

*The Jewish
Labor*

Bund



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A REGRETTABLE EVENT (THE RECEPTION FOR MENACHEM BEGIN)

Anyone, no matter how perfunctorily acquainted with the terrorist activities in Palestine, supposedly knew who Menachem Begin was. If he did not, he could quite easily obtain all the necessary information before permitting his name to be used in connection with festivities in honor of Menachem Begin. Let us recall but a few of Begin's notorious activities.

Menachem Begin is the chieftain of Irgun Zvai Leumi, the fascist Jewish terrorist organization in Palestine responsible for many atrocities and murders committed before the establishment of the State of Israel on May 15, 1948. After the establishment of the Jewish State, he and his organization brought to the shores of Palestine an illegal transport of arms in defiance of the truce promoted by Count Bernadotte and agreed upon by Jews and Arabs alike. When the Israeli Government tried to prevent the unloading of these arms from the ship "Altalene", Menachem Begin's followers put up a bloody fight which cost several score Jewish lives. Menachem Begin is responsible for the demolition of the King David Hotel in Jerusalem and the casualties caused by this terrorist act. Menachem Begin is the "hero" who kidnapped and garroted two British sergeants and booby-trapped their bodies. He and his gang massacred the entire population of the Arab village Deir Yassin, includ-

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ing women and children, and he has the affrontery to boast openly about these gory deeds. He despises democracy and all it stands for, and quite frankly voices his adherence to the gospel of rule by force. He does not give a hoot for all the decisions of the United Nations about the future of Palestine if they happen to be against his goal — to expand Jewish nationhood all over Palestine and Trans Jordan by *all* means — not excluding a war — and expelling millions of Arabs from their centuries-old homesteads. He is as blind to the rights and sentiments of other people as Hitler was in Germany or Mussolini in Italy. He hates Britain just as the bosses of the Kremlin do. In short, he is a fascist, though, of course, a Jewish-made fascist.

With such a well-established reputation Menachem

Begin came to the hospitable shores of these United States, and nobody knows exactly for what purpose. Perhaps to raise money to expand his gang's activities, or, maybe, only to endeavor to increase his vote-catching ability during the next election in the State of Israel in January 1949, by cashing in on the sentiments of the Jewish community in the United States. Be it as it may, the reception he received in New York City was a remarkable event. He was greeted by the Jewish press (with but few exceptions) as an intrepid warrior for freedom and liberty, as a hero who had led his nation in a courageous fight against foreign tyrants. His fascist and terrorist deeds were extolled as glorious achievements. Those leaders of the Jewish community in the United States who were so proud of Menachem Begin and who gave him such a warm reception manifested in this way their real attitude toward the record of his terrorist gang. One might resent the fact, but

one must not close one's eyes and refuse to face the realities of our present Jewish life.

However, there was another element in the reception given to Mr. Menachem Begin, even more disturbing and discomfoting. It was the participation of Mayor O'Dwyer at the official reception in City Hall and the names of many prominent United States Congressmen and Senators on the list of the reception committee to honor Mr. Menachem Begin. This participation of official leaders of American democracy in honoring a leader of a former Jewish fascist organization is indicative. It was indeed a pathetic spectacle to watch representatives of American democracy showering honors upon a Jewish fascist. Fascism remains fascism even if it is of Jewish origin. The reception given Menachem Begin at his arrival in the United States had nothing to do with the real cause of the Jewish people. It was a regrettable event.

Our Attitude Toward the British Labor Government

In contrast to the animosity toward the British Labor Government which the Jewish population in the United States expresses of late, we Jewish Socialists nurse different feelings. We are the only faction in Jewish life which regards the British Labor Government as the most important promoter of democracy and Socialism in the post-war world, as the real hope of mankind torn between capitalism and totalitarian Moscow-made Communism.

This fundamental difference between our attitude toward the British Labor Government and that of the non-Socialist Jewish factions is a result of two basic considerations. As democratic Socialists we are opposed to the old capitalist way of life, as well as to the totalitarian brand of Communism represented by Soviet Russia. We crave a new world order of economic equality and security based on liberty and freedom, on a humanitarian approach to the individual and respect for fundamental human rights. We are deeply convinced that the British Labor Government paves the path to this goal of ours.

We are proud of the fact that the British Labor Government broke away from the old imperialistic colonial practices, liberating India and other parts of the former British Empire. We consider it significant that it was a real Socialist government which, first in history, liberated peoples instead of subjugating them. That is the first reason why we support the British Labor Government.

But we are *Jewish* Socialists. That means that in our whole thinking we are primarily concerned with the future of the Jewish working population, the future of the Jewish people. Now, it is our unshaken conviction that only a socialist world order will create conditions for a peaceful solution of the Jewish problem, for the cultural and national advancement of the Jewish minorities scattered throughout the world. In our opinion a socialist world order is the only way to ensure real equality and security for the Jews, to put an end to discrimination and anti-Semitism, and to make impossible the recurrence of bloody events such as those wrought upon the world by Hitler. And so, we praise the British Labor movement's aim not only as a solution for mankind, but in the long run also as a solution of the Jewish problem. Even the State of Israel can hardly escape all the dangers of a small independent nation, should the world not turn Socialist. Democratic Socialism is not only a remedy for all the social evils of our time but also the real national aim of the Jewish population.

Adoption of this attitude toward the British Labor Government does not, however, indicate that we are deliberately closing our eyes to its errors and blunders, to its vacillations and mistakes of both its domestic and foreign policies, and especially as regards the Palestine problem.

But all these mistakes are the inevitable price paid for the past which cannot be radically erased. The

most important matter is that the British Labor Government's plans and policies are adjusted not to the capitalist and imperialistic past, but to the socialist future.

We are proud of the Labor Government's present achievements in England, and we feel certain that its

reelection in 1950 will give it a chance to accomplish its task of peacefully reconstructing the oldest capitalist country into a social democratic one. Such a record-breaking example will no doubt enhance the attraction of democratic Socialism the world over, and show all mankind the way to its Socialist salvation.

WE WILL NOT FORGET

(THE CASE OF HENRYK ERLICH AND VICTOR ALTER)

Ever since the day when we received the official information from the Russian Embassy in Washington that our beloved leaders Henryk Erlich and Victor Alter were executed in Soviet Russia on the ridiculous accusation of plotting with Hitler Germany, our organizations all over the world annually pay tribute to the memory of the two martyrs who gave their lives for their unshaken fidelity to freedom, democracy and Socialism.

The murder of Henryk Erlich and Victor Alter in December, 1941, is by far not the only crime against humanity and common decency committed by the bloody Stalin regime. But this particular murder of two leaders of the Jewish Labor movement of Poland who fell into the clutches of Stalin after his army occupied parts of Poland, the murder committed at a time when Soviet Russia was invaded by the armed forces of Hitler Germany and when the Hitler bandits were executing their cold-blooded slaughter of the entire Jewish population in Poland, was one of the most flagrant, as was the utter stupidity of the accusation. It was apparent that the victims paid with their lives only because of Stalin's hatred toward them, only because of Stalin's lust for vengeance against two internationally known Socialists who dared to oppose his bloody totalitarian regime.

The circumstances of this crime were so appalling that it moved the conscience of the world more than any other murder of which Soviet Russia was guilty. The smear campaign against the two intrepid warriors for Socialism and democracy did not hold water. It did not leave the tiniest stain on the immaculate reputation of our two murdered comrades. Even among the most stupid Communist sympathizers one could hardly find one who believed that Henryk Erlich and Victor Alter, the well-known fighters against fascism and Nazism, the spiritual fathers of the underground struggle against Nazi Germany waged by the BUND movement in Poland, were Nazi agents in disguise. World public opinion refused to believe in the accusation and condemned the murder.

Seven years elapsed since that crime, seven years filled with war, upheavals, and epochal events; seven years during which the bosses of the Kremlin committed new crimes against their own people and against neighboring nations. Yet the murder of Henryk Erlich and Victor Alter did not pass into oblivion. Not yet atoned for, it continues raising its accusing finger against the political regime which made that crime possible. Seven years ago we told the world that we shall never forget the execution of Henryk Erlich and Victor Alter. We repeat today — we will not forget!

Declaration of Socialist Principles

ADOPTED AT THE SECOND WORLD CONFERENCE OF THE BUND, New York, Oct., 1948

Six million brethren of our people were murdered by the Nazi hangmen in the most bestial manner. Entire Jewish settlements — such as the large and flourishing Jewish community in Poland of 3½ million people — were obliterated by cold-blooded murder. There is no parallel to the tragedy brought upon the Jewish people by fascist cruelty.

The destruction of our people is most terrifying proof — and should forever remain as a warning —

that the capitalist system, which carries within it the germs of reaction, anti-Semitism, and fascism, cannot ensure our future: Only a Socialist victory can bring full deliverance and true security to the Jewish people throughout the world. As it was before, Socialism is now the great positive aim which the Jewish Labor BUND promulgates, in contradistinction to the other factions active in Jewish public life.

In separate statements adopted at both its first and

second world conferences, the BUND clearly and concisely formulated its views on the state of the Jewish people after World War II and on the tasks which spring therefrom. The Second World Conference of BUND Organizations now goes on record with the following statement which is to serve as a common ideological and political basis for the stand and the activities of the BUND in various countries.

1. The post-war world is faced with the problems of rebuilding the war-ravaged countries; of providing a life of freedom and prosperity for the masses; of establishing a rule of lasting peace. The progress of humanity is, however, endangered from two quarters. On one hand, various capitalist forces — notably reactionary American capitalist groups — attempt to drag the world backwards, to its pre-war state, to new dangers of reaction and fascism. On the other hand, the world is menaced by the forces of Communism, led by the formidable military might of the Soviet Union; forces whose slogans concern the struggle against fascism and imperialism, but whose victory would cause the Soviet form of brutal, totalitarian rule to spread over new lands and peoples. The Socialist camp is the only one which can possibly remove the dangers of both capitalism and Communism and which moves along the true path to economic, social, and cultural development, to a system of lasting peace, to a life of true liberty, equality, and solidarity.

2. As a result of the war the establishment of such a system became both imperative and possible. Imperative — since the reconstruction of Europe and of considerable territories on other continents can no longer be accomplished on the basis of the compromised capitalist profit economy; and since the socialization of key industries and other features of a planned economy forming the economic basis of Socialism became a historic necessity. Possible — since the populations in a number of countries harbor a deeply rooted sentiment of disappointment in capitalism.

The rise to power of the British Labor Government is a historic example of this trend toward the realization of Socialism in the world. Mistakes of policy committed by that government do not detract from the historic significance of the first, in all history, Socialist revolution accomplished by democratic means, a process which influences the development of the labor movement not only in Europe but in other parts of the world as well.

The great power of American capitalism and the weakness of the American Socialist movement greatly

hinder the Socialist reconstruction of the world. In particular, the capitalist forces in America seek to utilize the Marshall Plan — an important and useful measure aiding European recovery which thus merits support — to influence the political developments in Europe and stop its historically beneficial trend toward Socialism. The weakness of the Socialist movement in the United States also has a detrimental effect upon the workers' and popular masses' struggle in America itself. Only an independent policy of the American working class — a policy opposing both capitalism and Communism and promoting the struggle for full political and social democracy — will remove the obstacles placed in the path of advancing international Socialism by American capitalist groups and will lead America, too, onto the historic road leading toward the realization of Socialist ideals.

3. To secure peace among nations was always one of the primary tasks of the Socialist movement. Now that humanity is again on the threshold of a new war, this task becomes even more timely. In order to save the world from new destruction which would be wrought by a third, atomic world war, the Socialist movement must fight with utmost determination against both the imperialistic tendencies of capitalism, wherever they may come to the surface, and Soviet imperialism, which is particularly dangerous because of the dictatorial regime prevailing in the Soviet Union, a system which makes it impossible for the people to counteract the schemes of its oppressors.

The adverse forces acting in the world owing to the co-existence of different social-political systems do not have to — and must not be allowed to — lead to new armed conflicts. These differences can be straightened out in a peaceful manner by international cooperation of all nations save those still under fascist rule — this cooperation being a necessary condition for maintaining the endangered peace of the world.

The most important steps leading to the overcoming of the prevailing dangers of war are, universal disarmament, with effective international controls in all countries; the democratic federalization of Europe; peace treaties with Germany and Austria which would remove the danger of new aggression and bring about full denazification of both countries; measures to counteract the fascist movements and dangers in various countries (Greece, Italy, *et al.*) and the removal of the Franco regime; uprooting of anti-Semitism and all other forms of national discrimination; an international Bill of Rights containing effective safeguards

of freedom and the right of free development for all peoples and national minorities; putting a stop to the armed struggle in and around Palestine, which has become one of the most dangerous trouble spots on the globe.

These measures, coupled with the liquidation of colonial rule; a truly democratic transformation of China, Japan, and all of Asia; and a change — without external intervention — of the present Soviet regime to a truly democratic Socialist rule; should be accompanied by constantly widening and deepening cooperation among the nations, under the leadership of the United Nations Organization. As a result of this process it will become possible to form a federated democratic government of the world based upon the principles of Democratic Socialism — and thus a just and lasting peace among the peoples of the world will finally be established.

4. Two world wars within the span of but a single generation undeniably show the curse of national chauvinism and the urgent need for the spirit of international brotherhood among peoples. The Socialist movement — the bearer of the principle of international labor solidarity — should do its utmost to strengthen the internationalist spirit and the cooperation of the various Socialist parties, a cooperation which would tend to strengthen the regional and all-world cooperation of peoples and will in turn draw strength from the latter. The COMISCO should quickly be transformed into a functioning Socialist International which will work for the Socialist aims on the political forum of the world.

5. Socialism's aim is to free the working population from every type of exploitation and, at the same time, to ensure the freedom and full development of every individual, people, and national group. The way to accomplish this is to attain, defend, and expand the democratic rights and freedoms of the individual and society. Within the framework of this libertarian, democratic Socialism, which is to be realized according to the majority rule of the people, the BUND remains an adherent of an independent and vigorous Socialist policy.

6. Socialism and Communism represent two opposing social-political systems and movements. The totalitarian character of the Communist movement precludes the possibility of its lasting voluntary collaboration with the Socialists. The Communists do not truly want cooperation; rather, they want to bring about the destruction of the Socialist parties. Measures such as the so-called "United Front" or "Organic Unity" with the Communists are now but a tool serving the needs of Soviet power politics.

7. Communism is particularly dangerous for the existence and the future of the Jewish people. Communist dictatorship has brought about the national and cultural atrophy of the once considerable Jewish community in Russia and its isolation from the other parts of the Jewish people. A similar fate awaits the Jewish population in the other countries of Eastern Europe which are within the Soviet sphere. The national existence of the Jewish people and its national creativeness are possible only in conditions of true freedom and democracy. Its full and free development will be assured only in a system of democratic socialism.

B. VLADECK (1886-1948)

(10th ANNIVERSARY OF HIS DEATH)

Boruch Charney - Vladeck was born in Czarist Russia, of poor parents who were unable to give their son a proper formal education. He became acquainted with all the horrors of Jewish life under the Russian czar at an early age. Boruch Charney was one of many who were attracted by the revolutionary activities of the Jewish Labor BUND, founded in 1897. He became a member of this organization and soon distinguished himself as an unusually gifted orator, earning the nickname, The Young La Salle. Under this name he was known to many thousands of Jewish working people who attended clandestine gatherings organized by the BUND in woods and fields surrounding

the Jewish towns and cities. But the fame gained by Boruch Charney made the czarist police seek and finally capture him. Vladeck was put into prison. At that time the prisons, overcrowded with political offenders against the czarist regime, were real universities, where the prisoners read and studied. Like others, Boruch Charney availed himself of the time to do a great amount of reading. Released from prison he returned to his underground revolutionary work in the BUND. But the czarist police was again on his trail, and he resolved to emigrate. After smuggling the border, Vladeck finally arrived in the United States in 1908. The young emigrant's devotion to the cause of the poor

and neglected, his personal charm, and his love of people soon won for him a leading position in the labor movement of the United States, and especially in its Jewish branch. As manager of the Jewish Daily Forward he wielded a great influence upon the various Jewish organizations and activities. He was not only an unusually charming speaker and lecturer, but also a man of letters. He wrote poetry, and some of his lyrics are still being sung at Jewish gatherings here.

The leading role of Vladeck as an alderman of the New York City Council, to which post he was elected is well-known. After Hitler came to power in Germany and the gloomy prospect of a new world war became grave, he visited Poland, where he was the distinguished guest of the Center Committee of the Jewish Labor Movement of Poland, BUND. While in

the United States, Vladeck did not sever his relations with the Jewish Labor Movement in his old country and remained an interested participant in its activities.

After returning to the United States from his European trip, he became one of the founders of the Jewish Labor Committee, which played such an important role in Jewish life during the Second World War, and which now continues to play this part in the new post-war conditions. The Jewish Labor Committee sponsored a public gathering in Carnegie Hall on November 14th, 1948, to commemorate Vladeck's sudden death in 1938. Messrs. Adolph Held, Alexander Kahan, Newbold Morris, Hillel Rogoff, Efim Yeshurin paid tribute to the memory of Vladeck at this gathering, while N. Chanin closed the memorial evening with a deeply touching address.

Documents of Shame from the D.P. Camps in Germany

Below is the exact translation of three authentic documents mirroring the shameful drive to induct, by force, Jewish D.P.'s into the Israeli Army, regardless of the D.P.'s political views. We have repeatedly written about the practices used in this drive, about depriving people opposed to the Zionist views of work, ration cards, and the chance to gain their livelihood. The documents brought here will serve as evidence of the appalling conditions in the German camps, a state of affairs condoned and tacitly approved by representatives of American relief organizations.

Cultural Department, Praesidium. Feldafing, 6/17/48
To All Departments:

According to a decision of the Camp administration, Ch' Kenigsztejn, Chairman of the Gijus Draft Commission, was authorized to undertake all measures he deems necessary against those eligible for the Gijus.

All department heads must thus respect the signatures of Ch' Kenigsztejn and one other member of the Gijus Commission.

Praesidium
(Two signatures)

PAUL OLBERG — 70 YEARS OLD

On November 22, 1948, Paul Olberg, well known Socialist and humanitarian now residing in Stockholm, became 70 years old. Born in Kurland and educated in Petersburg, the septagenarian was associated with the Social Democratic movement since his early youth

and was the personal friend of many notable Socialist leaders.

Paul Olberg joined the Jewish Labor BUND and later the Russian Social Democratic Party as a youth of sixteen. Active in Socialist organizational work,

To the Cultural Department

To be read after the daily report
(every day until 7/20/48)

All employed eligible for the "Gijus", i.e. those 17 to 35 years of age, must submit to the Labor Department before July 20, 1948, certificates from the draft authorities attesting that they have done their duty to the people, otherwise their names will automatically be removed from the working lists.

Administration:

(Seal)

(Signature)

7/14/48

DP Camp Feldafing

11/16/48

Mr. *****

Working Post: School

This is to notify you that on the basis of the directive of the Central Committee, Joint and Sochnuth, you are discharged from your work effective 12/1/48.

(Two signatures)

Commission of Discharges

he is soon forced to live under an assumed name to escape arrest by the czarist police. After a short stay in Switzerland, the young Socialist returns to Russia to organize the transport of underground literature. He remains in Russia until shortly before the end of World War I, when he moves to Finland, then to Sweden, to continue his work together with an elite group of Russian Social Democrats.

Olberg returns to his native country after the first revolution, but is forced to leave again after the Bolsheviks seize power in October 1917. Like other Russian Socialists — Axelrod, Martov, Abramovich — he goes to Berlin, where he works as a journalist and as correspondent for Swedish Social Democratic publications.

With Hitler's rise to power Paul Olberg's position in Germany became precarious. As early as 1932 SS-men came to search his home, but did not find him — Olberg left Germany and established his home in Sweden, where he became active in the Social Democratic Party and where he continued to expose the dictatorial and arbitrary practices of the Communist regime in the Soviet Union.

Soviet revenge was inhumanly cruel: In 1937 a witch trial was prepared against Paul Olberg's two young sons. They were convicted and shot — in retaliation for their father's anti-Bolshevik convictions.

Yet even this personal tragedy failed to quench Paul Olberg's vitality and love of humanity. He continued his work, finding time to write three books in his spare time: *Modern Egypt*, published in 1940, *The Fate of Poland* (1944), and *On the Baltic Problem* (1946).

When the American Jewish Labor Committee extended, in 1945, its relief activities to the Jewish Refugee groups in Sweden, Paul Olberg was at the head of this humanitarian work. And when the Jewish Labor BUND groups were organized among the refugees, it was again Paul Olberg who gave freely of his time and his understanding to help these groups to develop. Hundreds of Jewish refugees in Sweden found in the long-active leader a personal friend and a helpful comrade. They rejoice at his celebration and wish him continued successful work.

NEW BOOKS

(PUBLISHING ACTIVITIES OF THE BUND)

Below is a record of some new books recently published under the auspices of the BUND Organization in various countries.

The publishing house "Farlag Unser Tsait", New York, recently issued a new book entitled *In di Yorn fun Yüidishn Khurbn* (In the Years of Jewish Destruction). It contains 342 pages of authentic reports by representatives of the underground Jewish labor movement of Poland during the years of Nazi occupation. These reports, issued by the Center Committee of the underground BUND in Poland and sent through clandestine channels to its representatives in New York and London, are now made public for the first time. Among other important documents, this book brings the first report of the underground BUND in Poland describing the beginning of the wholesale annihilation of the Jewish population by the Nazis and the detailed letter on the same subject sent by the underground Jewish Labor BUND of Poland to the Polish Gov-

ernment in exile, at that time in London. In addition to the reports and official documents, the text of clandestine cables from the underground BUND movement requesting the democratic countries to retaliate for the Nazi crimes is included. Altogether the printed documents present a detailed inside view of a monstrous crime committed by Nazi Germany — a crime unprecedented in the recorded history of mankind.

In the second part of the work can be found authentic accounts of survivors from the ghettos in Warsaw, Lodz, Chenstochow and Vilno, depicting the life of the doomed Jews and the heroic resistance of the victims. Photographs depicting the clandestine periodicals issued by the underground BUND are also included. The volume is an important contribution to our knowledge of the true character of the Nazi regime. It is indispensable to anyone attempting to reconstruct the life of the Jews during the fateful years of World War II.

Yiddisher Shul Vezn in Poiln (Yiddish Schools in Poland), by Ch. Sz. Kazdan, published by the Shloime Mendelson Farlag, Mexico City.

This volume of more than 600 pages describes the struggle of the Jewish population in Poland between the two world wars for maintaining their own schools and educational institutions. A lively picture of a persecuted national minority striving to establish its own national identity by undertaking to educate its own young generation without the support of the government and against its will, is engraved on the pages of this important work. The most characteristic trend of this cultural struggle for Jewish national advancement in pre-war Poland was the ability of every political segment of the Polish Jews to establish and to maintain its own net of schools and educational activities. Thus the Zionists established their own schools, the Jewish orthodox circles did the same, and the Jewish Labor BUND founded an imposing net of Jewish public schools, high-schools and teacher seminars, children's sanatoriums and various other educational institutions. The educational activities of the Jewish Labor Movement were marked by their high pedagogical standards, their liberal and progressive spirit, and their secular character. Small wonder that they were among the most persecuted by the Polish government. It took un-terminable sacrifices of the teachers as well as the par-

ents and their children in order to establish these institutions, to develop them, and to maintain them. Backed by a powerful Jewish Labor Movement imbued with the vision of Socialism, the schools thrived despite the animosity of the ruling classes — Polish as well as Jewish.

Fun Varshe biz Shanghai (From Warsaw to Shanghai), by J. Rothenberg — published by the Shloime Mendelson Fund, Mexico City.

The work is a touching description of a Jewish refugee who fled Warsaw to escape the Nazi atrocities and tried to find a haven somewhere in the world. J. Rothenberg was a teacher in one of the schools maintained by the Jewish Labor Movement in Poland before World War II. After his escape from Warsaw he reached Lithuania, whence he went to Soviet Russia, and then spent several years in Shanghai under the Japanese occupation of that city. After the war, he obtained employment as a Jewish teacher in Mexico City, where he now lives. Within the four hundred pages of his book filled with various adventures, the author reveals the typical lot of the many thousands of Jewish refugees who fought tragically for their fundamental rights to live and exist. The volume is a worthy contribution to the saga of the Jewish exiles of the Second World War.

COORDINATING COMMITTEE of BUNDIST
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