressive and non-religious, non-nationalistic parents, who seek a Jewish education for their children?

A Progressive Alternative

But the progressive Jewish school does offer an alternative, one which has been in existence for over 30 years and has influenced several generations of Jewish American men and women.

There are some who completely reject any Jewish education for our children, usually on the false premise that *any* Jewish education is necessarily separatist and nationalistic. This alternative we have attempted to answer through our description of the progressive schools, whose program offers an antidote to separatism and nationalism.

But the question may yet be asked: does not a Jewish school which separates the child from his *non-Jewish* friends and busies itself with Jewish values alone tend to *isolate* our children, give them a sense of national superiority? But this view ignores the positive values taught in a progressive school.

Is Elijah the miracle-man who brought the widow's dead son back to life or is he the heroic friend of the people who at the risk of his own life cries out against the injustice of the king? Did the prophet proclaim the idea of the chosen people or did he struggle against social injustice, against the evils of the rich?

Was the Warsaw Ghetto a manifestation of *Kiddush Hashem* (sacrifice to the glory of God) or was it the glorious manifestation of the people's struggle for freedom and human dignity against the evils of fascism?

Is Judah P. Benjamin a Jew to be remembered with

honor by the child just because he was a Jew? Or is the child to be proud of Bondi and Wiener, friends and co-fighters of John Brown?

Everything depends upon the values instilled in the child. Throughout the history, culture and life of the Jewish people, like all other peoples, there is the ever-coursing stream of the people's struggle to improve life, to be free, to live in justice, peace and brotherhood. Progressive Jewish education draws upon these values in Jewish history, literature, stories, song and dance. Such values can help us mold young Jewish Americans capable of creating a democratic Jewish American community, as part of an American nation struggling for its democratic fulfillment.

In the light of changes in the social and class composition of the Jewish community in recent years, to what Jewish school shall we send our children? For instance, the last convention of the Workmen's Circle schools developed the argument that, since the number of wage-earners' children attending their schools has appreciably fallen off, the teaching of socialist ideas has become obsolete and out of tune with the times. The number of workers' children has indeed become smaller because the percentage of Jewish parents who are workers has decreased. But should the pro-labor orientation of the progressive school change on that account? Of course not! The child should appreciate the profound role played by the Jewish workers in shaping the life of the people, should learn of the heroic struggle of the Jewish cloak and dress-makers, the story of Haymarket, the biography of Eugene Victor Debs and Sidney Hillman. These approaches need to be an integrated, inseparable part of the over-all education of the child whose parents are concerned with struggles for right and human dignity.

Cultural Aspects

Progressive Jewish education, then, is that sector within American Jewish education which strives to raise generations of Jewish men and women fortified with the consciousness of their belonging to the Jewish people, with a sense of pride in their people and imbued with a profound sense of equality for all peoples and races. This is an integral part of the effort to keep alive and foster a consciousness of the progressive Jewish heritage and contribution to our democracy, to instill recognition of the contribution of the Negro, the Pole, the Italian and other groups. Along with Haym Salomon and Benjamin Nones, the school brings the child close to Crispus Attucks. Together with Bondi and Ernestine Rose, Frederick Douglass gains meaning for the Jewish child.

But history alone is insufficient to help the child develop emotionally. For this stories, poems, songs and other cultural expressions are necessary. Cultural works which express the hopes, aspirations and life of the people help to organize their consciousness, serve as an invaluable instrument in linking the child with the life of his people.

The child will better understand the life of the sweat-

shop worker when he hears the moving poem of Morris Rosenfeld, "My Little Boy." The dramatization (or reading) of Sholom Aleichem's "Gymnasia" will not only deepen a child's grasp of the evil of discrimination, but will help him relate himself to the people in the story, their suffering and humiliation, their pathos and perseverance, their hopes and struggle.

One of the richest sources of material for progressive Jewish education is modern Yiddish literature. Much of it is humanistic, compassionate, throbbing with vivid characters like *Bontche Shweig*, with Sholem Aleichem's "*Kleine Mentchelech*" (little people), full of overtones of militancy on behalf of the oppressed and the downtrodden.

I speak from classroom experience. I have seen my pupils' reaction to the trials and tribulations of Sholom Aleichem's famous boy-hero Mottel, the cantor's son. They not only cry, laugh, suffer and fall in love with Mottel: 12-year olds understood Sholom-Aleichem's implicit message that through all their suffering the people will live on, that the people's ability to love life is endless.

The Question of Yiddish

The teaching of Yiddish has always been an integral part of the program of the progressive Jewish school. Of late, however, there has been a tendency to consider the teaching of Yiddish as nationalistic. The school is often stigmatized as Yiddishist, as an institution where "the children are spoken to in a language they do not understand." Some people even maintain—erroneously of course—that the teaching of Yiddish is the sole function of the school. Behind this argument there is the contention, often unexpressed, that this school—its progressive declarations notwithstanding—is essentially *not* the educational institution for the children of the American-born Jew. Such people say that it may have served its purpose for the Yiddish-speaking progressives in the days when they had children of school age. But now, they say, it is obsolete, is shadowed by Yiddishism—that is, nationalism.

I cannot here discuss the status of Yiddish in present-day life. I can only discuss the relation of Yiddish to the Jewish progressive school. Clearly, the progressive Jewish school is *not* a language school. In any Jewish school the teaching of language—whether it be Hebrew or Yiddish, depending on the ideology of the school—is only one aspect of the curriculum. Some parents hold a negative attitude toward Yiddish. In some cases one must ask if this attitude is not in part fostered by undemocratic influences in American life which minimize or negate the culture and language of national groups. In some measure this attitude may stem from the Anglo-Saxon cultural supremacy imposed upon immigrants and their children.

It is, of course, nonsense to say the Jew who does not speak or understand Yiddish is "not as good as those who do speak Yiddish," as one often hears from some Yiddish speaking people. But one who does not know Yiddish misses a great deal. Within the scope of a *planned progres-*

sive Jewish education one cannot jettison the language, which remains an important and vital factor in contemporary Jewish life, because those parents who never had such an education do not speak Yiddish.

The school considers Yiddish as an important instrument to help the child approach cultural values which it hopes he will accept as his own. Knowledge of Yiddish gives the full emotional and cultural coloration to these values and makes the impact of the teaching more effective and more lasting. You can, of course, *translate* the above-mentioned "My Little Boy" by Morris Rosenfeld. But the full meaning of its outcry against the infamy of the sweat-shop rings truer in the simple, intimate Yiddish. To deny this is to deny the dynamic role of language—any language—as a social force in the life of a people.

It was in Yiddish that the Jewish masses and the Jewish labor movement expressed their aspirations. Through the language the child can be brought close to Jewish life and culture, can be placed in intimate relationship with them.

However, Yiddish is not the language of day-to-day school relationships. In my teaching I use the language through which I can reach them—English. Obviously the teaching of brotherhood, the story of Hanukah, the meaning of Jewish history cannot wait until the child can be told them in Yiddish. At the same time, throughout my teaching, and integrated with it, I consciously and planfully, through song, conversation, reading and writing, promote the knowledge of Yiddish, love for the language and for the values created in it.

This seems to me an inseparable part of progressive Jewish education. The occasional holiday-story told at home is not enough. Nor should our children be exposed to the substitutes which other Jewish schools offer them.

It was the Yiddish speaking Jews who created these progressive schools more than a generation ago as part of their struggle to build their values and ideals. It is up to the new generation to preserve and secure the existence of these values. Many are maintaining a progressive Jewish school for their children. The fact that *you* may not be there is a loss not only to the school, but—which is of much greater importance—to your child.

The Editors cordially invite readers to send us their views on the questions discussed in the above article.

Disgraceful Act of Wagner

AS we went to press, we learned that New York's Mayor Wagner had refused to reappoint the eminently capable Negro Judge Hubert T. Delany to the Domestic Relations Court. The "reason" was undisclosed information about Judge Delany's "left wing views." Judge Justine Wise Polier, who was reappointed to the same court on September 14, said at her swearing in, "I stand for the same thing he (Judge Delany) does. If you appoint me, why not him?" Many Negro organizations and people of good will are protesting this disgrace.

RECENT NEWS ABOUT SOVIET JEWS

Latest Developments

A NUMBER of news items of some significance about the Jews in the Soviet Union have appeared in recent weeks. On his return from a trip to the Soviet Union recently, J. B. Salsberg, former Labor Progressive Party provincial M.P. of Ontario, was interviewed by the Canadian weekly, the *Vochenblatt* (August 18). Following are some excerpts from this report:

"Mr. Salsberg told the *Vochenblatt* that he was impressed by the signs which point to a renewed extension of Jewish cultural and religious endeavors in the Soviet Union since the elimination of the Beria clique. While in Moscow he attended a Yiddish concert in the comedy-dramaa theater, one of three concerts given on successive days by Saul Lyubimov, a well known interpreter of Yiddish folk songs.

"The theater was packed to capacity despite the heat and the vacation season. In fact all three concerts were sold out in advance. I met Mr. Lyubimov and learned that on the completion of his Moscow concert he commences a country-wide tour with the same program that will cover among other cities such centers with large Jewish populations as Minsk, Vitebsk, Kiev, Odessa, Kharkov, etc.

"Four days after the Lyubimov concerts there was scheduled in Moscow another evening of folk songs and reading from Yiddish literature featuring the renowned Yiddish artist of Chernovitz, Sidi Tal."

Mr. Salsberg visited with Rabbi S. Shlifer, chief rabbi of Moscow. The interview continues: "The rabbi informed Mr. Salsberg that a new prayer book for Sabbath and holiday services is now in print, and will be completed before the coming high holidays. 'It will be,' said Rabbi Shlifer, 'a very fine technical job because the appropriate government agencies have made available the finest book paper for this purpose.'

"Interestingly enough," said Mr. Salsberg, 'the prayer book will be in *nusach sfard* (sephardic text). These prayer books will be made available to all synagogues in the Soviet Union.'

"In addition he learned that a rabbinical seminary will be established in conjunction with the great Moscow synagogue for the training of rabbis to meet the needs of the Jewish religious communities in the USSR."

The Sidi Tal Concert

A REPORT of the concert by Sidi Tal was published in the *New York Times* on August 18:

"Last night, the Yiddish singer and story teller Sidi Tal gave one of a series of concerts in the Pushkin Theater here [Moscow]. She was the second Yiddish recitalist to appear this month. Saul Lyubimov, young entertainer, gave a couple of concerts earlier in August. Last night, Sidi Tal was introduced as 'the famous Soviet Jewish actress.' Her audience was largely middle-aged. Between acts the people spoke Russian among themselves and not everybody understood Yiddish. One

father, for example, translated for his teen-age daughter throughout the performance.

"There was a burst of gratified applause when the master of ceremonies, who spoke Russian, saluted the audience with the words 'Sholom Aleichem' (Peace be with you).

"A gasp of recognition and delight greeted the announcement that Sidi Tal would do excerpts from *The Boy Mottel*, a tale by Sholom Aleichem."

Warning Against Anti-Semitism

A SHARP warning against anti-Semitism appeared in the July issue of *Party Life*, the Soviet Communist Party's organizational magazine. The following passage from the article appeared in an article in the *New York Times* (August 14):

"While fighting all forms of bourgeois nationalism, the Communist Party turns the attention of workers to the special harm of anti-Semitism. V. I. Lenin, in his speech 'On the Persecution of Jews in Pogroms' . . . exposed the criminal policy of capitalists, designed to inflame hatred toward Jews in order to divert workers' attention from their real enemy—from capital.

"'Shame to accursed tsarism, tormenting and persecuting Jews,' Lenin said, 'Shame to those who sow hatred to Jews, who sow hatred to other nations.' . . . The Communist Party has always carried on a relentless struggle against anti-Semitism as a phenomenon deeply hostile to the Soviet structure."

More News . . .

A FURTHER item of news was given by Mr. Salsberg before his return to Canada in an interview in Paris with George Koenig, editor of the Yiddish daily *Neie Presse* (reprinted in the *Morning Freiheit*, August 28). "Yiddish books are being written," said Mr. Salsberg, "which will probably be published in the near future." . . . In *Freie Israel* of Tel Aviv on August 25, it was reported that D. Auko, a recent immigrant to Israel from Riga, Latvia, had said that a Jewish theater troupe was giving performances with great success in Riga and that before his departure concerts of Jewish songs had been held in Talinn, capital of Latvia. . . . The Jewish Telegraphic Agency reported early in September that "A troupe of Jewish actors is now for the first time in many years giving public performances in Yiddish in theaters and public parks in Moscow, the Associated Press reports this week from the Soviet capital. The report says that the performances are meeting with approval on the part of the public." . . . Welles Hangen, *New York Times* correspondent in the Soviet Union, reported (August 15) that a Soviet official in Tashkent told him that "There were about 20,000 Asian Jews in Tashkent as well as 'several thousand' Jews who were evacuated to the city during World War II. There are three or four synagogues in the city, he added."



I. L. Peretz

AN INTERVIEW

WITH I. L. PERETZ

By Moissaye Olgin

Following is an interview with the classic Yiddish writer, I. L. Peretz, by Moissaye Olgin, held in 1912. Olgin was a journalist, critic and scholar who edited the Morning Freiheit until his death in 1939. The translation from the Yiddish is by Max Rosenfeld.—Eds.

I have had the opportunity of spending a few hours with Isaac Leib Peretz. Our chat took such a turn that Peretz had to return again and again to his own literary work. Since the opinions he expressed will be interesting to many readers, I think I have the right to make public some of the conversation that passed between us.

The first thing that struck me on seeing the famous author was his freshness, his cheerfulness, his youthfulness. This old writer [he was 63 years old in 1912—Eds.] began his career when Yiddish literature did not even exist. His *Monish* and *Meshuloch* were read with admiration by our fathers. This real "father" of many young Yiddish writers, who led them out into the world and "made something of them"—this dean of Yiddish literature was himself the liveliest, the happiest, the most impulsive, the freshest, the youngest of all is colleagues. This is no exaggeration. I have seen Peretz in a company of Yiddish writers of Vilna, most of them no older than 30 or 40. In contrast with Peretz they all looked like old men: among them he seemed to be a vigorous youth, in love with life in all its forms.

His face showed neither "Jewish sorrow" nor "Jewish fear." His was the face of a European with clever, happy eyes and a thick grey-blond mustache. An ironic little smile hovered around the corners of his mouth. Peretz was receptive to the funny no less than to the serious. He responded to everything with his youthful soul.

On another occasion I saw him among several hundred young workers in a night school. Peretz was standing on the platform. As the workers tossed flowers up at him from all sides, he caught them and tossed them back into the audience. His eyes laughed just like the eyes of the young fellows and girls who were enthusiastically shouting the one word—Peretz! Peretz! Really, he belonged there, with

his youthful gayety. It was quite natural that he should speak to them on the subject of "Youth."

HE MARKED THE DIFFERENCE BETWEEN HIMSELF AND OTHER Yiddish writers by the fact that the latter had no faith, while he did. This lack, he believed, accounted for the gloom pervading any company of Yiddish writers. By "faith" he may have meant an inexplicable, mystical attachment to an idea, to a feeling, to an opinion—without soul searching, without questions, without doubts. But he himself possessed an even greater faith—his God was life itself.

Perhaps this was why he described his Hassidim [followers of a popular religious movement emphasizing personal ecstatic communion with God—Eds.] with so much love: it seemed to him that the Hassidim possessed attachment to life, that they were the most alive, the happiest of Jews, that they had the capacity to be like children. Perhaps the Hassidim were closest to him as people, not as representatives of a specific religious idea. Perhaps the Byaler Rebbe was dear to him not because the Rebbe's belief was different from the Brisker Rov's, but because he sat on his balcony and sang a *nigun* to his Hassidim and made them merry with the "Delight in the Torah." Perhaps Peretz created his Hassidic tales because he himself owned a veritable treasure of joy, an endless source of such happiness.

"Are you a Hassid?" I asked him.

"God forbid!" he replied with his characteristic Polish accent. "I am a writer, an artist!"

"And how do you feel about the neo-Hassidic literature of some of our present-day youth?"

"A literature which has no ground under its feet is a contrived literature; our young people today really do not believe in the Rebbe and his miracles. The whole business of Hassidim and Misnagdim [opposing Jewish sects—Eds.], when it is engaged in by intelligent, modern people, makes no sense at all; it is no more than high-flown rhetoric."



Moissaye Olgin

When Peretz spoke he liked to explain the words he used. He spoke beautifully, in well-constructed phrases. Often he would interject a joke, especially when he spoke to a large audience, and the joke brightened up the entire speech, brought it closer to his listeners.

"My pride" he said, "lies in this, that people either love me or hate me: they are not indifferent. This means that I have an effect on people not only as a writer but as a human being. Many years ago, while I lived in the Polish town of Zamoszcz, I was—imagine!—the worst heretic in town. I shaved my face and had a non-kosher kitchen—in those days! Yet some of the townspeople treated me with love and respect. This I value very highly. . . ."

I listened closely and would like to comment on the manner in which this famous man spoke of his own reputation. Seldom does even a great man do this "naturally." When Peretz did it, you were certain that it could not possibly be done any other way. He spoke of himself as a phenomenon which would interest both you and him. He did not want to be over-modest because that would be ridiculous. He did not boast because he was above such triviality. He spoke of his talent and of his work as he would of any other fact, calmly and objectively.

I HAD NOT MET PERETZ PERSONALLY UNTIL TODAY AND IT seemed that I had known him many years. The veil which divides people fell away and one soul spoke to another.

It happened in a restaurant that was almost empty, late at night. There were three of us and we felt quite cozy. We were discussing literary criticism.

"I say quite frankly," said Peretz, "that I am a 'tendentious' writer. In all my works, in all my poems, I always aim to bring out a definite thought, a definite idea. What is more, you can believe me when I tell you that I conceive the idea, the abstract thought, before I work out the form. I invent the scenes only to illustrate the thought and I take my characters from my own past, from what I have heard and seen. That is true of all my works.

"I believe in general that the only significant writer is one whose works contain significant ideas. Trivia remain trivia, no matter how beautifully described.

"I say again frankly that in my own talent I went through three periods. The first was one of pity. I saw the poor, downtrodden Jew, his poverty, his want, his oppression. I felt sympathy for him and I wanted to awaken the sym-

pathy of others. So I wrote *Der Meshuloch* (The Messenger), *The Esteemed Wife*, *Hannah*, *In a Dead City*. The second period was one of anger. I was angry with the Jew for his silence. I could not understand his resignation. So I wrote *The Shtramel* (The Rabbi's Hat), *Bontche Shvetsig*, *At a Summer Home*. Later something began to stir among the Jewish people: new hopes, new ideas. Then I began to express problems of Jewish life in my writing."

"How did you arrive at symbolism?" I asked him. "From 1904 to 1907 there was a strong symbolist trend in your work. Did this not happen under the influence of a great European symbolist?"

A friendly smile appeared on Peretz' lips and he did not answer for several seconds. "No, my friend. This did not come from the outside, but from the inside. This was new content looking for a new form. You have probably noticed that the female character, the heroine in my most recent symbolist works, *No Miracles* and *Love*, is almost one and the same person. She is not an invented character. She was drawn from life. She is a Polish-Jewish woman, with deep Jewish eyes. When you are in Warsaw you will meet her.

"Actually, he who would really understand my work must go to Zamoszcz. You have to know that town and its Jews, its old synagogue, its fortresses, its natural surroundings, for the key to a great part of my work. My lyric poem, 'Back to My Old Home', was written under the influence of my trip to Zamoszcz."

"WHAT TENDENCY IN YOUR LITERARY WORK DO YOU CONSIDER the most important?"

"You said yourself that my talent is like several streams flowing side by side. Every one of these, even the tiniest, is near and dear to me. And if a critic tries to prove to me that one of these streams is dried up, that one of the threads is torn, I will immediately take up the torn thread and carry it further, just to spite him and the world. . . . You will see. . . ."

Peretz revealed himself fully in this reply as a man full of energy, like a young tree in which the sap flows with vital force. He was a man strengthened by youthful pride and boldness, ready to do battle with the whole world, with himself, even with God, and confident of emerging victories.

It was now almost daybreak. We were speaking of ordinary, material things. One of his phrases burned itself into my memory like a hot coal.

"If only I had the assurance of 300 rubles a month," said Peretz, "I would get out of Warsaw and settle in a village. Then I would really be able to write!"

Do you realize what this "assurance of 300 rubles" meant! Nine volumes of Peretz' collected works had already been published and three more were in preparation. Yet he dreamed of 300 rubles a month so that he could give up his job in the Warsaw Kehillah (Community Council) to live in a village!

Say what you will—the Jews do not value their great artists very highly.

DUNCE! DUNCE!

Chapter from an Unpublished Novel

By V. J. Jerome

"DON-ALD San-der-so-on—"
"Yessir."

"Nathan Simon-so-o-on—"
"Yessir."

Jeremy's name had already been called. But he liked to listen to the sing-song of the Master's voice as it read the register. The thinning, trembling *on-n-n* at the end of the name was like the sound of the tuning fork when it dies down.

"Timothy Shan-a-ha-a-an—"

Timmy answered from his seat next to Jeremy. His eyes were bright, strong blue, but his body was thin and weak-looking.

"I-saac Sto-o-one—"

No answer. Boys tittered and looked at Big Ike sitting near Jeremy. I know, he just wants to make the Master call out his name again, Jeremy thought; he just wants to drag out the taking of the register to make it last a whole hour. All over the crowded room there was shoving and feet shuffling and whispering, there was tugging and reaching of hands for traded things. The Master's old, shaky voice drew the name out again:

"Is-aac Sto-o-one—"
"Yerssir."

And when the Master's eyes were lowered to the register again, Big Ike put his thumb to his nose and turned to all sides of him with a growl:

"Yerssir, Nitty Whisker-r-rs!"
"Thomas Tink-er-r—"

From his seat in the last row high up against the wall Jeremy could see everything that was going on in the large over-filled classroom. He could see his brother Shimmele down below flipping cigarette cards with his friend Barney under the desk. Jimmy Fletcher and two other boys were catching ball. Sandy Platt held up a funny drawing of a little old man with a goatee and a squint. He showed it around. "There's Nitty Whiskers!" "There's ol' Master!", boys laughed low and whispered. Every morning it was the same. How they tried to play tricks on the Master because he was so old and kind. No one knew how old he was. His hair was all white, and his goatee too. Sometimes Jeremy thought he might be 93—a year for each of the 93 boys in the classroom.

"Al-ec Wat-kin-n-ns—"

The Master's high, drawn-out voice called each name

slowly. The sing-song would break and quiver and sometimes sound like a goat bleating.

"Al-ec Wat-kin-n-ns—"

No answer came.

The Master looked up. His kind little eyes peeked out from the white, woolly clouds of his brows. He looked over his spectacles toward the empty seat.

Two boys pulled Alec Watkins from under the long desk. A marble dropping from his hand rolled down the aisle to the front of the class.

"Eh, Halec," Sandy Platt from two rows behind him leaned over and whacked him on the head with his exercise book, "cantcha 'ear yer own nyme when ol' Nitty Whiskers is acallin' yeh?"

Alec stood like someone just coming out of his sleep.

"What should we call a boy that doesn't recognize his own name?"

JEREMY BREATHED HARD. *Dunce*. THAT'S WHAT THE BOYS had called him in the playground early that morning—*dunce, dunce!*—that's how they pointed at him when he was going in with his mother to the Headmaster's office—*dunce, dunce!* He didn't know what they meant, even though they had called him that before. His mother said they meant *dance, dance*—Is that what you are doing all day?—and that's why you came last and the Headmaster sent for me. He kept telling her—he cried out and stamped on the ground—It's not true, I don't dance! They're telling lies! But she said, Why did they point at you and call *tance, tance?*—In the office the Headmaster told her it meant *dunce*—someone who gets low marks, someone who isn't very bright. I have asked you to come to see me, Mrs. Namor, because you son hasn't done well in the third standard. You understand what I'm saying to your mother, Jeremy? We've had to fail you. You came lowest in the examination . . . *fail you—lowest in the examination*. Ninety-three boys and he had come 93rd. He had caught the meaning of the Headmaster's words across the big, frightening desk. They had struck him like sharp stones. They struck him harder even than the words the boys had thrown at him in the school playground. They hurt more. The Headmaster's hand by the drawer—was it going to take out the cane he kept there for flogging? Something in his eyes gave orders, from behind the desk over the fat-bellied globe in the middle. Why were the cold, searching beams of those eyes upon



V. J. JEROME is known over the world as a Marxist scholar, critic, novelist and editor. He is the author of *A Lantern for Jeremy*, a novel of the life of a Jewish boy in a Polish *shtetl* (small town) in 1905. The novel has been translated into Chinese, German, Dutch, Italian and Czech. We publish here a chapter from the as yet unpublished sequel to *Lantern*.

Mr. Jerome is currently serving a three-year sentence under the Smith act at the federal penitentiary at Lewisburg, Pa. Could a more effective argument be produced for the injustice of this thought-control legislation than the humanism revealed in the *Lantern* and the present chapter? Many people may differ with Mr. Jerome's politics but few could rationally challenge his devotion to human values.

We are glad to publish this chapter to mark his birthday, October 12.

him, sliding down over him all the way to his boots? Were they trying to see if he really had chilblains and that's why he had stayed out of school? Did they know that his father had been ill in bed for a week after going out in the rain to find the meaning of the word—and that *he* was to blame? But he didn't want to stay out of school. It wasn't true. It wasn't true. His auntie and uncle could tell them. If only they were here now, they would tell the Headmaster, they would tell all the boys, how well he learned, how he was the best pupil in the schoolroom in Vokyrts, and how Teacher used to take him about on Sabbaths to be examined by the householders so that they would send their sons to him. The Headmaster said, Maybe in time he will do better. His words came out from under a smile that was like a weak sun in winter. But my boy's not a dunce, Mister Headmaster, his mother stood up and spoke across the cold desk. My boy got a good head, he wants to learn. *Good, good, she was telling him!* In the old country he—. The Headmaster's stiff English voice stopped her with Yes, I am sure, I understand—but his eyes didn't say they believed and they didn't say they didn't. After that his mother didn't speak any more. But the fat-bellied globe on the desk laughed and laughed. The laughter grew louder, louder. It filled the office, the whole playground outside—*dunce, dunce, dunce!* . . .

FROM THE CORNER CUPBOARD THE MASTER HAD BROUGHT A tall, pointed hat of shining paper. The boys all craned their necks. The Master set it on Alec's head and pressed it down.

"Now stand outside by this door until class is dismissed."

"All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all."

The singing was loud, the singing was strong, from the

throats of all the boys, with the Master joining in—

"Each little flower that opens
Each little bird that sings,"—

Two seats away from Jeremy, Big Ike made a lurch forward to catch the stuffed paper bag straight from Charlie Meyers' hand at the other end of the room. From his father's salt-beef shop, the boys all knew; Charlie always came to school with pockets full of meat sandwiches and saveloys [highly seasoned dry sausage] and pickled stuff. And Big Ike was his best friend and he was always hungry. The bag came flying high, and Big Ike jumped up to catch it. In the large worn-out suit torn at the elbows that hung down on his big bones he stood like a scarecrow in a field. Through the big holes in the back of his stockings the white skin showed like slices of peeled potatoes.

"He made their glowing colors,
He made their tiny wings."

Big Ike was bending down and stealing quick, hungry bites from a sausage. In Timmy's eyes as he saw him eat was the same hunger. Suddenly Big Ike stopped. The Master was watching him. He swallowed down the mouthful fast and sat straight up, holding his big, bony hands empty in front of him. He looked straight at the green-grey map of Scotland on the wall and sang with the class:

"The rich man in his castle,
The poor man at his gate,
God made them, high or lowly,
And ordered their estate."

That's how they always began the Scripture hour. Jeremy liked this first morning lesson best, because he understood more English in this lesson than in any other. The Headmaster had said if he promised to study English hard and they'd help him at home he would let him pass with Shimmele into the fourth—he said in this school they never put an older brother behind a younger one. Would they have Scriptures in the fourth standard?

"In what country did the story of Daniel take place?"
Some boys held up their hands.
"Fletcher?"

"Palestine."

Jeremy smiled.

"Wrong."

A carrot headed boy stood up and waved his hand madly.

"Yes, Mirsky?"

"Egypt."

Jeremy almost laughed.

"Wrong."

No one held up his hand now.

"Who knows?"

Jeremy wanted to hold up his hand, but he didn't know the name in English. The boy right in front of him turned round and whispered:

"Eh, Dutchy, yer good at this. Tell us."

Jeremy bent over and whispered the Hebrew word.

The boy held up his hand. The Master called on him:

"Yes, Nathanson?"

"Bo-vel."

"Bovel? Bo-vel? You must mean Babel—Babylon. Very good, Nathanson, and"—the Master glanced at Jeremy—"very good, Namor. Now Stone,"—he looked at Big Ike—"let us see what you know of yesterday's lesson. What were the words of the handwriting on the wall that Belshazzar saw in the royal banquet hall?"

BIG IKE STOOD SCRATCHING THE SIDE OF HIS HEAD. HIS EYE turned a sidelong glance toward Jeremy. The boys could see, Jeremy thought, there was one lesson in which he didn't have to be at the bottom of the class because he couldn't follow the words. He felt good that Big Ike, the biggest and roughest boy in the class, was turning to him for help. He was the biggest boy, Shimmele had said, because he had been left behind in the third standard year after year.

Jeremy whispered the answer to the boy at his left:

"Mene Mene Tekel Upharsin."

"What?" he screwed up his face.

Jeremy said the words again. The boy caught them up and quickly whispered them to Big Ike. A funny look spread over Big Ike's face as he drew himself up straight and answered:

"Minnie, Minnie, tickle the parson."

A clap of laughter broke out in the room. Jeremy had never heard so much laughter together. It grew louder when the Master himself bent back and laughed and laughed until he had to wipe his eyes with a handkerchief. Boys poked fingers into each other's ribs, squeaking, "Tickle the parson, Minnie, Minnie, tickle the parson!"

Big Ike stood, not knowing what was going on about him. For a moment he began to laugh with the laughter of the room. Then anger leaped into his face. It was at him they were laughing. *He'd been tricked.* He swung round toward Jeremy. Something flew from his fist.

Jeremy cried out in pain. He couldn't open his eye. Something had hit his eye. He couldn't open it. Tears oozed from it. He felt in his lap—something wet and

hard—a pickled cucumber!

"A bleeding good job on 'im," the boy at his left said.

"No Dutchy can't myke no mug out of Big Ike, 'e can't!"

But he had helped him! He had told him the answer!

Timmy's eyes flashed at the boy:

"Shurrup, why'ncha? You're the one what 'elped to steal the words off of 'im!"

He turned to Jeremy:

"Does it hurt a lot?"

Timmy looked in his pocket for a handkerchief, but he had none.

Shimmele was dashing up toward Jeremy from the front row. He was shouting:

"What'd he do to you, Jeremy? Wait, I'm coming up to kill 'im!"

But the Master ordered:

"Back, Simeon Namor!"

He ordered everyone to be in his place, seated.

"Come here, Jeremy."

Jeremy walked down the aisle with his hand over his eye. Everyone was still.

"Here, one of you boys, fill this tumbler at the tap outside."

Three boys leaped forward with Shimmele.

"You Simeon."

Shimmele was back with the water.

The Master took out a clean handkerchief and moistened it.

"Put this against your eye, Jeremy. How is it? Do you feel better?"

Jeremy pressed the wet handkerchief tight to his eye. He felt the soothing coldness streaming down his cheek. He blinked. He could open his eye. It felt sore. But he could see.

"Thank you, sir," he smiled. He went back to his seat. From some eyes he felt little mocking knife-points in his back, and he could see a boy's mouth open and shut into the word *Dutchy*. He knew that word—that was to make him remember always that he was a foreigner.

"Stone, you shall be punished for this. We'll allow no such ruffian behavior in this school. You shall hear about this from the Headmaster's office. Stay in after school."

A flogging! The hush of the class was heard through the room.

"JEREMN NAMOR, WHAT WERE THE WORDS OF THE HAND-writing on the wall?"

The boys all turned round to look at Jeremy.

He felt like running out of the room, down the steps, into the street, running—

The Master was waiting.

Jeremy didn't run. He spoke:

"Mene Mene Tekel Upharsin."

He looked at Big Ike. *That's what I whispered—yes—and you got it twisted. It was the right answer, and you threw the cucumber in my eye. I'll get even with you, Big Ike!—wait and seel—I'll get even with you, the pack of*

you who can shout out the Bible answers you get from me!

"You know the meaning?" The Master's voice was kind.

Jeremy nodded. His lips moved; but they couldn't bring out the Aramic words in English. He tried to say them with his eyes. Would they believe that he knew—when he had come lowest in the class? He wished he could show them with his hands.

The Master believed that he knew.

"Soon, Namor, you will be able to say it in English."

The Master looked down at the little open Bible before him and read to the class:

"This is the interpretation of the thing:

Mene: God hath numbered thy kingdom and finished it.

Tekel: Thou art weighed in the balances and art found wanting.

Peres: Thy kingdom is divided, and given to the Medes and Persians."

"There's a lesson to be drawn from this: Words have a way of changing their meaning between many mouths and ears. Stone and Namor, both remember this—neither a borrower nor a lender be of learning. Now, let us turn to our arithmetic lesson."

The Master wrote on the blackboard five figures, and another five under them.

But all that Jeremy could see was the number 93. Ninety-three, and he had come 93rd.

He stopped looking at the blackboard. He looked straight through the wall and across the desk at mean old Headmaster with the cold beams in his eyes. *Now fail me in Scriptures too, why don't you—yes, why don't you?* And he shouted at the fat-bellied globe on the desk, *laugh now—why don't you laugh now, you big, bloated rotten pumpkin?* His eye smarted. He still felt the ooze of the cucumber on it. But—it had read the writing on the palace wall which none of the Babylonians could read.

BIRTHDAY PARTY FOR RABBI SICHER

By Eleanor Wheeler

Prague

MY husband and I went this morning (August 21) to the ceremonies observing [Czech Chief Rabbi] Dr. Gustav Sicher's 75th birthday. They were held in the beautiful Maizel Synagogue, near the Jewish Community Center and the Old-New Synagogue (this latter dates to the 13th century). The Maizel Synagogue is now a museum—since only about a tenth of the Jewish population returned from the concentration camps and from abroad, they don't need as many synagogues as formerly. In this one is concentrated the imposing collection of religious objects and other valuable items which the different Jewish communities sent to Prague when they were dispersed by the nazis. The synagogue is all gold and white with wood and stone carvings and has been beautifully restored on state funds under the supervision of the Office for Church Affairs.

The deputy head of this office was present at the celebration, and so was the deputy mayor, Professor Bic of the Comenius Faculty (Evangelical Church of Czech Brethren), the chargé d'affaires from Israel, the chief rabbi of Slovakia, officials of the various Jewish communities and so on. The president of the Prague Council of Jewish Communities presented Dr. Sicher with a book which contained articles specially written for the occasion, "because we all love you."

It was pointed out that there are records showing the existence of an organized Jewish community in Prague in the early 10th century and from them it is apparent that it had been extant many years before that date, so Dr. Sicher holds an office with a thousand years' tradition. Dr. Sicher has always had cordial relations with the Czech Protestants, in fact his doctorate, received over 50 years ago, compared the theories of pedagogy of Comenius and Pestalozzi. For this reason perhaps, some of the more orthodox thought he might be too liberal. Today the remark was made that this was particularly true

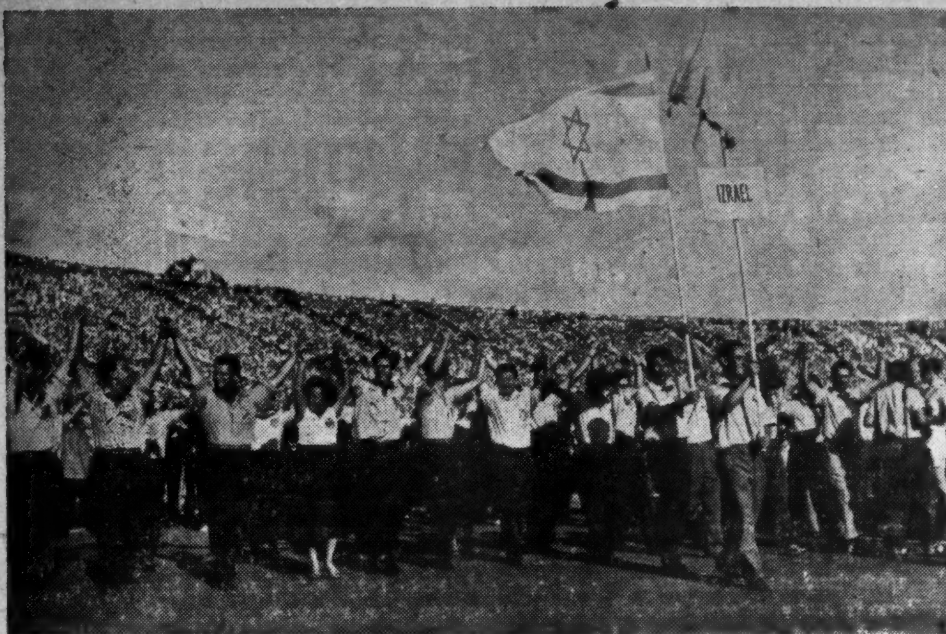
of the orthodox Jews from the East after the war. But Dr. Sicher's learning is so profound and so "at hand" that he overwhelms the most Orthodox of Orthodox. He is valued as a "bridge" between Orthodox and liberal members of the Jewish community. He is an enthusiastic Czech patriot, too, and has done a good deal to enlist sympathy for the post-war reconstruction and building of a better social order here.

The speaker commented on how the children love Dr. Sicher and how he loves them. This was evident in how they ran up to him after the ceremonies. It suddenly came over me, however, that there were no adolescents among the children, no young boys of *barmitzva* age—almost every Jewish child here was murdered by the nazis, so the younger generation is almost entirely younger than ten, born since the liberation in 1945.

The Jewish Museum has an exhibition which tears your heart—drawing done by the little children in Terezin before they were sent to the gas chambers. The loving parents and teachers in this ghetto fortress tried to develop the children culturally and keep their little minds from brooding by scraping up paper and pencils and some crude colors. The drawings survived, but the children are gone.

I thought of this when I read of the exhibit put on by some of the New York children from their shule depicting the landing of 23 Jews led by Asser Levy in the 17th century. These American children are rightly proud and happy that the land they live in gave their forefathers more freedom. But can they and their parents reconcile this relative tolerance with the present day rehabilitation of the nazis who are guilty of the worst mass murder in history? A rehabilitation pushed by their own government?

The birthday ceremony was a pleasant, cordial gathering of friendly people and we were glad we had been invited.



The Israel delegation marches in the Warsaw stadium during the World Youth Festival.

JEWISH YOUTH AT THE WORLD FESTIVAL

PARTICIPATION of Jewish youth from 44 countries in the Fifth World Festival of Youth in Warsaw was a feature of the occasion, which ended on August 14. Over 30,000 youths from 114 countries attended the gala affair held under the auspices of the World Federation of Democratic Youth with the Polish youth organizations as host.

Cultural and sports events held the spotlight at the festival. One of the moving moments was a tribute by delegations from 100 countries to the Warsaw Ghetto fighters at the Memorial statue. The ceremony was opened by a delegate from Nigeria and each delegation left a wreath at the monument's base. The ceremony ended with the singing of Hatikvah by the Israel delegation and *The Internationale* by the Polish Jewish youth chorus.

About 1,000 Jewish youth delegates attended a separate meeting which was addressed by Hersh Smolar, a leader of the Social-Cultural Union of Polish Jews, who expressed the hope that "this meeting will be the first of many such gatherings between Jews from East and West." Shimon Zakharias, a Polish Jewish leader, then answered questions of the delegates. The Warsaw radio gave the following account of the questions and answers:

"Question: Has Polish Jewish youth a special organization? *Answer:* The Polish Youth Organization is a general all-national one. Polish and Jewish youth belong to this organization as well as Byelorussian, Czech, Ukrainian and other youth living on Polish soil. Jewish youth have Jewish clubs which are attached to the Cultural-Social Union of Polish Jews. *Question:* Is there any anti-Semitism in

Poland? *Answer:* Poland is fighting against anti-Semitism and manifestations of it are punishable. *Question:* Does one come across anti-Semitic moods in Poland? *Answer:* Yes, one does.

"When asked whether Jews in Poland enjoyed equal rights, Zakharias replied that he need not even answer this question for delegates could see for themselves that Jews enjoyed full rights in Poland."

Israeli youth numbered about 150 Jews and Arabs in their delegation and participated prominently in the sports and cultural activities of the festival. They were warmly greeted by Warsaw citizens wherever they went and the Polish and Yiddish press gave prominence to their visit. At a special reception to Israeli youth, the chairman of the Association of Polish Youth welcomed the Israelis and spoke of the "eternal, unbroken friendship between Polish and Israeli youth."

The festival gave a tremendous ovation to their performance of Hebrew songs and dances in Warsaw's main square. Israeli Arab youth also performed songs and dances.

The Jewish State Theater in Warsaw was well attended by both Jewish and non-Jewish delegates.

A special booklet issued by the Jewish Publishing House in 15,000 copies in seven languages on the life of the Jews in Poland was given to the delegates and a 24-page pamphlet by Ber Mark in English and French on the fate of the Jews in Poland under the Nazi occupation was issued by the Jewish Historical Institute.

THE ROSENBERG COMMITTEE FACES THE INQUISITORS

By Louis Harap

WHY did Rep. Francis E. Walter, chairman of the House Un-American Committee, choose to conduct an "investigation" into the National Committee to Secure Justice in the Rosenberg Case? The hearings took place in Washington from August 2nd through August 5th. Perhaps this is the answer: the Allentown (Pa.) *Morning Call* on August 3 quoted from a letter sent by Walter to one of the prospective stoolpigeon witnesses, Herman E. Thomas. "I don't know," wrote Walter, "whether you are aware of the fact that the (Sobell) Committee is concentrating activities on the Rosenbergs' co-conspirator Morton Sobell and has commenced another propaganda campaign similar to that conducted in behalf of the Rosenbergs." If Rep. Walter was trying to hamper this campaign, he was only emphasizing what decent people have always known, that the Un-American Committee and all inquisitorial committees operate beyond their powers.

This futile attempt to stymie the Sobell Committee was a by-product of the Un-American Committee's plans for one of the busiest summers in its history. Was the committee trying to squeeze in as much witch-hunting as possible before the "spirit of Geneva" strengthened the present trend against the witch-hunt?

But while this "investigation" was going on, a request for a hearing on the Rosenberg-Sobell case was in the hands of the Senate subcommittee on civil liberties of the Judiciary Committee. The Sobell Committee had in the middle of July petitioned this subcommittee to "investigate the conduct of the United States Attorney General's office in the Rosenberg-Sobell case." This petition detailed and documented most serious charges of misrepresentation of facts, knowingly using perjured evidence, deception and other misconduct by the Justice Department. It is to be hoped that the civil liberties subcommittee pursues this investigation after it begins its operations on October 3.

Meanwhile, through four days of August heat, Rep. Walter doggedly chaired the inquisition. Rep. Edwin E. Willis, of Louisiana, faithfully attended all the sessions and several other committee members were present for a day or so. Committee Counsel Frank E. Tavenner carried on the questioning. While those people who received subpoenas were not informed as to why they were summoned to Washington, they were tipped off by a dope story in the Scripps-Howard press the week before the hearings. In the New York *World-Telegram* on July 27, Scripps-Howard writer Jack Steele wrote, "The Un-American Activities

Committee hopes to determine whether some funds collected by the Rosenberg group were actually diverted to other communist causes."

The strategy of the Un-American Committee is not hard to reconstruct after the hearings. About 25 persons from local Rosenberg committees east of Chicago and Detroit and officers of the national committee and four stoolpigeons were called. First the local people were placed on the stand and the hearings were to end in a blaze of revelation in the questioning of national officers. But some hitches developed. It turned out that there was nothing to "expose" except the naming of names by informers, four professional witnesses who had testified at assorted Smith act trials. One of these, Herman E. Thomas of Allentown, Pa., claimed to have had some tenuous connection with the local Rosenberg group. In addition there were three stoolpigeons, James B. Glatis of Boston, Anzelm A. Czerkowski of Chicago and Milton Santweire of Detroit, none of whom had worked on any Rosenberg committee and did nothing more than name names and utter primitive clichés about communist activities.

But there was in fact nothing to expose. The Rosenberg committees had worked with a maximum of publicity and had nothing to hide. The books of the National Committee had been audited and examined by the Department of Internal Revenue and the audit made public. Not a stitch of evidence of anything emerged other than the fact that groups of sincere Americans devoted to justice and the welfare of the people had worked very hard to prevent a cold war injustice and to save the Rosenbergs and Sobell. The hearings were in fact a total flop.

Courageous Resistance

It is significant that the Un-American Committee could find only professional stoolpigeons as "friendly" witnesses among the many people who had worked in the Rosenberg campaign. Apparently only witnesses who could be smeared were summoned: a number of well-known figures who had worked for clemency were ignored. Eighteen "unfriendly" witnesses appeared (a few subpoenaed people had to be deferred for health reasons to the resumption of hearings on October 3) from Boston, Cleveland, Milwaukee, Allentown, Pa., Philadelphia, Washington, D. C., Chicago, Detroit and New York City. For the most part all of them except Emily Alman, treasurer of the National

Rosenberg Committee, and her husband, David Alman, executive secretary, properly used the Fifth Amendment and refused to answer questions as to their participation. They expressed pride at the part they played in the campaign. But they decided to frustrate the Un-American Committee's efforts to entrap them. Having rejected the role of informer, they "walked the tight rope between contempt and perjury with their lawyer as an umbrella," as Lionel Stander has said.

They courageously defied the Un-American Committee. When Chairman Walter arrogantly told Don Rothenberg of Cleveland, who had acted as Washington representative of the Rosenberg Committee, that he (Rothenberg) had no more interest in the Rosenbergs than "the man in the moon," Rothenberg hotly replied, "I resent that statement . . . and I ask you to withdraw it from the record. . . . How dare you impugn my motives!" And when Rep. Scherer snidely asked Rothenberg, "How much money did the Communist Party put into the fund?" Rothenberg promptly retorted, "You are putting that kind of question in order to leave sinister implications. I think it is a disgrace." And Mrs. Josephine Granat told Walter at one point, "Inasmuch as you have made up your own mind about the (Rosenberg) Committee, I don't know why you are wasting the taxpayers' money with these hearings."

Nothing to Hide

Emily and David Alman took the stand prepared to discuss any aspect of the work of the Rosenberg Committee. They demonstrated before the committee that same courage and intelligence which they had applied in the Rosenberg campaign. Emily Alman told the hearing, "I will gladly discuss the funds of the national committee, which I was in charge of. I will gladly discuss how we got our money, how we spent our money. I will gladly discuss how the committee began." "Everything except how you paid the money out, apparently?" sneered Committee Counsel Tavenner. "I will discuss," replied Mrs. Alman, "how I paid the money out," and did as much of this as the witch-hunters permitted. But the Un-American Committee was not at all interested in the facts of the Rosenberg Committee operation. They were fishing for names and were intent on leaving sinister implications. For this reason Emily and David Alman invoked the Fifth Amendment on all questions demanding names.

David Alman also clearly stated his willingness to describe the Rosenberg Committee's operations. Immediately upon taking the stand he asserted, "I am prepared to discuss fully the origins of that (Rosenberg) Committee, all the work that I did and personally know of, the finances and where the money was spent." But the Un-American Committee was obviously totally uninterested in getting these facts. They were solely concerned with confirming in the public mind their preconceived, slanderous, idiotic lies about the Rosenberg campaign. Over and over again David Alman challenged the Un-American Committee to

ask him to detail the real origin of the committee.

At one point Walter asserted with that sublime disregard for fact and logic so characteristic of the witch-hunter, "You have proved beyond any peradventure of a doubt that the communists hit upon this case to exploit—." David Alman interrupted with, "Do you want to hear about the origins of this committee? I am prepared to discuss in detail the origins of this committee. Do you want to put that question to me?" When Walter answered, "we know all about it," Alman retorted, "You don't know about it, sir. How did this committee arise? I will answer that question." But the witch-hunters were not interested. "There are questions you will not ask because you are trying to conceal the origins of this committee," said Alman. "You try to make it appear that there was something sinister in a genuine desire to bring about justice where there was a miscarriage of justice."

Since the national chairman of the Rosenberg Committee, Joseph Brainin, was recuperating from a major operation, his appearance before the Un-American Committee was postponed. But the witch-hunters thought they had a sensation when they discovered in their examination of the bank records of the Rosenberg Committee that someone had signed the form required for a bank account as "president" whose name was not otherwise associated with the committee—Louis Harap, managing editor of *Jewish Life*. Harap was called last, one supposes, to supply a climactic sensation to the hearings.

It turned out to be a comic opera ending. Harap told the committee of his deep concern in the case. Consequently, when he was asked to help the Rosenberg Committee to get a bank account by adding his signature to the application, he readily did so. Mysterious references to the "secret president" of the Rosenberg Committee had been posed in the previous testimony. Tavenner asked Harap; "How did it happen that you were chosen for that (of president)?" "Because . . . that was the only blank vacant, not signed by somebody else." A burst of laughter broke out in the hearing room and that was the end of the Un-American Committee's attempt to make something sinister out of an innocent act.

Spur to Sobell Campaign

The Un-American Committee laid an egg in this hearing. No evidence was produced, as none could be, to lend credence to their imbecilic, preconceived notion of the Rosenberg campaign. But it is only too well known that the Un-American Committee has no interest in truth and is an agency for whittling away the Bill of Rights. The kind of resistance put up by the "unfriendly" witnesses is doing much to alert an awakening American people to its real character as one of the most un-American groups in national life.

The ghoulish harassment of active Rosenberg campaigners has a certain irony about it. A week after the hearings the fantastic charge that the Rosenbergs gave the

Soviet Union the "secret" of the atom bomb was completely exploded at the Geneva conference on atomic energy. There it was decisively shown that the Soviet Union had developed its atomic knowledge independently. As the London *Times* reported on August 12, papers at the conference made clear that "Russian work (on atomic energy) was, and could only have been, the result of independent

and good research, carried on to about the same standard of accuracy as that attained by the principal western atomic laboratories."

Facts like these spur one on to more intensified activity to win a new trial for Morton Sobell. A victory on this issue would help immensely in winning the battle against the witch-hunters, who still imperil the Bill of Rights.

THE COLLABORATION OF DR. FINEBERG

ONE aspect of the Un-American Committee hearings on the Rosenberg Committee is a chapter by itself and should prove of acute interest to the Jewish community. We refer to the role played at the hearings by Dr. S. Andhil Fineberg, consultant in Community Relations of the American Jewish Committee. He was present throughout, was perpetually conferring with Walter, Tavenner and sundry committee aides. He insisted on giving advice to the reporters at the press table. He acted like a self-appointed overseer. He admitted that he had given the committee "background material" on the case. To put the matter plainly, he was acting the collaborator.

Most Jews will no doubt be startled and shocked by this information. What is an official of a Jewish defense organization doing abetting the work of inquisitors who are undermining American democracy? The question becomes more insistent at a time when the nation is beginning to recover from the hysteria that such agencies as the Un-American Committee did so much to generate and which threatened democratic freedoms. Jewish organized life had helped to avert this catastrophe to democracy, not only to save democracy itself but also in self-defense against the destructive effects of fascism on the Jewish people.

Unhappily, the Jews need to face the fact that this matter is not understood in some influential Jewish quarters. In our last issue we reprinted an article by Charles R. Allen, Jr., in which he disclosed that the Anti-Defamation League had cooperated with the Un-American Committee in preparing the witch-hunt conducted in Newark in May. The collaboration of Fineberg in the inquisition into the Rosenberg Committee is part of the same plan. These actions are in fulfillment of a pact made by the Anti-Defamation League and the American Jewish Committee with the Un-American Committee in July 1953 to make their files available to the inquisitorial committee. When this deal was exposed two years ago, protests went up against it in Jewish life all over the country. But the ADL and AJ Committee have apparently ignored these protests and the events of the past few months—and who knows how much is not yet revealed?—have shown that the pact has been duly implemented.

The collaboration in both the Newark and Rosenberg Committee instances was justified with the excuse that these officials of Jewish organizations, adhering to "hush-

hush" techniques, wanted to make sure that the "Jewish issue" would not be raised in the hearings.

For all his collaboration, Fineberg got no satisfaction from the committee on this point. The "Jewish issue" in the Rosenberg case was brought into the hearing, not by Harap but through questions by Tavenner about Harap's article on the subject (originally published in *Jewish Life*, January 1952). Early in the hearing Fineberg had passed around copies of his incompetent, witch-hunting book, *The Rosenberg Case, Fact and Fiction* (reviewed at great length in *Jewish Life*, July 1954). This book practically formed the basis of both Tavenner's and Walter's questions on the anti-Jewish aspects of the case. It was apparent that Fineberg had laid out the lines of these questions, if not the questions themselves. In his answers Harap emphasized that the charge of anti-Semitism in the case was not "his," as Tavenner said, but had originated in the anti-communist Yiddish and English-Jewish press, a fact that Fineberg has been deliberately trying to conceal to get across his lying assertion that "the communists injected" this issue into the case. Further, Harap finally was able to state the heart of the anti-Semitic aspect of the case, namely, that Judge Irving Kaufman as a scared Jew had bent over backward and given the death sentence to the Rosenbergs and 30 years to Sobell in order to appease the anti-Semites.

Are the Jews of our country satisfied that collaboration of representatives of the ADL and the AJ Committee with the "congressional vigilantes," as Senator Herbert H. Lehman called them in April 1953, is in the interests of the Jewish people? We believe that most Jews agree with Senator Lehman when he said on that occasion, "The Investigators, who might better be called the Inquisitors, have taken office, self-nominated and self-elected, as the Anointed Guardians of our national security, the High Prosecutors of the disloyal and the Supreme Judges of loyalty and morality of anyone."

Most particularly, do the members of B'nai B'rith, which is the parent organization of the ADL, and the members of the American Jewish Committee (of which Senator Lehman is an officer) agree that their representatives are acting in the interests of democracy and of the Jewish people in this collaboration with the inquisitors? We think not. It is time that they put a stop to this shameful conduct in the name of major Jewish organizations.

HUNTING WITCHES IN SUMMER CAMPS

A New York State "investigation" employs flagrant tactics and arouses the anger of parents at this attempt at repression

By Sam Pevzner

INQUISITION through the medium of committees has become a widespread business. True, its stock fell pretty low after the American people moved in disgust and anger against Joe McCarthy—but there is life in the racket yet. Resistance against it is growing but there is still enough potential in it to get space in the papers.

In New York State the latest body to get into the act is the Joint Legislative Committee on Philanthropic Agencies and Organizations. This committee was set up to investigate the swindlers and racketeers operating under the guise of charitable agencies—a worthy enough objective. After spending some time on off-color "charities," the boys decided that the political pickings would be richer if they did McCarthyite crusading. They decided to investigate about a dozen children's camps and adult vacation resorts. So the committee got its mandate changed to enable it to investigate private camps. After initial fanfare in the press the Republican-dominated committee slowed down.

Then Governor Harriman, a "liberal" Democrat, stepped into the picture. He probably figured that there might be some dividends to draw for his national political ambitions by showing the McCarthyite and Dixiecrat vote that he can match the Republicans in the sport of witch-hunting. He evidently has not yet learned that aping the McCarthyites may well be the road to political failure among the American people, who are showing increasing impatience with those who hack away at the Bill of Rights. The governor accused the Republican-dominated Joint Legislative Committee of being derelict in its duty of persecuting the camps charged with being "subversive." Soon after the governor let off steam, the committee hastily announced it would hold executive and public hearings.

Inquisition of Camp Workers

So the show began on August 22 in Foley Square under the chairmanship of Republican Senator Edward P. Larkin of Nassau County. Counsel for the committee was former State Senator Bernard Tompkins, who chaired the committee prior to his defeat in the last election.

Mrs. Elton T. Gustafson, former professor of philosophy at Brooklyn College, and her husband appeared as co-owners of Camp Timberline, attended by about 75 children. Mrs. Gustafson challenged the objectives of the committee with these words: "To the best of our knowledge every person called for investigation before this committee represents an interracial camp; it is difficult to conceive of this as accidental."

The respected educator, Norman Studer, who is director of Camp Woodland, confounded the committee with his proud and dignified insistence on telling what his camp program is, how highly it is regarded in the camping field as a whole and by the community around Woodland. At one point in his testimony a sudden burst of applause broke out from the spectators. The committee was so upset and angered by this expression of sentiment that the chairman acted in the time-honored way of frustrated inquisitors—with puerile vindictiveness. He told the audience that we know how you people feel, but we'll see who has the last laugh. Whereupon he subpoenaed two young girls in the audience to appear at the hearing the next day.

Howard Da Silva, director of a theater group in Crystal Lake Lodge, and Bob DeCormier, music director, appeared—and like the witnesses from all the camps, gave the committee no comfort in its effort to pry into the political beliefs of the witnesses or their co-workers.

Among the others to appear were Kenneth Friedman, manager; Elliott Sullivan, entertainment director, and Morris Lipschitz, day camp director, of Wingdale Lodge; Fred Briehl of Briehl's Farm, a small resort; Samuel Kokut, a partner at Pine Lake Lodge, which accommodates 35 persons; Efim Levchenko and Tomas Ptucha of Arrow Farm, a Russian American resort.

Larkin's witch-hunt also brought Mrs. Yolanda Wilkerson to the stand. Mrs. Wilkerson had worked with the United Summer Appeal for Children which had the "subversive" objective of sending children to camp who otherwise could not afford it.

Main Target: Kinderland

The main fire of the committee was directed against the Jewish children's camp, Kinderland, and the adult camp adjoining it, Lakeland. Almost two days out of the four spent on the hearings dealt with Kinderland-Lakeland. It is inaccurate to say the hearing "dealt" with Kinderland or Lakeland, for the committee almost exclusively directed its attention to attempts to make witnesses act as informers regarding the political beliefs of people associated (or not associated) with the camp. It assiduously avoided asking any questions regarding the program of Kinderland, what activities the children engaged in or what spirit and content permeated these activities.

Another favorite target of the committee was the Inter-

national Workers Order. This splendid fraternal organization was liquidated by the New York State Insurance Department under Tom Dewey's aegis. Committee counsel Tompkins repeatedly attempted to link the IWO with the camps. The implication was that if the IWO had anything to do with them or if anyone connected with the camps was formerly an IWO leader or member, the camp was tainted. Thus does one witch-hunt feed another.

Dave Greene, manager of Camp Kinderland-Lakeland, refused to cooperate with the committee in its purpose of making the hearing a stoolpigeon jam session. Likewise the many witnesses who appeared for Kinderland and the other camps. He also refused to help the committee make a farce of the Bill of Rights by answering questions on his past personal associations or beliefs. He insisted that as manager he is ready to answer all questions about Kinderland. He was eager to tell them about the program of the camp—and isn't that the purpose of the committee—to investigate camps!

In his statement Mr. Greene told the committee of the sports and recreation program of the camp. "Our program aims to give these Jewish children an understanding of American democracy and the spirit of brotherhood, as well as the history, culture and aspirations of the Jewish people. . . . In order to help the children understand the historic roots of American ideals of equality and to instill in them an appreciation and respect for all peoples, races and religions, the camp, while primarily Jewish, always welcomed and encouraged the attendance of all children, regardless of their religious, racial and national background. In the camp, Negro and white, Jewish and non-Jewish children, through living together, learn the value of democracy."

No Interest in Camp Programs

The committee was stunned when Mr. Greene read a statement adopted by 300 parents and guests who met in camp the day before the hearing. (Text of statement is in box on this page.)

This was a little too much for Senator Larkin, the chairman, who attempted during the hearing to imply that innocent parents were having their children "indoctrinated" at the camp. It was clear that the committee didn't savor the protest of the parents.

Other witnesses subpoenaed by the committee were Harry Sandler, co-director of Kinderland, Nahum Polak, bookkeeper of Lakeland and Edith Segal, dance instructor of Kinderland, and Rubin Saltzman. They invoked the Fifth Amendment of the Bill of Rights as well as the State Constitution on all questions unrelated to the program of the camp.

Calling Miss Segal to the stand—together with cultural workers from some of the other resorts—was added evidence of the police-state morality and disregard for democratic culture by the penny-ante inquisitors on the committee. The beautiful, colorful, humanistic dances that

Statement of Outraged Parents

On August 21 about 300 parents of children at Camp Kinderland expressed their indignation at the witch-hunt of this and other camps in New York with the following statement:

WE, the parents of Camp Kinderland, vigorously protest this investigation as an unwarranted attack on an institution of which we are proud.

Camp Kinderland, a privately owned Jewish camp, has been in existence for over 30 years. During this period it has brought to thousands of our children an awareness and understanding of Jewish culture as an integral part of the American democracy that we all cherish.

Many of us parents have been campers here and insist that our children have the right to absorb the same healthy atmosphere that meant so much to us as children. We are fully aware of the entire program and policies of Camp Kinderland and wholeheartedly endorse it as a proper program for our children.

This hearing is a violation of the right of a private camp to conduct its own program, and attempts to take away from us parents the right to decide what our children shall or shall not have.

We, therefore, strongly urge that these hearings be immediately terminated.

Edith Segal taught the children were of no interest to the committee. The program of the camp, which taught the children the stories of Sholem Aleichem, children's poems and tales written by the immortal I. L. Peretz, dances and songs inspired by the great Jewish classicists—the committee had no interest in that.

The committee dug up a rather tepid scoop with the calling of a young inexperienced stoolpigeon, Stanley Weckin. This fellow, now in the army, testified that he was a camper in Kinderland during 1947-48. And while there, the children sang songs of different peoples—songs, of course, that were supposed to follow the "party line." On the one major statement of fact Weckin showed he needs more coaching. He stated that one of the leaders of Kinderland when he was there (1947-48) was Hershl Sandler. The next witness was this same Harry (Hershl) Sandler. When questioned, he testified that he had not worked in camp during 1947-48, that the last year he was in camp was 1944.

It is quite possible that the vindictive politicians on the committee reckon too little with the growing opposition of Americans to attacks on the right of the people. The attack on a children's camp, which inculcates in campers pride in the democratic heritage of the Jewish and all other peoples who make up America, can please only the anti-Semites and fascist-minded. The conspiracy against Kinderland and the other camps which appeared at the hearing must be stopped in its tracks—or all parents will soon suffer the dictation of the inquisitors on where they can send their children, where they can spend their own vacations, or what they can think.

GOLD AND DROSS IN THE 'TREASURY'

A review of a collection of Yiddish short stories in English translation which neglects United States writers and material

By Moshe Katz

WELL, let's begin by counting the "blessings" bestowed by the new collection in English translation of Yiddish stories, edited by Irving Howe and Eliezer Greenberg.¹

1. It's good that a selection of Yiddish stories, some of the best in Yiddish literature, have appeared in an English translation, in a big, solid volume issued by a solid, well-known publishing house. A treasury it is and the English reader—the non-Yiddish reading Jew, especially—can only gain by getting acquainted with it.

2. It is good that the translations include some of the best Yiddish writers, some of whom were little translated into English before. English readers will gain by a closer acquaintance with these Yiddish writers.

3. It is good that the editors prefaced the book with a long introduction aiming to give the English speaking reader a general idea of the background and motive forces in Yiddish literature, since the average English reader knows practically nothing about this literature and its creators, and very little, if anything of the life and problems reflected in these stories.

These are the "blessings" which should satisfy readers, particularly the friends of Yiddish literature. Unfortunately the "blessings" are not unmixed. There is a serious danger that the way the *Treasury* is presented will cause more misunderstanding of Yiddish literature than understanding.

Questions About Selection

First of all—the selection of authors. Of course, the editors could not give all the Yiddish writers—there are hundreds of them. The *Anthology of Yiddish Literature in the United States* ("America" is the Yiddish word), just published by the Ykuf (Yiddisher Kultur Farband), required 900 pages for 220 selected works of Jewish poets and novelists who created in America and about America in the past 75 years. Probably not less than another hundred could not even be mentioned in the anthology. The number of Yiddish writers in the "old country" was naturally much greater.

MOSHE KATZ is a veteran critic and journalist whose main writing is in Yiddish. He has been on the staff of the *Morning Freiheit* for many years.

But in the Howe and Greenberg *Treasury*, the editors selected only 23 of all the Yiddish writers in the world. Naturally, among them are the classics of Yiddish literature, its creators like Mendele Mocher Seferim, Sholem Aleichem, I. L. Peretz, Abraham Reisin, Sholem Asch, David Bergelson, I. M. Weissenberg, etc. But how about the others? We can understand the inclusion of I. J. Singer, the author of some outstanding Yiddish works. But why select his brother, I. Bashavis-Singer, a third rater in every respect? Lamed Shapiro had to be included, but why Moshe Kulbak and Itzik Manger, well-known poets, to be sure, but writers who were never distinguished in prose? There is a story by Joseph Opatoshu, but what made the editors drag in Jacob Glatstein and Chaim Grade as story writers? Why include Isaac Metzker, almost unknown in Yiddish literature? And exclude A. Raboy, D. Ignatov, Peretz Hirschbein, Chaver Paver? Why select, of all Jewish writers now living in Israel, Isaiah Spiegel, a newcomer there?

One gets the impression that the editors added to the well-known names of the Yiddish classic writers a half dozen of their personal acquaintances and palmed them off on the unsuspecting English reader as typical and perhaps even as the "best" representatives of Yiddish literature.

Exclusion of Material about U.S.

But if the selection of authors by the compilers is arbitrary, one gets the impression that they consciously tried to present the contents of the entire treasury of Yiddish literature almost exclusively as a "*shtetl*," a "small town" literature, concerned mainly with the customs and mores of the old country. With the exception of one story by Peisach Marcus, which happens to take place on American soil, and half of a synthetic tale by I. Bashavis-Singer there is *nothing about America and Jewish life in this country*. The impression is given that either there are no Yiddish writers and Yiddish literature in America, or that, if there are, they have no interest at all in this country and have nothing to say about the American Jews, their life and their problems. *The Treasury* gives the misleading impression that Yiddish literature is exclusively a foreign, "old country" literature, an exotic product imported to America for God knows what purpose.

And this of course is a falsification through and through

¹ *A Treasury of Yiddish Stories*, edited by Irving Howe and Eliezer Greenberg, with drawings by Ben Shahn. The Viking Press, New York. \$3.95.

—even if not a conscious one—of the history and content of Yiddish literature, in which American problems and American Yiddish writers play a very important role. If you look for any trace of the five million American Jews and of the impact of this country upon them, you'll find nothing about it in *The Treasury*. *The Treasury* is empty.

Why such a strange and incomprehensible presentation of Yiddish literature to the English readers? A partial answer to this question is found in the long and quasi-learned introduction by the editors. We discover that they approached Jewish life and Yiddish literature from a "philosophical" standpoint. The gist of their "philosophy" is that the Jews of Eastern Europe, by whom and for whom this literature was created, were in essence a small town people with small town ideas and interests, a people whose life was conditioned and limited by religious customs and ideas to such an extent that "the blunt truth"—according to the introduction—"is that Yiddish prose in America had scored greater successes in drawing recollected portraits of *shtetl*-life than in its efforts to capture the elusive qualities of Jewish experience in America." If so, there is, of course, no sense in showing the "unsuccessful" efforts to write about America by Yiddish writers.

Very characteristic of the editors' attitude is their approach to the various periods and trends in Yiddish literature of America. What about the beginnings of this literature? "The early writers were frequently sweatshop workers and almost always extremely poor. They seldom wrote about the old country. . . . They sacrificed their genuine talents on the altar of their idealism" (how terrible!).

The entire new proletarian literature in Yiddish the editors dismiss with one sentence: "A 'proletarian' tendency appeared during the thirties, producing works similar (?) to those written in English." May not the English reader be interested in knowing something about such writers and work "similar to those written in English"?

The editors do not forget to lament the fate of Yiddish literature and Yiddish writers in the Soviet Union. But lamenting in the well-known style of professional Soviet-haters, they nevertheless forget to bring forth even one example of Soviet-Yiddish literature (Bergelson of the pre-Soviet period only is represented), which evidently, in the eyes of the editors, is good for only one purpose: to be "lamented."

Exclusion of Social Protest

And finally, about the selection of the stories and their translations:

The selection of the material is often as arbitrary as the selection of the authors. It seems that the editors carefully sifted the material so as not to let through anything that smacks—God forbid!—of social protest or radicalism, or about America, but to include only subjects with a religious slant or quaint "old world" coloration.

Typical in this respect are the selections from Sholem Asch, who wrote much about America. The first selection

Murder Most Foul in Mississippi

ONE of the most brutal lynchings in a long history of violence against the Negro was discovered in Tallahatchie County, Mississippi. The incredibly mutilated body of 14-year-old Emmett Louis Till, a Chicago boy who was visiting relatives in Money, Mississippi, was found on August 31. His alleged "wolf whistle" at Mrs. Roy Bryant was followed by the kidnapping of young Till by Mrs. Bryant's husband and his half-brother, J. W. Milam, and his savage murder. The body was brought to Chicago where it lay in state for several days and was viewed by many thousands of grief-stricken and aroused people.

This horrifying manifestation of the efforts of Mississippi's white supremacists to prevent implementation of the Supreme Court's decision to desegregate the schools and to keep Negroes from voting has set in motion an unprecedented movement all over the country to stop violation of elementary rights of the Negro people. The fight is being led by the National Association for Advancement of Colored People. One of the important features of the militant campaign is to move the federal government to intervene in this case and to employ its powers to enforce the Constitution so that it becomes operative for the country's 15 million Negroes.

As we go to press, the two accused went on trial on September 19 for the killing. Mass meetings are planned for many parts of the country. Labor unions such as Packinghouse, Amalgamated Meat Cutters and others are crying out against the outrage and demanding action by the federal government. President David McDonald of the United Steelworkers Union pledged to Till's mother, Mrs. Mamie Bradley, the full support of his union "in seeing to it that justice is carried out." The national Baptist convention meeting in Chicago denounced the "atrocious crime."

An aroused country will see that justice is done!

is a legend, "Sanctification of 'the Name,'" beginning with a dance of "beards and earlocks, tangled gabardines" and ending with the 'dance of a mother with the cut-off head of her son before the Holy Ark in the synagogue. The other story of Sholem Asch is a chapter from *Kola Street*, one of the very earliest works of the famous author dealing with the period of the *shtetl* that was already moribund more than a half century ago.

As to the translations, they are of a very uneven character and are done by more than one translator. Comparison of some of them with the originals shows that many translators were more concerned with re-telling the story in their own way than reproducing the true text and flavor of the original.

All in all, one may say of the *Treasury of Yiddish Stories* that if it is a "blessing to be thankful for" (because after all, we have so few translations from Yiddish into English and the more we have the better), it is a *very mixed blessing*. The admixture is such that it is more liable to create in the mind of the unprepared reader a *mishmash* than to give him an adequate idea of the real character, developments, trends and value of our cultural treasure, Yiddish literature in America and abroad.

Book Reviews

FOUR TERCENTENARY BOOKS

By Morris U. Schappes

Fascinating Facts About American Jewish History, by Charles M. Segal. Twayne Publishers, New York. \$2.75.

Jewish Americana, Monographs of the American Jewish Archives, No. 1. Cincinnati, American Jewish Archives.

An Inventory of American Jewish History, by Moses Rischin, with a Foreword by Oscar Handlin. Cambridge, Mass., Harvard University Press. \$1.50.

Printed Jewish Canadiana, 1685-1900, by Raymond Arthur Davies. Montreal, Quebec. Lillian Davies, 4557 Harvard Avenue, Montreal. \$3.

The American Jewish tercentenary celebration has been the occasion for the publication of works some of which were aimed at the general reader totally ignorant of the subject, while others were designed for the scholar and serious student. The four volumes listed above reflect this gamut from the most popular material to the most specialized.

Charles M. Segal, as publicity director for the American Jewish Tercentenary Committee, set out to reach a large, general audience by feeding it "fascinating facts" in question-and-answer form. A reader who knows nothing is bound to learn something in the way of random fact, but he runs the great risk of accepting statements that are quite contrary to fact. The percentage of error in these overpriced 150 pages is so high that the uninformed reader too often will merely become the misinformed. It is too bad that errors corrected many times will now be spread to new victims. Obviously both the author and publisher were interested primarily in exploiting a popular market, no matter how shoddy the material.

The other books will be of interest primarily to the scholar, but the general reader will also find it useful to know of their existence. *Jewish Americana* is a supplement to a work that has been an invaluable tool to writers of American Jewish history for 30 years. In 1926, the

well-known rare-book dealer and bibliographer, A. S. W. Rosenbach, published *An American Jewish Bibliography*, Being a List of Books and Pamphlets by Jews or Relating to Them, printed in the United States from the Establishment of the Press in the Colonies until 1850. Appearing as volume 30 of the *Publications* of the American Jewish Historical Society, this list contained 691 items, with, wherever these were known, the libraries and collections where they could be found.

Now the American Jewish Archives in Cincinnati has issued this supplement, listing 227 times not found in Rosenbach's work, which are now in the Library of the Hebrew Union College-Jewish Institute of Religion in that city. It is to be hoped that Dr. Jacob Rader Marcus, director of the Archives, will now set his growing staff the vital task of compiling a bibliography that will both fill out the gaps in the Rosenbach work with items discovered in all other libraries and also bring the material down from 1850 at least to 1900 and ultimately to the present time.

In the present work, incidentally, one curious error appears. Item 53 names "A Letter to Professor Stuart," presumably by William Ellery Channing, published in Boston in 1819, and containing a "plan for establishing a Jewish settlement in the United States." Since such a "plan" by the leading New England Unitarian minister of his time would certainly be significant, I hastened to examine the volume, and found a strange confusion: the text of the pamphlet has nothing to do with the title-page, with Channing or Stuart! The text, as the last page shows, was printed in England and consists actually of W. D. Robinson's "Memoir Addressed to Persons of the Jewish Religion in Europe, On the Subject of Emigration to, and Settlement in, One of the Most Eligible Parts of the United States of North America," an excerpt from which I published in my *Documentary History*. How this pamphlet published in London got bound together with a title-page printed in Boston in the same year is a mystery,

but obviously a bibliographer should not judge a pamphlet by its cover!

The compiling of *An Inventory of American Jewish History* by Moses Rischin and its publication by Harvard have both been financed by the American Jewish Committee. With this publication the American Jewish Committee has seized another position from which it plans to direct and control the research and writing in American Jewish history. The *Inventory* is designed to help teachers develop an interest in the study of American Jewish history, an aim undoubtedly worthwhile. Within 50 pages, Moses Rischin, a graduate student, attempts what Professor Oscar Handlin, his teacher, exaggeratedly describes as "a critical inventory of the available literature," as well as an outline of what problems in American Jewish history need to be studied.

Since Rischin is hardly competent to provide a critical evaluation of what has been written, he contents himself with the elementary task of listing the well-known and easily available work in the field, together with skimpy indications as to source materials. He includes a bare hint of the rich resources of the American Jewish Historical Society and the American Jewish Archives, but he crowds his work with references to articles in *Commentary*, published by the American Jewish Committee—which gets full value for the money it invested in this project. Not that Rischin is entirely uncritical. Carey McWilliams' *A Mask for Privilege*, for instance, Rischin says grandly, "cannot be ignored although it labors under an untenable thesis." My *Documentary History*, he says gaily, "is marred by a frankly doctrinaire manipulation of facts and by bizarre canons of exegesis." In each case he avoids mentioning the thesis or the canons in the hope that his statement, backed by the imprint of the Harvard University Press, will be adequate to keep scholars and students away from the books mentioned.

Other material he tries to bury by omission, so that researchers will not even know of its existence. Unmentioned is *Jewish Life*, which has certainly had as much material on American Jewish history as *Commentary*, and also *Yiddische Kultur*, published by the Yiddisher Kultur Farband (YKUF). Nor is the autobiographical work of M. Olgin cited in his list of such books. The Jewish People's Fraternal Order and many other organizations certainly worthy of research, study and analysis, are not mentioned. Thus the American Jewish Committee's view of American Jewish life is here projected onto the historical screen.

Nevertheless, in the second part, in

which he lists problems that need to be studied, Rischin will be helpful to many a student seeking a research subject. And his bibliographical leads will be useful to all interested in the field, even if only as a starter. It is hoped that, having begun, students will go beyond the boundaries set by Rischin and the American Jewish Committee.

The fourth work under review is of especial interest because it opens up the possibility that serious and systematic research into the history of Canadian Jews will soon be undertaken. Recently, the progressive *Canadian Jewish Weekly* has been publishing short, popular articles that indicate a new interest in Canadian Jewish history, in which very little research has been done by anybody, including progressives. Now we learn that the Canadian Jewish Congress has begun to organize a National Jewish Archive of source material.

Raymond Arthur Davies' little volume of about 50 pages is a "tentative check list" of books, pamphlets, pictures, periodicals and articles by or about Canadian Jews from 1685 to 1900. It will be valu-

able for American Jewish historians since the contacts between Canadian and American Jews are many. But it should give a special impetus to Canadian progressive Jewish historical students. Mr. Davies should be encouraged to complete the continuation of the list down to the present period. If he does, we should suggest that he make his arrangement chronological, and not alphabetical by author or title, and that each item be numbered and indexed. Mr. Davies will also want to correct the statement that Arthur Wellington Hart was a "Colonel of the Union Forces during the American Civil War." As we pointed out in the *Documentary History*, Hart was then an editor in Scranton, Pa., who helped recruit a company for the Union Army for a three-month term. Hart himself became a clerk in the Ordnance Division of the War Department.

The tools for research are multiplying, and the need for research in American Jewish history is certainly now more generally recognized. What is especially required is that more progressive Jews should begin seriously to work in the field to challenge the forces of reaction and historical misinterpretation that are rapidly moving into key positions.

fear, small hope, intense and exhausting hate and comforting, brief friendship. Life is elemental, ordinary human ties are warped and morality overthrown. And the author succeeds in convincing us of the reality of this perverted life.

Because the book deals with the early years of the war, its scope is limited. The author shows that the Jews did not understand what was happening to them. This was another and more terrible pogrom for a people whose history was replete with pogroms. The one character who calls for resistance is scarcely listened to. The hatred of the community is focused on the vile Judenrat. The Germans are an undifferentiated monster and the non-Jewish Polish neighbors are little better. The Jews, a small and helpless group, stand against the world and are methodically exterminated. Although once there is brief mention of battles on the eastern front, the events in the ghettos and concentration camps seem apart from this world. Somehow, someday the characters expect the war must end. By living until then, the Jews will somehow be saved. Then they will be able at least to live and work as slave-labor for the Germans.

Thus the experiences of the individuals are individual experiences isolated from world developments. The book becomes episodic, and there is always the danger of pathos replacing tragedy.

As a matter of fact, at the beginning of the war the nazis had rounded up tens of thousands of German anti-fascists whom Jews like the heroine must have met or seen in the concentration camps. If the Jews at this period in the war were helpless and unaware, the most significant group in the ghetto were those individuals who eventually mobilized the uprising. The interpretation of these events requires more careful analysis than simple, general exhortation of the Germans as Germans and the Poles as Poles.

Yet the author so convincingly treats of the human beings caught in the nightmare that every reader will renew his hatred for nazism and be strengthened in his opposition to current plans for West German rearmament. The viciousness of the Judenrat, selling their fellows to buy time for themselves, is starkly defined, and application to our situation in the United States is easy and clear.

The House of Dolls, which was a best-seller in Israel, must certainly have served to intensify the recent outcry in Israel against the Mapai leader who was exposed as a member of the Hungarian Judenrat.

This book, however, is to be read out of more than a sense of duty. For it is skillfully and beautifully written, leaving an impact of images and people to be remembered.

LIFE AND DEATH IN A NAZI CAMP

By Arthur D. Kahn

The House of Dolls, by Ka-tzetnik 135633, Simon & Shuster, New York. \$3.50.

How many books and poems will be needed to transmit to posterity the horror and stark brutality of the nazi extermination of the Jews? Incomprehensible through statistics, revolting in the assemblage of atrocity anecdotes, this story demands a skillful literary interpretation to expose the meaning of the experience to the individuals who suffered and to the contemporaries who tortured or who watched.

It is clear that the anonymous author, who calls himself or herself (more likely herself) by a concentration camp number, is examining her own terrible ordeal viewed from the restraint of a lapse of several years. Her chief character is a 14-year old Polish Jewish girl who is snatched from a ghetto early in the war and is

forced into prostitution for the Master Race army in a concentration camp. The book is held together by a slight but poignantly developing plot of the separation and then brief and final meeting of a sister and brother.

Seeking the essence of the grim drama, the author does not dwell on the atrocities themselves but explores the emotions of the human beings suffering. She paints the mood of the ghetto town fearfully anticipating the next *Aktion* (round-up), the desperation of the starving, fighting for place on the food kitchen line, the bitter resentment of the emaciated labor inmates against the well-kept prostitute prisoners and of the fierce struggle of a privileged inmate not to eat his extra bread ration so that he can save it for a friend.

The book is written with poetic skill and the reader is drawn into the emotional upheavals of the characters—cold

INSIDE THE JEWISH COMMUNITY

American Jewish Congress

The Senate Post Office and Civil Service Committee heard Will Maslow, general counsel of the American Jewish Congress, make a scathing attack on the Federal Employees Security program, subject of the hearings in August.

The AJCongress representative called the program a "confused, uncoordinated, and inconsistent jungle of regulations administered by inexperienced and politically naive police officers." The security system now encourages the "operation of bigotry and incompetence," Maslow pointed out. He offered a program to replace the present unfair security measures, a program that "should not serve as a device to punish persons who hold or have held unorthodox opinions or have engaged in activities disapproved of on moral or political grounds by the rest of the community where such persons do not in fact represent 'security risks.'"

Mr. Maslow told the Committee that the present security program made it possible for anti-Semitic officials to mark loyal Jewish employees as disloyal and "security risks." He stated the AJ Congress position "that no person should be branded as security or loyalty risk and thus forever stigmatized . . . without according him the basic protections of the law and fair procedure that American tradition accords even to petty thieves—to be informed of the charges against him, and to be judged by an unbiased and impartial tribunal applying ascertainable and rational standards of decision. We shall not secure our liberties by undermining them nor by subverting ourselves those basic procedural protections that are the essence and substance of the freedom we seek to defend."

However, I. F. Stone pointed out in his *Weekly* (September 12) that some provisions of Maslow's proposed plan accepted witch-hunt premises and thus itself held great dangers.

The AJ Congress offered legal assistance to Eugene Landy, who was denied a Navy commission because his mother was accused of once being a Communist. Young Landy accepted the offer and conferred with the AJ Congress attorney, Adrian Unger.

B'nai B'rith

The Klan rides again. Near Conway, N. C., E. L. Edwards, imperial wizard of the new "U.S. Klan, Knights of the Ku Klux Klan," told a crowd of approximately 1500 that he wants to make his

hate group "strong and vicious" enough to fight off such "evils" as the B'nai B'rith Anti-Defamation League, the National Association for the Advancement of Colored People and the Knights of Columbus. The hooded Edwards screamed "this is a white man's organization fighting for white supremacy" and denounced "the evils against the white man" among which are Negro, Christian and Jewish organizations.

B'nai B'rith international president Philip M. Klutznick sharply criticized lack of attention to the serious financial situation in the public schools of many cities in a speech to the convention of Aleph-Zadek-Aleph, the youth organization of the B'nai B'rith. On August 28, speaking to 200 delegates representing 30,000 members in 530 groups, Klutznick also warned that the growing shortage of recreation centers for youth is alarming.

Jewish War Veterans

In a letter to the *New York Times* (September 4), Reubin Kaminsky, of the Jewish War Veterans in Washington, discussed "the covert motivations which emerge as an apparent pattern in many so-called 'loyalty cases'" involved in the operation of the Federal Employee "Security program." Then he writes, "I refer to clearly demonstrated anti-Semitic prejudice of some officials charged with administering this program." He called attention to the fact that an investigator, acknowledged to be anti-Semitic by former Army Secretary Robert Stevens, remained on the Department of the Army payroll despite the fact that JWV Commander Joseph F. Barr called the secretary's attention to the situation. Kaminsky asks "how many innocent employees were victimized by this prejudiced investigator's reports" and then states that the JWV believes that a sound security program "must be in consonance with the American tradition of fair play and must have safeguards against the abuses which have been shown."

American Jewish Committee

With evidence of anti-Semitism on the increase in vital areas of American life—such as in the security program of the government (Chasanow, Ladejinsky, etc.) and in the increased activity of hate groups, Dr. John Slawson, executive vice president of the American Jewish Committee, reported in September to his executive board that social discrimination is "the last barricade of anti-Semitism."

Without minimizing the importance of social discrimination, it must be said that to characterize this phase of the whole ugly pattern of discrimination as "the last barricade" is to apply the hush-hush policy with a vengeance to some of the most glaring aspects of anti-Semitism in American life.

The American Jewish Committee filed a complaint late in August with the New York State Commission Against Discrimination charging Marsh Tours of New York with insisting on disclosure of a tour applicant's "race, creed, color, national origin, place of birth and parents' names" as a condition of qualification for tour membership.

The Sentinel

Editor J. I. Fishbein of *The Sentinel* (Chicago, August 4) was moved by the case of Dr. Israel Kastner, Hungarian war-time Quisling recently condemned by an Israeli judge, to refresh his readers' memories on "The Jewish Attitude Towards Informers." He quoted from the *Talmud* volume of "Joys and Sorrows" (as quoted by Maimonides) under the subject of "Assaults and Injuries," as follows:

"Anyone who informs and causes damages or injuries, that person, if he dies, his nearest relatives are not allowed to weep or mourn him. . . . They are to dress in white, manifesting joy, and must celebrate by partaking in a festive meal. They are to be buried at least eight cubits away from any religious Jew. No Jewish people are obligated to participate in the funeral or burial arrangement."

Fishbein points out that "according to Jewish law, not only are we prohibited from saving the informer when he is in danger, but he is actually to be destroyed wherever possible. . . . The *musser* (informer) was considered the rankest sort of traitor. His actions might result in punishment of an entire village or the destruction of a whole community. . . . Jews felt—and quite properly so—that there was nothing lower than those who would inform on their own people. . . . It is important for American Jews to understand that our traditional contempt for informers is part and parcel of our own American constitution and the Bill of Rights. . . . American Jews should understand that the attempt to foist a new concept of the role of informer upon us—to give them status and dignity—is as un-Jewish as it is un-American. We should fight it vigorously on both counts, knowing that it is completely contrary to both our American and Judaic creeds. Democracy needs no short cuts. Let us beware of those who under the guise of patriotism urge us to take them." S. P.

Letters from Readers

A JEWISH CONFEDERATE CHAPLAIN?

Editors, JEWISH LIFE:

In a recent issue of your magazine (August 1955) Mr. Morris U. Schappes makes the statement that my claim that Uriah Feibelman was a chaplain in the Confederate Army is false.

Permit me to quote from a few letters in my possession in support of my claim that Mr. Feibelman was a chaplain, although not officially designated as such. Firstly, Mr. Herbert U. Feibelman of Miami, Florida, who is a grandson of Uriah Feibelman writes, "... Uriah Feibelman, who was my paternal grandfather and who volunteered with the 42nd Virginia Volunteers, Mahone Brigade, of the Army of Northern Virginia and served about two years. He was a very pious man and was selected for the duties of a chaplain. . . ." (Letter to undersigned dated Sept. 3, 1952.)

Since Mr. Herbert U. Feibelman is a

lawyer and has made a study of his family history, I did not question his statement. Also I would like to quote from another letter in my possession. This one is from Mr. Albert F. Mecklenburger, a Chicago attorney and a cousin of Mr. Herbert Feibelman. Mr. Mecklenburger writes (letter to undersigned dated Sept. 18, 1952): "I have no documentary evidence of Uriah Feibelman's appointment as a chaplain of Mahone's Brigade. If Herbert says he was such chaplain, Herbert is probably correct. . . ."

Again in a letter to the undersigned dated Sept. 29, 1952, Mr. Herbert Feibelman writes, "... as far as I know our grandfather Uriah Feibelman was not commissioned a chaplain, but, on account of his religious zeal, he was designated to perform the duties of a chaplain. . . ."

Perhaps my choice of words in my book, *History of the Jews of Petersburg*, was incorrect as I stated that he was appointed as a chaplain. The correct statement might have been that he performed duties as a chaplain although not officially appointed perform the duties of a chaplain. . . ."

LOUIS GINSBERG

Petersburg, Va.

Response from Morris U. Schappes

To ascertain the basis for Mr. Ginsberg's statement that Uriah Feibelman "was appointed Chaplain" and was "the only known Chaplain of Jewish faith in the Confederate Army," I wrote to Mr. Herbert U. Feibelman, cited by Mr. Ginsberg as authority for his claim. The matter was important because in the Union Army,

after Jews won the right to have chaplains, such chaplains were actually appointed, while in the Confederate Army, although the Jews were not denied the legal right to have chaplains, none was appointed. To this day some Jewish historians have made exaggerated charges of anti-Semitism against the Union and Abolitionists to discredit their cause. It has even been argued that the Confederate Congress was more democratic than the United States Congress because the Confederates had never legally excluded Jews from the chaplaincy. The absence of Jewish chaplains in the Confederate Army pointed up the hollowness of such argumentation. In this light Mr. Ginsberg's claim was significant, if it could be supported by evidence.

But Mr. Herbert U. Feibelman wrote me on February 22, 1955, that the authority for the claim was "given me by an aunt, sister of my father. She told me that Private Uriah Feibelman performed the duties of chaplain. He held no commission. This aunt is now deceased."

So it turned out that Private Feibelman was not "appointed Chaplain" but according to a family tradition was supposed to have "performed the duties." What could those duties have been? There were not enough Jews in his company to form a *minyan*, so he could not have led them in religious services. No Jew in the company was killed or wounded, so he could not have performed the duties appropriate to a chaplain in such circumstances. A letter to Mr. Herbert U. Feibelman inquiring whether the family tradition had any details about these alleged duties brought no response.

I can only conclude that there is no evidence to support the claim that Pvt. Feibelman was "appointed Chaplain" and only unverified family tradition that he performed such duties during the period of his service, which according to the records, lasted from May 6, 1862 to February 1, 1863, when he was "Discharged by furnishing a Substitute in the person of James Wilson."

MORRIS U. SCHAPPES

Editors, JEWISH LIFE:

I find your magazine most stimulating and encouraging, especially in this world of reaction and, amongst our people, professed "Judenrats."

Keep up the good work and hope you have many more years of inspirational messages.

Brisbane, Australia

L. C.

Editors, JEWISH LIFE:

Please send a trial sub for JEWISH LIFE to Start with the September issue. Congratulations, incidentally, for such a fine issue.

A town in Pennsylvania

N. O.

NEW YEAR'S GREETINGS

in memory of

Morris Shafritz

whose tenacity made Philadelphia aware of Jewish Life

Ralph Edith

Barney Shaff

Nathan Louis

PHILADELPHIA

OCTOBER IS JEWISH MUSIC ALLIANCE MONTH!

Help us publish works by
American Jewish
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Send your contribution to the
Jewish Music Alliance
1 Union Square, Suite 710
New York City 3

OBSERVATION POST

By Sam Pevzner

Goodbye Nine—Hello Ten!

With this issue JEWISH LIFE appears for the last time in the format in which it has appeared for nine years. Next month your old friend will appear in modern pocket-size dimensions, brightened up so that it can be ready to meet thousands of new friends and excite the old ones. That's what it is—an exciting moment in the history of a magazine which has already provided many rich moments of stimulation, guidance and inspiration to the Jewish community on the vital issues it faced and its cultural interests.

Clothes do not make the man—nor does format make the magazine. What is important about the new JEWISH LIFE to be introduced next month is the sprightliness and color which we will try to introduce both content-and-stylewise. Most articles will be briefer and for a starter two new invaluable columns will be added—"If Happened in Israel," edited by Morris U. Schappes, and "From the Jewish Past," a column of tales, anecdotes and sketches which illuminate important happenings in the long past of the Jewish people. The cultural material will be increased—and all in all JEWISH LIFE will present a new dynamism and vigor which should increase its already great popularity.

You're the Partner

Our magazine differs from commercial magazines in that its readers are regular partners in the enterprise. We keep in business only because our readers steadfastly work to build the magazine and to supply it with the funds necessary to keep going. So, Partner, the new *Jewish Life* needs you now more than ever before to be able to see the light. The summer has been devastating—with bills accumulating and almost no funds coming in. Result—a crisis which can be death-dealing right on the threshold of our new November issue. We know that when you see the new issue you will not need an impassioned appeal. And we don't make one now—for the cold sober fact should be enough: if we do not receive help from you and the other readers at once the November issue may die a-borning. Also, we suggest that every reader order four copies of the November issue. You will want to give one to your friends. Pin a dollar bill for four copies to your letter

which should include the biggest contribution you can manage.

Big News Department

Hold that date: Saturday evening, December 2. On that evening JEWISH LIFE will have the concert of the year at Brooklyn Academy of Music. Plans include American, Israel and Eastern European music on the Jewish theme. Hold that date!

Jewish Music Alliance

One of the organizations which has made significant contributions to the development of a people's culture in the Jewish community is the Jewish Music Alliance. It is the Alliance that organizes and guides the Jewish adult and youth choruses throughout the country. Recently the Alliance commissioned well-

known poets and composers to write oratorios and shorter pieces celebrating 300 years of Jewish life in the United States. Four compositions are already being sung by the Jewish People's Choruses in various parts of the country:

1) *Ballad of Asser Levy*, music by Paul Held, text by Yuri Suhl.

2) *Columbus Medineh* (Columbus' Land), based on American Jewish folk songs, music by Maurice Rauch, narration by Nathaniel Buchwald.

3) *Denmark Vesey*, music by Waldemar Hille, text by Aaron Kramer.

3) *Sholem Aleichem Dir, America* (after Sholem Aleichem's classic "*Motel Peisie*"), music by Maurice Rauch, text by Martin Birnbaum.

A fifth composition now being completed is *America*, music by Gershon Kingsley, text by J. E. Ronch.

During the month of October Jewish organizations and individuals are cooperating to help cover the annual deficit of this great organization. The Alliance needs \$5000 to be able to follow through on its invaluable work. It has appealed to all lovers of Jewish music to send their contributions to the national office, Jewish Music Alliance, 1 Union Square, New York City 3.

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FROM THE FOUR CORNERS

(Continued from page 2)

A new semi-confidential publication called *First National Directory of 'Rightist' Groups, Publications and Individuals*, which contains the names of some 300 anti-Semites and extreme reactionaries and publications, has appeared in San Francisco. . . . For at least three days early in September the unfrocked priest Leonard Feeney and his followers in Boston handed out anti-Semitic handbills in Boston protesting the dedication of a new Catholic chapel at Brandeis University. . . . The Board of Zoning Appeals on September 8 turned down a request by the Community Synagogue in Sand Point, L. I., to use its buildings for a temple and religious school. Spurious technical reasons were given for the refusal.

A scheduled open-air performance of *The Merchant of Venice* for the plaza in front of the Philadelphia City Hall was cancelled late in August by the city's Recreation Department.

A total of 21 civil rights laws of varying degrees of enforceability and coverage were passed by state legislatures in the 1955 sessions, Will Maslow, chief counsel of the American Jewish Congress, announced early in August. Enforceable

fair employment practices laws were passed in Michigan and Minnesota.

The American Federation of Teachers (AFL) voted at their convention on August 19 to suspend the charter of any local that continued to practice segregation after June 1, 1956.

The nomination of former United States Solicitor General Simon E. Sobeloff to a federal judgeship was blocked by Southern senators and hence was dropped after Senate adjournment in August because Sobeloff had argued the government's case for desegregation in the Supreme Court.

A study of changes in the American Jewish community in the past ten years made by the National Jewish Welfare Board and made public in mid-August revealed, among other things, the following: percentage of home-owners among Jews is higher than in the general population; proportion of Jews in the working class declined and proportion of Jews in the professional, managerial positions and in small business increased; an increasing number of Jews joined synagogues and more children attended Hebrew and Sunday schools.

EUROPE

A poll of opinion on anti-Semitism was launched late in July among its readers by the *Daily Herald*, British Labor Party daily.

A memorial was unveiled on September 4 to the Jewish victims of nazism murdered in the Terezin concentration camp in the Jewish cemetery of the former camp.

A booklet glorifying a 13th century "miracle" ending with a Jew's being burned at the stake, was protested in August by Prof. Jules Isaac, Jewish co-chairman of the French Council of Christians and Jews. The booklet was published with the blessings of Cardinal Touzé, bishop of Paris. Prof. Isaac's criticism in *Le Monde* quoted Einstein's saying, "It is easier to smash the atom than a prejudice."

News from Poland . . . The Jewish State Theater of Wroclaw is performing a play by David Bergelson, the Soviet Yiddish writer. The play was received with acclaim by both critics and audience.

. . . High state awards were given on the occasion of the 11th anniversary of Poland's independence late in July to Ber Mark, director of the Jewish Historical Institute of Warsaw, five members of his staff, Aaron Kiwaiko, deputy editor of the Yiddish paper *Folks-Shtimme*, and a group of Yiddish journalists.

In West Germany . . . A neo-nazi monthly in Wiesbaden in August published an article headed, "The Lie of the Six Million Killed Jews," which comes to the conclusion that "only" 365,000 Jews had been murdered under the nazi regime. . . . Fear was expressed in anti-nazi circles in Hanover that former nazis were increasingly coming into leadership of the political parties of Lower Saxony.

ISRAEL

A ten-member delegation of Israeli scientists attended the Geneva conference on the peaceful uses of atomic energy. Dr. Walter Eytan, head of the Israeli delegation, announced at the conference early in August that Israel plans to build its first atomic reactor in the next four years.

A tremendous sports center will be completed this year 25 kilometers from Tel Aviv. The center will include stadiums and playing fields for football, baseball, track and other sports.

Moscow Chief Rabbi S. Shlifer sent his regrets to the world conference of Mizrachi and Hapoel Hamizrachi in Jerusalem early in September because ill health prevented his attendance. "Your cable reached me," he wrote, "but I regret I am unable to participate in this holy conference. My health does not permit me to take a long trip during the summer. My religious greetings to those who study the Torah and adhere to its tenets."

About 7,000 immigrants arrived in Israel in the first seven months of this year while 2,000 left the country in the same period.

The Soviet cultural attache in Jerusalem announced in August that plans were going forward so that Israelis would soon be able to tour the Soviet Union and pay hotel and travelling expenses in Israeli currency.

Correction: We slipped in giving figures of the population of kibbutzim in next to the last item of this column in the August issue. The figure should be 219,000.

L. H.

Jewish Life

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- Oshinsky, David—Sept., 22
- Paris agreements (on Germany)—Feb., 4; May, 6
- Passover—Apr., 13
- Peace movement, and German rearmament—July, 3; Geneva Conference and—Sept., 4
- Peretz, J. L.—Oct., 11
- "Phoenix '55" (play)—June, 26
- Pittsburgh, Jewish Cultural Center—Apr., 15; Aug., 12; Sept., 29
- Plays. See names of specific plays.
- Poems: *The Ashes of Six Million Jews*, by Fred Blair—Jan. 10; *Away with Themes of War*, by Walt Whitman—July, 20; *Ballad of August Bondi*, by Aaron Kramer—May, 12; *The Calf and the Bird*, by Max Rosenfeld—Dec., 18; *Earth Shall Smile*, by Walter Lowenfels—Dec., 15; For Marcantonio, by Henri Pericikow—Aug., 8; For Morton Sobell on Alcatraz, by Sam Swing—Jan., 12; For the Freedom of Morton Sobell, by Walter Lowenfels—Feb., 15; For Albert Einstein, by Walter Lowenfels—July, 8; For You, O Democracy, by Walt Whitman—July, 20; *Ghetto Wall*, by Kasriel Broda—Apr., 11; *Lullaby*, by Max Rosenfeld—June, 13; *Ode on Intimations of Immortality*, by Sam Swing—June, 7; *Shalom*, by Henri Pericikow—March, 18; *Walt Whitman*, by Morris Rosenfeld—July, 20; *Who were they?* by David Edelshtat—Nov., 12
- Poland, Jews in—Dec., 23; May, 24; Oct., 17
- Post Office, censorship by—Aug., 13
- Postal, Bernard, *A Jewish Tourist's Guide to the U.S.* (review)—Jan., 3
- Potash, Irving—Jan., 3
- Prisons, segregation of Negroes in—May, 15
- Progressive Jewish Schools—Oct., 7
- Rabbinical Council of America—Sept., 29
- Rauch, Maurice—Aug., 23
- Rawidowicz, Simon, *The Chicago Pinkas* (review)—Dec., 26
- Red-baiting, and anti-Semitism—Apr., 23
- "Reparations," west German—March, 5
- Reuben, William A.—July, 30; *The Atom Spy Home* (review)—April, 28
- Rischin, Moses, *An Inventory of American-Jewish History* (review)—Oct., 25
- Rosenberg, Ethel and Julius, *Ode on Intimations of Immortality* (poem), by S. Swing—June, 7; *The Rosenberg Story*, by V. Gardner (review)—Dec., 29; *The Testament of Ethel and Julius Rosenberg* (review)—March, 29
- Rosenberg Committee, Un-American Activities Committee and—Oct., 18
- Rosenfeld, Morris, *The Teardrop Millionaire and Other Poems* (review)—June, 29
- Rosh Hashonah—Sept., 11
- Roybal, Edward—May, 22
- Runaway shops—Sept., 17
- Russell, Lord, *Scourge of the Swastika* (review)—Dec., 9
- Russia. See Union of Soviet Socialist Republics.
- "Saint of Bleecker Street" (opera)—March, 26
- "Sandhog" (play)—Jan., 25
- "Sands of the Negev" (play)—Jan., 25
- Schappes, Morris, tributes to—Apr., 20; July, 31; Letter from—Oct., 28
- Schlesinger, Hyman—Apr., 16
- Schwartz, Benjamin—Apr., 18
- Schwartz, Maurice—Apr., 27; July, 29
- Seform, Mendele Mocher—Sept., 23; *The Nag* (review)—Aug., 9
- Segal, Charles H., *Fascinating Facts about American Jewish History* (review)—Oct., 25
- Segregation, and anti-Semitism—Nov., 4. See also Desegregation.
- Self-incrimination—Dec., 4; July, 10
- Shavelson, Clara Lemlich—Nov., 7
- Sheiner, Leo—Dec., 5
- Sherman, Harry Alan—Apr., 15
- Shirt-waist makers' strike (1909)—Jan., 20
- Short stories: *Berel the Tailor*, by I. L. Peretz—Sept., 12; *A Sign of Summer*, by Z. Lubin—June, 17; *Unwanted Hands*—March, 19
- Shostakovich, Dmitri—May, 24; Aug., 25
- Sicher, Rabbi Gustav—Oct., 16
- Silver, Abba Hillel—Dec., 12
- Sneh, Moishe—Jan., 16
- Sobell Committee—Oct., 18
- Sobell, Morton—Jan., 12; Feb., 15; Apr., 16; June, 11
- Social workers, Jewish—July, 25; Sept., 26
- "Stone for Danny Fisher" (play)—Jan., 25
- Strikes, needle trades (1900-10)—Jan., 20; Feb., 14
- Tercentenary Exhibition—Apr., 19
- Theater, "Off-Broadway"—Jan., 25; Yiddish—Nov., 23; July, 29
- "The Three Sisters" (play)—Apr., 28
- Trade unions, Jews in—Dec., 19; Jan., 20; May, 17; Mexican-Americans in—May, 23; runaway shops vs.—Sept., 19
- "The Trial" (movie)—Aug., 27
- "Troublemakers" (play)—July, 24
- Turkey, and Israel—March, 8
- Un-American Activities Committee, in Newark—Aug., 11; Sept., 14; and Rosenberg Committee—Oct., 18
- Union of Soviet Socialist Republics, Jews in—March, 9; Apr., 18; Aug., 17, 19; Sept., 30
- United Cloth Hat and Cap Makers of North America—Dec., 21
- United Hebrew Trades—Jan., 20; March, 22
- United Nations, Israel and—Feb., 12
- United States, and Israel—May, 9; 1954 elections—Dec., 3; Policy in Middle East—Oct., 5
- Urey, Harold—Apr., 16
- USSR, Jews in—Oct., 10
- Wade, Andrew—July, 21
- Warsaw Ghetto uprising, anniversary of—Apr., 5; June, 18
- Wellman, Peggy and Saul—Jan., 11
- West Germany. See German Federal Republic.
- Western European Union—Feb., 4
- Wexley, John, *The Judgment of Julius and Ethel Rosenberg* (review)—June, 8
- Whitman, Walt—July, 20
- Workmen's Circle—Dec., 22; March, 22
- World Conference of Jews against the Rearmament of Germany—Aug., 5
- World Festival of Youth—Oct., 17
- World Jewish Congress—March, 6; Apr., 3; Sept., 4
- World War I, Jews and—Feb., 16; March, 21
- Yiddish language—Nov., 6; Dec., 30; Oct., 9
- Yiddish theater—Nov., 23; July, 29
- Youkelson, Rubin—July, 27
- Youth, in Israel—June, 6
- Zionism, M. Sneh on—Jan., 17
- Zionist Organization of America—Aug., 26
- Zionists, and World War I—Feb., 18

