

Jewish Life

A PROGRESSIVE MONTHLY

MAY, 1957

25¢



Israeli Discus Thrower

THE REALITY THAT FACES ISRAEL

by Louis Harap

A VISIT TO KIBBUTZIM

by Y. Turkov-Grudberg

Ninth Israel Anniversary

Q. and A.

Q. Say, what's a good gift for my cousin?

A. I've got it for you. A wonderful gift!

Q. What?

A. (*without pause*) The . . .

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Q. Tell me, what do they say about it?

A. LISTEN . . .

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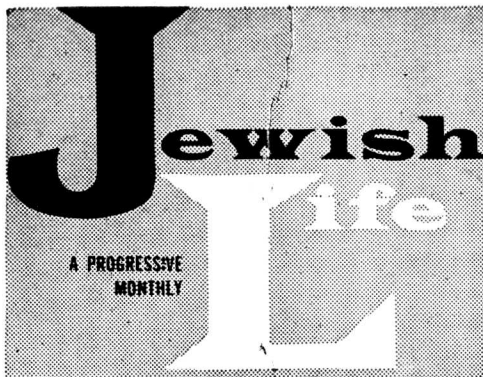
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NINTH ANNIVERSARY OF THE ESTABLISHMENT OF ISRAEL

May 6, 1957

The Reality That Faces Israel

Care for a secure, peaceful future
demands an objective estimate

By LOUIS HARAP

ON the Ninth Anniversary of the establishment of the State of Israel, celebrated this year on May 6 according to the Hebrew calendar, we send our hearty greetings to the people of Israel.

Hundreds of thousands of survivors of Hitlerism helped to create the new state. The people of Israel were forced to fight against Arab armies backed by western powers to bring the state to birth. Since then Israel has provided a haven for thousands of persecuted Jews from many countries. They have settled on the land and made deserts fertile; they have built up an industrial structure and continue to develop their economy under conditions of hardship.

Yet this Ninth Anniversary comes

at a moment of danger. There is a precarious lull in the Middle Eastern crisis. The new direction of events after liquidation of the Oct. 29, 1956 attack on Egypt is unfolding. The opening of this new phase provides an opportunity for Israel to set on a course to secure her future.

Amidst the intricate issues in the Middle East, Israel puts forward certain just demands essential to her existence and national welfare. She requires recognition by the Arab states and agreement to her right to exist. Israel is here to stay. She has the right to be granted free passage through the Suez Canal and the Gulf of Aqaba which is necessary for her economic well-being. She demands of the Arab states, and especially

Egypt, an end to belligerency to insure the Israeli people elementary security against harassment and attack. And a stable peace will follow only on the settlement of the sore problems of the borders.

The Real Situation

But these necessary conditions for the life and development of Israel cannot be created unless the people of Israel and their friends face the realities of the situation. Israel stands at the crossroads. What she does in the next few months may determine her whole future. Much can be lost if the stark actualities of the crisis are not honestly confronted.

The main problem of the Israel regime is to overcome her isolation

from the Asian-African world of which she is geographically an immovable part. As Dr. Nahum Goldmann, president of the World Zionist Congress, has repeatedly said, Israel must recognize that she is an integral part of Asia. But the ill-starred attack on Egypt has made this more difficult than ever. The deepening suspicion that this attack was coordinated with the colonialist aggression by Britain and France has increased antagonism against Israel. A book just published by two French correspondents in Egypt for the conservative Paris *Figaro* makes a number of charges of collusion in the attack on Egypt, some of which have not even been denied by the French government (*N. Y. Times*, March 30).

It will not do to blink the facts about Israel's future in the Asian-African world. A liberal young Indian, K. B. Thakore, in an article in *Monthly Review* (April), points up the problem. "Israel's *de facto* collaboration with the two imperial powers [Britain and France]," he writes, "in an assault upon a Bandung country amounts, as we see it here, to proof that she cannot be depended upon to act as a trustworthy member of the Asian community. . . . Certainly we in India do not desire the annihilation of Israel. Yet we feel that the Israelis under their present leadership are calling their own doom upon themselves."



Israeli farm girl at work

Sharett's View

It would be folly not to consider how this view—a *liberal* Asian attitude—can be overcome. Acceptance of Israel by her Asian-African neighbors is essential for her peaceful, normal existence as a nation.



Packing citrus in Israel

Thakore's picture is borne out by Moshe Sharett, former Israeli prime minister. On his return from his Asian tour, during which the attack on Egypt broke out, Sharett reported that the main stumbling block to Asian sympathy and understanding was the fact, as he said, that "we are influenced by and dependent upon the United States. This dependence and influence makes us suspect and questions our belonging to Asia integrally." By the attack on Sinai, Sharett added, "we completely lost the little sympathy there was for us."

Late in March, Sharett warned in his first speech before the Knesset since his resignation as prime minister that the Ben Gurion foreign

policy was fraught with danger. "The rupture developed between Israel and the UN, the U.S., the Asian countries and others," he said, "holds serious dangers for the future and perhaps even for the very existence of the State of Israel."

It is a fact that Israel looks to the western powers for support against the Arab states. When seeking guarantees she is entitled to (the right to navigate the Gulf of Aqaba and the Suez Canal, the right to security from fedayeen incursions, etc.), Israel did not turn to the Big Four or the U.S. and the USSR or the UN Security Council. She looked exclusively to the U.S., thereby again appearing in the anti-colonial eyes of the Asian-African world as seeking alliance with a power distrusted in that world.

Israel is depending not only on the U.S., but also on France. But French aid to Israel is based on the fact, as the two French correspondents cited above wrote, that the French government wants "to punish the Egyptian President Abdel Gamal Nasser for his support of the rebellion against France and for his nationalization of the Suez Canal." In other words, the Israel government is allying itself with colonialist France, whose current bloody suppression of the Algerian independence movement makes her the most hated of all European powers, on the common ground of antagonists

(Continued on page 24)

A VISIT TO KIBBUTZIM

A Polish Jewish theater artist
gives his impressions

By YITZHOK TURKOV-GRUDBERG

A SIGNIFICANT development in Jewish life of the past century was settlement of Jews on the land. Previous attempts at Jewish "colonization" in various countries—the major attempts were made in Argentina and the Soviet Union—ended with basically insignificant results. In both cases the causes and conditions were different, but the net result today is the same.

Today a Jewish countryside, rooted and flourishing, exists only in Israel. I saw various aspects of it during my travels and came to know it intimately during my visits to three kibbutzim. By chance the three kibbutzim I happened to visit each belonged to an organization under the influence of a different political party.

These were ordinary, usual settlements, cooperative farms, labora-

tories in which small-town and urban Jews were being transformed into farmers, men of the earth.

In these cooperative farms one is first of all struck by the high development of the agricultural economy, mechanization and exemplary organization of labor and of the distribution of the products. The members of these kibbutzim no longer live in barracks. Now they are housed in spacious community buildings or in separate one-family homes. They are relieved of housework by the community kitchen and laundry. Their clothing (very simple, almost military, unless one has private resources) are repaired in community shops. The children are in school or kindergarten all day—light, clean, tasteful buildings—under the care of experienced teachers and medical personnel. Without exaggeration one can say that a kibbutz is a paradise for children. Meals are served in airy dining-rooms which are usually also the center of social life, the auditorium, the lecture hall.

YITZHOK TURKOV-GRUDBERG is a leading member of the Polish Yiddish State Theater who recently visited Israel.

In a Mapai Kibbutz

One lunch-time I went from the kibbutz Gvat to a neighboring kibbutz jokingly called "Guatemala" because it arose out of a split with Gvat. No one there knew or expected me; I was just an accidental guest. I was asked to lunch—a tasty meal served by waiters in white coats, like doctors. They wheeled the big pots filled with steaming food right from the kitchen. I looked into these kitchens—a real factory, with complicated installations and machines. Cleanliness in every corner, cleanliness which arouses the appetite and helps digestion!

"Guatemala" is a Mapai kibbutz which split off from the Mapam Gvat. They probably got help from the government, which had a Mapai majority, and therefore had less to contend with than other new kibbutzim. Yet it is no small matter to build a settlement of a hundred well-constructed homes, buildings, shops, a poultry incubator which produces 20,000 chickens a week—all in four years.

Many of the kibbutzim—in addition to working their own fields and gardens—run large-scale industrial undertakings such as mass-production workshops, plantations, vineyards and dairy farms. The income from these enterprises enables the kibbutz to expand, erect new homes and buildings and generally enrich the life of the collective.

Most impressive for me was that they had realized their essential concept: collective labor and collective enjoyment (although often modest or even meager) of the fruits of their toil. Generally speaking, the individual in the kibbutz is the better for it, more sensitive, despite the heavy work which tends (as people used to say) to coarsen human beings. The average kibbutznik is a thinking person, intelligent and—one of his greatest virtues—idealistic according to his understanding.

Collective Labor

When a serious-minded friend in Tel Aviv, listening to my impressions of the kibbutzim, asked me whether I knew about the problem of financing in the kibbutzim, with their indebtedness to the banks and to Zionist funds, I answered her honestly: No. I understand very little about finances. But I do know that statistically one can interpret various events in a variety of ways. Different observations can be drawn from one picture with identical figures and statistics. Figures have the same effect on me as a stage-decoration which depends on the lighting for its appearance.

Every new undertaking takes investment and if you don't have your own capital you have to borrow. The important thing, after all, is whether the invested funds are covered by real assets, whether they



Milk brigade on a Mapam kibbutz

enable the value of the whole to increase and whether you can take out of current income the necessary funds to satisfy the needs of the collective. These needs are, in the kibbutzim, satisfied decently and in some respects—in education and cultural life—better than decently, on quite a high level. In this respect the high standard of agricultural development (and this is something I *do* understand) and the resultant high agricultural yield in the country guarantee that sooner or later the kibbutzim will pay off their debts.

Disunited Kibbutz Movement

What disturbed me, however, was the profusion of kibbutz affiliations: Orthodox, Mapam, Mapai, etc. Recently even a Communist kibbutz was set up with a different system. Nearly all of them, however, belong to one of three groupings under the

auspices of three parties: Mapam, the largest force in the kibbutz movement; Mapai, the largest political force in the country; and Achdut Haavodah, which split off from Mapam and leans toward Mapai. These three parties today belong to the government coalition. But instead of working together in the kibbutz organizations, they often wage bitter fights. In a kibbutz under the influence of one party, a person who disagrees with that view is ostracized and often expelled. This happened more than once in Mapam kibbutzim to Communists who were old builders of the kibbutz.

Influential forces in the government, especially certain “defenders” of the American Jewish plutocracy who largely finance the government, look askance at the kibbutzim, seeing in them a dangerous (for them) social experiment. They much prefer to help the individually-owned enterprises which have recently be-

gun to develop even faster than the kibbutzim and are beginning to carry weight in the economy of Israel.

In Israel today there are also some old, privately-owned farms, too. These are the almost 70-year old "Bilu" colonies of the first Zionist settlers. Their rich vineyards and citrus-plantations have developed a class of kulaks and even large landowners who employ wage-workers, unconscionably exploiting the Jewish and Arab seasonal workers.

The newer landowners, however, cannot so easily get as rich as the original, entrenched Israeli "aristocracy." Gone are the old days and the old conditions when land and labor could be had for almost nothing. These new landowners must work the land themselves. This is not among the easiest jobs in the world and not everyone has the endurance for it. That is why the kibbutz movement played such an im-

portant role in the development of Israeli's agriculture and will probably do so in the future.

This is especially true of the undeveloped sections of the country. Without the pioneering idealism of the Halutzim (pioneers), without the collective labor of people with a common viewpoint, the kibbutzim would never have developed to their present state. But the partisan splintering of the kibbutzim today is a hindrance to their further development, to their growth as a serious social experiment, to the building of the new Israel countryside.

There are kibbutzim throughout Israel. They have ennobled farm-life, transformed villages into thriving agricultural towns. And yet they have not been able to place their stamp on the life of the country. The city dweller has more to say than they do. Because they are split, they are weak, wasting their forces in a battle amongst themselves.

Negotiate the Refugee Problem!

ABOUT 900,000 Arab refugees are living miserably in the camps on Israel's borders. During the war on Israel in 1948 they were incited by Arab leaders to leave their Palestinian homes; and Jewish efforts to stem their flight were cancelled out by Jewish chauvinist attitudes and actual violence like the Deir Yassin massacre of Arab women and children. Today the Israel regime is willing to compensate the refugees but not willing to take them back; the Arab leaders insist on repatriation but are making no effort to settle the problem. And the refugee issue is one of the most dangerous in the whole Middle Eastern crisis. Realization of peace requires that Israel and the Arab states *negotiate* the problem, thereby contributing greatly to final peace. Both Israel and the Arab states will have to compromise, if any solution is to be reached.

it
happened
in

ISRAEL

At Ghana when that new African state proclaimed its independence of Great Britain on March 6, Israel was represented by Minister of Trade Pinhas Sapir and former Minister to Burma David Hacohen. An Israel consulate was established.

•

Hungary's First Ambassador of Israel, Ivan Kallo, arrived in Tel Aviv in mid-March, superseding the mere chargé-d'affaires who had represented Hungary until then.

•

Soviet Ambassador Alexander N. Abramov returned to Israel April 6, having been withdrawn in November as a protest against Israel's attack on Gaza and Sinai. "My return is a sign of improved relations," Abramov said in Tel Aviv. Soviet ambassadors to France and Great Britain had not been withdrawn after those states launched their obviously imperialist aggression against Egypt.

•

11 Israeli Border Police went on trial publicly in Jerusalem on March 25, charged with killing 47 Israeli Arab peasants on Oct. 29, 1956, the day Israeli troops marched into Gaza. The peasants from the village of Kassim near the Jordanian border were returning from the fields to their homes shortly after 5 PM not knowing that the Israel government had proclaimed a curfew to go into effect at 5 PM. Despite the peasants' protests of ignorance of the curfew, they were shot down, 47 Israeli Arab men, women and children dying. On Dec. 12, Premier David Ben Gurion expressed the Government's shock, and announced that in partial compensation each family of the dead had already received from 1,000 to 5,000 Israel pounds (equal to 55.5 cents per pound). After Ben Gurion had described the "terrible tragedy," the Knesset rose for a moment of silence for the victims and immediately adjourned. Outraged Israel public opinion demanded a public trial of the Border Police. Jan. 6, the date first set for the trial, there was a general strike of Israeli Arabs and meetings in Nazareth, Haifa, Acre, Ramleh and many villages, and a memorial meeting was held in Kassim. A Jewish protest meeting was held in Tel Aviv, addressed by Prof. S. Eisenstadt. The trial is expected to last two months.

Israel's population at the end of 1956 was 1,872,390, of whom 205,000 were non-Jews. The population increase in 1956 was 83,000.

•

"A Warsaw Survivor," Arnold Schoenberg's cantata, was performed in Israel for the first time Feb. 26 by the Israel Radio Orchestra and the male chorus of Israel Diaspora Broadcasts, conducted by Rene Leibowitz, born in Poland and now living in France. Schoenberg wrote the short cantata in the United States after hearing the story of the Warsaw ghetto from a survivor he met here.

•

S. Mikunis, general secretary of the Israel Communist Party, after discussions with M. A. Suslov of the Central Committee of the Communist Party of the Soviet Union, reported to the Central Committee in Israel that he had obtained some information about the 32 Palestinian communists who had gone to the Soviet Union after being deported from Palestine by the British authorities and had been falsely accused in the Soviet Union. About a dozen, Mikunis declared, had been fully rehabilitated, including Comrades Barzilai, Kupperman, Birman, Ben Yehuda, Leibl and Saliah. The Central Committee in Israel endorsed Mikunis's efforts, begun in 1955. (*Kol Ha'am*, organ of Israel CP, Jan. 29, 1957.)

•

Prof. Sa Cha Tsuan translated Rosa Vell's *The Clever Puppy* from Hebrew into Chinese, published in China. The volume, with the original illustrations by the Israeli painter Ludwig Shverin, was exhibited late in December in New Delhi at the conference of Asia writers.

•

Israel's Foreign Ministry categorically denied charges of spying made by the Czechoslovakian government against Moshe Schatz, secretary-archivist of the Israel legation in Prague, when it ordered Schatz to leave Czechoslovakia on March 30. Had the Czech government more candidly and publicly reviewed the obviously suspicious features and injustices in the Slansky trial of 1953 and clarified the apparent falsities in the charges against the Israeli socialist leader, Mordecai Oren, imprisoned in the Slansky affair, when it released Oren from prison last year, it would be possible to place more credence in that government's current charges of spying against Schatz. (*N. Y. Times*, March 31, April 1.)

•

A Chinese restaurant, with a Chinese cook, opened in Jerusalem on March 12. Signs on the walls are in Chinese and Hebrew. M. U. S

In Search of an Explanation

Review of Levin's novel on the Loeb-Leopold case

By **PHILLIP BONOSKY**

"**C**OMPULSION,"¹ as most readers already certainly know, judging from the best seller list where this book stands high, is a semi-fictional re-telling of the famous Leopold-Loeb murder case that was one of the sensations of the sensational Twenties.

The main facts of the actual case are well known. Two teen-aged college boys, sons of Jewish Chicago millionaire families, kidnaped and brutally murdered a small Jewish boy, Bobby Franks. Then they hid his mutilated body in a culvert. They sent ransom notes to the boy's parents, giving them elaborate directions for turning over \$10,000, assuring them their boy was safe and would be returned on payment of the ransom. What was particularly macabre about this was that not only didn't they need the money, and not only was the boy already dead, but they set the whole drama

into motion and watched it and took part in it both as hunters and as quarry.

They were finally caught because one of them, called Judd Steiner in the book, lost his glasses at the scene of the crime, and these glasses supplied the clue which brought the police to them. They were arrested and after long questioning, both confessed. They gave a strange reason for their crime: they killed the boy in order to prove that superior persons need not be bound nor influenced by any morality or conscience. They had chosen the boy at random; killed him for no reason at all, and felt no remorse. It was a scientific experiment. Their only crime—Steiner would explain—was to have made a mistake. That was all he felt guilty of.

Clarence Darrow defended them. After a dramatic trial, in which he described them as more or less helpless pawns of forces acting upon them mechanically, over which they had no real control and therefore no real guilt, the two boys escaped the gallows where the prosecuting at-

PHILLIP BONOSKY is a fiction writer. He has published a novel, *Burning Valley* (1953) and numerous short stories. He is presently completing a new novel.

¹ *Compulsion*, by Meyer Levin. Simon and Schuster, New York. 495 pages. \$5.00.

torney wanted to send them. They were sentenced instead to life imprisonment. One of them was murdered in prison by a fellow inmate and the other appeared only recently before a prison parole board, after more than 30 years in jail, and made a plea for freedom. This was turned down.

The crime and its aftermath stirred up a host of important questions, most of which remained unanswered in the decades that followed. It became, in its very nature, one of those key phenomena which in some particularly significant way characterize a generation, or a society, a philosophy of behavior or belief.

Interpretations of the Crime

It was interpreted in a dozen different ways and it proved almost everything to everybody. The sensational newspapers were satisfied that it proved how the spoiled sons of the rich, spurred on by the search for ever new and more daring thrills to overcome boredom, finally dabbled in murder as the ultimate in thrills; and in the newspapers the two boys were tagged "thrill killers." From the pulpits they were pointed to as ominous products of the rampant immorality of the age—the age of jazz, gin, irreligion; and the answer to it was more God. The sociologists pointed out that crime



Clarence Darrow, defense attorney for Leopold-Loeb. The centenary of Darrow's birth was celebrated on April 18.

always followed war, that during war man's inhibitions are lifted and it would take time before the generation that had "seen Par-ee" could be expected to settle back on the farm.

Everybody, in fact, who stuck in his thumb pulled out his favorite plum. But the full significance of that crime remained unplumbed.

True, Clarence Darrow (who is defending attorney Wilk in the book) explained the boy's action in his particular way. "Why did they kill Paulie Kessler (Bobby Franks)? Not for money, not for spite, not for hate. They killed him because somewhere in the infinite processes that go to the making up of the boy or the man something slipped, and those unfortunate lads sit here

hated, despised, outcasts, with the community shouting for their blood. Are they to blame for it? It is one of those things that happen; it happened, and it calls not for hate, but for kindness, for charity, for consideration."

This explanation was mechanical and it was materialist. It was opposed to the concept upon which the State decided guilty and meted out punishment: that individuals were endowed with free will and chose to commit crime or not.

But what turned the beneficiaries of society to brutal, gratuitous, logically unmotivated crime?

This is in fact an extremely contemporary and urgent question in this period of national prosperity which also sees such a rise in crime. If poverty and oppression can no longer by themselves explain the incidence of crime, what then does explain it? True, we have passed beyond the Victorian notion that wealth was the outer manifestation of inner virtue, God's mundane reward to the morally worthy. But we have declared that the sign of a superior civilization was an abundance of goods, high production, a great spread of material benefits, and by implication such a civilization should produce contented and civilized human beings.

But it has not. It has produced a type of crime more frightening than ever before. The reason had to be explained within the context of the

social limits of the society.

Psychoanalysis—the Key?

Decades had to pass before a new theory could ripen sufficiently so as to provide a key plausible to some. Meyer Levin somewhat regretfully notes that psychoanalysis was in its infancy in this country in the Twenties. In any case, before it could really register its influence, the Depression broke upon the country and the soup kitchens and hunger marches drove the attention of social thinkers into an entirely different direction.

We are now in the Fifties and we find ourselves once again absorbed with these questions which were adjourned for two or three decades. The key which was skeptically glanced at in the Twenties, Meyer Levin notes, has now been firmly gripped and with it the puzzle has been unlocked. The motives for the crime of Judd Steiner and Artie Strauss, Levin maintains in this book, are laid bare by psychoanalysis. Levin even remarks at one point that, had the science then been developed to the point it has reached today, it is quite possible the boys could have been saved on the couch.

So this becomes the theme. And yet Levin chooses to treat an actual case, not in terms of the extant material, that is, in a documentary fashion with scientific care to establish and confirm the exact facts, but

as fiction. That is rather unusual—to fictionize living people and invent facts to place side by side with actual facts. Why does he do it?

He explains that he sees no other way of covering the gaps in the available information. He justifies his fictional additions and interpolations, though they actually did not happen and anyone possibly could construct another chain of invented facts from the same material (and in fact another novel based on the same material *has* simultaneously appeared) on the grounds “that they needed to happen in the way I tell it or in some similar way, or else nothing can be explained to me. In the last analysis I suppose it will have to be understood that what I tell is the reality for me.”

Put that way his claim is rather modest, even wistful—“reality for me.” Still he hopes to shed light on the question, even to help decide whether the living real-life man should go free. He calls upon fiction—I do not say “art” for reasons that will be apparent—to go on where science leaves off. But he feels nevertheless so obligated to the methods and insights of psychoanalysis that he cannot completely part from them either. You get a rather unique kind of fiction, though we have all become familiar with it today—a fiction that reads like an extended case history of abnormal psychology, using very much the language, terms and jargon of the doctor, so

that the people in the novel take on the aspect not so much of living people but of clinical cases. Fiction merges with the method and terminology of clinical reports, and Kraft-Ebbing becomes the father and inspirer of the modern literary style, while Shakespeare and Mark Twain are forgotten.

This novel borrows heavily from textbooks on abnormal psychology and we are invited into the case histories of two patients, Judd Steiner and Artie Strauss. At no time does either Judd Steiner or Artie Strauss emerge as human, and to make them human is the only excuse for fictionizing them. One does not suffer for Judd Steiner as one does for Jean Valjean; this is no fugitive from a chain gang; nor the murderer of a pregnant girl who stands in the way of a young boy, Clyde Giffith, on his way to realizing the “American dream” but realizing instead the *American Tragedy*.

The Superman and Society

What’s absent from *Compulsion*? What’s wrong?

What is wrong is in both the principle for which Judd Steiner murdered and fought—for he did put up a kind of fight; and in the explanation that psychoanalysis gives and Meyer Levin proffers to explain the crime.

It is impossible to sympathize
(Continued on page 39)

A Padlock Is Thrown Away

By A. ROSENBERG

Montreal

THE recent judgment of the Supreme Court of Canada that Quebec's "Padlock Law" is unconstitutional is a great victory for all people in our country who care for justice.

For 20 long years, the "padlock premier," Maurice Duplessis, with the help of his law, harassed progressive people and terrorized the trade union movement. For 20 years he laughed at the protests which came from everywhere and boasted that the law's opponents didn't dare bring it to court.

The Padlock Law, officially entitled "An Act to Protect the Province Against Communist Propaganda," had the following main points: no home in the province may be used by anyone to "propagandize Communism or Bolshevism" in any manner; the attorney-general of the province of Quebec may close any home or establishment for a maximum of one year if convinced that it is being used for the above purposes; no one may give out or publish any pamphlet, leaflet, newspaper, circular or document in the province which propagandizes Communism; distributors or publishers of the above are subject to a minimum prison term of three months; police may confiscate such materials and seize any quantity of them.

Immediately after the passage of the law in 1937, Duplessis unleashed an orgy of raids on workers' homes and progressive institutions. The first victims were branches of organizations of national minorities—Jewish, Ukrainian, Russian and others.

During the raids, police agents confiscated books of all kinds, private letters, papers, documents. They searched cellars, attics, closets, drawers. In the Jewish Cultural Center, the entire library was removed, including the works of Jewish classicists, totalling some 2,000 volumes. These landed in the basements of police headquarters.

Then they began to place the padlock on homes and institutions. One went on the door of the progressive French paper. Another on the Hebrew Consumptive Hall, because cultural evenings used to be arranged there by progressive Jewish groups. Another went on a print shop where labor leaflets, concert tickets and other "Communist propaganda" was printed.

In January 1949, Duplessis' agents drove John Switzman, his wife Iris and their little daughter from their apartment late one night and hung a padlock on their door. As a result of a number of legal steps arising from this action, an appeal came before the Canadian Supreme Court last Nov.

In January 1950, Duplessis' hatchmen laid hands on one of the proudest Jewish cultural institutions in Montreal. Friday, January 27, a lock went on the door of the new United People's Order Cultural Center on Esplanade and Laurier. This followed a ransacking of the building and seizing of files, ledgers and everything else in sight.

Duplessis' apparatus, set up under the law, became a notorious strike-breaking agency, too. Tens of strikers were beaten up and terrorized by the

"Red Squad" agents for the simple reason that they fought for the right to organize unions and improve living standards. The bitter struggles of the textile workers in Louiseville, Lachute, Valleyfield and Montreal, and the miners of Asbestos, are only a few examples.

The battle against the Padlock Law began from the first day it was passed although it was not sustained with the same tempo throughout. All the trade union centers in the country condemned it; local councils and hundreds of local unions protested against it; moneys were contributed to fight it. Prominent newspapers like the *Toronto Star*, *Winnipeg Free Press*, *Ottawa Citizen*, the magazine *Saturday Night* spoke out against it as an infringement on Canadian democracy.

The validity of the law came before the Quebec courts several times. Unfortunately, it was upheld on all occasions.

The opportunity to bring the matter before Canada's Supreme Court arose with the padlocking of John Switzman's apartment in 1949. His landlady sued him for non-payment of rent for the period his flat was padlocked

and for other damage arising from this action. Switzman fought against this on the grounds that the Padlock Law was unconstitutional.

When the matter came before the Quebec Appeal Court, something important happened: one of the judges, Mr. Justice Barclay, stated that the act was not within the bounds of the provincial government. His judgment gave impetus to bringing the question before Canada's highest court.

The Padlock Law hung like a dark cloud over the province. It instilled fear and intimidation. Proprietors of halls feared to rent them to groups which were not "kosher." Various cultural organizations, like the Drama Playhouse, the Jewish Folk Choir, Ykuf (Jewish Cultural Association) and others were denied suitable space for their activities for years. The Ykuf just recently, for example, couldn't get a hall for a memorial meeting honoring Z. Weinper. The Morris Winchevsky Schools were denied a hall for a cultural evening starring the renowned actress, Celia Adler. And so on.

The rejection of the law's legality by the Supreme Court is a serious defeat for the reactionary Duplessis elements, for the people's enemies.

See You at the Washington Pilgrimage—May 17!

WE want to protest the intimidation and terror under which colored people are living," said Roy Wilkins, NAACP head, when he announced the "Pilgrimage of Prayer for Freedom," together with Rev. Martin Luther King, Montgomery bus boycott leader, and A. Philip Randolph, AFL-CIO vice president. On May 17, at noon—exactly three years after the Supreme Court handed down its historic public school desegregation decision—it is expected that some 50,000 people from all over the country will assemble at the Lincoln Memorial in Washington in a mighty protest against anti-Negro violence and segregation. All organizations—and Jewish groups, certainly—should send a maximum of members. And all individuals who possibly can should swell this voice for Negro equality.

Is the Federal Security Program Necessary?

Excerpts from AJ Congress Statement

As a result of widespread dissatisfaction with the "security" measures of the government, a law was passed in the last session of Congress setting up a Commission on Government Security to develop a policy that would work "in a manner which will protect the national security and preserve basic American rights." The American Jewish Congress was invited to present its views to the commission, which it did in a hard-hitting 32-page memorandum submitted in March. The statement doubts the wisdom of continuing the present program altogether. If, however, it is deemed necessary to continue the program, the memorandum makes a number of recommendations to minimize damage to constitutional rights.

Below we reproduce excerpts from this AJ Congress memorandum. The Editors believe that the assumption of the memorandum that the program was instituted "under stress of Communist expansion abroad and the threat of Communist subversion at home" is highly debatable. But we hold that the memorandum reaffirms basic American principles and contributes to recovery of sanity in the area of civil liberties.—Eds.

AFTER a decade of experience with the program, with our government strong and our people united, the time for a complete re-evaluation of the program is long overdue. The hasty assumptions on which it was originally established and which have guided it, despite some changes, ever since, must be replaced by more maturely considered conclusions, thoroughly grounded in

our democratic traditions. We must decide whether the program has met and continues to meet real needs, whether its evils exceed its possible contributions, whether it may not be curtailed and modified in various respects that would reduce its harmful effects without significant loss of security. This, as we understand it, is the task of this Commission and this is the spirit in

which our recommendations are here submitted. . . .

TOGETHER with all Americans who prize the blessings of freedom, we have repeatedly affirmed our readiness to make personal and collective sacrifices reasonably calculated to safeguard our democracy. We have also insisted that our nation's security is not enhanced by resort to measures that violate the essential liberties whose preservation is America's basic purpose. Accordingly, we urge that especial care must be exercised to ensure that measures taken by our government in the name of security do not destroy the basic liberties which in the end are what Americans wish to secure. . . .

We submit that the time has come for reconsideration of the basic question whether the government employees security program should be continued in any form. As we note below, the Supreme Court has recently held that that program is taken as applying to those positions (*Cole v. Young*, 351 U.S. 536 (1956)). While the Supreme Court did not specifically define the term "sensitive," we believe it should be taken as applying to those positions whose occupants have access to "secret" material. We question whether the present program is the appropriate way of insuring security.

We suggest that enough time has

passed since the program was initiated for an evaluation of its effectiveness and necessity. It must be remembered that for more than a century and a half the United States had no security risk program at all. This period included a time we were engaged in a bitter civil war and another when we were engaged in a world war. There are many civil and criminal laws on our books designed to deal with Federal employees who violate their trust by disclosing secret information without authority. Serious consideration should be given to the question whether in the light of the actual history of the security risk program these laws are not adequate for the protection of the nation's security.

We recognize that discontinuance of the government employees security program involves risks. If these risks are substantial, then obviously the injustices and the infringements on civil liberties that even the best security program entails must be accepted as a necessary price for the nation's security. But the fact that there is some risk in dropping the program is not in itself sufficient reason for continuing it. History has shown that the quest for a riskless security is futile and that democracy is more likely to survive and grow if it willingly accepts some risks in order to preserve unimpaired as far as possible the sole reason for its existence—the protection of the people's liberties.

THE CHASANOW CASE ON FILM

By BETTY MILLARD

Three Brave Men, written and directed by Philip Dunne, based on the Pulitzer Prize-winning news-stories of Anthony Lewis; produced by Herbert Bayard Swope, Jr.; starring Ernest Borgnine, Ray Milland and Dean Jagger.

IT was encouraging to learn some months ago that a movie was being made about the notorious "security risk" case of Abraham Chasanow. In *Storm Center*, the film about another "security risk" case, the problem was met with integrity and courage. We wish we could report the same of *Three Brave Men*. Unhappily, we cannot.

In 1954, Abraham Chasanow was fired after 23 years in a Navy office. Charges were that years before he had (1) associated with certain individuals alleged to be Communists; (2) contributed to Spanish relief; (3) read *In Fact*, Washington newsletter; (4) belonged to the National Lawyers' Guild; and that currently he (5) was active in a "radical group" in his community, the government housing development at Greenbelt, Md.

Chasanow said he didn't know the individuals; he might have contributed 25c or 50c for Spanish war orphans; he threw *In Fact* in the wastebasket; he never attended a meeting of the Lawyers' Guild; he "never associated in any way" with any Communist, sympathizer, radical "or any kind of pink."

Chasanow was fired in spite of the

rejection of the charges by a security hearing board. The blaze of publicity led the secretary of the navy to review the case. It was found that the charge of radical activity in the community stemmed from disgruntled losers in a controversy over whether or not to buy the Greenbelt, Md., development from the government as a cooperative project.

All this is faithfully recorded in the film. But only hinted at is another element. At the time, the *N. Y. Post* reported (April 16, 1954): "Thirteen employes in the Navy map office live in Greenbelt. The five Jewish employees have been suspended. Of the five, Chasanow has been fired, two have resigned, and two still have their cases under consideration. The remaining eight workers who are Gentiles have not been suspended."

Chasanow remains Jewish in the film—but the others aren't mentioned. Perhaps they didn't fit into the plot. They—and hundreds of fellow-victims fired on similar charges—never got reinstated by the kindly intervention of the secretary of the navy. (He's presumably one of the three brave men. The others—this is only guessing—are the victim and his lawyer.)

Though one must credit *Three Brave Men* with good intentions, it has little of the ingredient alluded to in its title and the results are painful. The producer aims at a spot ten yards from the tiger in order not to make the tiger angry.

What if Chasanow had contributed \$5 to the Spanish war orphans? Would he still have got his job back? \$50? \$100? What if he'd really cared passionately in 1939 about the men and women who gave their lives to stop Hitler's tanks in Spain and in 1954 not only admitted it but said he was proud of it?

What if he'd defended his right as an American to read *In Fact* or anything he damn pleased?

No amount of spy-decrying or en-sign-waving will answer those questions—and the film takes as its bible not the Four Freedoms but the attorney general's subversive list.

Borgnine-Chasanow accepts all the premises of the witch-hunt, which attempts to affix a "spy" label on anyone too premature in his anti-nazism, too ardent in defense of civil liberties. Both sides defend the use of anonymous accusers — "the Communists force us to use them," they agree.

Ernest Borgnine was tormented in *Marty* and he's tormented in *Three Brave Men*. In *Marty* he was an inarticulate butcher torn by emotions that all of America, including Mr. Borgnine himself, could understand and sympathize with, and he turned in a memorable performance.

In *Three Brave Men* he's tortured by the plot. He's put in the position of a hit-run victim trying to prove (1) the accident was practically his own fault in the first place; (2) the man who struck and left him bleeding probably thought he was someone else—and (3) the driver is really a prince of a fellow anyway. Under the circumstances, it's not surprising his performance is stiff and unconvincing.

Bosley Crowther, in the *N. Y. Times*, (March 16) sums the whole thing up neatly: "What might have been a good drama, had it been done candidly, is now a straight piece of pussy-footing that is meaningless and drab."

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REALITY FACING ISRAEL

(Continued from page 5)

toward President Nasser. But it is just such alliances with colonialist powers that hamper the settlement of Israel's differences with the Arab states and align her Asian-African neighbors against her. This policy, then, is self-defeating, since it perpetuates the grievances of the former colonial world against her.

Dulles' Brinkmanship

And what of Israel's reliance on our own State Department? Here, again, she is making common cause with a regime which the Arabs regard as a threat to their hard-won independence. The attitude of Arab leaders to offers of "aid" through the Eisenhower Doctrine was vividly indicated by former Jordanian Premier Nabulsi on April 6. He alluded to President Eisenhower's special envoy, James P. Richards, who is now touring the Arab states to arrange for the expenditure of the \$200,000,000 made available to the President under the doctrine, as follows: "If for \$100,000,000, Mr. Richards asked me to sign a brief statement that we agree to fight communism, I would say to him: 'No, no, I fight for myself, not for him. I shall never be a servant to him.' . . . Who appointed Eisenhower our

regency president? Did God send him as a new prophet for us?" (*N.Y. Times*, April 7).

Is this Arab leader indulging in fantasy when he charges that offers of "aid" are a means of making his country an instrument of the State Department? The newest revelations of State Secretary John Foster Dulles' brinkmanship politics with the Middle East crisis expose only too solid foundation for this charge.

The world was shocked on April 1 when a new biography of Dulles by *Time* correspondent John Robinson Beal revealed that Dulles deliberately provoked the recent crisis by his sudden withdrawal of the offer to help finance the Aswan Dam. "Nasser combined the right timing, the right geography and the right order of magnitude for a truly major gambit in the 'cold war,'" Beal writes. Dulles' decision, he continues, was a calculated risk "on a grand scale, comparable in the sphere of diplomacy to the calculated risks of war taken in Korea and Formosa."

Walter Reuther was therefore accurately stating the case when he charged at the United Auto Workers Convention on April 7 that Dulles was "the major architect of the Middle Eastern crisis." What will it profit Israel, therefore, to place its dependence on a State Department that authors such war-threatening policies? Can the Arabs be contradicted when they accuse

our government of using themselves and Israel as tools in the cold war and as attempting to impose a cold war imperialism on them? Is it any wonder that relations between Israel and the Arab states do not improve when Israel aligns itself with colonialist policies?

Neutrality and Negotiation

A lasting agreement in the Middle East can be achieved only by negotiation. Renewed military action by Israel would only make such a settlement harder to reach and bears with it the awesome responsibility of precipitating a world war in which Israel itself would be destroyed. Although Israel has been prepared to negotiate, the Arab leaders have thus far refused. How can this reluctance by the Arabs to negotiate be overcome? Israel can contribute significantly by a change in foreign policy to neutrality, to a policy of no dependence on either East or West, thus placing Israel in a parallel position with her Arab neighbors in world relations. Only in this way can Israel overcome her extreme isolation from the rest of the world.

At the same time, it would be well for the anti-colonial states and movements to recognize that from the very birth of Israel on May 14, 1948, Egypt and the Arab states acted on the premise that Israel has no right to exist. Long before Israel abandoned her policy of non-identifica-

tion with East or West in 1951, Egypt and the Arab states had imposed their economic boycott and maritime blockade against Israel. Bandung states and their supporters need to help Egypt understand that it weakens its anti-colonialism to pursue an intransigent anti-Israel policy.

The realities of the situation are such that the Middle Eastern crisis can be resolved by participation of the United States and the Soviet Union. Both are involved—the U.S. by its oil-anti-Soviet strategy and the USSR by its need to defend its southern border from military threat under the Baghdad Pact.

A promising plan was proposed recently by James P. Warburg. "A solution of the Middle Eastern problem," he said, "lies in negotiating with the Soviet Union a mutual hands-off agreement, with each side renouncing all hopes or ambitions to dominate all or part of the area. Such an agreement would include an arms embargo and a mutual covenant to aid the social and economic development of the Middle Eastern nations without either side seeking to gain through such aid political or economic advantage."

This is close to the six-point plan offered by the Soviet Union on Feb. 11, which provided a basis for negotiations. Yet Washington, and Britain and France with her, on March 11 rejected this offer. Why does the State Department refuse to negotiate the problem with the Soviet Union?

British Labor leader Aneurin Bevan, speaking for his party in Parliament, criticized the Tory government for refusing to accept the Soviet offer to negotiate. And Prime Minister Jawaharlal Nehru has repeatedly urged top level negotiations between the U.S. and USSR to deal with the crisis. On March 19 once again Soviet leader Nikita Khrushchev "called for a Middle East conference as an immediate step toward relaxing tensions" (*N.Y. Times*, March 20). Persistent refusal of the State Department to consider such a conference is a major obstacle to peace.

This Ninth Anniversary of the founding of Israel could not be celebrated more fruitfully than by a call for neutralism and Big Power negotiations for a Middle Eastern settle-

ment. Such a policy is advocated by the Mapam Party and many within Israel. Nothing would be a greater boon to the harassed people of Israel. The group of 17 presidents of major U.S. Jewish organizations, who so frequently call on the Eisenhower administration for action in support of Israel, could not do better than to urge the President to enter into negotiations with the Soviet Union on the whole crisis. Nor could the large membership of these organizations help Israel any more decisively than by urging our government to initiate such negotiations. If one faces up to the realities of the Middle Eastern crisis, no other course will ensure peace and a secure future for the people of Israel.

What Gromyko Said in 1948

FROM the historic speech made by Soviet UN Delegate Andrei Gromyko before the UN General Assembly on May 14, 1947: "As is well known, the aspirations of an important part of the Jewish people are bound up with the question of Palestine and with the future of that country. It is not surprising, therefore, that . . . in the General Assembly . . . a great deal of attention was given to this aspect of the matter. This interest is comprehensible and completely justified. The Jewish people suffered extreme misery and deprivation during the last war. It can be said without exaggeration that the sufferings and miseries of the Jewish people are beyond description. It would be difficult to express by mere dry figures the losses and sacrifices of the Jewish people at the hands of the Fascist occupiers. . . . The fact that not a single Western European state has been in a position to guarantee the defense of the elementary rights of the Jewish people or to compensate them for the violence they suffered at the hands of the Fascist hangmen explains the aspiration of the Jews for the creation of a state of their own. It would be unjust not to take this into account and to deny the right of the Jewish people to the realization of this aspiration."

CP Resolution on Jews of the USSR

For the information of our readers we publish the following resolution on the Jewish question in the Soviet Union adopted on March 31 by several hundred delegates with five dissenting votes and 12 abstentions by the New York State Convention of the Communist Party.
—Eds.

1. The Soviet Union with three million Jews and the USA with five million Jews present the Communist Parties of these countries with the responsibility and opportunity to add to the scientific socialist analysis of the Jewish question.

One of the cornerstones of the historic achievements of the Soviet Union since the October Revolution was its implementation of Marxist-Leninist principles on the national question. This implementation was decisive in the welding of the political unity of the Soviet peoples. This approach to the solution of the national question helped make possible the Soviet industrial and agricultural advances and helped the flowering of Soviet cultures—socialist in content, multi-national in form. On this anvil was smashed the nazi cult of racial superiority and military invincibility. The Soviet approach to the national question won for the Soviet Union the sympathy of oppressed peoples the world over and inspired the vast struggles for national liberation among colonial and semi-colonial peoples that have changed the face of the world and altered the international political climate.

For the Jewish nationality in the Soviet Union the Leninist policy on the national question produced unprecedented results. Anti-Semitism was outlawed and the Communist Party of

the Soviet Union and Soviet Government waged an active struggle to stamp it out and to destroy its roots in the class relations of the tsarist social system. Jews as individuals won equal rights as citizens and unparalleled opportunity in all spheres of Soviet life.

Jews entered all phases of economic life, industrial, agricultural, professional, cultural and administrative. On their merits under these new conditions of equality, Jews advanced rapidly and make extensive contributions in industry, the professions, the sciences, the arts and in the general cultural life of the Soviet Union, as well as in the fields of government and military work. Thousands have won the highest honors the party and government of the Soviet Union can award.

Simultaneously, the Leninist policy on the Jewish question encouraged the Jewish people to develop their Jewish culture in the Yiddish language (as well as in Russian and other languages), resulting in the establishment of Jewish educational institutions, of a Yiddish literature and press, Yiddish theaters and other channels of expression, all of which won for the Soviet Union the admiration and devotion of millions of people throughout the world. For those Jews who wished to attempt to build a Jewish state on socialist foundations, the Soviet Government set aside the area of



The Yiddish choral group of Vilna at its first performance in December 1956

Biro-Bidjan and late in the 1920's began to assist Jews who wished to undertake this project.

When World War II began in 1939, the Soviet government took in many hundreds of thousands of Jewish refugees that flocked across its borders and rescued them from Hitler's extermination program. In 1951, when Hitler attacked the USSR, Soviet authorities helped evacuate Jews from territories overrun and threatened by nazi armies. Despite great war-time losses, therefore, Jewish population in the Soviet Union is now the largest in Europe, numbering more than two and a half million. In 1947, the Soviet Union's policy and work in the United Nations was a decisive factor in the passing of the United Nations resolution providing for a Jewish state in Palestine.

2. At and after the XXth Congress of the CPSU it was revealed that the

Leninist policy on the national question had been seriously distorted in the direction of Great Russian chauvinism. Many peoples, nationalities and even nations in the USSR became the victims of this distortion. Hard hit was the Jewish nationality. Administrative actions that go back so far as the mid-1930's led, after World War II, to the liquidation of all Jewish secular institutions, organizations and channels of cultural expression, outside of Biro-Bidjan, whose Jewish cultural life, however, was also adversely affected by these administrative actions. Jewish schools were shut down. Yiddish and Russian-Jewish newspapers ceased publication. The Yiddish publishing houses stopped functioning. The Yiddish theaters were disbanded. The Jewish Anti-Fascist Committee was in 1948 abruptly ordered to disband. Jewish cultural figures, many of them with world-wide reputations and following, were

unjustly and secretly executed. Many others were persecuted and imprisoned. We who were incredulous when enemies of socialism rumored such events, were horrified when unimpeachable Communist sources since the XXth Congress corroborated them.

3. Heartening amid the agony caused by the revelations at the XXth Congress, was the fact that the CPSU had itself finally uncovered the errors and crimes, branded them as violations of socialism, and resolved to return to the Leninist policy on all questions, including the national question. Even before the XXth Congress changes in some fields had begun to be made. Shortly after Stalin's death the Soviet Government had itself revealed and condemned the attempt to frame-up the Doctor's Case and to use it for anti-Semitic purposes and severely punished those in government and party responsible for this crime. After the XXth Congress signs of improvement began to be reported and were received by us with relief as confirming our confidence in the basic principles of socialism and with eagerness for further news of the return to a Leninist policy on the Jewish question and the restoration of Jewish cultural life. It was reported in the Communist press outside the Soviet Union that the reputations of those unjustly executed had begun to be rehabilitated. Variety concerts of Jewish music and of dramatizations, recitations and readings of Jewish literary works were held in various cities and attracted capacity audiences that demonstrated their enthusiastic desire for the rebuilding of Jewish cultural institutions. Translations of the poems of some of the executed writers began to appear in literary journals, sometimes with appreciative introductions, but

with no indication of what had happened to the late authors. In Vilna a Yiddish section was set up in the city library and an amateur Yiddish chorus and dramatic group have begun to rehearse Yiddish songs and sketches. In the field of religion, it may be added, a rabbinical seminary with ten pupils has been opened in Moscow and the Hebrew Prayer-Book has been reissued.

4. In June, 1956, an American progressive Jewish cultural leader was informed by the head of the Union of Soviet Writers that there was a plan to 1) establish a Yiddish publishing house; 2) open a Yiddish theater, to begin as a travelling company; 3) publish a bi-monthly literary periodical; 5) call a conference of Yiddish writers and cultural workers of the Soviet Union. He was also assured that a government statement on the fight against anti-Semitism would soon be forthcoming. Some of these plans were to be fulfilled in 1956; others not until 1957. Thus far, by the end of March 1957, not one of these projects had been carried to fruition. The fact that there was no publicly proclaimed program for the restoration and re-establishment of Jewish cultural life, including the Jewish press, publishing house, theater and other educational and cultural institutions, has increased the anxiety of the Jewish people and other democratically minded Americans and sections of the working class.

More recently, official delegations of the Canadian and British Communist Parties, as well as French and American progressives, have visited the Soviet Union and held discussions of the Jewish question with authoritative bodies there. They have publicly confirmed the fact that Jews are notably active in government positions,



Students at the new Moscow Yeshiva. The late Rabbi S. Shlifer is at left.

in all aspects of the economic, administrative, scientific, cultural and political work of the Soviet Union. We reject the slander of anti-Soviet elements accusing the Soviet Union of anti-Semitism. There is no official state policy of anti-Semitism. However, remnants of anti-Semitism, implanted by generations of former tsarist rule and revived to a certain degree among backward elements by the Hitlerite war-time occupation, apparently remain.

These delegations have also publicly expressed disappointment and dissatisfaction with the fact that Jewish cultural life has not yet been restored and with the lack of speed, energy and Communist determination made necessary by the gravity of the situation, with which the CPSU and the government are tackling the expected reparation of damage done and the restoration of Jewish culture and cultural institutions. One delegation was told by a spokesman of the Soviet Party that Yiddish works would be published and translated into Russian and other languages. However the Yiddish newspaper and theater would not be reinstated unless "there is a specific demand for them from Soviet Jewry." Among the reasons given for this position is that integration has advanced

so far as to make their revival unnecessary. The delegations report that whatever the rate of language assimilation has been, there exists among Soviet Jews a substantial desire for the reconstruction of Jewish cultural life and institutions and increasing concern with the delay in this work.

5. Enemies of socialism try to make capital out of both reporting and distorting the situation for their cold war purposes. International attention has been fixed on the Jewish question in the USSR. All those in many lands concerned with the matter would be heartened by the Soviet Government's issuing a statement on what happened to Jewish culture and on how the errors on the Leninist policy on the questions are being and would be overcome. Such a statement would help release the initiative of those Soviet Jews who desire Jewish cultural expression to speak for it.

We are confident that the Soviet party, which is steadily correcting the errors of the Stalin period, will, in the process it has begun of examining the Jewish question and the Leninist solutions to it, give full expression to the cultural needs and desires of the Jewish people. This would enhance the role of the Soviet Union as a beacon not only for the Jewish masses but for the Negro people and all the oppressed. We believe that the historic role of the Soviet Union in outlawing anti-Semitism, the earlier encouragement of national and nationality group life, including that of the Jewish people and the whole vitalizing effect of the self-criticism initiated by the XXth Congress, give the basic guarantees that the CPSU will fully carry out the return to the Leninist policy on the Jewish question in which its contributions have been historic.



FROM THE JEWISH PAST

An Early Jewish Troubador

By S. LAKS

BENJAMIN WOLF EHRENKRANTZ, or as the people used to call him, Velvl Zbarzher, was one of the first troubadors of Jewish song in Rumania; the most talented and most original of his time, both as poet and as folksinger.

The exact date of his birth has not been determined by his biographers. According to the inscription on his tombstone in the Jewish cemetery at Constantinople, he was born in the town of Zbarzh (Galicia) in 1826. We know little of his youth. His father was *shochet* [ritual slaughterer] and Velvl received a strict, traditional upbringing. As a child he displayed an acute mind and was known in the town as an exceptional student.

Under the influence of the Galician Haskalah [Enlightenment] movement, which vigorously fought against fanaticism and superstition

and propagated secularism and education among the Jewish youth, Velvl Zbarzher strayed from "the path of righteousness." His father quickly arranged for him to be married, hoping that the burden of making a living would keep him away from the ideas of Haskalah.

But this did not help.

When the town of Zbarzh became aware of Velvl's "heresies," it began to persecute him. He left his young wife and fled to Rumania, which at that time had attracted a number of Jewish writers and cultural figures.

We do not know whether or not his wife was aware of his plans. Opinions are divided on this point. One biographer says that he did not love his wife. Another says that his wife helped him carry out his plan and that he fled to Rumania with her approval. At any rate, he arrived in Rumania about 1856 and settled

in Botashan, a city with a large Jewish population.

Since he did not have a trade, he became a sort of modern Hebrew-school teacher, instructing his pupils in Hebrew grammar and Bible out of Mendelssohn's German translation. The pious fanatics pilloried him for this "heresy."

Despite the new economic conditions which were bringing the Jewish masses in Rumania into association with the outside world, they were still steeped in fanaticism and superstition. In Zbarzher's satirical song, "The Moldavians over the Poles," we can discern the hostility with which the fanatical Jews regarded the teachers who came from "the outside": "These plagues come down from Poland brawlers/ without number/ and lead the poor people of Israel/ from the righteous path."

At first he sang his songs for a circle of friends and admirers. But in time, as the circle became larger and larger, he sang for a livelihood. In the beginning his public consisted mainly of richer Jews who would invite him to their homes to entertain them. This did not sit too well with Zbarzher. He felt drawn to the poorer classes, to the simple men and women whom he wanted to serve with his song.

In the autobiographical song, "The Nightingale," he expressed these feelings: "I stand in my cage

in great anguish/ they want to torment me/ They make their Purim feast/ and demand that I chirp for them./ But how can I sing/ when troubles devour me. But the nightingale is forced to sing./ She earns her bread that way."

Gradually, Velvl Zbarzher stopped singing in the lavishly-furnished salons of the rich and began to entertain in taverns and coffee-houses in some of the larger cities of Rumania. These were gathering-places for Jewish workmen. After a long day in the workshops, tired and hungry, they longed for entertainment and eagerly awaited Zbarzher's songs, which were marked by fine humor and grotesque satire.

For this audience Velvl sang his songs, although he was not always paid. But these listeners were his real enthusiasts and at the same time the carriers of Yiddish song.

Zbarzher wrote some lyrical songs but the leading strain in his work was satirical. Through satire he remained true to the ideas of the Enlightenment and fought against the backward way of life among the Jews.

Some of his songs became very popular and influenced the traditional Purim *shpiels* (plays) which were presented in almost every Jewish town and city.

The language of Velvl Zbarzher's work is an interesting subject of study. At a time when many Mas-

kilim [scholars of the Enlightenment] were writing in a high-flown Hebrew which the masses did not understand and when some of the Yiddish writers were using a "Germanized" Yiddish, Velvl Zbarzher sang his songs in plain, everyday Yiddish, bringing joy and laughter into the dreary lives of the common people.

Because he sang in their idiom, the masses recognized him as their beloved poet. His biographers tell us that he was in the habit of improvising his songs, a feat which his listeners applauded with stormy enthusiasm.

Velvl Zbarzher was one of those who laid the basis for the Yiddish theater which Goldfaden founded in 1876 in Iasi.

After years of wandering, Velvl Zbarzher settled in Iasi, the capital

of Moldavia, a city with a compact Jewish population. He observed the poor and harassed life of the people and contrasted it with the wasteful life of the nobility, who lived at the expense of the people. "Whoever has understanding has many sorrows because of it. Without understanding you can sometimes become a Prince in the government."

The Rumanian oligarchy, made use of the old diversionary tactic—anti-Semitism—to safeguard their rule. They organized pogroms in several cities. The folksinger was shocked and infuriated. He wrote a chronicle of one of the pogroms which was published in the Vienna Hebrew journal *HaShahar* and made a deep impression on readers.

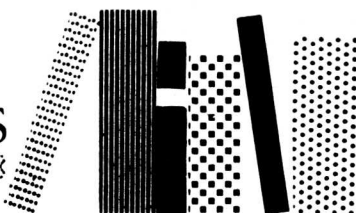
In 1880 Velvl Zbarzher and his wife Malke, whom he married late in life, settled in Constantinople. Three years later he died.

What Happened to Jewish History Week?

ONE would have thought the Tercentenary Celebration in 1954 would have been an impetus to the organized continuing study of Jewish history. For some years before the Tercentenary, the American Jewish Historical Society and the National Jewish Welfare Board proclaimed an annual Jewish History Week, along the lines of the increasingly popular Negro History Week. Jewish Centers and other organizations and institutions used that week to popularize American Jewish history in particular and general Jewish history as well. Now we learn these organizations have dropped Jewish History Week!

We therefore modestly suggest that, first, organizations this year make May 25-31 their Jewish History Week, with appropriate forums, lectures, exhibitions, museum trips, and study; and secondly, that they work for the re-establishment of nationally-agreed upon, communally proclaimed Jewish History Week in 1958.

BOOK REVIEWS



ISRAEL SHORT STORIES

By **MAX ROSENFELD**

Tehilla and Other Israeli Tales. Biographical and critical notes by I. M. Lask. Abelard-Schuman, London and New York. 270 pages. \$3.50.

AT the time I read this collection of stories by Israeli writers, Israel was in the front-page headlines of every newspaper and on the lips of every radio and TV commentator. I was hoping therefore, that these stories would help me better visualize the ordinary citizen of Israel in those tense, tinder-box days. In this respect, some of the stories were more successful than others.

Oddly enough, the story that, for me, drew the most exciting, tangible picture, is about an Arab farm village

and the complex emotional relationships existing among the members of its leading patriarchal family. This is a story, "Barhash," by Moshe Smilansky, who, the biographical note tells us, was the "first modern Hebrew writer to describe Arab life." Interesting too it is that Moshe Smilansky was himself a farmer in Israel from 1890 until his death in 1952.

His descriptions of the primitive farming methods are graphic and quite revealing, and the maddening effect of the sandfly (*barhash*) on the villagers is a vivid experience for the reader. The struggle of the village to keep its richest piece of land out of the hands of the scheming Bey—"one of the wealthiest landowners in the country"—is part and parcel of the human beings who people the story. There is a wealth of life in this well-wrought tale.

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GREETINGS

from

A GROUP OF FRIENDS

Brooklyn

To our little

IRIS,

may she grow up in a peaceful,
secure world

Grandma Betty

Brooklyn

Using the restrictive measuring-rod I set up for this book, another successful story is "David's Bower," by Yitzhak Shenhar. This is a sort of "Grand Hotel" treatment of a modest boarding-house in a suburb of Jerusalem. The guests at David's Bower are an extremely heterogeneous group.

Their conversations and their attitudes toward each other are illuminating to the reader who has only a superficial knowledge of Israel life. The strained, though taken-for-granted atmosphere of constant "trouble with the Arabs" is the "casual" background of the story and provides its climax.

"*The First Kiss*," by Moshe Shafir, an Israel-born writer, consists of several related episodes whose setting is fundamental to their substance. It is an excerpt from a novel of modern Israel, and the swift pace of developments in that country is evident when we realize that "the sand dunes described in the story have long since been built upon." This is a compassionate sketch of childhood's joys and problems in a land where hot sand and hot sun are pervasive ingredients of the landscape.

"The Shepherd and His Dog," by Yehuda Yaari, is a sometimes elusive portrait of a young Israeli whose passion to be a good shepherd overshadows everything else in his life. It is a pastorate suddenly and violently shattered by an unexpected clash between the wildness of sheep-raising and the comparative precision of his wife's du-

DORA TARANT, 1898-1957

ON April 2, *Morning Freiheit* staff member Dora Tarant, died. She came to this country from her native Riga in 1923 and studied and taught for some years. In recent years she taught in progressive Jewish schools and was an editor of the quarterly *Zamlungen*. She will be sorely missed.

ties on a chicken farm. It seems to be an authentic piece of Israel life.

The nine selections in the book, by nine authors, are an interesting mixture of old Jewish tradition and new, pioneering life in a difficult country. One of the tales, in fact, ("The Wanderer," by Hayim Hazaz) is a deliberate, devastating satire—a la Don Quixote—on Hassidic life and tradition. This is not merely the old *misnagia'* (opponent of Hassidism) poking fun at a miracle-working rabbi; it seems to say that the old tradition will be buried—once and for all—in Zion!

The English translations from the Hebrew are well-written and read "naturally" for an American reader. I found the biographical and critical notes valuable in themselves for an understanding of Israel letters. Of the nine authors represented, three were born in Israel, the other six having come from Galicia and the Ukraine.

There is need for more translations like these from Israel literature and reportage. Aside from the enjoyment they could give, it would help to form a more balanced and less schematic picture of Israel if we knew what the people of that country were reading and thinking.

GREETINGS
from
EAST NEW YORK
AID SOCIETY
608 CLEVELAND STREET
Brooklyn

PREJUDICE IN CHILDREN

By **BENJAMIN ROSEN**

Prejudice and Your Child: What You Can Do About It, by Dr. Kenneth B. Clark. Beacon Press, Boston. 151 pages. \$2.50.

ON the subject of racial discrimination, Dr. Kenneth B. Clark speaks with great authority and commands attention from every democratic-minded American. As associate professor of psychology at the City College of New York and as research director of the Northside Center for Child Development, he is not only one of the best known Negro psychologists in our country. He is also an acknowledged leader in the great struggle for equality of his people, particularly for desegregation of the schools.

His charges that de facto segregation existed in the New York City public schools touched off an investigation that finally forced the New York City school board to take its first steps towards developing a positive policy of integration.

The active role played by Dr. Clark is reflected in the kind of book he has written. The book discusses not only the root causes of prejudice and its warping effects upon Negro and white children. It also devotes itself, as the subtitle indicates, to "What you can do about it," discussing the role of the schools, churches, social agencies and parents.

One of the most valuable aspects of the book is the insight it gives into the effect of racial considerations upon the child. How deep is the effect on the Negro child is shown by one study made by Dr. Clark and his wife. In

this study a group of Negro children were asked to indicate their preferences for white or brown colored dolls. The majority of the children at each age (beginning with three) indicated an unmistakable preference for the white doll and a rejection of the brown doll.

The fact that young Negro children would prefer to be white, Dr. Clark notes, reflects their knowledge that society prefers white people. On the other hand, white children are generally found to prefer their white skin—an indication that they too know that society likes white people better.

Particularly meaningful to white people is Dr. Clark's analysis of the personality damage and distortion that results in the Negro child and adult. The symptoms of this damage at older age levels may often express themselves in forms apparently unrelated to the racial problem, but are undoubtedly a result of their minority status. Many Negro adolescents are basically antagonistic to white people (whom they see as basically hostile) and develop a virtually impenetrable wall to protect themselves from meaningful contact with whites.

Dr. Clark's discussion of the psychology of the Negro people, which reveals a clear understanding not only of the minority position of the Negro people, but also of the varying effects of their social and economic class position, is extremely valuable.

Crucial in the formation of racial attitudes, Dr. Clark asserts, are the

Greetings from

A. & S.

New Hyde Park, N. Y.

various types of racial segregation that children observe and take part in. A white child who attends a segregated school or who lives in a neighborhood where Negroes are not permitted to live, is being taught without words that there are people who are "inferior" and that he himself is "superior" by virtue of race or skin color alone.

Unfortunately, the schools and educators for the most part play a passive role, Dr. Clark says. Rather than taking the leadership in educational programs designed to develop more positive racial attitudes, the schools and churches tend to follow the existing community prejudices. Given this passivity, the not too uncommon episodes demonstrating the prejudice of individual teachers may become important factors in the development of negative racial attitudes in children.

It seems clear, says Prof. Clark, that the social and cultural forces, rather than counteracting the development of negative racial and religious prejudices, reinforce the prevailing racist ideas. They encourage rejection and teach the child to think of people in stereotyped terms.

It is to the development of a positive program of teaching the individual child freedom from prejudice and of working out integration in various fields that the latter half of the book devotes itself.

Dr. Clark's discussion of the basic causes of prejudice, particularly in his introduction, seems to me significantly weak. He assigns "personal or group

insecurity" as the basic cause of the pattern of prejudice which has existed in the U.S. side by side with its great tradition of democracy and equality. This contradictory tradition, according to Dr. Clark, is owing to the fact that America was made up entirely of immigrants or descendants of immigrants fleeing from economic hardship, political or religious persecution or social humiliation. Therefore all were driven by personal or group insecurity. The American credo of freedom was adopted in order to guarantee a security previously denied to them. At the same time, says Dr. Clark, this sense of security was buttressed by the *denial* of security and status to other groups.

Would it not follow from this theory that immigrants, as the most insecure, should compensate by feeling the deepest prejudice towards other minorities—which demonstrably is not true. This theory also clashes with the fact that those highest in the economic scale—who should feel greatest security—have also been shown to have the deepest prejudices.

Dr. Clark approaches the problem entirely on the basis of subjective psychology. Nowhere does he take into account the material benefits which have been brought to plantation owners and employers of labor by the existence of minority groups—particularly the Negro people—which could be super-exploited as a result of the structure of prejudice carefully built around them. There is no mention at all of the institution of slavery and its historic effects, or of the manifold legal and institutional steps that have been utilized to nourish prejudices.

These limitations of approach do not, however, negate the important and valuable contribution of Dr. Clark's book.

GREETINGS

from

JEWISH CULTURE CLUB

Elizabeth, N. J.

Letter:

MORE ON SALSBERG

Editors, JEWISH LIFE:

For the sake of the record please be advised that there is a very decided unfavorable view of some of the beliefs and expressions made by "our" j. B. Salsberg and Sid. Resnick [JEWISH LIFE, Feb. and Jan. issues, respectively]. In fact the whole so-called "Jewish Question" and the Soviet Union is regarded by most folks who discuss politics—including some Jewish friends—as something which is made too much of. In my opinion I believe that those Jewish friends who have felt strongly about things are to blame for the lack of interest in a "Jewish" question. Other nationalities are also involved—or were—and when the question was posed as "Jewish" it lent itself to the ideas that the Jewish folk were looking for special privileges—rightly or wrongly. In fact, I have found that the Jewish people who want to make a big thing out of the past discussions of the questions are mainly—and not only Jewish—those people who have shown hatred of the Socialist and Progressive movement generally. I am agreed that there were mistakes made. This has been admitted by many people in "high" places both here and abroad. I believe that some of those mistakes have been corrected or are being corrected. I believe that to somewhat belabor the question further on the basis of a particular nationality being given a positive or negative treatment gives all enemies of peoples' progress and the scientific socialist movement a chance to jump on the reactionary bandwagon *against all progress.*

London, Ontario

JOHN BARRATTA

As one good neighbor to another:

Shalom!

It's wonderful!

**Good Neighbor Fraternal
Club
Bronx**

GREETINGS

from

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New York City

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SEARCH FOR EXPLANATION

(Continued from page 15)

with or involve oneself positively with either reason.

What was the reason Judd Steiner gave for killing a boy, arbitrarily and deliberately? He wanted to prove, he said, that a superior individual, like himself, a superman in fact, need not be restrained nor inhibited from realizing his superior nature by the laws of society which exist only to deceive the herd. Is this familiar? Of course it is. It is precisely the reasoning by which Ras-kolnikoff in *Crime and Punishment* proceeded to murder. It is echoed by Oscar Wilde in *Dorian Gray* (and Judd calls Artie "Dorian" often), and finally it reaches its ultimate statement in *The Immoralist* by Andre Gide. Underlying these books is the theory which gingerly made its entrance into literature, if not precisely with Dostoevsky, of course still most dramatically with him. It still could be refuted or fought passionately against, but advanced through Wilde and others to the height of an absolute truth in Gide. Wilde was sent to prison; Gide was awarded the Nobel prize.

Judd Steiner admired Mussolini and saw his superman in him. Gide admired Hitler and saw Hitler as a real superman, freed of all conventional moral prejudices, as he informs us in his journals. Judd Steiner was a clumsy boy with a Nobel prize idea. What was frightening about

Judd Steiner was not only that he killed someone. It was also that he did it with the disdain of the superman that characterized Mussolini and was in part to mark the mass murders later launched by Hitler.

Psychoanalysis does not provide the answer to *that*. That is a social matter. It is an idea that does not come only to two disordered boys: it is part of an ideology which rose to become the official philosophy of a whole class in Germany.

That is why *Compulsion* leaves one at the end precisely where one was at the beginning. Nothing is explained and nothing is proved. Instead, we are dragged step by step through detailed participation in deeds which leave us squirming with fascinated horror and disgust. The literary style is the style of quasi-scientific realism, relieved by not the slightest imagination or poetry. It imitates the factual, documentary, scientific appearance of objective reporting in case histories. But it creates no human beings. It leaves these two boys, Judd Steiner and Artie Strauss, like two specimens in a medical museum, distorted and repulsive. And all of us feel abnormal and partly involved in the experience, just as one does for the time one passes from glass case to glass case in a museum of distorted freaks and sad miscarriages of human beings and hurries to the doors to breathe in the calm good sunlight and fresh air.

INSIDE THE JEWISH COMMUNITY

American Jewish Congress

On March 6 the AJ Congress protested the action of the subcommittee of the House Judiciary Committee in excluding cases of religious discrimination from the purview of the proposed federal commission on civil rights.

The New York State Security Risk Law, recently enacted by the Legislature, "runs counter to our history of personal rights" and therefore should be vetoed, the AJ Congress told Governor Averell Harriman last month.

The AJ Congress recently published a 48-page documented survey of conditions in Egypt entitled *The Black Record: Nasser's Persecution of Egyptian Jewry*. The survey charges Egypt with carrying out a planned program of destruction despite cessation of hostilities. This survey was presented to officials of the U.S. State and Justice Departments by leaders of the American Association of Jews from

Egypt, representing 850 Jews from Egypt, on March 13 when they appealed that our government offer haven to Jewish refugees from Egypt. They stated that nearly 14,000 have already been stripped of their possessions and expelled from Egypt and that the fate of another 40,000 still in Egypt lies between exile or imprisonment.

Detroit Unity Against Racism

As a result of the successful resistance in Detroit of a Negro widow against the effort of white racist mobs to force her from her new home, 12 Negro and white organizations, united to work for inter-racial amity on a neighborhood basis. The Jewish Community Council and the Anti-Defama-

GREETINGS

from

MORRIS BAER and FAMILY

New York City

GREETINGS!

**WASHINGTON HEIGHTS
CULTURAL CLUB**

New York City

PEACE

and

HAPPINESS

for the

STATE OF ISRAEL

Bubba and

Sosie Kranz

New York City

tion League of the B'nai B'rith are among the 12 groups, which includes, among others, the UAW FEPC, Detroit PTA's, the Urban League, Detroit Council of Churches and Methodist Church.

Los Angeles Jewish Community

The Los Angeles Jewish Community Council, representing the organized Jewish community serving 400,000 Jews in the area, held its 23rd Annual Meeting on January 27. Some of the actions on vital public issues were:

A request that the Los Angeles City Council and the Board of Supervisors adopt a fair employment practices ordinance for L.A. City and County; also a call upon the California State

Legislature to enact a state FEPC.

A reaffirmation of the tradition of separation of church and state, declaring that "sectarian religious encroachments on public education . . . are divisive and violate the spirit of our Constitution and the purpose of public education."

On the Middle East the meeting called upon the U.S. government to give leadership for developing a fair plan to settle the major issues including the Suez Canal, the Arab refugee problem and the recognition of Israeli's permanent existence by its neighbors, and to use its good offices through the U.N. and directly, to bring Israel, the Arab states and the Suez Canal users together at the conference table for discussion and adoption of the settlement plan. They also called for security treaties with Israel and other Middle East states and for economic aid directly or through UN channels.

Free Press and Un-American Committee

A witch-hunting foray into the canyons of New York by the House Un-American Activities Committee called up editors and writers from nationality newspapers and other progressive or-

GREETINGS

FRIENDS

in

CHELSEA

•

NEW YORK CITY

ZOLL ZEIN SHALOM!

A FRIEND

New York City

GREETINGS!

HENRI PERCIKOW

New York City

gans last March. Also called were Paul Novick, editor, and I. Fried, managing editor, of the Yiddish newspaper *Morning Freiheit*. Mr. Novick told the committee that the hearing "was an infringement upon the freedom of the press" and he and Fried refused to answer questions prying into articles and editorials on the grounds of the First and Fifth Amendments of the Constitution. In a prepared statement Novick called the hearings an attack on the foreign-born, and disclosed the ugly record of the committee's chairman, Congressman Francis Walter, the co-sponsor of the racist Walter-McCarran act. He reminded the hearing of Walter's anti-Semitic remark in Congress when he stated that those opposing the Walter-McCarran act were "professional Jews." In an editorial on the hearing, the *Morning Freiheit* warned that the hearings, aimed at harrasing newspapermen, showed that the un-American Activities Committee is a danger to the free press—and that the press of America should work for the disbanding of the McCarthyite committee before it is too late.

B'nai B'rith Women

Representative women from 38 national organizations were called together in Washington, D. C., April 3-5 to discuss the problems of inter-group relations and what can be done about them. The discussion dealt with the ways of eliminating group tensions which exist in many communities.

GREETINGS
from
THE ALDERMANS
New York City

Jewish Labor Committee

New York's Governor Harriman was urged by the civil rights panel of the Jewish Labor Committee to veto a Republican bill that would set up a \$100,000 Civil Rights Bureau in the attorney general's office. The resolution charged that the bill aimed at weakening the State Commission Against Discrimination. The whole move is politically inspired since the attorney general's office is the only one held by a Republican in the state Democratic administration, and the Republicans have been gunning for the State Commission Against Discrimination and its hard working chairman, Charles Abrams.

That the Republican move is a phony aimed at hurting and not helping the civil rights fight is substantiated by the fact that 24 organizations, including the state's leading civil rights groups, called upon Governor Harriman to veto the Republican measure. Among the 29 organizations were the American Jewish Congress, NAACP, and New York State CIO.

S. P.

INDIVIDUAL GREETINGS

Brooklyn

F. Shotland
F. Freiman
Ida Rose
M. Hurewitz
B. Slutzky
Z. Y. Reaman
Lewish Frank
R. Simon
Sol Weiner
Los Angeles
Betty Kalish
Isabelle Bockal
Jennie Moosin

Sarah Musnitz
Anna Temas
Nettie Mintz
Ruth Walman
Milwaukee
Rose Joseph
L. Shapiro
Fanny Meister
Leo Hurwitz
A Friend
Jean Lore
A Friend
San Diego, Calif
Helen Ross

Observation post

By ANNE FRIEDLANDER

Week-End in the Country: There'll be dancing, singing, wonderful food and lots of good friends. No, it's not a dream—it's yours for the asking—at Chaits, in Accord, N. Y. starting Friday eve, June 14 through Sunday, the 16th, at the JEWISH LIFE week-end party. Make your reservations now—see ad elsewhere in this issue for more details.

Report on Los Angeles: That coming-out party for the *Anthology* was a success—more than 100 people participated, 30 books were sold, 10 new subscribers signed up.

Just Out: *The Rosenbergs, Poems of the United States*, edited by Martha Millet, published by Sierra Press, P.O.B. 96, L.I.C. 4, N. Y. Price: \$3.00. The volume contains poems by George

Abbe, W. E. B. Dubois, Michael Gold, Alfred Kreymborg, Walter Lowenfels, Eve Merriam, Yuri Suhl and others, and features a prose sketch entitled "My Husband Morty," by Helen Sobell.

"Anthology" News: James Aronson in the *National Guardian* (April 1) says: "It could give its readers a sense of worth and pride they could justly feel in Jewish culture; and provide a political motif to help that culture flow into the stream of life around them. This JEWISH LIFE has done—with a love of culture and respect for good writing." *Have you purchased your copy of "Jewish Life Anthology, 1946-1956, yet?* If the answer is "No," turn quickly to the back page, fill out the order blank, and *mail it*. We'll do the rest.

Thanks to the Women in Miami: Writes A. C. "Enclosed is a check for \$80. As you see, we didn't forget you this year. We ran a luncheon. The profits all go for JEWISH LIFE." And that's not all. They are responsible for

For total equality of all

racess and nations

FRIENDS in

Coral Gables, Fla.

GREETINGS

from

ROSE BARON

Detroit

the sale of 35 to 50 copies of the magazine each month, they have sold about 20 copies of the *Anthology*—to sum up—they are JEWISH LIFE-conscious. (Are you?)

International Women's Day (March 8) was the subject for discussion at a meeting in Brooklyn. When the speaker finished, she called on the women in the audience to participate. Then came a story that we must share with you. Natalie R., tall, dignified, lovely to look at, rose. "Many years ago, I moved into an apartment in Boston. I had been there a short time when the superintendent called on me with a request that I move. The reason—I was a suffragette—at that time that was just as bad as being a communist today. Then I told him what we women were fighting for—that women had no legal rights—that if she earned any money it belonged to her husband. Anyway, I convinced him to let me stay. At the end of the year every tenant in the house signed a petition to give women the right to vote." Thanks to the Natalies that advanced the struggle for equal rights for women. As we parted, she said, "And now we must succeed in achieving peace—oh, that is so important."

GREETINGS

from

PITTSBURGH FRIENDS OF

"JEWISH LIFE"

Greetings from

JOE and ESTHER

Toronto, Canada

GLOS LUDQVY

People's Voice

Polish American Labor Weekly

5854 Chene Street

Detroit 11, Mich.

GREETINGS

BELLA FISHER

Cleveland

Chicago Friends

of

"Jewish Life"



AT HOME

The school desegregation program through rezoning of school districts and transfer of teachers to newly-desegregated schools in New York City is meeting opposition, mainly in Queens. Of 2,000 letters received criticizing the program, 90 per cent came from Queens, even though less than five per cent of its population is Negro and Puerto Rican. Many of these letters were similar and appeared stimulated by teacher groups opposing the transfer of teachers under the program. Right wing groups also are agitating against it with leaflets reprinting Dixiecrat attacks on the NAACP and a newsletter from hate-monger Merwin K. Hart's organization is circulating in Queens.

Anti-Semites at work . . . Miami was flooded early in March with anti-Semit-

ic postcards and sealed letters attacking integration and the Jews. The *Jewish Floridian* (Miami, March 8) reported that federal authorities had told them that "the letter and postal cards are definitely linked to the pro-segregation atmosphere here created by the arrival of [John] Kasper, as well as by the activities of Fred Hockett, Kasper's lieutenant of a Washington, D. C., branch of the Seaboard White Citizens Council." . . . In a speech before the Pensacola, Fla., DAR on Feb. 20, new recruit to anti-Semitism Retired Rear Admiral J. G. Crommelin said that "a hidden force of Zionist individuals are threatening the United States," and he proposed to overcome them "in a bloodless way, if possible." A protest by the Anti-Defamation League to the Navy brought a reply from Navy Secretary Charles S. Thomas that Crommelin's remarks "most emphatically do not represent the views of the Navy." . . . An anti-Semitic five-page fund-raising letter with anti-Israel, anti-Zionist slanders dated Jan. 14 was sent out by Gerald L. K. Smith's hate-mongering Christian National Crusade. . . . Anti-

We join with all peace-loving people here and abroad in commemorating the
Warsaw Ghetto Heroes
WEST LAKE CULTURAL CLUB
Los Angeles

GREETINGS
from
GINA MEDEM CULTURAL CLUB
Los Angeles

We will continue the struggle for freedom and peace for which our brothers and sisters of the Warsaw Ghetto gave their lives
LOS ANGELES CULTURAL CLUB

Semitic hooligans stoned a synagogue at 622 East Fifth St. in N.Y.C. late in March while about 20 elderly Jews were praying. No one was hurt.

Rabbi Abba Hillel Silver's 40 years of service to the Temple in Cleveland, now considered the largest Reform congregation in the country, was celebrated on March 24 before an overflow congregation. Now 64 years old, Rabbi Silver has been a leading Zionist and religious leader. The *N.Y. Times* reported (March 20) that "Sometimes in preaching such ideas, he said, he has run into trouble. He recalled, for example, that he had encountered opposition in speaking out against segregation, in his criticism of class domination and in supporting labor's right to organize and bargain collectively. . . . He was one of the first advocates of unemployment insurance in the nation and is a firm believer in old-age benefits."

The annual natural increase of Israeli Jews, 30,000 per year, is proportionately almost twice as high as that of U.S. Jews, 55,000 to 60,000, according to the World Jewish Congress. The approximate rate of increase of Jews over the world (outside of the Soviet Union) is 110,000 to 115,000.

Reports that Poland was sending repatriated Jews back to the Soviet Union were denied on April 9 in a cable from Warsaw received by the Canadian Yiddish weekly, *Vochenblatt*. The Warsaw Yiddish *Folks-Shimme* also denied the rumors early in April that the Soviet Union was creating difficulties for Polish Jews who wish to be repatriated to Poland.

The Polish Catholic weekly *Tygodnik Powszechny* carried in mid-March a front-page editorial by its editor condemning anti-Semitism, saying, "It must be stated explicitly that anti-Semitism cannot be reconciled with Catholicism. Anti-Semitism is completely pagan in essence."

The Polish Jewish State Theater began a three week run on March 25 in London with *Meir Ezofowicz*, Sholem

We can perpetuate the memory of the Warsaw Ghetto heroes by building a better, peaceful world for all mankind
JEWISH AMERICAN CULTURAL CLUB
 Los Angeles

Greetings from
WEST ADAMS CULTURAL CLUB
 Los Angeles

In Memory of the Young Poet
HIRSH CLICK
 and the heroes of the Warsaw Ghetto
 "Never to forgive, never to forget!"
HIRSH CLICK READING CIRCLE
 Los Angeles

GREETINGS TO
"JEWISH LIFE"
LOS ANGELES
JEWISH CULTURAL AND FRATERNAL CLUBS

Aleichem's *Tevye the Milkman* and Jacob Gordin's *Mirele Efros*. The Warsaw company was given a party after the first performance by the British Section of the World Jewish Congress. The theater was so successful that the run was extended to April 20. The company has been invited to take part in Leipzig's drama festival and is also negotiating to appear in Israel and Sweden this year. Before coming to London the theater had premiered Ansky's *The Dybbuk* in Warsaw with great success.

Moscow Chief Rabbi Solomon Shlifer died of a heart attack on March 31 at the age of 68. The obituary in the *N. Y. Times* (April 2) date-lined Moscow stated: "He had been known as a scholar and a defender of the right of the Soviet Union's Jewish minority to

practice its religion despite official disapproval. The rabbi was held in respect even by some in official circles here and a government delegation paid its respects to his widow today." Rabbi Shlifer had only three months ago opened a rabbinical seminary in Moscow, of which he was director, and edited a Hebrew prayer book published in Moscow last year.

Lt. Gen. Hans Speidel, former Nazi general, assumed command of NATO ground forces in Central Europe on April 3 amidst protests in France and England.

Thousands demonstrated in Paris and elsewhere in France. A young French soldier, Claude Marty, whose father had been murdered by the Nazis, was court-martialed for declaring he would not obey the orders of Speidel. Fifty leaders of French life, including many Jews, expressed their protest in an "open letter" to French President Rene Coty. In England, former British Defense Minister Emmanuel Shinwell, Labor, strongly condemned the appointment in a speech in Parliament on March 12 and British Jewish war veterans voiced their protest.

L. H.

We greet all our friends and hope
that our combined social efforts
will bring peace and good will
to all men.

Mollie and Shimen Traibush
Los Angeles

GREETINGS

from

Berland
Bram
Feldman
Freisler
Hyatt
Levin
Meyer
Miller
Rosenkranz
Rosenthal
Schlossberg
Silverman
Slatkin
Zwolinski
LOS ANGELES

GREETINGS

from

ZENA DRUCKMAN
San Francisco

Greetings to my mother

GOLDIE SELTZER

on her 65th birthday

May you enjoy many happy years
Your Son Saul and Grandchildren
San Francisco