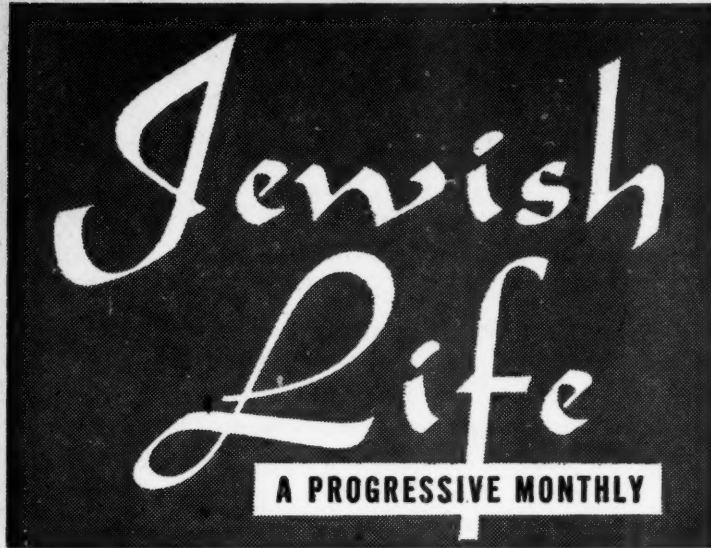


JULY 1953 • 25¢



Exclusive!

McCARTHY
and
ANTI-SEMITISM

a 13-page factual, documented expose'

By **CHARLES R. ALLEN, JR.** and **ARTHUR J. DLUGOFF**

From the Four Corners

Edited by Louis Harap

AT HOME

More resistance . . . Senator Herbert H. Lehman continued his hard-hitting campaign against McCarthyism in May and June. At the sixth annual convention of the Americans for Democratic Action on May 23, he asked why the American people were succumbing to intimidation so that they allowed "traveling troupes of Congressional inquisitors to pry into the lives, the morals, the thoughts and beliefs of our scholars, teachers, writers and ministers, to detect whether they may not have had in the distant past some unorthodox thought or some wrong or non-conformist belief." At the convention of the hat workers union, A. F. of L., on June 10, Lehman ripped into the racist McCarran-Walter law and the convention passed a resolution condemning the law as "the most restrictive and discriminatory in our history" and denounced its "offensive concept of racial origin." And on the same day Lehman told McCarthy in answer to a typical McCarthyite accusation about Lehman's use of the senatorial franking privilege, "I am going to fight McCarthy as long as I have the strength."

And more resistance . . . Jacob Potofsky, president of the Amalgamated Clothing Workers, declared on June 10 that "the McCarthys, the McCarrans and the KKK" are front men for "dangerous forces of reaction and selfish interests and enemies of democracy both at home and abroad." . . . At the 101st convention of District 1 of B'nai B'rith, representing 100,000 members in New York, New England and eastern Canada, a resolution was passed on May 24 saying that there had been "substituted for these safeguards the destruction of reputation by rumor, defamation and intimidation of critics." . . . At a meeting of the Combined Jewish Appeal of Highland Park, near Chicago, Supreme Court Justice William O. Douglas said on June 2 that "You cannot put on witch trials and terrify people into thinking only along a single orthodox creed and expect to head the people of the world." . . . Ann S. Petluck, assistant director of the United Service for New Americans told the annual meeting of the National Conference of Jewish Communal Service on May 27 that the basis of the McCarran-Walter law is "frightening" and "is characteristic of the intolerant thinking behind other provisions of the restrictive law." . . . The New York Teachers Guild (A. F. of L.) requested the Subcommittee on Civil Liberties of

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the Senate Judiciary Committee in a letter dated May 18 that the breaking up of a meeting in Chicago on April 12 and a burning of books be investigated. . . . Early in May the Kalamazoo, Mich., branch of B'nai B'rith adopted a resolution demanding clemency for the Rosenbergs.

The Canadian National Council of Jewish Women decided in April to become autonomous and "seek cooperation rather than affiliation" with its United States counterpart. The reason was that the Canadian group felt that their United States sisters are beset by the tendency to brand any kind of reform as "communist."

The Fresh Meadows, Queens, synagogue was stoned on May 30 for the second time in six months. Three large windows were shattered by the many

stones for an estimated damage of \$600-\$1000. The attack is the seventh since the synagogue was erected in 1951. . . . The Synagogue Council of America in early May urged its local bodies to give attention to the growing vandalism against synagogues. . . . A 40-page report of the Human Relations Committee of Newton, Mass., in May attributed increase in "inter-group tensions" in the area to "polite social discrimination" of "many 'nice' homes."

Morris Carnovsky, distinguished actor, was banned from a scheduled appearance in a Queens Jewish center on June 6 by the Public Affairs Committee of the Rockaways because of alleged affiliation with communist organizations.

Homes of two Negroes, a minister and a worker, in a predominantly white
(Continued on page 32)

Human Dignity Will Not Die!

An Editorial

ETHEL and Julius Rosenberg died as they lived these past two years, as the embodiment of human dignity and courage. Up to the last moment they passionately affirmed their innocence, as they did from the first moment of their arrest. To those who believed in their innocence, the Rosenbergs will stand as a symbol of greatness; to those who had doubts as to their guilt, the Rosenbergs are a symbol of great injustice; to those who rejected the death sentence as excessive, they will symbolize inhumanity in the White House.

History will not deal gently with their executioners. It will be recorded that the billionaire rulers of our country, speaking through a general, flouted decency and the common opinion of mankind; how, in those agonizing, dramatic last few days of struggle for the lives of the Rosenbergs, these rulers acted with shameless haste and a determination to kill, that will remain as a bloody smear on the chronicles of our time. All precedent and human consideration were trampled in the unseemly haste to still the hearts of the Rosenbergs.

Never had the decent opinion of mankind been clearer. Influential men and the millions of common people all over the world had cried out with one voice, "Clemency for the Rosenbergs!" Millions of workers of France, Italy, Britain and many other countries, speaking through their unions; the highest religious leaders, the Pope, the Chief Rabbi of Britain, over 3,000 ministers and rabbis at home; great scientists like Dr. Harold Urey and Dr. Albert Einstein; writers, artists, lawyers, men and women of all trades and professions—all these joined the plea to save the Rosenbergs as a measure of humanity and decency. But our billionaire rulers and their executioners were unmoved.

Discovery of perjury and new evidence in the case cried aloud for a new trial. They were turned back by the courts. The climactic reversal by the Supreme Court of the courageous stay of execution granted by

Justice William O. Douglas emphasized that our arrogant billionaire rulers would not be stayed from their inhuman course. Rejection by President Eisenhower of the application for clemency with a repetition of Judge Irving Kaufman's supremely hysterical argument that the Rosenbergs might be responsible for millions of deaths in the future, was the final brutal irrationality that killed the Rosenbergs.

By this savage deed, President Eisenhower, Attorney General Herbert Brownell, Judge Irving Kaufman have committed a most profoundly unpatriotic act, which has aroused throughout the world a convulsion of anger against this perversion of United States justice. Our country will pay the consequences of this monstrous act for a long time to come. Only the continued efforts of the millions of Americans, who worked and hoped for clemency, to get at the real truth of the case, can save the good name of our nation.

There is much work to do. The Rosenbergs were killed as an offering to the cold war. The forces that killed the Rosenbergs are the same as those which are pushing the world to atomic war. They are the same McCarthyite elements which are trying speedily to kill the Bill of Rights, tear the Constitution to shreds and to bring fascism to our country. They are the same forces that have the most intimate ties with the anti-Semites and the outspoken fascists. Our course is clear—unremitting struggle against these forces. The struggle must be stronger than ever—this is the legacy left to us by the Rosenbergs. This undying Jewish couple have taught us how to fight with iron courage and dignity. Their last unspoken message was uttered by Joe Hill, an earlier martyr of the American workers, who said, "Don't mourn for me, organize!" The American people are faced with the most trying hour for their freedom, when the hot breath of fascism breathes down their necks. Organize with the courage of the Rosenbergs to prevent war! Organize to stop fascism! Organize to preserve the human dignity of the American people!

McCARTHY and ANTI-SEMITISM

A Documented Exposé

By CHARLES R. ALLEN, JR. and ARTHUR J. DLUGOFF

I: CLOSER UP TO UPTON CLOSE

EVEN the conservative columnists Joseph and Stewart Alsop have by now reached the conclusion that Senator Joseph R. McCarthy and the forces behind him are

CHARLES R. ALLEN, JR. is a young journalist whose article in the London *New Statesman and Nation* last fall on "Concentration Camps in the U.S.A.?" was reprinted, quoted and broadcast in more than 40 languages throughout the world. Mr. Allen was formerly the assistant editor of *The Nation*. He has completed a pamphlet on detention camps in the United States that will be published shortly.

ARTHUR J. DLUGOFF is a young researcher and writer. He has published articles in the *National Guardian*, the *New York Daily Compass* and *JEWISH LIFE*.

somewhat more formidable than an uncomfortable itch in the body politic. Writing in their widely-syndicated column of April 15, 1953, they noted in obvious alarm that McCarthy and McCarthyism are not merely dirty words but constitute a very real and imminent menace to the democratic rights of all Americans. Behind McCarthy, they wrote, are "the whole assortment of small, proto-fascist extremist groups" and the powerful backing of Col. Robert R. McCormick, owner of the reactionary *Chicago Tribune*. These fascists have rallied around the banner of McCarthyism so effectively that they are in a position where "a movement which can exercise a balance of power in key areas" is now in the offing, the Alsops feel. They warn: "McCarthy has demonstrated an appeal, never

enjoyed by the Gerald L. K. Smith type of professional demagogue, to certain solid conservative elements. McCarthy has plenty of financial backing. He has important support in the press and radio. . . ."

The Alsops are hardly guilty of overstatement. If anything they have scarcely scratched the surface of McCarthy's financial and fascistic support. They failed to note that "Mr. Witchhunt" already has secured, as Robert S. Allen, pointed out in the *New York Post*, (April 3, 1953), the promise of "A Texas oil Croesus . . . to back . . . McCarthy . . . to the tune of \$1,000,000 in his ultimate bid for the presidency in 1956."

In this article we shall present facts to show that McCarthy has enlisted elements whose influence and power are far greater than the proto-fascists on the lunatic fringe. Little has been said up to now of McCarthy's attempts—usually successful—to get financial support from longtime patrons of anti-Semitism and ultra-reaction. It has not been recalled sufficiently that McCarthy has used materials and "research" provided by some of the most viriolic personalities of American fascism. Nor that a United States senator had the effrontery to deal openly—on the radio and TV, at rallies and dinner meetings—with the most discredited agents of anti-Semitism.

From the very start McCarthy has tapped the poison of anti-Semitism and pro-fascism. During his 1946 campaign for election to the United States Senate the embryo heresy hunter relied on throw-aways and leaflets published by American Action, Inc. Congressman Wright Patman of Texas in 1946 described the backers of American Action as "fascists seeking to preserve property rights and ignoring human rights." (Quoted by George Seldes, *One Thousand Americans*, p. 226.) American Action, Inc. was a lineal descendant of the right wing Liberty League of the thirties and a tight coterie of wealthy industrialists, many of them avid supporters of hate groups, whose announced intent was to drive organized labor and "aliens" from the American political scene. And one of McCarthy's earliest displays of pro-fascism appeared in December 1949, when "He . . . wrote to the federal parole board . . . urging parole for seditionist William Dudley Pelley." (See *JEWISH LIFE*, May 1950, p. 2). Pelley, it will be recalled, was the head of the violently anti-Semitic Silver Shirts, which distributed Hitler's official anti-Semitic propaganda. Senator McCarthy thought so much of this enemy of the Jewish people that he pleaded for an early release of the convicted seditionist.

McCarthy Asks Upton Close for Aid

A few months after this help to anti-Semite Pelley, McCarthy launched McCarthyism by blazing across the nation's front pages his absurd charge on February 9, 1950, in Wheeling, West Virginia, that there were "205 known Communists in the State Department." When his fabrications were challenged, where did McCarthy look for help?

Among the proto-fascists whom McCarthy sought out

Charges McCarthy Once Used Forged Paper

WORLD TELEGRAM & SUN, Nov. 3, 1952

By the United Press.

MILWAUKEE, Nov. 3.—A former FBI agent said today that Sen. Joseph R. McCarthy (R., Wis.) once used a "forged document in a Senate speech.

Edward Morgan, Washington attorney who once served as assistant to FBI Director J. Edgar Hoover, called the Senator the "voice of fascism" in a television appearance last night.

Calls Document a Forgery.

Mr. Morgan, who said he specialized in investigations of communism during his years with the FBI, appeared with Thomas E. Fairchild, Sen. McCarthy's Democratic opponent for the Senate.

He said that an investigation by the FBI crime detection laboratory proved a document which Sen. McCarthy once used in a Senate speech to be "an out and out forgery."

He said that the document bore a stamp which Sen. McCarthy implied was the stamp of a government security agency but that FBI agents learned the stamp was bogus.

The Democratic National Committee charged Saturday that Sen. McCarthy made at least 18 false statements or distortions in his Chicago speech.

Labeling Joe McCarthy the "voice of fascism" in America, former FBI agent Edward Morgan also exposed the Senator from Wisconsin as using "an out and out forgery."

ways, Upton Close said on May 12, 1950, in Washington, D.C., under his own sponsorship, in 45 states and Mexico. In describing how he injected anti-Semitism over the airways, Upton Close said on May 12, 1950, in Washington, D. C., "Oh, I get my licks in. When I say 'internationalists' and 'international bankers,' I mention Frankfurter. People get the idea," he winked."

McCarthy himself revealed during his April 30, 1950 radio appearance with Close that it was the senator who elicited the support of the bigot. McCarthy said: "I've got some very good friends over in some federal investigative agencies and when I started going into this ["communists" in the State Department], one of them said to me, 'Now why don't you get in touch with Upton Close? He's got a better overall picture than any other man in Washington.'" The broadcast was marked by the exchanges between "Upton" and the "Senator."

On several occasions McCarthy inserted into the *Congressional Record* selected articles from the commentator's *Closer-ups* newsletter. These contained the patent vituperation of the anti-Semites: "tolerance racketeers" and "invisible government." In attempting to discredit the State Department, McCarthy extended his remarks with the following insertion by Close: "Young men with new ideas came into the department. . . . They had little background in American life. . . . Felix Frankfurter taught them guile. . . . They admired the economic scholarship of Socialist Harold Laski, friend of Frankfurter." Both men of course are Jewish (Laski is now dead) and perennial targets for the professional anti-Semite. And, as Upton Close himself observed—and McCarthy too apparently appreciates the finer points of anti-Semitism—"I mention Frankfurter. People get the idea."

¹ See Charles R. Allen, Jr. *The New York Daily Compass*, September 26, 1952.

Throughout April and May of 1950, the McCarthy-Close collaboration became so intense that they frequently saw each other twice daily. Usually they met to exchange papers and data at McCarthy's suite in the Congressional Hotel in Washington, D. C.

Lessons in Anti-Semitism

As background for the April 30, 1950 broadcasts Upton Close once showed up with an anti-Semitic chart composed by the notorious fascist Nesta Webster, a British counterpart of American anti-Semite Elizabeth Dilling. The chart was taken from Nesta Webster's book, *World Revolution*. McCarthy's mentor carried this elaborate graph with him all the time and would bring it into play at the slightest provocation to introduce the anti-Semitic stock-in-trade that "behind Communism stands the Jew." Close then said, "Now, senator, this shows how the politburo from the Kremlin controls the world revolution. And look here," he said as his finger traced down the chart to a section purporting to show the American wing of the "Jewish" conspiracy, "you can see a lot of our New and Fair Dealers right in the thick of it." Again the familiar names: Frankfurter, Baruch. McCarthy was obviously intrigued, studying the chart closely. "Upton," he rumbled in a friendly manner, "where can I get a copy of this?" Close promised to secure a copy for McCarthy.

On another occasion—May 12, 1950 in room 533 of the Mayflower Hotel in Washington, D. C.—Senator McCarthy put through an emergency telephone call to Close; also present with Close was Frank R. Seavers, president of Hydril Oil company of California and a rabid anti-Semite himself, who was revealed as a contributor to Vice President Nixon's private political fund. The radio broadcaster was

McCarthy: Hope of the Crackpots

GERALD L. K. SMITH says: "God bless Senator Joseph McCarthy. Every patriotic American should pray for and work with and encourage Senator Joseph McCarthy." And again Smith says: "We need Democrats like McCarran, just as we need Republicans like McCarthy. These men constitute a mighty bulwark of defense." (Smith's magazine, *The Cross and the Flag*, November 1952.)

Conde McGinley, editor and publisher of the hate sheet *Common Sense*, says in the April 1, 1952 issue: "Those Americans who wish to live as free men and enjoy Christian worship as they see best should thank our good Lord for such a man as Joe McCarthy."

Joseph P. Kamp, of the pro-fascist Constitutional Education League, says: "May God sustain Senator Joe McCarthy." (*It Isn't Safe to Be an American*, published by the League, 1950.)

busy soliciting money from Seavers. (See *New York Daily Compass*, September 26, 1952.)

Close and McCarthy spoke on the phone for about ten minutes. McCarthy wanted some help on a speech he was to deliver in Atlantic City, New Jersey, on May 15, 1950. Close advised McCarthy: "Well, it should be the Far East that you should hit. I'll whip up a speech for you and have it over to you at your private office. What say about one o'clock?"

To impress petroleum millionaire Seavers, Close said about the swiftly rising senator: "I've got to spoon feed him on the Far East. I've been his adviser on that aspect and the Jewish problem. He's good." Caught on fast, Close claimed. Shortly after this Close hammered out a speech which McCarthy delivered before a women's club the next Monday.

"Dear Upton"

When several Jewish figures protested McCarthy's alliance with Close, the senator denied knowing anything about Close's anti-Semitism. Assuring these critics—not unduly harsh critics, however—that he had not been infected by Close's views, the senator wrote on June 16, 1950: "I have so many friends who are Jews and think too much of the Jewish race as a whole to do anything which might even remotely be considered anti-Semitic." (*New York Post*, September 21, 1951.) McCarthy's very use of the unscientific term "Jewish race" is itself racist.

Ten days later McCarthy sent a letter of explanation to "Dear Upton." "As you know," McCarthy placated Close, "the crowd who are trying to protect the communists in government have been going all out in attempting to raise the religious question by having this appear to be a Catholic effort. [The well informed columnist Drew Pearson reported on November 29, 1951 in the *Los Angeles Daily News* that "originally, McCarthy got his Communist purge idea from a Catholic professor at Georgetown University, Father Edmund Walsh." Walsh, who is a power in the State Department, is an articulate advocate of geopolitical theory.—C. R. A., Jr. and A. J. D.] Now as you know, they are going even further to make it appear that there is something anti-Semitic about me or my anti-communist drive. If they could be successful in creating this impression, it could, as you well know, impair the possibility of really getting a government house-cleaning." The note closed with a warm "Joe." Close reprinted this letter in his *Closer-ups* for July 1950 to show that reports of a rift between him and the senator were groundless.

Yet in his June 26th letter, McCarthy indicated that any "impression" that he was anti-Semitic would "impair" his "anti-communist drive." Eventually McCarthy was forced to jettison Close for this very reason. To counteract the discordant tone of the McCarthy-Close duet, he resorted to all sorts of deals with Jewish personalities in the interest of furthering his campaign of vilification. We shall return to this point later in the article.

II: TIE-IN WITH JOE KAMP AND CRAIG SHEAFFER

UPTON CLOSE, however, was only Senator McCarthy's introduction to the professional fascists in the United States. McCarthy soon hooked up with another unsavory figure from the anti-Semitic gutter when Joe Kamp, chairman of the Constitutional Education League, offered his advice on the problem of "communists" in government.

In late February 1950, a scurrilous pamphlet was published by Kamp under the title *America Betrayed*. Coincidentally, McCarthy delivered a foaming tirade in the Senate on February 20, 1950, which suspiciously sounded like Joe Kamp, anti-Semite. Upon examination it was discovered that McCarthy had actually used more than four-fifths of the precise wording found in the Kamp pamphlet. (*In Fact*, April 17, 1950.)

Shortly after McCarthy's tie-in with Kamp had been exposed, one of the writers of this article interviewed Joe Kamp on April 5, 1950, in his office at 342 Madison Avenue, New York City. "Publicly," Kamp confided, "I say nothing about the admitted similarity between my book and McCarthy's speech. Actually J. B. [J. B. Matthews, researcher for Martin Dies and Hearst, currently reputed to be one of the brains behind the crackpots] got us together and I let McCarthy have a look at the galleys before we went

to press." McCarthy took more than a look: he used the anti-Semite's mouthings from the floor of the United States Senate.

McCarthy's obligations to the entire proto-fascist wing of America were formally acknowledged when he was "chief speaker" at a testimonial dinner honoring J. B. Matthews at the Sert Room of the Waldorf-Astoria Hotel on February 13, 1953. (*New York Post*, March 4, 1953, editorial.) According to the March 1953 issue of the monthly newspaper *Exposé*, McCarthy lauded Matthews, a renegade socialist who was once chief investigator for the infamous Dies Committee, as "the equal of Martin Dies in the fight against Communism." Other leading fighters against communism who applauded McCarthy included an assortment of ranking anti-Semites: Joe Kamp, Merwin K. Hart, Allen A. Zoll and Frederick Cartwright, an admitted financial backer of the British fascist Sir Oswald Moseley. It is not without significance that along with this motley crowd were the professional informers: Elizabeth Bentley, Harvey Matusow and Matt Cvetic, together with Roy Cohn, counsel for McCarthy's witch-hunting committee whom a British editor called a "distempered jackal."

McCarthy actually got more than an ideological assist

PROOF OF McCARTHY'S TIE-IN WITH KAMP

THE striking similarities in Senator McCarthy's and Joe Kamp's charges against State Dept employees are shown in the following quotations. Note that both cite the same State Dept loyalty reports and that even the wording in the two sets of charges frequently is identical.

In presenting this documentation, this weekly is indebted to Anne Simmons, co-editor of *Friends of Democracy's Battle*, who prepared the analysis. Her analysis shows that in more than four-fifths of the quoted lines the wording is almost identical.

Senator Joseph McCarthy, Congressional Record, Feb 20, 1950, page 2050, cols 1, 2:

"Case No 3 . . . was employed with OSS in 1942. In 1945 he was transferred to the State Department and

Joseph P Kamp, page 57 of his booklet, "America Betrayed," published late in Feb, 1950:

"Peveril Meigs of the State Department's Research and Intelligence Division . . . came from the OSS to the

Striking Parallels Noted

Senator McCarthy, Congressional Record, Feb 20, 1950, page 2050, cols 2, 3, and page 2051, col 1:

"Case No 5 . . . (in) August, 1945, was transferred to the State Department and placed on Research and Intelligence . . . The report dated May 4, 1946 . . . shows that . . . this individual has strong communistic leanings . . . This individual was discharged from a Navy school

Joseph Kamp, pages 57 and 58 of his booklet, "America . . . Betrayed," published late in Feb, 1950:

"Jay Robinson, Research and Intelligence Division . . . came to the State Department in 1945. An investigation report dated May 4, 1946, says Robinson has 'strong Communist sympathies' . . . he had been discharged from a Navy school during the war 'for

Other Similarities Cited

Other striking similarities occur throughout Senator McCarthy's charges of February 29 and Kamp's charges appearing in "America Betrayed."

For example: Presumably, the State Department's loyalty file on all its employees is a closely-guarded secret. How-

persons who work for a State Department division variously referred to as the Office of Information and Educational Exchange, the Office of Information and Education, and the OIE. The Kamp booklet, "America Betrayed," pages 55 and 56, cites nine persons who, Kamp says, work for the Office of Information and Educational Exchange.

The April 17, 1950 issue of the weekly *In Fact* carried proof that McCarthy used material prepared by anti-Semite Joe Kamp

to smear State Department employees as "disloyal." Above are *In Fact's* comparisons of the Kamp and McCarthy texts.

from anti-Semites. They also gave him money. The recent Subcommittee on Election's report in the United States Senate reveals the facts of McCarthy's fantastic financial history; among other achievements of "Mr. Witchhunt" is the inexplicable ability to bank \$172,000 over a four year period while earning only \$60,000 in salary and expenses as a senator.²

A Check from Sheaffer

Among the contributions he received for his "anti-communist fund" was a check for \$1,000 sent by Craig R. Sheaffer, president of the W. A. Sheaffer Pen Co.³ and recently appointed assistant secretary of commerce in the Eisenhower administration. McCarthy accepted Sheaffer's offer of financial assistance in a letter sent on May 4, 1950. Sheaffer explained that he learned of McCarthy's need for funds through the newspapers.

Craig Sheaffer has made substantial contributions to other "fighters against communism," particularly Merwin K. Hart, head of the National Economic Council. Hart's violent anti-Semitism was made clear enough in his Council Letter No. 183 of January 15, 1948 in which Hart advises the American "to possess himself of one or more guns, making sure they are in good condition, that he and other members of his family know how to use them, and that he has a reasonable supply of ammunition." Merwin K. Hart offered this as a "Concrete Suggestion" to be used against "left-wingers and Jews." The House Select Committee on Lobbying in its final report of 1950 concluded

that Hart's NEC made "appeals to religious prejudice, often [as] ill-concealed anti-Semitism."

Is it surprising to find one of McCarthy's financial backers contributing large sums to the anti-Semitic Hart? Of course not. A June 6, 1950, letter of Hart to the Buchanan Committee investigating lobbying lists the following contributions from Sheaffer, covering only the years from 1947 to 1950: April 29, 1947—\$200; April 26, 1948—\$200; January 3, 1949—\$500; April 29, 1949—\$200; April 28, 1950—\$200; Total—\$1300. Yet Sheaffer emphatically denied in an interview with Robert G. Spivak (*New York Post*, February 13, 1953), that he knew anything about Hart's anti-Semitism. "I don't know Hart," said Sheaffer. "I don't know anyone anti-Semitic in any way. I didn't know his organization had even a tinge of it." Sheaffer admitted, "I'd say I gave [Upton Close] \$700-\$900" during 1943-44—a time during which Close was an apologist for the Japanese and had pooh-pooed Pearl Harbor. Sheaffer then stoutly insisted that he had "given substantial amounts to B'nai B'rith through Harry Resnick at Fort Madison" and that he was "happy and proud of giving funds to the Iowa School of Religion. . . . It's inter-denominational and consists of Russian—I mean Jewish—Catholics and Protestants."

Not only is it important to recall Sheaffer's support of McCarthy and Close, of an inciter to the murder of Jews like Merwin K. Hart, but—perhaps even more astounding—Sheaffer is a leading member of the executive branch of our government. Did McCarthy have anything to do with the appointment of Sheaffer?

III: WE INTERVIEW ALFRED KOHLBERG

ON APRIL 17, 1950, the weekly *In Fact* revealed that "money for McCarthy's campaign" against the State Department's China policy came from "at least two sources"—Alfred Kohlberg and William Goodwin. Goodwin, a former New York Christian Frontier and founder of the fascist American Rock Party in 1941, has always denied being anti-Semitic. "I just think there are too many Jews in New York," he was once quoted as saying. In 1949, Goodwin registered with Congress as a lobbyist for Chiang Kai-shek at a \$65,000 retainer for two years. Also "aiding" McCarthy, according to *In Fact*, were "a number of other prominent Coughlinites, isolationists and groups with special interests in China. Chief among these is Robert Harriss, the cotton broker who handled Father Coughlin's silver speculations."

² *Investigations of Senators Joseph R. McCarthy and William Benton, pursuant to SR187 & SR304; Report of the Subcommittee on Privileges and Elections, 1952, pp. 1-52.*

³ *Ibid.*, p. 24, Exhibit 82.

Alfred Kohlberg, himself a Jew, is the well known New York importer who has devoted himself with implacable single-mindedness to the "China Lobby," for which Senator McCarthy is a loud mouthpiece in the Senate of the United States. According to page 40 of the Senate investigation of Senator Joseph R. McCarthy cited earlier, Kohlberg sent a \$500 check to the Wisconsin senator, who returned the money on April 11, 1950, with the comment "it might be misconstrued by left-wing commentators." This gracious declination on the part of McCarthy did not in any way lessen the McCarthy-Kohlberg alliance. The same Senate report goes on (page 40) to establish that "there was contact between Senator McCarthy's office . . . and Kohlberg on at least nine separate occasions during the period from April to September 1952." It was not incidental that at the same time the ultra-reactionary periodical *The Freeman* devoted much space to the defense of Joe McCarthy. The

GOODWIN ADMITS ROLE IN CHARGES

Chiang Lobbyist, Ex-Christian Front, Asserts He Laid the McCarthy Case Groundwork

APRIL 11, 1950

Special to The New York Times
WASHINGTON, April 10—The investigation of Senator Joseph R. McCarthy's charges of Communist infiltration in the State Department is attracting national attention to a New Yorker, chiefly known up to now for a stormy career in and out of Democratic and Christian Front politics in New York.

He is William J. Goodwin, who has been in the pay of the Chinese Nationalist Government for the last two years. He is registered as both a Capitol Hill lobbyist and as an agent for the Chinese Nationalists at \$35,000 a year.

His name came into the news when Prof. Owen Lattimore, denying before Senate investigators last Thursday that he is or ever was a Communist, asserted that Senator McCarthy was being used as a "tool" of a pro-Chiang Kai-shek lobby and that his accusations were "exactly similar" to those spread earlier by Mr. Goodwin.

Very promptly, Mr. Goodwin, seldom self-effacing, admitted he had "laid the groundwork" for Mr. McCarthy's charges but denied that he was "feeding" information to the Republican Senator from Wisconsin.

"I haven't seen or talked to McCarthy since last year," he told a reporter for The St. Louis Post-Dispatch. He told a New York Times reporter today in New York that, while he was not a friend of Mr. McCarthy's, he had entertained him at dinner recently. Private dinners and parties are reported to be Mr. Goodwin's stock in trade in Washington.

He is a disease-proof. And I hope they won't bring up the charge again, that I am anti-Semitic because my partner is an Orthodox Jew. My political managers used to be Jewish and I've always made my money with Jews."

He contends it was the inspiration also for his joining the Christian Front for what he once told a Congressional committee was a "very short period." Father Charles E. Coughlin's newspaper, Social Justice, supported him in an unsuccessful bid for Congress in 1936. He denied Christian Front support for a bid in 1941 to stand as the Rock party's candidate for Mayor of New York.

The Christian Front background of William J. Goodwin, a McCarthy backer, as it appeared in the New York Times of April 11, 1950.

magazine owed a third of its financial life to Alfred Kohlberg.

Kohlberg's support for "anti-communism" has gone, among others, to Joseph R. McCarthy and Merwin K. Hart. As early as June 24, 1947, Kohlberg discovered that Hart exercised an appeal over him and ordered 100 copies of the National Economic Council's *Bulletin* of June 1, 1947. The businessman thought that the professional racist's views on the Far East were "excellent" and closed by expressing the hope that he and the bigot could get together in the near future.

Kohlberg, Hart and McCarthy

Hart shrewdly replied to Kohlberg on June 27, 1947 with his analysis of the Spanish Civil War, a favorite topic of Hart in which he always insists that it was here that Hitler, Mussolini and Franco combined to become the first "on the line against Communism." Kohlberg readily concurred with Hart and on June 30, 1947, assured Hart's acceptance when he wrote: "In every instance Fascism has been nurtured by the danger of Communism, and it is ridiculous to speak of ending it in Spain until the danger of Communism has been removed from the world." In October 1949, Kohlberg was a guest at a dinner sponsored by Merwin K. Hart's National Economic Council. A highly select group of United States fascists were present, including Lawrence Dennis. (*Congressional Record*, April 25, 1950, p. A3139.)

JULY, 1953

On May 25, 1953, the writers interviewed Alfred Kohlberg and asked him about his dealings with Senator McCarthy and Merwin K. Hart. Was he aware of Hart's anti-Semitism? "Yes," said Kohlberg, "I know of this. Isaac Don Levine wrote that piece in *Plain Talk* [condemning Hart for anti-Semitism] and that was my magazine, as you know." Did he still sympathize with Hart's general views and his organization's work? "That depends. But I'm sure that I probably agree with him on certain things." He staunchly defended himself when he insisted that "I've never given a nickel to Hart." But he had engaged in a rather chummy exchange of correspondence with a known anti-Semite, hadn't he? "Ah, yes," was the importer's only rejoinder.

What about Joe McCarthy and himself? "Well," said Kohlberg, "I gave a speech before the men's club in Larchmont, New York, sometime during April 1950 [see New York *Herald Tribune*, April 11, 1950], in which I said, 'It took a guy as dumb as Joe McCarthy and with the guts of Joe McCarthy to attack the communists the way he has.' Is that why he had sent McCarthy \$500? 'Just a minute,' pointed out Kohlberg, "he returned that money with a very nice little note." Nonetheless, the intent and action still make Kohlberg the donor of \$500 to Senator McCarthy? Kohlberg did not deny this. Did he know of McCarthy's dealings with the anti-Semites of America? "Is that so?" mused Kohlberg. Wasn't he—as a Jew—interested in even allegations regarding the anti-Semitism of McCarthy? No reply from the defender of Chiang Kai-shek.

What had he to say about Joe McCarthy today in the light of his 1950 remark about McCarthy's "stupidity"? "I was astounded when I went down there in Washington to find that he was paying for this fight out of his own pocket," said Alfred Kohlberg. "I still stand by the Larchmont statement. And let me say this. Senator Joseph McCarthy has done a very fine job for his country, and I wish the other senators of the United States were equally on the ball." Has McCarthy done "a very fine job" for the anti-Semites and the China Lobby? Would Kohlberg comment on this? There was a short silence and then—a hollow chuckle from the supporter of Joe McCarthy.

BUSINESS MAN HERE IS MCCARTHY SOURCE

N.Y. TIMES
Kohlberg Says He Presented
Information on Lattimore
and Jessup to Senator

APRIL 8, 1950

Alfred Kohlberg said last night at his home in Bronxville that he had turned over data and information to Senator Joseph R. McCarthy, Republican of Wisconsin, for use in the current State Department investigation.

Mr. Kohlberg is a New York im-

porter of Chinese textiles and a long-time foe of what he considers Communist activities. His office is at 1 West Thirty-seventh Street.

Prof. Owen Lattimore, defending himself before a Senate subcommittee Thursday against Mr. McCarthy's charges that he was a Communist spy, named Mr. Kohlberg as one of Mr. McCarthy's informants.

Mr. Kohlberg disclosed that he had given information to Senator McCarthy on Professor Lattimore and also on Ambassador at Large Philip C. Jessup, whose name has figured in the Senate inquiry.

Mr. Kohlberg said he was summoned by two agents of the Fed-

Story in the New York Times of April 8, 1950, confirming Kohlberg's connection with Joe McCarthy.

IV: GERALD L. K. SMITH WORKS WITH McCARTHY

OF ALL his excursions into anti-Semitism, perhaps the most blatant was McCarthy's connection with the vitriolic fascist and Jew-baiter, Gerald L. K. Smith, and the racist apologist, Fulton Lewis, Jr., in the plot against the ap-

pointment of Mrs. Anna M. Rosenberg to the job of assistant secretary of defense. When her name was put forward for the post, fanatic anti-Semitic professionals led by Gerald L. K. Smith openly launched a Jew-baiting tirade coupling

THE CROSS and THE FLAG

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NOVEMBER, 1952

NUMBER 8

DUAL CITIZEN

An Introduction To The Jewish Protocols.

INTERNATIONAL JEW (Part Seven)

EDITOR'S NOTE: The following article is Part 7 of the book "International Jew", first published by Henry Ford in the Dearborn Independent. This chapter is reprinted from the edition edited by Mr. G. F. Green in London, England. Copies of Mr. Green's edition of the "International Jew" may be obtained for \$1.00 per copy.

The documents most frequently mentioned by those who are interested in the theory of Jewish World Power rather than in the actual operation of that power in the world today, are those documents known as "The Protocols of the Learned Elders of Zion."

The Protocols have attracted much attention in Europe, having been the center of an important storm of opinion in England, but discussion of them in the United States has been limited.

Who it was that first entitled these documents with the name of the "Elders of Zion" is not known. It would be possible without serious mutilation of the documents to remove all the main Jewish authorship, and yet retain all the main points of the most comprehensive program for world subjugation that has ever come to public knowledge.

Yet to eliminate all this would be to bring out a new which do not exist in the present form. The purpose of the Protocols is to und... order that a new authority may be set up emanate from a ruling... authority, althou...

essential to the consistency of

If these documents were Jewish apologists claim they would probably have taken pose could easily have been twice is the term "Jew" used has read further than the a... cares to go into such matter... plans for the establishment... crat, and only then is it ma... age he is to be.

But all through the doubt as to the people a... is aimed. It is not aimed... such. It is not aimed... Very definite provisions... listment of aristocracy, for the execution of the... the people of the world... It is the frequent ment... ally decides the purpose... of the destructive type... the enlistment of the p... aims at the degenerat... that they may be red... and thus manipulated... a "liberal" kind are to... ruptive philosophies... and domestic life...

Moreover, taking the Protocols at their face lectures were given. There is no evidence of its value, it is evident that the program outlined in these lectures was not a new one at the time the being of recent arrangement. There is almost the tone of a tradition, or a religion, in it all, as if it had been handed down from generation to

one exc... have di... Can t... hedrin, s... caste fro... must be... here refe... caste, fo... directly... It cann... like the... which a... render... to any b... who hav... and who... bling w... swers t...

The c... the Ger... impossi... Protoco... venality... thinker... motions... ated int... insidius... here an... science... that he... that the... vatives a... tificial in...

Senator McCarthy To Continue Fight Against Nation's Enemies



Senator Joseph McCarthy, of Wisconsin, whose almost single-handed fight against Communist infiltration of the State Department earned him the hatred of all Communists and

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() THE PLOT TO ADOLISH THE UNITED STATES by Joseph P. Kamp 1.00	() TOO MUCH AND TOO MANY ROOSEVELTS by Gerald L. K. Smith50

High praise for McCarthy is to be found right in the midst of G. L. K. Smith's reprint of Henry Ford's notorious The International Jew, virulent anti-Semitic book. In his literature of-

ferings Smith advertises McCarthy's speeches Treason in Washington as well as America's Retreat From Victory—The Story of George C. Marshall as "crusading literature."

anti-Semitism with the charges that she was a former Communist and member of the John Reed Club in the thirties. The *New York Post* recounts (September 13, 1950) that "Benjamin R. Freedman and Gerald L. K. Smith had already been whooping it up against Mrs. Rosenberg. . . . Rep. Clare Hoffman (R.-Mich.), one of McCarthy's allies in the House, inserted Smith's racist article about her in the *Congressional Record*, where they could get the maximum circulation without the danger of a libel suit." Smith called Mrs. Rosenberg "this Budapest Jewess."

Smith himself contacted Senator McCarthy and presented the evidence. McCarthy sent his leg-man, Don Surine, in company with an errand boy of Fulton Lewis, Jr., to track down this slander, using the allegations of Gerald L. K. Smith as the basis for their probe. For several days Fulton Lewis, Jr. boasted to his 15 million radio listeners that he had evidence proving Mrs. Rosenberg's "communism" and

of course employing the "Jewish-sounding" name of Rosenberg carefully to evoke anti-Semitism in his audience. Eventually, the efforts of McCarthy and his friends failed and Mrs. Rosenberg was confirmed. The clever demagoguery of McCarthy was evidenced when he voted to confirm Mrs. Rosenberg in the Senate. Here was an American senator wallowing in the trough with such crackpots as Gerald L. K. Smith, taking them at their word, using their accusations to launch a smear attack which was a thin cover for the real anti-Semitic intent of the entire fraud, and then turning at the last instant to go *on record* as supporting the appointment of Mrs. Rosenberg!

Another example of this typical maneuver of McCarthy was exposed on May 4, 1952, when the senator was scheduled to be the chief speaker at a rally sponsored by the "German-American Voters' Alliance," heir to the late Fritz Kuhn's German-American Bund, in New York's Yorkville.

HISTORY OF THE UNITED STATES



**IS
COMMUNISM
JEWISH?**

By GERALD L. K. SMITH

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TREASON

IN

Washington

EXPOSED

BY

SENATOR McCARTHY

This book contains the super-sensational speech by Senator Joe McCarthy made on the floor of the United States Senate. This speech will go down in history as one of the ten most courageous speeches ever made in Congress. Newspapers were afraid to quote it for fear of revenge reprisals from unseen forces.

**JEW
STARS
OVER
HOLLYWOOD**

Note: The motion picture industry has become a Jew industry run by and for Jews. This tract gives the right names of scores of Hollywood personalities.

Anti-Semite Gerald L. K. Smith is a big booster of Joe McCarthy. Smith plugs McCarthy's senatorial speeches in a booklet offered in a "packet" together with assorted anti-Semitic

pamphlets above. McCarthy has yet to disassociate himself from Smith or any of the other crackpots—and he is praised to the skies by just about all of them.

Slated to share the platform with Joe McCarthy were some of the nation's most vocal anti-Semites and pro-nazis. McCarthy—with an eye to his own heavily pro-German constituency in Wisconsin—was to expose the “Un-Americans” at this “American-German Friendship Rally.” But when the New York *Daily Compass* (April 15, 1952) turned a spotlight on the meeting, McCarthy suddenly pulled out of his appointment with the petty fascists because of “a conflict of engagements,” claiming that the Yorkville engagement was merely “tentative.” But Edward A. Fleckenstein, chairman of the rally, an attorney who has been long active on the lunatic fringe of anti-Semitism, flatly contradicted the “American leader” when he said, “The part about the ‘tentative’ nature of the engagement is not true. He [McCarthy] had accepted and he had set the date.”

Freda Utley, Witness for McCarthy

On many occasions McCarthy has called on Freda Utley, professional ex-communist, as a witness. Before the Tydings inquiry in May 1950 into McCarthy's interference in the Maryland senatorial elections, she admitted advocating “a negotiated peace with Hitler Germany during the war, had written a pro-Axis article for *Reader's Digest* a month before Pearl Harbor and published a book, *The High Cost of Vengeance*, described as ‘must’ reading among nazi apologists and professional Jew-baiters.” (I. F. Stone in New York *Daily Compass*, May 2, 1950.) In her book Utley takes the pro-nazi, anti-Semitic tack that McCarthy took in defending the Malmedy murderers: “The fact that many of the Communists and their fellow-travelers given leading positions in the military government and acting as prosecutors and investigators in the Nuremberg and Dachau trials were also Jewish has naturally added fuel to the fire of anti-Semitic prejudice.”⁴ Just two days after her testimony for McCarthy before the Tydings committee, Freda Utley told one of the present writers: “After all, you know the Jews really helped make Hitler as anti-Semitic as he was.”

Is it at all curious to discover that whomever McCarthy

McCarthy for President? . . .

“McCarthy has shown that he is in his own way a brilliant political operator, capable of arousing fanatical support. Probably only the failure of the Eisenhower administration, involving a serious depression or a war, would give McCarthy a real opportunity for national power.” (Joseph and Stewart Alsop, New York *Herald Tribune*, April 15, 1953.)

SENATOR MCCARTHY will speak at the YORKVILLE CASINO

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Leaflet distributed by present-day heirs to the “subversive” German-American Bund announcing “the dynamic U.S. Senator Hon. Joseph R. McCarthy” as guest speaker.

seeks out for support also latches onto Merwin K. Hart? Freda Utley's final bankruptcy provided the occasion for her acceptance in 1951 of the editorship of the National Economic Council's *Review of Books* for the pro-Franco, anti-Semitic Hart. She received a monthly retainer of \$100 for her hatchet work in the service of Merwin K. Hart. Her latest appearance for McCarthy was her “friendly” aid to the McCarthy Committee on April 1, 1953, during the committee's witch-hunt of authors of books in United States libraries abroad.

⁴ Freda Utley, *The High Cost of Vengeance*, 1949. Introduction. Italics added.

V: McCARTHY AND THE MALMEDY MURDERERS

NOR have we done with evidence of McCarthy's softness towards fascists. He has demonstrated time and again that nazis have a reliable ally in the senator, aptly characterized by one British journal as the "Wizard of Smear." Can Americans dare forget his brazen rescue of the murderous SS troops of Malmedy? Can we blink at the fact of his Jew-baiting those who brought the SS to trial, of the very victims of nazi ovens and concentration camps?

The record is clear. McCarthy did this—and more. It will be recalled that hundreds of American GI's had been taken prisoner by the nazis at Malmedy during the Battle of the Bulge in 1944. Shortly after their capture a gang of SS thugs dragged the American PW's out into the snow and machine-gunned them to death. One of the dozen survivors of the Malmedy Massacre testified before a Senate Armed Forces subcommittee (April 22, 1949) that "during the killing the SS troops seemed to be in a hilarious mood and seemed to be enjoying their work."⁵

The SS troops who "hilariously" murdered our soldiers were members of the infamous First SS Panzer Regiment commanded by Col. Joachim Peiper, one-time adjutant to Heinrich Himmler. According to the *New York Post* of September 13, 1951, this SS regiment "had been notorious on the Eastern front earlier in the war for slaughtering the population of whole towns."

After the war justice was swiftly meted out to the Malmedy assassins. Seventy-four were indicted for murder by an American military court, 43 were sentenced to death. They appealed the verdict and as their appeals went through the courts, neo-nazis in Germany and the United States cleverly turned their case into a campaign for a re-arming, rearmed Western Germany.

"This Man Rosenfeld"

After much pressure from pan-German groups in this country, the Senate Armed Services Committee began a full inquiry into the Malmedy murderers' claims that they had been physically beaten into confessing their guilt in the Battle of the Bulge. At this point, McCarthy entered the lists in defense of the convicted SS men. He was not a member of the Senate committee conducting the investigation but proceeded to bully and brow-beat the committee members and those who had prosecuted the Malmedy murderers. Throughout McCarthy's self-appointed role as prosecutor of those who had brought the nazis to justice, there runs a clear thread of calculated anti-Semitism, injected by McCarthy to discredit the entire case.

At one point McCarthy plays up the Jewish angle in cross-examining Judge LeRoy Van Roden, an active sympathizer of the Philadelphia pan-German group, the "Com-

mittee on Expellees," and a flagrant apologist for neo-nazi and pan-Germanic programs:

"*Senator McCarthy*: Judge, will you answer this question—You have had some contact with Colonel Rosenfeld, I gather?

"*Judge Van Roden*: To the extent I told you. We interviewed him in our office.

"*Senator McCarthy*: Do you think he felt friendly or unfriendly toward the German race as a whole?

"*Judge Van Roden*: That is a difficult question for me.

"*Senator McCarthy*: Did he have an honest, fair, judicial attitude toward the German people? If you were a German, would you feel that you would be willing to have a matter of life and death decided by this man Rosenfeld?

"*Judge Van Roden*: I could not answer that question that way, Senator."⁶

The war criminal Von Weiszaecker was pictured as the innocent victim of a plot concocted "by Americans . . . of recent origin" by the Senator from Wisconsin. McCarthy pleaded for Hitler's personal envoy to the Vatican, Baron Von Weiszaecker:

"Von Weiszaecker was our prime listening post in Britain from 1936. He kept the British informed of negotiations. . . . [As to] the court that sentenced Von Weiszaecker, I think any court that takes our number one spy, the number one man who gave us information, and sentences him to seven years, admitting that he was the most valuable man we had, but they say that in getting this information in order to be of value to us he had to chum with some of those nasty nazis, therefore we are going to give him seven years to purify him, I certainly will not

⁶ *Malmedy Massacre Investigation*, Sub-committee of the Committee on Armed Services, U. S. Senate, 81st Congress, 1st session, pursuant to S. Res. 42, 1949, p. 263.

McCarthy and the Lie Detector

BEFORE the Senate's investigation in 1949 of the case of the Malmedy SS murders was completed, Senator Joseph McCarthy, present only as a "guest," brazenly insisted that the American—but not the nazi—personnel connected with it should be subjected to a lie detector test. The Senate committee rejected this outrageous demand. Said former Senator Raymond E. Baldwin (R-Conn.), chairman of the probe: McCarthy "has apparently accepted the unsupported affidavits of German SS troopers, some of whom were unquestionably guilty of the cold-blooded murder of numerous American prisoners of war and helpless civilians, as against the sworn testimony of American officers and military personnel." (Quoted by Milton Friedman, *Indianapolis Jewish Chronicle*, April 24, 1953.)

⁵ Quoted in *New York Post*, September 13, 1951.

retract any statement that I have to say about that court, the type of reasoning that directed it.”

McCarthy had just been put in a position of explaining his characterization of the court that had convicted Von Weiszaecker as a bunch of “morons.” Furthermore, these “morons” as McCarthy puts it, received evidence that it was the same Von Weiszaecker who played a decisive role in encouraging the Japanese to launch their attack on Pearl Harbor. This is the man whom McCarthy defended with such urgency against prosecution by “Americans of recent origin.”

“Non-Aryan Refugee”

At a further point McCarthy takes over the interrogation of another member of the American team which prosecuted the Malmedy SS. He challenges the employment of a person named Steiner, who was a refugee from Germany and had interrogated the German war criminals:

“*Senator McCarthy*: Do you think it is good judgment to hire Steiner as your investigator, put him in charge of getting confessions?

“*Major Fanton*: I did not hire him.

“*Senator McCarthy*: Whoever did give him that job, and getting confessions from men, by a man who had every reason to dislike the German race, a man whose mother was killed in a German concentration camp; is it not unusual?”⁷

Again McCarthy draws a bead on another member of the American team; of course it is purely coincidental that this man was Jewish, Lt. William Perl. McCarthy is questioning Perl about a Mr. Thon, who was also on Lt. Perl’s staff:

“*Senator McCarthy*: Of course you were not with Mr. Thon all the time. Do you know whether Mr. Thon wore the decorations of the various defendants?

“*Mr. Perl*: I never saw him, and I consider it impossible. It would have made him look ridiculous, American with German decorations, in their eyes.

“*Senator McCarthy*: Thon was not an American, was he?

“*Mr. Perl*: I believe, gentlemen, you are under quite a misapprehension. To the best of my knowledge, Mr. Thon is an American-born Gentile. That is my best knowledge. I am certain he is in Philadelphia, that he was born in Philadelphia.

“*Senator McCarthy*: Do you know where he is now?

“*Mr. Perl*: Pardon?

“*Senator McCarthy*: Do you know where he is now?

“*Mr. Perl*: I understand he is overseas still.

“*Senator McCarthy*: Is he working for the American military?

“*Mr. Perl*: I have not seen him since the trials.

“*Senator McCarthy*: Some of the witnesses here said that he was referred to as a ‘39’er,’ meaning by that a *non-Aryan refugee from Hitler Germany.*”⁸

⁷ *Ibid.*, p. 267, 269

⁸ *Ibid.*, p. 528.

Nazi Killers' Champion Sits at McCarthy Elbow

By WILLIAM V. SHANNON 1952

New York Post Correspondent

Washington, June 5—The lawyer who defended seven Nazi killers last year is now serving as Sen. McCarthy's (R-Wis.) backstager adviser, The Post learned today.

Warren Magee, Washington attorney who received a \$10,000 fee for the trial and conviction of the accused Nazis. The reason for his deep interest in the case was his deep interest in the successful appeal to the Supreme Court on behalf of seven convicted Nazi war criminals in providing the U. S. Army with the advice in his legal battles.

Senate committee investigation of the accused Nazis. Magee could not be reached at his office to discuss his connection with the U. S. Army. Continued on page 22

Further evidence that McCarthy relies for his advice and support on pro-nazi and anti-Semitic elements. McCarthy used attorney Warren Magee, an avid defender of nazi killers, in his legal battle against former Democratic Senator William Benton of Connecticut.

What may be said about this line of trying to discredit the verdict because Jews helped to reach it? Here is a United States senator defending convicted nazi war criminals by employing the very techniques which earned them the justly deserved hatred of the world!

Why did McCarthy intrude himself into the Malmedy affair? One reason may be found in the Senate committee’s final report that there was evidence “of the existence of a plan to revive the nationalistic spirit of the Germans by discrediting the American military government.” To top this off, the Senate Armed Services Committee could, if it had looked, have found evidence that several prominent figures behind this drive “to revive the nationalistic spirit” of the nazi state were outstanding industrialists who have been long-time contributors to the anti-Semitic movement in the United States.

McCarthy’s Friend Harnischfeger

It was Walter Harnischfeger, head of the firm bearing his name in Milwaukee, Wisconsin, who, according to the *New York Post* of September 13, 1951, “got McCarthy personally interested in the fate of the Malmedy Murderers.” Counsel for Harnischfeger’s company, Tom Korb, was sent to Washington to help prepare the material for McCarthy’s use in the case. What sort of man was it who steered McCarthy into the case? The *Post* notes that Harnischfeger “was impressed by Hitler before the war, advocated a negotiated peace with Germany during the war and played a major role in a national German relief society as soon as the war ended.” On April 12, 1942, the Harnischfeger Corporation had been enjoined by President Roosevelt’s Fair Employment Practices Commission on the charge that the firm was guilty of denying employment to workers because they were Jewish or Negro, and that the business advertised for Gentile, white, Protestant help only.

Moreover, Walter Harnischfeger has been an active sponsor of professional anti-Semites in the United States. He was a favorite supporter of Upton Close, radio commentator who was banned from the Mutual Broadcasting

⁹ *Ibid.*, p. 713, italics added.

System because of his anti-Semitism in 1945. Through Close's newsletter, *Closer-ups*, Harnischfeger injected much of his propaganda urging America to help the German cartels get back on their feet and to end the denazification program, which he termed "ridiculous," beating "anything Hitler ever did . . . even . . . Dachau," according to the *Milwaukee Journal* in October 1948. Harnischfeger was also a backer of the anti-Semitic Merwin K. Hart. From

1947 through 1950, the man who got McCarthy interested in the Malmedy case gave more than \$1,000 to Merwin K. Hart's National Economic Council.¹⁰

It was therefore with satisfaction that McCarthy and Harnischfeger—along with unreconstructed fascists everywhere—heard the final decision regarding the Malmedy carnage: by early 1951, the entire gang of SS murderers had their sentences commuted.

VI: McCARTHY ENLISTS A "JUDENRAT"

MCCARTHY does not of course limit his attacks to Jews. As more people are learning every day, McCarthy and McCarthyism have the entire American people as the target. But the senator from Wisconsin cunningly employs all manner of anti-Semitic devices in order to exploit latent anti-Semitism in the country. This accounts for the many Jews who have been singled out for particular humiliation and harrassment by McCarthy. Back in 1948, as an unknown member of a Senate committee investigating black marketeering, McCarthy made a great issue of Isadore Ginsberg, whom he described as "the most vicious of the grey marketeers." Throughout the hearing, McCarthy labored to stress the fact that "men like Ginsberg" were profiteering at the expense of the American public. Ginsberg himself got the point, however, and at one point snapped at the leering McCarthy: "Men like Ginsberg are as proud as men like McCarthy."

The tragic suicide of Raymond Kaplan, anti-communist employee of the Voice of America, carried with it too strong undertones of anti-Semitism to be dismissed as merely coincidental. In his death note Kaplan wrote in anguish, "once the dogs are set on you, everything you have done since the beginning of time is suspect." (*New York Times*, March 8, 1953.) Kaplan became the first physical victim of McCarthyism when in desperation he hurled himself under the grinding wheels of a trailer truck in Cambridge, Massachusetts. Other figures, many of whom have public, proven records of anti-communism who have borne the brunt of McCarthy's sadistic bullying, have been Theodore Kagan, Edward Schechter and those Jews who have figured in the present account: "this man Rosenfeld" and "this man Ginsberg," Steiner, William Perl and Mrs. Anna Rosenberg. From his ignorant chauvinistic use of the term "race" one cannot escape the distinct impression of McCarthy's racist tendency. We have seen how McCarthy referred to the "German race," the "Jewish race," and during the recent hearings concerning shipments of material to the People's Republic of China, McCarthy glibly referred to the ship-owners as members of "the Greek race."

McCarthy was himself aware of this weakness. We noted how on June 26, 1950, he told Upton Close that "if the

charges of anti-Semitism stick, then my anti-communist drive . . . would be impaired." Not stopped, but merely "impaired." In other words, McCarthy would play his hand close to the vest with enough flexibility to allow for jettisoning fatal evidence of anti-Semitism in the event it proved necessary. It did in the case of Upton Close, who was eventually—only after he had served McCarthy well, however—unceremoniously dumped. But over the last year, McCarthy the anti-Semite, has employed a time-honored device, seeking out "cooperative" Jews as a front for his proto-fascist drive.

McCarthy's Jewish Employees

William V. Shannon, Washington reporter for the *New York Post* and a close student of McCarthyism, observed correctly on March 5, 1953, that McCarthy was consciously exploiting every chance to show that he is *not* anti-Semitic. Shannon wrote: "He is making an enormous to-do about the proposed elimination of Hebrew broadcasts to Israel. [They have since been eliminated without a word of protest from McCarthy—C.R.A. and A.D.] Now he is moving to consolidate this play for Jewish support by denouncing the State Department for its handling of propaganda in Arab countries." Most significantly, Shannon notes: "Although he has frequently associated with prominent anti-Semites, he has recently added two Jewish employees to his staff."

Shannon is referring here of course to the shameful spectacle of two brash, arrogant "investigators" who were almost thrown out of Europe recently amid cries of "scummy snoopers . . . distempered jackals"—Roy Cohn and Gerard David Schine.

McCarthy gets cooperation from other Jews. On December 10, 1952, McCarthy spoke before the "Joint Committee Against Communism" at the Astor Hotel in New York. The coordinator of this committee is "Rabbi" Benjamin Schultz, about whom the late Rabbi Stephen S. Wise once said: "I brand him as a professional and probably profiteering communist-baiter, as unworthy to be even a member, not to say a rabbi of a Jewish congregation." Schultz was forced to resign in November 1947 from his position as

¹⁰ *Hearings, House Select Committee on Lobbying Activities, pursuant to HR 298, June 1950, Part 4, p. 173.*

rabbi of Temple Emanuel, Yonkers, after a particularly slanderous series of articles in a New York newspaper entitled "Communists Invade the Churches," met with a storm of protest. Shortly thereafter, in March 1948, Schultz emerged as executive secretary of the American Jewish League Against Communism under the financial aegis of Alfred Kohlberg. The league's avowed purpose was to ferret out "all Communist activity in Jewish life, wherever it may be" (*New York Times*, March 15, 1948). Schultz' conception of "communist activity" can be judged from his accusations of "tolerance of pro-Communists" against Admiral Chester Nimitz and General George C. Marshall in January 1951.

According to the *New York Times* account of December 11, 1952, Schultz presented McCarthy with a bronze plaque in recognition "of his historic and sacrificial battle against subversion in high places." McCarthyism, declared "Rabbi" Schultz, is "a term of honor."

By his own lights, therefore, McCarthy has good reason to say "I have so many friends who are Jews. . . ." Such Jews are the "good" Jews, trotted out by the racists as a fig leaf to cover the nakedness of their prejudice.

Also in this vein is the incredible gin-rummy game on December 27, 1951 between officials of the Jewish "defense" agency, the Anti-Defamation League, and Joe McCarthy. The meeting was arranged by the pro-fascist Hearst writer, George Sokolsky, and attended by Justice Meier Steinbrink, Arnold Forster and other national leaders of the ADL.

(Copyright 1953 by Charles R. Allen, Jr. and Arthur J. Dlugoff)

After at first denying that the meeting took place, the pressure of shock and disgust from the Jewish community in learning of this gathering, forced the ADL to issue an official explanation. The ADL finally conceded there was such a confab "regarding McCarthy's position on issues of interest to the Anti-Defamation League."

On January 21, 1952, the *National Jewish Post* reported: "McCarthy freely acknowledged that the card-game took place and thought it was 'a good gab session.' They had met for some four hours, McCarthy said, and the 'gab session' was one of the most profitable sessions I have ever experienced." Well, this was not quite the case for, as he was making his way out of the meeting, McCarthy quipped, "Those slick Jews beat me out of two bucks, American money." The paper concludes, quite appropriately, that "The meeting of Senator McCarthy and the ADL does not change the character of McCarthy's undemocratic actions in the past. . . . There is no reason at all for Jewish organizations to fraternize with Senator McCarthy."

One must put it positively—there is every reason why not only Jewish organizations, but the whole American people should not fraternize with McCarthy. More than that, the indications of McCarthy's connections with anti-Semites and fascists in this article dictate that the freedom of our country demands an aggressive fight to drive McCarthy and McCarthyism from American life. The security of the Jewish people and the whole American people depends on it.

DR. EINSTEIN SAYS: WILL WE ACCEPT "SLAVERY"?

The world famous scientist Dr. Albert Einstein sent the following letter (published in the New York Times, June 12) to William Frauenglass, a New York teacher who was victimized by an inquisitorial committee:

DEAR Mr. Frauenglass:
Thank you for your communication. By "remote field" I referred to the theoretical foundations of physics.

The problem with which the intellectuals of this country are confronted is very serious. The reactionary politicians have managed to instill suspicion of all intellectual sorts into the public by dangling before their eyes a danger from without. Having succeeded so far they are now proceeding to suppress the freedom of teaching and to deprive of their positions all those who do not prove submissive, i.e., to starve them.

What ought the minority of intellectuals to do against

this evil? Frankly, I can see only the revolutionary way of non-cooperation in the sense of Ghandi's. Every intellectual who is called before one of the committees ought to refuse to testify, i.e., he must be prepared for jail and economic ruin, in short, for the sacrifice of his personal welfare in the interest of the cultural welfare of his country.

This refusal to testify must be based on the assertion that it is shameful for a blameless citizen to submit to such an inquisition and that this kind of inquisition violates the spirit of the Constitution.

If enough people are ready to take this grave step, they will be successful. If not, then the intellectuals of this country deserve nothing better than the slavery that is intended for them.

Sincerely yours,
ALBERT EINSTEIN

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THE BATTLE OF PARKCHESTER

Story of the gallant fight against Jimcrow at a Metropolitan housing project. Broad unity was achieved and the struggle will be carried on

By Elihu S. Hicks

ON May 5, 1939, the daily newspapers in New York carried two news stories, seemingly unrelated except that they both dealt with housing. One, with a Berlin dateline, told of a new law issued by the nazis prohibiting Jews and "Aryans" from occupying the same houses.

The law provided:

"Jews cannot claim legal protection [granted by law to tenants of small apartments] against notice to vacate, unless the landlords are also Jewish, provided the landlord can prove that other accommodations are available for the tenant.

"Leases with Jews may be terminated on short notice if other accommodations are available.

"Jews may sublet only to Jews. Permission of the landlord is not required if he also is a Jew.

"Jews must admit other Jews as tenants or sub-tenants upon request of local authorities.

"Vacant apartments or rooms may be rented by Jews only with the permission of local authorities."

(*The Black Book*, published by the World Jewish Congress, the Jewish Anti-Fascist Committee, U.S.S.R., Vaad Leumi, Palestine, and the American Committee of Jewish Writers, Artists, and Scientists, p. 507.)

The second item announced that a scale model of a 12,000 unit housing development being erected by the Metropolitan Life Insurance Company in the Bronx, was to be shown at the New York World's Fair. The project, to be built on the site of the old New York Catholic Protectory, was to be called "Parkchester." Frederick H. Ecker, chairman of the board of Metropolitan, bubbled with enthusiasm as he described the 66,000 windows of the project, which would look down on beautifully landscaped gardens and parks. Parkchester was to be a city in itself with a population of more than 40,000.

Less than a year later, on February 28, 1940, the papers carried two more articles. Hitler's armies were preparing for a Spring "*Blitzkrieg*" which the generals said would bring victory to the Third Reich. And in the Bronx, several hundred happy families were moving into the newly completed sections of Parkchester.

Today Hitler's name is but a bad memory. His armies, his "*Kampf*" and his racist laws went down to total defeat under the heels of freedom-loving humanity. One soldier

in the United States Army which helped bring that defeat about, was Michael Decatur, a Negro.

Parkchester's red brick walls have become commonplace to the people of East Bronx. Its 66,000 windows are no longer the subject of awesome comment, having been overshadowed by newer and larger housing projects which sprang up after the war. But Parkchester is still very much a subject of conversation—not only for Bronxites, but for millions of New Yorkers. It has become a symbolic fortress, a symbol of the racism and hate which was Hitler's stock-in-trade.

An Eviction at Parkchester

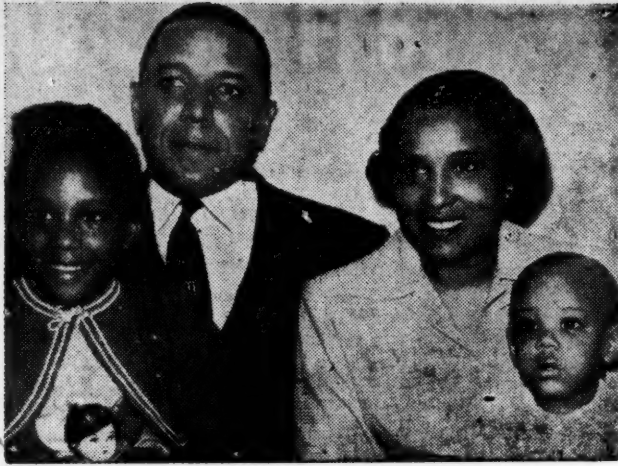
On May 20, thousands of Parkchester residents watched a city marshal and his assistants, aided by an army of uniformed and plainclothes policemen carry the furniture and other belongings of a family of four down to the street and load them into a city-leased moving van. A young mother followed the marshal's men to the street and met the cheers of her neighbors with a sad but firm smile. She was Mrs. Sophie Decatur, whose family had been the only Negro family ever to live in the giant development. Together with her husband Michael, now a dining car worker on the Atlantic Coast Lines railroad, and their two children Michael, Jr., one, and Michelle, five, Mrs. Decatur moved into the project last July as the guest of a young white tenant, Mrs. Priscilla Simon. Mrs. Simon, who was to be married, moved to another apartment, sub-letting her Parkchester apartment to the Decaturs, thus putting a temporary crack in the 13 year Jimcrow wall.

Ecker, who had gone into rhapsodies about the gardens and parks and 66,000 windows, had also declared before the New York Board of Estimate on June 3, 1943: "Negroes and whites don't mix. Perhaps they will a hundred years from now but they don't now." And so, as soon as the company found that the Decaturs had moved in, it started a campaign of harassment and legalistic maneuvers to have them evicted.

The Battle Begins

A twenty-four hour guard was placed over the Decaturs' apartment for two and a half months. Two weeks after the family had moved in, Metropolitan notified them that they

ELIHU S. HICKS is a young Negro journalist.



The Decatur family: Mr. Michael Decatur, Mrs. Sophie Decatur, and their son Michael, Jr. and daughter Michelle.

were "illegal sub-tenants" and that they would have to move. By mid-September both Mrs. Simon and the Decaturs had been served with eviction notices. But Mrs. Decatur, a former fur worker and member of Furriers Union Local 80, and her husband were determined to fight for their rights as Americans. They knew that there were many sub-tenants living unmolested in Parkchester and that Metropolitan was attempting to evict them only because they were Negroes.

The Decaturs were not alone in the fight, which was soon to be known as "The Battle of Parkchester." Three years before the Decatur family moved into the project, 150 Parkchester and other Bronx residents had met and formed a Committee to End Discrimination in Parkchester.

Speakers at the initiating meeting were former Congressman Leo Isacson; Isadore Blumberg, then chairman of the New York Tenants Council, and William L. Patterson, executive secretary of the Civil Rights Congress. The meeting demanded, in a unanimously adopted resolution, that Metropolitan "rent the next vacant apartment [in Parkchester] to a Negro family and continue renting to Negro families in appreciable numbers." The resolution pointed out that "millions of Negroes contribute through their life insurance policies to the Metropolitan Life's huge profits, which in turn have made Parkchester as well as Stuyvesant Town and Peter Cooper Village possible, yet these projects ban Negroes."

The fight at Stuyvesant Town and Peter Cooper Village began in 1943 when Communist City Councilman Benjamin J. Davis challenged the granting of a 75 million dollar city subsidy for the proposed Jimcrow projects. It continued through the courts and on picket lines and delegations for eight years until, on January 20, 1952, Metropolitan dropped eviction proceedings against 19 white tenants and agreed to rent an apartment to Mr. and Mrs. Hardine Hendrix and their son. The victorious Stuyvesant Town-Peter Cooper struggle drove the first wedge in Metropolitan's segre-

gation policy. It proved that the Metropolitan Life Insurance Company, with all its 11 billion dollars, could be beaten.

Broad Unity Is Achieved

The committee immediately took up the fight to keep the Decaturs in Parkchester and win apartments there for Negroes on an equal basis with whites. Later expanding into a Bronx-wide Committee for Integrated Housing, the committee distributed more than 150,000 leaflets attacking Metropolitan's Jimcrow renting policies. Picket lines were formed around Metropolitan offices and delegations visited various company officials. It was during one of these visits that Parkchester manager, Douglas Lowe, was quoted as declaring, "We never have and we never will rent apartments to Negroes." Lowe later denied having said this but the fact remained and the company continued its campaign to evict the Decaturs.

The issues were so clear that leaders and organizations of widely separated political shadings and social views were impelled to speak out. Congressman Adam Clayton Powell sharply challenged Metropolitan's contention that there was "no discrimination involved" in the case. The Jewish War Veterans at their Bronx County convention in April issued a statement condemning Parkchester Jimcrow as a blight on the democracy they had fought to preserve.

Trade unions—AFL, CIO, and Independent—took up the fight as labor's own. Sam Goldstein, president of United Auto Workers (AFL) Local 995 spoke out as did leaders of the Furriers, the Independent United Electrical Workers, CIO Barbers and Beauty Culturists and others.

Oscar Hammerstein the musician, Jackie Robinson the ballplayer, Langston Hughes the poet and author, Hon. Hubert T. Delaney, a Domestic Relations Court Judge, Algernon Black the ethical culturist, all of these and many more mingled their voices with those of the Decaturs and the committee.

The Bronx branch of the National Association for the Advancement of Colored People and a number of newspapers joined in the fight. Last March, the NAACP branch sent Ecker a letter protesting Metropolitan bias. Signed by attorney Oliver Eastman, president of the branch, and the Reverend Arnold Hearn, pastor of the St. Luke's Methodist Church and branch treasurer, the letter asked:

"Are you waiting to accept inevitable change until such time as a spontaneous boycott of Metropolitan's insurance enterprises, born of righteous revulsion on the part of men of good will, shall force by economic pressure what you have thus far refused to do for the sake of common decency? You slander the people of Parkchester if you maintain they are incapable of accepting Negroes as neighbors."

And so the battle raged. Repeated pleas to Francis Cardinal Spellman to use his good offices to impose decency in the predominantly Catholic project went unanswered. Finally a Municipal Court—seldom known to support tenant over landlord—ordered the Decaturs evicted.

Skirmish at the Metropolitan

The day before the eviction Mrs. Decatur and six other Negro and white Bronx mothers went to the offices of Metropolitan third vice-president Frank Love (brother of we-never-have-and-never-will-rent-to-Negroes—Douglas Lowe) to demand a statement of policy. The women sat in the 28th floor Metropolitan Tower office of the official for five hours before Love and company attorney Alfred Carb agreed to confer with them. In a prepared statement addressed to Lowe, the women had said that they would not leave the office until they had gotten some assurance that discrimination in Parkchester would be abandoned.

Lowe listened to the women for more than an hour. He refused to say a word, leaving that to Carb, who heaped platitudes upon generalities and said what amounted to the fact that Metropolitan was "studying the problem." Finally convinced that the company's policy of Jimcrow had not been changed, the women made a dramatic move. Taking steel chains and padlocks from their purses, they chained themselves to their chairs and the office window and told the astonished Lowe and Carb that they would continue sitting until they got some satisfaction.

That was about six o'clock in the evening. Talking quietly among themselves about home and their children, the heroic mothers sat until after three the next morning. Lowe and Carb stayed in the offices, arrogantly announcing their intention of out-waiting the women. Lowe ordered the guards down in the lobby to prevent anyone from coming into the building to bring food to the women. Having heard that one of the mothers was pregnant, he knew that they could not remain chained in the office forever.

When they finally left, however, the six determined women had dealt the biggest company in the world a telling blow, for the radio, television and newspapers were forced to tell the world the next day some of the uncomplimentary facts about Metropolitan Life.

The War Against Jimcrow Goes On

Hours before the evicting marshal was scheduled to appear on the morning of May 20, the Decatur apartment began to fill with Bronxites who know that democracy is meaningless unless it includes all people. There were Negro and white, Catholic and Protestant women and Jewish housewives, some with their children, some tenants in Parkchester and others from the area nearby. There were young men, students, factory workers, a small businessman. As the time grew near, the apartment was packed solid with at least 70 people, determined to fight the eviction to the last minute.

When the marshal arrived, escorted by almost 100 burly cops, he found the Decatur door securely bolted and locked. A pass-key failed to open the steel door, and a sledgehammer was sent for. After wrecking the door, he pushed it open and found a wall of determined people, arms intertwined.

The cops, on the signal of a superior, plunged into the apartment, fists flying. In a few minutes they had slugged, pushed and dragged almost everyone out and down the stairs. Only Mrs. Decatur remained, calmly and pensively gathering up some of the smaller things. Mr. Decatur, who was out on the road working, would return to find his family staying with friends nearby.

Though the Decaturs have been evicted, the "Battle of Parkchester" is far from over. Mrs. Decatur put it this way: "The fight is now on a new, higher level. It has left the narrow channel of the Decaturs' personal case and the legalistic issue of whether or not we had a right to sublet the apartment. "Now the issue of discrimination in Parkchester must be fought boldly."

The Bronx NAACP, the Bronx-wide Committee for Integrated Housing, various tenants' councils, ministers, rabbis and thousands of plain people who believe that "all men are created equal," have pledged themselves to take part in the growing campaign to smash Jimcrow at Parkchester.

Frederick Ecker, the Lowe Brothers and the other Metropolitan millionaires can resign themselves to the fact that their "law" that Negroes and whites "don't mix" will go into the same scrap heap as did Hitler's law, announced to the world on that May day in 1939 when Parkchester was just a scale model.



ABRAHAM OLKIN

Died May 18, 1953

WITH the passing of Abraham Olkin on May 18 in Los Angeles, the Jewish progressive movement lost a devoted, clear-headed and beloved leader. Olkin was born in Russia 52 years ago and came to this country in 1910 at the age of nine. He entered the workers' movement at an early age and devoted his entire life to it. He held leading posts successively as secretary of "Icor," as the first national secretary of Ikuf and finally as the *Morning Freiheit* manager in Philadelphia and in Los Angeles. The editors of *JEWISH LIFE* deeply mourn his loss.

AN EASY FAST

A Short Story

By Sholem Aleichem

THAT which Doctor Tanner failed to accomplish, was effectually carried out by Chayyim Chaikin, a simple Jew in a small town in Poland.

Doctor Tanner wished to show that a man can fast 40 days and he only managed to get through 28, no more, and that with people pouring spoonfuls of water into his mouth, and giving him morsels of ice to swallow, and holding his pulse—a whole business! Chayyim Chaikin has proved that one can fast more than 40 days; not, as a rule, two together, one after the other, but 40 days, if not more, in the course of a year.

To fast is all he asks! Who said drops of water? Who said ice? Not for him! To fast means no food and no drink from one set time to the other, a real four and 20 hours.

And no doctors sit beside him and hold his pulse, whispering, "Hush! Be quiet!"

Well let us hear the tale!

CHAYYIM CHAIKIN IS A VERY POOR MAN, ENCUMBERED WITH many children and they, the children, support him.

They are mostly girls and they work in a factory and make cigarette wrappers, and they earn, some one gulden, others half a gulden a day, and that not every day. How about Sabbaths and festivals and "strike" days? One should thank God for everything, even in their out-of-the-way little town strikes are all the fashion!

And out of that they have to pay rent—for a damp corner in a basement.

To buy clothes and shoes for the lot of them! They have a dress each, but they are two to every pair of shoes.

And then food—such as it is! A bit of bread smeared with an onion, sometimes groats, occasionally there is a bit of taran that burns your heart out so that after eating it for supper, you can drink a whole night.

When it comes to eating, the bread has to be portioned out like cake.

Thus Chaiké, Chayyim Chaikin's wife, a poor, sick creature, who coughs all night.

"No evil eye," says the father, and he looks at his children devouring whole slices of bread and would dearly like to take a mouthful himself, only, if he does so, the two little ones, Fradke and Beilke, will go supperless.

And he cuts his portion of bread in two and gives it to the little ones.

Fradke and Beilke stretch out their little thin, black hands, looking into their father's eyes, and don't believe him: perhaps he is joking? Children are *nashers*, they play

with father's piece of bread till at last they begin taking bites out of it. The mother sees and exclaims, coughing all the while:

"It is nothing but eating and stuffing!"

The father cannot bear to hear it and is about to answer her but he keeps silent—he can't say anything, it is not for him to speak! Who is he in the house? A broken potsherd, the last and least, no good to anyone, no good to them, no good to himself.

Because the fact is he does nothing, absolutely nothing; not because he won't do anything or because it doesn't befit him, but because there is nothing to do—and there's an end of it! The whole townlet complains of there being nothing to do! It is just a crowd of Jews driven together. Delightful! They're packed like herrings in a barrel, they squeeze each other close, all for love.

"Well-a-day!" thinks Chaikin, "it's something to have children, other people haven't even that. But to depend on one's children is quite another thing and not a happy one!" Not that they grudge him his keep—Heaven forbid! But he cannot take it from them, he really cannot!

He knows how hard they work, he knows how the strength is wrung out of them to the last drop, he knows it well!

Every morsel of bread is a bit of their health and strength—he drinks his children's blood! No, the thought is too dreadful!

"DADDY, WHY DON'T YOU EAT?" ASK THE CHILDREN.

"Today is a fast day with me," answers Chayyim Chaikin.

"Another fast? How many fasts have you?"

"Not so many as there are days in the week."

And Chayyim Chaikin speaks the truth when he says that he has many fasts and yet there are days on which he eats.

But he likes the days on which he fasts better.

First, they are pleasing to God and it means a little bit more of the world-to-come, the interest grows and the capital grows with it.

"Second," he thinks, "no money is wasted on me. Of course I am accountable to no one and nobody ever questions me as to how I spend it, but what do I want money for when I can get along without it?"

"And what is the good of feeling one's self a little higher than a beast? A beast eats every day but I can go without

food for one or two days. A man *should* be above a beast! "Oh, if man could only raise himself to a level where he could live without eating at all! But there are one's confounded insides!" So thinks Chayyim Chaikin, for hunger has made a philosopher of him.

"The insides, the necessity of eating have made a pauper of me and drives my children to toil in the sweat of their brow and risk their lives for a bit of bread!

"Suppose a man had no need to eat! Ai-ai-ai! My children would all stay home! An end to toil, an end to moil, an end to 'striking,' an end to the risking of life, an end to factory and factory owners, to rich men and paupers, an end to jealousy and hatred and fighting and shedding of blood! All gone and done with! A paradise! A paradise!"

So reasons Chayyim Chaikin and, lost in speculation, he pities the world and is grieved to the heart to think that God should have made man so little above the beast.

THE DAY ON WHICH CHAYYIM CHAIKIN FASTS IS, AS I TOLD you, his best day and a *real* fast day like the Ninth of Ab, for instance—he is ashamed to confess it—is a festival for him!

You see, it means not to eat, not to be a beast, not to be guilty of the children's blood, to earn the reward of a *Mitzveh* [blessing], and weep to heart's content on the ruins of the Temple.

For how can one weep when one is full? How can a full man grieve? Only he can grieve whose soul is faint within him!

The Ninth Ab is the hardest fast of all—so the word has it.

Chayyim Chaikin cannot see why. The day is long, is it? Then the night is all the shorter. It's hot out of doors, is it? Who asks you to be loitering about in the sun? Sit in the synagogue and recite the prayers of which, thank God, there are plenty.

"EH, REB CHAYYIM, YOU ARE GREEDY FOR FASTS, ARE YOU?"

"More fasts, more fasts!" says Chayyim Chaikin and he takes it upon himself to fast on the eve of the Ninth of Ab as well, two days at a stretch.

What do you think of fasting two days in succession? Isn't that a treat? It's hard enough to have to break one's fast after the Ninth of Ab, without eating on the eve thereof as well.

One forgets that one *has* insides, that such a thing exists as the necessity to eat, and one is free of the habit that drags one down to the level of the beast.

The difficulty lies in the drinking! I mean, in the *not* drinking. "If I," thinks Chayyim Chaikin, "allowed myself one glass of water a day, I could fast a whole week till Sabbath."

You think I say that for fun? Not at all! Chayyim Chaikin is a man of his word. When he says a thing, it's said and done! The whole week preceding the Ninth of Ab he ate nothing, he lived on water.

Who should notice? His wife, poor thing, is sick, the

elder children are out all day in the factory and the younger ones do not understand. Fradke and Beilke only know when they are hungry (and they are always hungry), the heart yearns within them and they want to eat.

"Today you shall have an extra piece of bread," says the father and cuts his own in two, and Fradke and Beilke stretch out their dirty little hands for it and are overjoyed.

"Daddy, you are not eating," remark the elder girls at supper, "this is not a fast day!"

"And no more *do* I fast!" replies the father and thinks: "That was a take-in, but not a lie, because, after all, a glass of water—that is not eating and not fasting either."

WHEN IT COMES TO THE EVE OF THE NINTH OF AB, CHAYYIM feels so light and airy as he never felt before, not because it is time to prepare for the fast by taking a meal, not because he may eat. On the contrary, he feels that if he took anything solid in his mouth, it would not go down, but stick in his throat.

That is, his heart is very sick and his hands and feet shake; his body is attracted earthwards, his strength fails, he feels like fainting. But fie, what an idea! To fast a whole week, to arrive at the eve of the Ninth of Ab, and not to hold out to the end! Never!

And Chayyim Chaikin takes his portion of bread and potato, calls Fradke and Beilke, and whispers:

"Children, take this and eat it, but don't let mother see!"

And Fradke and Beilke take their father's share of food and look wonderingly at his livid face and shaking hands.

Chayyim sees the children snatch at the bread and munch and swallow, and he shuts his eyes, and rises from his place. He cannot wait for the other girls to come home from the factory but takes his book of *Lamentations*, puts off his shoes and drags himself—it is all he can do—to the synagogue. He secures a seat next to the reader and provides himself with a bit of burned-down candle, which he glues with its drippings to the foot of the bench, leans against the corner of the platform, opens his book, "Lament for Zion and all the Other Towns," and he closes his eyes.

A bright sunbeam has darted through the dull, dusty windowpane, a beam of the sun which is setting yonder behind the town. And he shuts his eyes again but still sees the beam and not only the beam but the whole sun, the bright beautiful sun, and no one can see it but he! Chayyim Chaikin looks at the sun and sees it—and that's all! How it is? It must be because he has done with the world and all its necessities—he feels happy—he feels light—he can bear anything—he will have an easy fast—do you know he will have an easy fast!

CHAYYIM CHAIKIN SHUTS HIS EYES AND SEES A STRANGE world, a new world, such as he never saw before. Angels seem to hover before his eyes and he looks at them and recognizes his children in them, and he wants to say something to them and cannot speak—he wants to explain to them that it is not his fault! How should it, no evil eye, be his fault, that so many Jews are gathered together in



Free the Victims of War Hysteria

AT A TIME when the tide is rising against McCarthyism and the winds of peace are blowing through the world, we must turn our attention to an important barrier to the success of these trends—the continued imprisonment of the Communist leaders convicted under the Smith act. It is nearly two years since eight Communist leaders went to jail as part of the attempt to impose thought control. In that period it has become more and more clear that it was not only the Communists, but all dissenters to the left of McCarthy whom the thought controllers are out to muzzle. As part of the campaign against McCarthyism it is imperative that a drive be carried on to obtain amnesty for the imprisoned Communist leaders. This is, of course, nothing new in our history: the names of Eugene V. Debs and Tom Mooney recall instances of amnesty in this century whose effect was to reinforce freedom. The National Committee to Win Amnesty for Smith Act Victims (667 Madison Avenue, New York City 21) has designated June 4 to July 4 as Amnesty Month. We urge our readers to join in this campaign. Write to President Eisenhower to grant amnesty to those who have been victimized by the Smith act as a consequence of their fight against thought control and the policies that threaten war. And get your union and all other organizations to send the President a resolution for amnesty.

one place and squeeze each other, all for love, squeeze each other to death for love? How can he help it, if people desire each other's sweat, other people's blood? If people have not learned to see that one should not drive a man as a horse is driven to work, that a horse is also to be pitied, one of God's creatures, a living thing?

When Ber the beadle, a redhaired Jew with thick lips, came into the synagogue in his socks with the worn-down heels and saw Chayyim Chaikin leaning with his head back and his eyes open, he was angry, thought Chayyim was dozing and began to grumble:

"He ought to be ashamed of himself—reclining like that—came here for a nap did he?—Reb Chayyim, excuse me, Reb Chayyim!"

But Chayyim Chaikin did not hear him.

The last rays of the sun streamed in through the synagogue window, right into Chayyim Chaikin's quiet face with the black, shining, curly hair, the black, bushy brows, the half-open, black, kindly eyes and lit the dead, pale, still, hungry face through and through.

* I told you how it would be: Chayyim Chaikin had an easy fast!

(Translated from the Yiddish)

WHAT IS THE COUNCIL FOR JUDAISM?

An examination of an anti-Zionist organization which serves the State Department and refuses to recognize the real problems of the Jews

By Louis Harap

THE public was taken aback early in May by the barrage of anti-Zionist views emanating from the American Council for Judaism in sharp contrast to the usual pro-Zionist news and opinion to which they are accustomed in the press. These views issued from the tenth convention of the Council held at San Francisco, May 7-10. Fulsome press coverage stimulated curiosity about this organization with a claimed membership of 15,000. The Council is regarded with intense hostility by most sectors of Jewish organized life. What sort of program does the Council have, what social group does it represent, what does it signify for American Jews?

The Council opposes Zionism from the side of wealthy Jews. It is an offshoot of the American Jewish Committee, which is the organization of the richest Jews in the United States. The Council was organized in 1943 after the streamlining of the Committee in that year. For the Committee had realized that its outmoded methods of work and its blatant "hush-hush" policy during the era of nazism had been shearing it of influence in an aroused Jewish community. Further, the increasing strategic and oil interests of Washington in the Middle East had also made it imperative for the Committee to take a deeper interest in and exert influence upon the Jewish masses in relation to the Palestine question.

An Upper Class Ideology

It was specifically the increased involvement of the Committee in the Palestine question that provoked the formation of the Council. Leader of the seceding group was Lessing Rosenwald, who retained his individual membership in the Committee. Rosenwald is a man of Big Business who had retired in 1939 as chairman of the board of Sears, Roebuck and Company. His reactionary outlook can be judged from the fact that he was for a time a member of America First, the pro-fascist, "isolationist" big business grouping before the war. Joined by a few Reform rabbis (Dr. Morris S. Lazon, William H. Fineshriber, Elmer Berger and others), Rosenwald launched the Council. From that day to this he has been the towering influence in the organization. In a sense, Rosenwald is the Council.

The Council expresses one form of the ideology of the Jewish sector of Big Business. Rosenwald has demonstrated

that Jews of great wealth use not only Zionism, but also anti-Zionism in their effort to prevent the masses of Jews from perceiving and fighting the real sources of their problems as Jews and as Americans. The Council technique is to discourage organized Jewish action *as Jews* on the many issues that face them as Jews and Americans. For the Council is trying to persuade American Jews to accept the same ideas that dominated—and immobilized—the main Jewish organization in pre-Hitler Germany.

The Central Union of German Citizens of Jewish Faith (membership about 60,000, one-sixth of all adult German Jews) was the prototype of the Council, which advertises itself as the organization of "American citizens of the Jewish faith." Just as these middle class Germans tried to be more German than the Germans, so the Council is trying to be more "American" than the Americans. Rosenwald affirms that the Jews of the United States are "not an identifiable secular community" (speech of May 7). Both the Central Union and the Council agree on this central tenet: "in one aspect only were Jews expected to maintain a community of interests as Jews" (Lessing Rosenwald, *This Is the Council*)—and that was in religion. The Central Union offered no resistance to Hitler. And this way of no resistance as Jews to McCarthyism is the way of the Council.

The main fire of the Council has been directed against Zionism as a form of "Jewish nationalism." Progressive Jews also oppose Zionism as a form of Jewish bourgeois nationalism. But there is nothing in common between this opposition and that of the Council. While the Council combats Zionism as "Jewish nationalism" in order to obliterate *any* manifestation of organized Jewish thought and action (except the religious), progressive Jews strive for *maximum of effective organized Jewish action*, in conjunction with labor and all progressive Americans, against the trend to McCarthyism and a third world war. Progressives fight against Jewish bourgeois nationalism, of which Zionism is one form, because that ideology is misleading organized Jewish action into channels which are harmful to the Jewish people, such as passivity before anti-Semitism and McCarthyism and support of an aggressive pro-war foreign policy that would destroy Israel. In other words, what we oppose is the program of Jewish nationalists and Zionists—and of the Council as well—because

these ideologies would make the Jewish masses believe that the interests of Jewish Big Business are the same as those of the working people among the Jews. We oppose both Zionism and the Council for the same basic reason: both try to remove the Jewish masses from the struggle against anti-Semitism and McCarthyism at home and both support the Washington foreign policy leading to war.

View of Middle Eastern Problem

A crucial case in point is the attitude toward the problem of the Middle East. The Council, no less than the Zionists, supports the aggressive anti-Soviet policy of the State Department in that area. The Council is prompted by its anti-Zionism to take a position on the Arabs that may in some respects sound progressive, since the Council opposes Jewish chauvinism against the Arabs in Israel and in the Arab states. But a closer look reveals that the Council falls in with Dulles' aggressive pro-war Middle East policy and does not make the essential distinction between the reactionary, feudal-like rulers and the genuine movement for liberation of the Arab masses. "The Council," says a statement issued from the recent convention, "has consistently called for a United States foreign policy—such as that now reportedly being adopted by the Eisenhower administration—of regarding the Middle East as a whole, rather than treating Israel as a favored nation in the area."

The difference between the Zionists and the Council on Middle Eastern policy, however, appears to be narrowing after the recent visit of Dulles to the Middle East. The Ben Gurion government and the Zionists find that they must share Washington's military aid with the Arab rulers. Both the Council and the Zionists exploit the bogey of "Soviet aggression" in the area, for which there is absolutely no evidence. And as George L. Levison said on May 8 in the Middle East panel at the Council's tenth convention, "Israel is not and cannot be *the* bastion of democracy in the Middle East. At most it may be *a* bastion." In Dulles' dictionary this means achieving "peace" between Israel and the Arab states for the purpose of erecting a united "bastion" in the Middle East for an eventual anti-Soviet war. Such a program, whether propagated by the Council, or acquiesced in by the Zionists, is not in the interests of world peace; both are based on an aggressive war policy and repression of people's movement for peace and genuine self-determination and independence for both Israel and the Arab states.

Another aspect of Zionism that arouses opposition of the Council is the basic Zionist premise that anti-Semitism is ineradicable because the Jew brings anti-Semitism wherever he goes. "I do not believe," said Dr. Lazaron in 1949, speaking for the Council, "that anti-Semitism is an incurable disease" (in a pamphlet, *Dare We Be Neutral?*). The progressive Jew might again be led into believing that he has an ally in the Council, for he too believes that anti-Semitism can be wiped out. But when he examines the

Council position more closely, he must conclude that the Council is no ally. One would suppose that, if the Council believes that anti-Semitism can be eliminated, it would fight against it. But that is not the case. The Council as such is not at all concerned with the fight against anti-Semitism, nor that Jews should organize to fight it.

Anti-Semitism is mentioned in Council literature here and there. It is *mentioned*—and no more—as an obstacle to "integration" of the Jews in American society. One never gets the impression that anti-Semitism is a serious problem here, as the Council says it was in pre-war Eastern Europe or in Nazi Germany. Anti-Semitism in the United States, says Lessing Rosenwald, is only an "imperfection of democracy." But the existence of anti-Semitism in the United States, which is a growing menace, is mentioned only in passing and is slithered over in Council literature.

Meeting of Opposites

As Council ideologist Moses Lasky said on May 10, the Council "is not a 'defense agency.'" But the Council is not a "defense" agency because it follows the basic principle that Jews should not band together as Jews for any purpose except the religious or philanthropic. And in actuality the Council does nothing in the fight against anti-Semitism. If the Jewish people followed the Council program, they would put up no defense against discrimination and anti-Semitism. Dr. Lazaron has even gone farther. He has suggested that the solution of the Jewish question lies wholly in religion: "Judaism [that is, the Jewish religion] will save the Jew in Palestine and everywhere else" (*Dare We Be Neutral?*). Dr. Lazaron does not tell us why 5,000 years of Judaism have not yet succeeded in solving the question.

In other words, the Council takes an ostrich-like attitude towards anti-Semitism and discrimination. Its propaganda serves to minimize the danger of anti-Semitism. As for the danger of fascism in this country, with its ominous prospects for the Jews—this seems not to exist at all for the Council. Not one word about the McCarthyite danger is to be found in the tenth convention speeches. The conclusion is inescapable: objectively the Council is doing its best to immobilize the Jewish people in the struggle against fascism and anti-Semitism. But this attempt to paralyze the Jewish people before the dangers of fascism and anti-Semitism is a central reason why the progressive rejects Zionism, which says that anti-Semitism is inevitable and offers immigration to Israel as the only solution. Thus the apparently opposed ideologies of Zionism and the Council amount in practice to the same thing: both are passive before anti-Semitism and fascism at home. Both perform the work of Big Business by paralyzing the fight of Jews against anti-Semitism.

Further, there is a basic contradiction in the Council position itself. The Council puts forward as its main tenet the "integration" of the Jews into American life. But everyone knows that even if the Jew in the United States

wishes to "integrate," certain real and growing obstacles exist, namely anti-Semitism and discrimination. If the Council really believes in integration, why does it not act on this belief and help to achieve integration by fighting against obstacles to it, anti-democratic trends, anti-Semitism and discrimination? But we have seen that the Council does not believe in organized Jewish struggle against them. Therefore, the Council's basic philosophy and active credo actually hinder the "integration" that it says it promotes.

The Council is embarked on a crusade to obliterate *all* Jewish expression, cultural, political or social, whether it be valid and progressive or reactionary and "nationalistic." According to the Council, the only valid Jewish group manifestation is religious. This denial of validity to collective Jewish action is actually anti-democratic. The Council aims to atomize the Jews in the United States into "individual American nationals of Jewish faith" (*Blueprint II*, p. 67). Jews in the United States are "not an identifiable secular community" (Lessing Rosenwald speech of May 7). In other words, there is no such thing as an American Jewish community. According to Council ideology, no one is a Jew except as he is an adherent of Judaism, Orthodox, Conservative or Reform. It therefore appears that there are countless thousands of Americans of Jewish parentage who have been suffering under the illusion that they were Jews.

But these Americans need not fear destruction of their identity as Jews. The anti-Semites, the practitioners of discrimination, will restore that status to them despite all the Council can say or do. The anti-Semite does not withhold his fire until he finds out whether one is a Council Jew, a Zionist or any other kind of Jew. The practitioner of discrimination in housing, jobs or any other field does not investigate the kind of Jew one is before excluding one. Under present conditions in the United States a person of Jewish parentage is a Jew willy-nilly. These circumstances alone are sufficient to provide the basis for a "Jewish secular community" in a common fate and task to resist anti-Semitism and discrimination.

The Council's Anglo-Saxon Chauvinism

The Council's absurd ignoring of these elementary facts of American life is not a result of ignorance or naivete. It is motivated by an identifiable aim: it is the application of Anglo-Saxon chauvinism to the Jewish predicament. The Jew who parrots Anglo-Saxon chauvinism must explain away the deep-rooted anti-Semitism and discrimination that are rampant in the commercially-dominated way of life into which the Council would have the Jews "integrate." The Council therefore tries to put blinders on the Jewish people so as to quiet resistance to those basic defects of a capitalist America and to promote the dominance of this Anglo-Saxon class culture in its own community, the Jewish community.

This Anglo-Saxon chauvinism of the Council appears most clearly, perhaps, in its attitude toward Jewish culture

—nationalistic or progressive—in this country. Council propaganda goes to great lengths to criticize the "nationalistic" culture of Zionism. Here again the progressive may be led to believe that he has an ally in the Council, for he too opposes Jewish nationalistic culture. But the fact is that the Council tends to identify *all* Jewish culture with the nationalistic. One may comb Council literature and fail to find a single suggestion that there is *any* Jewish culture except the nationalistic variety. The whole progressive Yiddish tradition, for instance, simply does not exist for the Council. "American Jews," the Council has said, "are not and ought not to be a cultural entity."

Now this is very tricky. The Council presents us with alternatives that a progressive will reject. For the progressive Jew does not favor a "nationalistic" culture. Neither does he believe that Jews should be a "cultural entity," in the sense that that the Jews should "separate" themselves culturally from progressive American culture. And there are also anti-Zionist Jewish groups, whose cultures are nationalistic. But this writer believes that valid progressive Jewish cultural expressions in literature (Yiddish or English), music, the dance, etc., do exist. Now this is "cultural pluralism," which is the democratic view that in a country with a population of many national origins, each national group has the democratic right to cultural expression. This the Council explicitly rejects. "For a Jewish group," says the Council publication, *Blueprint II*, "to advocate, as a group of Jews, the 'cultural pluralism' theory is to place that group in the category of a separatist group itself, implying that Jews have a separate, *secular* culture and for that reason, favor an America which will be composed of such separatist cultures" (p. 64).

The Council's meaning is clear: for all Americans, Jews or otherwise, there is one culture and *one only*, the dominant Anglo-Saxon culture. This is plainly Anglo-Saxon chauvinism. But a democratic, progressive American culture not only absorbs valid elements from the many national cultures. It also permits continuation within national groups of their own traditional cultures. But the Council regards *any* manifestation of Jewish culture (outside of the religious) as alien and undesirable. The Council proposes that such national group expression should be liquidated. And this is an anti-democratic, chauvinist viewpoint.

What is the upshot of our examination of the Council? We have seen that the Council wishes to take all the fight out of the Jewish community, that Jews should abandon defense of their democratic rights *as Jews*. The Council program would immobilize Jewish resistance to the threat of mounting anti-Semitism, of discrimination, of fascism. And finally, the Council as an organization is totally unconcerned about the danger of war. Council policy on the Middle East, as we saw, wholly accepts the pro-war orientation of the Eisenhower administration. In sum, the Council, as one form of Big Business ideology among the Jewish people, has the objective effect of aiding and abetting all the dangers besetting the Jewish and American people by rendering the Jews passive before these dangers.

STORY OF JEWS IN EARLY AMERICA

A book about Jews in 18th century America which contains much interesting information but has some limitations in its interpretations

A Book Review

By Morris U. Schappes

EARLY in the seventeenth century, European colonization of the northwestern hemisphere began in earnest. By the middle of that century, a trickle of Jews began to be noticeable in the migration stream.

The numbers of Jews were small. On the territory that is now the United States, there were only a couple of hundred Jews, in tiny clusters, by the beginning of the eighteenth century. Towards the end of it, in the 1790's, the number had swelled to about 2500—which was a much smaller rate of increase than was shown by the country as a whole. Yet this westward trickle was the beginning of a tide that reached mass proportions at the turn of the twentieth century, a tide that would still be flowing if it had not been choked off by the racist anti-immigration legislation of 1920 and 1924.

The story of these beginnings has been attempted more often than has the story of any other period of American Jewish history. And more attempts will be necessary until we get a work definitive at least as to the facts. Meanwhile, any volume which adds to the sum total of factual information is useful, and, if it is written in a lively style with an eye to homely, colorful detail, it is interesting and welcome, whatever its shortcomings of design, execution and interpretation.

Such a work is that by Jacob Rader Marcus, *Early American Jewry* (The Jewish Publication Society of America, Philadelphia, vol. 1, \$3.50; vol. 2, \$4). The first volume, which appeared in 1951, dealt with the Jews of New York, New England and Canada from 1649 to 1794; the second, just issued, turns to the Jews of Pennsylvania and the South from 1655 to 1790. The author is a Reform rabbi, the director of the American Jewish Archives in Cincinnati, and a professor of Jewish history at Hebrew Union College-Jewish Institute of Religion. Extensively endowed by financial patrons, he has traveled widely, ransacked many a library, mined a lot of archival ore and come up with many a nugget.

His specialty was the assembling of letters, personal, business and official. But instead of publishing the edited collection of letters that his associates in the field had been led to expect, he decided to use these letters as the substance and main material for some 600 pages of narrative about colonial and American revolutionary Jewry. There are, then, about 140 such letters, about half of them hitherto unpublished, imbedded in their full text in this narrative.

Presumably to aid the general reader, he has omitted all documentation that might facilitate critical examination of his data, and also failed to include a bibliography in which he might have given minimal, ungenerous acknowledgment to the printed and even manuscript works he has borrowed from so copiously.

In form Dr. Marcus's work is informal, anecdotal and incidental. There is no reason to the proportions, no rhyme to the amount of space given to an incident. If he devotes much more space to the relatively unimportant Jewish community of Virginia than to the important one of South Carolina, he excuses himself in the introduction by pointing to the fact that others have already "done" South Carolina pretty well. If he includes a hundred pages on the few Jews of Montreal and the province of Quebec and has nothing on the populous Jewish communities of the British West Indies, that is simply because he had some material on the Canadian Jews and none (until his recent expedition to the West Indies) on the Caribbean Jews.

Anecdotes of Colonial Jews

Nevertheless, the book is full of anecdote and incident and character. We meet through her family letters an Abigail Levy Franks, wife of a wealthy New York merchant, who quoted Dryden, Pope and Montesquieu in her correspondence—and was heartbroken when her daughter eloped with Oliver De Lancey of the family "very fancy."

Or we come upon the name, and nothing more, of Abraham Peters, a Jewish indentured servant who escaped from his master in Harford County, Maryland, and who had a reward for his capture and return advertised in the *Virginia Gazette* in 1755.

And there is the anecdote of Aaron Lopez of Newport sending one of his ships to Lisbon to evacuate his brother Abraham and his wife and three sons. When they come here in 1767, and Abraham has recovered from an illness, Aaron Lopez brings the New York *mohel* to Newport to circumcise the sons, ages 17 to 28, and their father, age 56.

Or we casually meet Nathan Simson, who with his associates owned two vessels that in 1717 and 1721 brought 217 Negro slaves into New York harbor, "two of the largest slave cargoes to be brought into New York in the first half of the eighteenth century" (I, 64-65).

Or there is Jonas Phillips, writing a Yiddish letter from

Philadelphia on July 28, 1776 to a relative and business correspondent in Holland, and enclosing the Declaration of Independence as hot news—letter and enclosure, however, never reaching their destination because the British intercepted them.

In addition to anecdote and incident galore, there is more attention than has hitherto been paid in such works to the economic operations of such families as the Franks, Gratz, Lopez, Moses, Simon, etc. as army suppliers, whalers, Indian and fur traders, slave-runners, ship owners, general merchants and land speculators. There is an overlong but sober chapter on the oft-exaggerated activities of Haym Salomon. Because his structure is geographic (colony by colony) rather than chronological or topical, this material is not integrated and not evaluated, but it helps provide a picture of Jewish enterprise of the time. Dr. Marcus is well aware of the part Jews played in the westward expansion: we learn that of the Illinois Land Company's 22 shareholders, eight were Jews and two were married to Jewish women. He seems to be unaware of the role played by Jews in developing intercolonial trade, since Jewish family, cultural and religious ties helped overcome the intra-colonial barriers to intercolonial trade and to the development of an *American* market. This American market was the economic foundation of American political consciousness and the movement that led to the Revolution.

Why Did They Come?

But the most important and novel feature of Dr. Marcus's volumes is the 200 pages he devotes at the end to an attempt to analyze, generalize and evaluate the life of this early American Jewry. In the form of a series of essays, he surveys the coming of the immigrants, their economic activity, their religio-communal organization, their culture and philanthropy, their "acculturation" and their struggle for political equality.

Generally, he concludes, the Jewish immigrants came here because of "the inhospitality of the European scene" (II, 383). Like all other immigrants, they settled in the "tidewater areas," but since "the Jews were a trading class . . . practically all of them remained in the towns" (II, 384). If they settled in some colonies and not in others, the determining factor "was not a greater or lesser degree of religious tolerance or freedom, but rather economic advantage" (II, 388).

By 1735, most of the immigrants "were of Ashkenazic stock both ethnically and ritually," even though it would take almost another century before the Ashkenazic ritual was to begin to contest the monopoly of the Sephardic rite.

Those who came were mostly "young and unmarried"; they were "economically venturesome business men, weak in capital, but strong in ambition" (II, 391). There were craftsmen among them and a few manufacturers, but "commerce and trade were the most characteristic forms of Jewish activity. . . . In a young, undeveloped country like

British North America, business men were at a premium; Jews, consequently, were in a favorable position" (II, 400).

However, only a very few "acquired great wealth," but "most of them made a modest, or even a comfortable living." Nevertheless, "the war ruined many of them, and consequently, in the late 1780's, there were very few Jewish merchants of any consequence in the country" (II, 418).

Early Organized Life

Why did these Jewish immigrants organize themselves as Jews? One reason was that "they automatically transferred their European type of organization to this land" (II, 429). Basically, however, there was the objective presence of anti-Semitism and Jewish consciousness of the existence of it. Dr. Marcus objectively provides the evidence that this is the determining factor, although he himself refuses to follow his facts to this conclusion. "No colony," he recognizes, "welcomed them with open arms; some were tolerant. All this the Jews soon sensed. It was their religious-social need that impelled them to join together. . . . Once the community was established, it would persist. . . . There he would be at home; there he could win for himself that prestige, that status, which might well be denied him in the larger Gentile world" (II, 431).

Defining the synagogue then as "the spinal cord of American Jewish life" (II, 437), Dr. Marcus explains that the synagogue did not make theology primary, that in fact a Jew "could believe or not believe and still continue his Jewish associations" there (II, 435). It was useful for Jews to stick together in the synagogue because "the roles they could not play, politically and socially, in the world around them, they could and did play in the microcosm which was the synagogue" (II, 441). Dr. Marcus also records that "converts found it easier, to achieve wealth and social acceptance. Political office and financial opportunity were furthered by religious integration, by the adoption of Christianity. The inroads . . . were not inconsiderable" (II, 503). Dr. Marcus even observes that "it is interesting to note his sensitivity to the noun 'Jew.' He avoided it" (II, 509), preferring "Hebrew" or "Israelite," although official records designated Jews as Jews.

The Role of Anti-Semitism

Noting this and much more, Dr. Marcus becomes evasive and apologetic in evaluating the role that anti-Semitism played in seventeenth and eighteenth century American Jewish life. Now it is true, as Dr. Marcus states, that "if the times are taken into consideration, their economic, social, religious, and political status was good, excelled by conditions in no land in Europe" (II, 526). No one could deny that capitalist emancipation meant *progress* for the Jews, but at the same time the record shows that this was a progress *towards* equality and not the attainment of full equality—which only socialism can bring about. Dr. Marcus, however, tries to picture this *relative, historical im-*

provement of the position of the Jews as an absolute. To do this he resorts to the American Jewish Committee device of balancing anti-Semitism with what they call "philo-Semitism," love of the Jews. Thus Dr. Marcus writes: "It is not too difficult to assemble a body of anti-Jewish remarks. But it is easier to assemble a larger corpus of pro-Jewish acts of personal friendship between Jews and Gentiles" (II, 526). And suppose you could do that, would this wipe out the existence of anti-Semitism? Dr. Marcus forgets all the passages quoted above, and ignores a judgment of his own such as this: "All the frustrations which Jews experienced in the world outside them they vented internally in bitter personal quarrels and mutual recriminations" (II, 71). In other words, even the words of Dr. Marcus, the Jews "knew what was their due; they wanted equality" (II, 527), and they did not have it, and they did not even acquire it when, by 1790, they had obtained formal political rights in most of the new states of the Union.

Some understanding of this breaks through when Dr. Marcus describes the relation of the Jews to the American Revolution. "They must have been thrilled," he writes, "when they read the Declaration of Independence. They had more to gain than the average Gentile American who already possessed all rights. . . . He [the Jew] threw in his lot with the minority of active rebels on the chance that victory would make him a free man. Maybe he saw more clearly than his Gentile fellow-Whigs what was at stake. . . . The Jew sensed . . . that this was a political revolution . . . and he took advantage of it" (II, 528, 544).

The Jew of the Revolutionary generation, Dr. Marcus

sees, "was a changed man. . . . He was insistent on his rights, proud, firm in his resolution to receive his political due. . . . He was different from his own fellow-Jews in Europe" (II, 547).

Dr. Marcus concludes that this Jew, religion-wise, "was observant," but he promptly cautions that "here in America on the rim of European civilization, one should not peer too critically at the Jewishness of that generation" (II, 550). Of the "ideal of learning" Dr. Marcus remarks accurately that "the typical Jew was not interested in Jewish learning. There were no rabbinical jobs here, no ecclesiastical courts. . . . He had no passion for learning. He would make no sacrifice to educate his children . . . because education had little utility in eighteenth century America" (II, 551).

The rate at which these early immigrant Jews acquired American cultural patterns was, since they lived in the towns, more rapid than of the French in the Illinois country or the Sulzberg Germans in Ebenezer. The colonial Jew wore "no earlocks" and "no Jewish garb" and soon spoke English. It was the continual replenishment of the immigrant that brought new re-enforcements to the Jewish community and to the synagogue, in which the role of the new immigrant was, according to Dr. Marcus, decisive.

These are only some of the highlights of this interpretive section of Dr. Marcus's volumes. They are not fused with the bulk of the work, nor do they necessarily flow from the material in the other 600 pages. Why they appear here as an appendage rather than as a separate and documented volume is a publishing mystery. But as the first attempt of its kind, it merits serious study and attention and criticism.

DULLES AND THE MIDDLE EAST

DURING May, Secretary of State John Foster Dulles took a quick trip to 12 countries in the Middle East and talked with high officials of those states. In a number of places, including Israel, Dulles was informed by the people of their peace sentiments through the demonstrations advising him to go home and to stop trying to line up their countries for an anti-Soviet war. For a brief 24 hours Dulles held conferences with leaders of the Ben Gurion government—but not before the editor of *Kol Haam*, Communist daily, was arrested under an old Mandate regulation for some unflattering references in his paper to Dulles' connections with the nazis and to Dulles' war aims.

What was Dulles up to in this initial trip of any United States secretary of state to the Middle East? Some clues were to be found in the June first radio address made by Dulles after his return. He was plainly worried—or so he said—by "the menace of communism" in that area. But he could cite no Soviet acts to substantiate the existence of such a "menace." His real intention became apparent when he talked about erecting "a Middle East defense organization," that is, a NATO-type organization. But his trip showed him that

the national liberation movements in the area were too strong to permit the rulers of those countries to submit to the domination of Britain and the United States implied in that plan and Dulles was obliged to admit that there was "no immediate possibility" of achieving such an organization.

He was discouraged by the hostility he found between Israel and the Arab states. He did not come to propose the only means by which this hostility could be reduced, encouragement of the people's liberation movements in all the countries and the workers' movement in Israel. On the contrary, his plan requires the fortification of the rule of reactionary governments.

The Ben Gurion government and Zionist leaders are fearful of Dulles' leaning towards greater dependence than heretofore on the Arab rulers for fulfillment of his plans for anti-Soviet war preparations. Ben Gurion's eagerness to subordinate Israel to Washington's war plans is in the interest of neither the Jewish people nor of peace. The security and independence of Israel rather depend on the support of the peace movement, which sees in the machinations of Dulles only disaster for the United States and for the peace of the world.

JEWISH LIFE IN HUNGARY

London

Martin Lawrence, the opera singer, has just returned to London from a series of guest appearances with the Hungarian Opera and celebrity concerts. While he was there he took the opportunity of attending a service in a synagogue and later was able to meet representative Jews to discuss religious problems in a communist state.

"The meeting was at my own request at the House of Ecclesiastical Affairs," Mr. Lawrence said in an interview. "Rather to my astonishment, I found ten rabbis and three laymen assembled for this meeting. They were representative of the ultra-orthodox, orthodox and Neologue (Reform) groups. All were remarkably well dressed and groomed and some with their beards and *peyes* [earlocks] would have made a picture worthy of a Rembrandt.

"After initial greetings, we seated ourselves at a long table, laden with various refreshments, to begin our talk. I learned from them that there were 32 Orthodox synagogues in Hungary and 18 Reform, that they had every facility for observing traditional Judaism with the support of the government.

"Ministers, cantors, and *schochetim* [ritual slaughterers] receive salaries from the state and pensions. *Mohelim* [performers of circumcision] are supported by the Jewish Community and their services are given free when necessary. There is a seminary for training rabbis in Budapest and two Yeshivas—one at Pécs and one at Nyiregyháza. The State provides facilities for kosher food, meat, *matzos* and so on. There are *Mikvas* [ritual baths] wherever needed, the state even providing coal for these.

"There is no discrimination against Jews in even the highest state positions. They told me that for festivals, special arrangements were made about working hours for Jewish workmen.

"A Jewish High School is maintained by the state in Budapest—Orthodox and Reform communities maintain orphanages where Jewish education is given.

"A journal is published, containing contributions on religious matters by rabbis and laymen.

"There are 36 old age homes accommodating 2,400 Jews. This number is mainly due to the events of the war—elderly parents who lost children and so on.

There is also a home for incurables and a school for training cantors."

Asked what facilities are given for building synagogues, Mr. Lawrence replied: "Every facility is given, but owing to the number of people who perished in the war—there were 600,000 Jews before the war and now there are fewer than 100,000—there has not been any need to build. Empty synagogues are taken over when required for additional services.

"When I asked had there been any manifestation of anti-Semitism following the Slansky trials, they were both amused and indignant. Their lives had not been affected in any way whatsoever, they said. They assured me that in Hungary any racial discrimination was a crime and treated as such.

"All declared they had a better life than ever before. Under the Horthy regime life had been nearly impossible."

Mr. Lawrence asked them about emigration to Israel. They explained that a number who had lost everything here had gone and some had returned. Those in Hungary now were not interested. They had all they wanted to live in their own country.

"All our conversation was carried on in Hungarian. They spoke fluently and there were frequent interruptions among themselves, with one correcting another. An air of repose and self-confidence about them assured me that they were saying what they pleased.

"Their very appearances were re-assuring. They had brought all their own food, wine and utensils and I was assured I could eat and drink freely as everything was kosher.

"One Rabbi remarked to me that many of their best opera singers were Jews and they asked me to sing something for

them. I chose Sulzer's *Mogen Ovos*."

"When I faltered over some words, one brought out a booklet from his pocket with the words for me. The booklet was a handbook with various prayers and *luach* printed in Budapest in 1951 for the year to follow. He presented this booklet to me.

"I should have left at 5:30 PM as I had arranged to make some recordings for the radio station. Instead we went on until 7. The radio station was informed and I began my work there at 8 instead of 6 PM."

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JEWISH PROFESSOR IN IASI

By Elena Bates

Iasi, Rumania

The auto slowly climbed the slope leading to Copou Park in Iasi. We passed old chestnut trees, old houses and proud new apartment buildings. In the distance could be seen the profile of a massive brick building.

"You see that big building? It is our university," said Professor Mendel Haimovici, seated alongside me in the car, and in his voice I detected a nuance of pride when he added: "In a few years it will celebrate its centenary."

Ordinarily, the inhabitants of Iasi speak affectionately of their city and especially of its old cultural traditions. But in the manner in which the professor spoke of the university, I felt that a particularly strong sentiment, difficult to master, animated this usually cool, level-headed mathematician. And I quickly understood why, when he began to talk to me.

We got out of the car and walked toward the great gate of the university. Alongside towered the white walls of the Polyclinic Institute—still partly covered with scaffolding.

"You see all these buildings?" asked the professor. "Eight years ago, there was nothing here but ruins; there were only a few walls left standing; everything had been destroyed by the fascists' bombs, or burned."

In the vast hall of the library of the faculty of mathematics—one of the richest specialized libraries in the world—all that could be heard were the words of the professor, spoken in a soft Moldavian accent. The scholar's tale awakened in me images of former times and those of the life led today by a Jewish intellectual.

It is difficult to be a student in a society in which the sole master is money when one is a Jew, an orphan and without resources. That is what Mendel Haimovici and his brother Adolf learned to the full. But both of them felt a veritable passion for mathematics and somehow they overcame all obstacles. Their ability, persevering, never-ending work, brought them success and Mendel became an assistant at the mathematics faculty in Iasi and Adolf a professor of mathematics in a lyceum in Bacau.

But this didn't last long. The racial discrimination laws drove these two young mathematicians, who were already beginning to give evidence of their exceptional scientific potential, out of the state schools. During the dark years of the last war, they taught in the Jewish schools which were set up, ghetto schools. It was a bitter period of persecutions and pogroms and many, many Jews were murdered by the Hitlerites.

Would he ever be able to efface the memory of that first day of school in the autumn of 1941, when, entering his classroom, fifth form, Professor Haimovici found only a handful of pupils scattered on the benches? The others had been murdered in the pogrom. Would he ever forget, this scholar, the frightful picture of the university destroyed by the fascists?

Nevertheless, there are great joys graven on his memory, too. What a profound joy—after the liberation of Rumania by the Soviet armies—to direct the work of rebuilding the university, to become professor of mechanics, secretary of the Iasi branch of the Academy of the Rumanian People's Republic and a corresponding member of the academy.



At the opening of a Yiddish language school in Bucharest in September 1953.

"I recently experienced a new and great joy," the professor told me. "The collective which was working on the editing of a course in analytic geometry, a collective of which I was a member, won the State Prize for 1950-1951!"

Several professors had come into the library and I was introduced to the mathematicians who had collaborated with Professor Mendel Haimovici: I. Creanga, I. Popa, O. Mayer, Gh. Gheorghiev.

Looking at them, I understood that the friendship and esteem which united these men of science of different nationalities, as well as their patriotism, are the gauge of the future work that they will do in the service of Rumania.

(Reprinted from the Romanian News, April 29, which is published in Washington, D.C. by the Rumanian legation.)

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OBSERVATION POST

By Sam Pevzner

Summertime Pal

Don't make a mistake about it: your best summertime pal is your little mag JEWISH LIFE. Plan to do a little something with the magazine during this summer, at home, on vacation, in the summer colony, with the acquaintances you didn't get much chance to spend some pleasant hours with during the year. When you go on vacation, take along a little bundle of five or ten copies. During the informal bull sessions under a tree you will have some good opportunities to introduce JEWISH LIFE to some of your co-vacationists. And while you are in the city, don't forget to give a little thought to increasing the circulation of your favorite magazine. Let's reverse the annual trend of a fall in circulation during July and August. There's too much doing and too many decisive issues on the agenda to halt even for a moment the task of bringing your fighting journal to American Jews who are becoming more concerned with the danger of McCarthyism each passing hour.

Joe Won't Like

Speaking of McCarthyism, it is our opinion that this issue of JEWISH LIFE can be an effective weapon for moving more people into the fight against Low-Blow Joe. The article on "McCarthy and Anti-Semitism," by Charles R. Allen, Jr. and Arthur J. Dlugoff, should reach every Jewish leader in your community—as well as non-Jews. We suggest special efforts to mail this issue to such people, to stimulate a widespread sale in all organizations and neighborhoods. The movement against McCarthyism is growing and now is the time to build it and to help it gain clarity. Among the Jewish people this July issue can be an effective tool for helping perform this job. Get to work.

California Beat

Lester Blickstein, manager of JEWISH LIFE, has been humming the tune "California Here I Come" around the office for the past few weeks. And well he may, for the Jewish Life Committee of Los Angeles has invited him to visit the West Coast on behalf of the already-moving campaign for the magazine. Lester will be in California for two or three weeks

starting July 15th. The objective of the visit is to help complete the campaign for \$3000 and to introduce JEWISH LIFE to a growing audience. Lester will lecture on two main themes: "McCarthy and Anti-Semitism" and "The Threat to Israel and the Solution." In addition he will be kept busy at committee meetings, receptions, affairs and consultations—all aimed at building JEWISH LIFE on the West Coast.

The L. A. Committee, it seems, has entered the drive this year with its usual energy and determination. Already it has sent \$500 toward its quota to the office. Californians should also be aware of the fact that their successful subscription campaign of 1952 can lose much of its effectiveness unless a real drive gets the lapsed subscriptions back into the fold at once.

Warning to California: Lester Blickstein is an indefatigable taskmaster and better keep him busy working on expansion of circulation and fulfilling your fund drive quota. He is looking forward to the opportunity of meeting the members of the Jewish Life Committee in L. A. and the organizations supporting the committee.

Philly Moves

When Morris U. Schappes and manager Blickstein visited Philadelphia the weekend of May 23, the local Jewish Life Committee and a group of professionals raised close to \$400 for the mag at parties run by each group. As important as the money was the fact that new groups in Philly are becoming interested in building the circulation and influence of the magazine.

The key to the future of JEWISH LIFE rests not in the editorial and administrative office but in the functioning of effective committees in the large Jewish communities throughout the country. We hope that now Philadelphia has established such a committee. This year Chicago has pressed forward by establishing a live-wire committee. With functioning committees now in New York, Los Angeles, Chicago, Detroit and Philadelphia, we are looking to Boston, Cleveland, New Jersey and other areas to get on the bandwagon.

Greetings

The editors of JEWISH LIFE extend wishes for a happy summer vacation to all its readers, but not for a vacation from JEWISH LIFE.

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FROM THE FOUR CORNERS

(Continued from page 2)

neighborhood, were damaged by a bomb in Cleveland on May 25. A few days before a bottle was thrown through the window of a Negro home a few miles away with a note saying "Get out of this neighborhood. The next time it will be a bomb," and was signed "KKK."

Jimcrow front ... The Supreme Court on June 2 ruled that restaurants in the District of Columbia must serve Negroes. On the same day the court deferred until the fall a ruling on the issue of segregation in public schools. ... By a standing vote of 78 to 15, the House on June 2 continued segregation in D.C.'s public schools. ... The family of Negro artist Edward Strickland was evicted from the Metropolitan Life's Knickerbocker Village on June 7. The Stricklands moved in temporarily with another family in the project. ... The San Francisco Council for Civic Unity on May 31 inquired of the Metropolitan's lily-white Park Merced project about its discrimination policy.

EUROPE

News from Soviet Union ... The Soviet government announced on May 22 that the guilty officials, including Ryumin, in the attempt to frame-up the Moscow doctors had been punished. ... Vladimir Yakovlovich Khenkin, one of the oldest actors of the Moscow State Theater of Satire and Russian Republic People's Artist, died on April 17 at the age of 69. A tribute to him was published in *Vechnyaya Moskva* (Evening Moscow) on April 20 signed by 26 actors, including P. Pol, A. Liebman, F. Dimant and A. Mendelevich. ... The 13-member Israel basket-ball team participated in the international tournament held in the "Dynamo" Stadium in Moscow that began on May 24. The Israel team won over the teams of Finland, Bulgaria, Yugoslavia, Italy and Czechoslovakia and won by default over the Egyptian team, which refused to play with Israel.

Many Hungarian Jewish scientists and artists received Kossuth prizes for 1953 awarded by the Hungarian government. Among them were Amrus Abraham, medicine; Sandor Mueller, organic chemistry; Lazslo Fuchs, algebra; Andor Gabor, literature; Istvan Imre, painter; Ernoe Winter, electricity; Lazslo Strauss and Lazslo Szuess, oil chemistry; Elemer Vadazs, geology.

The Jewish Consistory in Sofia opened in May summer camps for workers' children in many parts of Bulgaria.

Dr. N. Barou, chairman of the European executive of the World Jewish Congress, said at a regional conference of Northern England in mid-May that "Reactionary elements all over the world, many of whom are markedly anti-Semitic, are being encouraged by the atmosphere of the cold war and manifestations of anti-Semitism, often sponsored by Nazi refugees, can be noted in various countries."

A strong protest was registered by socialist students at University of Vienna in mid-May over the proposed reinstatement to a university professorship of Dr. Heinz Kindermann, a leading theoretician of the Nazi movement in Austria and a known anti-Semite.

The United States Air Force in Weisbaden on April 21 entertained surviving members of the Richthofen air squadron, among whom were Nazis and a Goering ex-aide. In reply to a letter by Senator Herbert H. Lehman protesting the affair as having "mocked at the sacrifices during World War II," the Air Force in Washington replied that "such action is in consonance with the foreign policies of the United States in that area in connection with the common defense against communistic aggression."

ISRAEL

A plea for clemency for the Rosenbergs was sent early in June to President Eisenhower from Jerusalem by leading philosopher Martin Buber, leading writer S. Y. Agnon, Hebrew University Chancellor Werner Senator, and 30 more outstanding Israeli figures.

The four right wing General Zionist members of the Ben Gurion cabinet resigned on May 25, ostensibly in protest over the long-standing practice of Ben Gurion's Mapai (Labor) Party that schools in working class districts may fly the red flag and sing *The Internationale* on labor holidays. The Ben Gurion government may issue a temporary order banning the flag and song in schools and Ben Gurion is said to be determined that this ban be passed by at the 400-man council of Mapai in a few months. The General

Zionists are now expected to re-enter the cabinet.

The Histadrut is planning to affiliate with the Washington-dominated International Conference of Trade Unions in time to participate in the ICFTU congress in July.

Nearly 50,000 workers signed a petition in protest against the decision of Mapai leaders of the Histadrut to exclude the Communist fraction from the organization.

Dr. Moshe Sneh's newly formed Left Socialist Party at its first convention in mid-May adopted a program that includes joining with the Communist Party in formation of the nucleus of a united front, setting up of a people's republic in Israel and creation of an independent Arab state in the part of Palestine annexed by Jordan. Sneh's party states that, although it was "free of Zionism," it favors the "territorial concentration" of the Jews in Israel.

Several Israeli women were delegates at the World Congress of Women meeting at Copenhagen in June. One Jewish and one Arab woman were refused passports to get to the congress.

Jewish Life

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