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The Jewish Labor Bund

Published by the

**Coordinating Committee of Bundist
and Affiliated Jewish Socialist
Organizations in various Countries**

175 East Broadway New York 2, N. Y.
ORchard 4-1587

Bulletin

Vol. I, No. 3



March 1948

Shloime

MENDELSON

(Born 1896 — died 1948)



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SHLOIME MENDELSON DEAD

In the evening of February 9, 1948, the Executive Bureau of the Coordinating Committee of Bundist and Jewish Socialist Organizations in Various Countries received the tragic news of the death of Shloime Mendelsohn, who suffered a heart attack at the end of a successful campaign tour, in Los Angeles. The news of Mendelsohn's death immediately spread throughout Jewish public circles in New York City, then by cable throughout the world. The World Coordinating Committee, the BUND Organization in New York, the Workmen's Circle, the Jewish Labor Committee, the Jewish Socialist Verband, the Social Democratic Federation, the Socialist Party of America, the CYCO, the Yiddish Scientific Institute, the Forward Association, and other groups were among the organizations forming the special committee which met in order to arrange the funeral ceremonies.

Before the remains of Mendelsohn were carried to the plane which was to bring them to New York, an impressive memorial meeting took place in Los Angeles, at which over 500 persons were present.

On Friday, February 13, the body was put on display in the Forward Hall, 175 East Broadway, New York, where close friends and comrades of the demised leader formed a guard of honor at his side. The heartfelt grief and unconsolated sorrow of Jewish civic leaders and members of Jewish labor and Socialist organizations can hardly be described. Beginning Saturday, Feb. 14, at 2 p.m., a steady line of New York Jewish workers marched past the remains of Shloime Mendelsohn in solemn silence.

The funeral took place on Sunday, February 15. The following speakers addressed the audience in the completely-packed Forward Hall: Emanuel Nowogrudsky, N. Chanin, Sh. Kazdan, Dr. Jacob Shatsky, M. Polin of Chicago, Ab. Kahn, H. Fleishman, Adolph Held, R. Abramovich, Israel Feinberg, Sh. Niger, Alexander Erlich, Kener (Poale Zion), Shrager. After the speeches a funeral procession formed, which marched through a series of streets of the lower East Side to Williamsburg Bridge. The procession numbered several thousand people and included delegations with wreaths from the following groups: BUND, New York Committee of the Workmen's Circle, Jewish Labor Committee, Forward Association, Jewish Socialist Verband, Cemetery Department of the Workmen's Circle, Workmen's Circle National

Executive, Central School Administration, "Culture and Education" Editing Board, Association of Former Concentration Camp Inmates, BUND in France, BUND in Belgium, TSUKUNFT, Socialist Verband in Pittsburg, Friends of the BUND of Chicago, Cleveland Workmen's Circle, Socialist Verband Branch in Cleveland, the Shatsky family, Ohio Socialist Verband, and many others.

At the Workmen's Circle cemetery, where the remains of Shloime Mendelsohn were put to their last sleep near the graves of other illustrious BUND leaders, the following addressed the assembled crowd: B. Tabachinsky, Maxim Stern, H. Goldberg, I. Kisman and Mr. Zinderman, a representative of W. C. Branch 215, to which Mendelsohn had belonged.

The World Coordinating Committee Executive Bureau received hundreds of telegrams and cables from all over the world expressing deep sorrow and condolences because of the tragic death of the beloved leader. These included messages from the Socialist Party of Sweden Central Committee, the Socialist Party of America, the Polish BUND Central Committee, the BUND in France, the Belgian BUND; hundreds of Workmen's Circle branches and trade union locals adopted special appropriate resolutions giving vent to their grief. Memorial meetings are being held in many cities in the United States. To date such meetings were already held in Newark, Pittsburg, Chicago, and Detroit. The entire Jewish press in this country, as well as many Jewish papers elsewhere, published longer articles about the role and personality of the deceased leader. Some English-language papers in New York also published notices about the demised.

The news of Mendelsohn's death caused great consternation and grief among the Jewish workers in Poland. The Central Committee of the BUND in Poland published the following announcement which was posted throughout the cities and towns where Polish Jews are now concentrated:

"Stricken by grief we announce the sudden death from a heart attack, on February 9, 1948, in America of Comrade Shloime Mendelsohn, member of the Central Committee of the BUND in Poland before the war, former Secretary General of the Central Jewish School Organization, former Councilman of the City of Warsaw and of the Jewish Community Council, member of the Executive Committee of the World Coordinating Committee

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of Bundist and Jewish Socialist Organizations. May His memory live forever!"

Signed: **Central Committee of the BUND in Poland.**

The VOLKSZEITUNG of February 20, 1948, dedicated its front page to the memory of Shloime Mendelsohn. The YUGNTVEKER also published a longer editorial note on its front page, as well as a message of condolences from the TSUKUNFT Central Committee. The ROBOTNIK, organ of the Polish Socialist Party, ran a special cable from New York concerning the death of Mendelsohn. Memorial meetings took place in Warsaw and in several other localities, and the BUND Central Committee sent a special letter to all party groups concerning suitable arrangements for commemorating Mendelsohn's death. The four SKIF children's homes established in Lodz, Lignica, Stettin, and Wroclaw are to be named after the deceased, as are all the CUKUNFT and SKIF cells to be formed during the next six months.

LIFE AND DEATH OF A SOCIALIST

On February 9, 1948, while in Los Angeles on a lecture tour in behalf of the Jewish Labor BUND World Coordinating Committee. Shloime Mendelsohn suffered a heart attack. Two hours later he was living no longer. With his death the Jewish labor movement, and the Jewish liberal movement in general, lost one of its most colorful personalities, one of its most inspired orators, one of its most astute fighters for the principles of freedom and personal rights.

Shloime Mendelsohn was 52 years old when death claimed him in such a tragic way. Born into one of the oldest Polish-Jewish families, one which had produced renowned religious scholars, he was given thorough training in the traditional manner. But young Mendelsohn soon found it impossible to remain within the narrow confines of purely religious thought. Without was the colorful, throbbing life of the Jewish masses, just then beginning to wake from their long-lasting apathy to claim their rightful place in the family of free peoples; without was the exciting field of modern, secular Jewish literature, just then reaching its apex of revolt against shabbiness and drudgery in the writings of I. L. Peretz. Mendelsohn eagerly accepted these calls from the outside. The struggle for the secularization

In Argentina, the entire Jewish community was electrified by the tragic news about the death of Mendelsohn. The Jewish press gave vent to the feelings of sorrow in a series of articles about the beloved leader, and the BUND group in Buenos Aires called a memorial meeting of all its members. The Central Administration Bureau of the Association for Jewish Secular Schools in Argentina ran announcements in all Jewish newspapers, pledging that Mendelsohn's name and spirit shall remain alive among the Jewish masses and in the Jewish secular schools.

In Mexico City the gripping news of Mendelsohn's death traveled with lightning speed by word of mouth throughout the Jewish community. The paper DI SHTIME ran announcements by the "Culture and Help" Association, the editorial board of FOROIS, the "People's University," BUND Group, and CUKUNFT, as well as an article by M. Rubinstein about Mendelsohn's activities and outstanding role. A memorial meeting was also organized, at which the following addressed the assembly: J. Zakharias, T. Mayzel, S. Yezior, and J. Rotenberg.

and emancipation of Jewish life and a deep concern for the development of cultural values among the Jews were to remain his major interests to the very last day of his life.

Important as they were, however, these considerations were but a starting point for Mendelsohn. In the course of his work for the establishment of a secular system of Jewish schools in Poland through the Central Jewish School Organization, of which he was General Secretary and one of the most important leaders; and due to his preoccupation with Jewish literary and cultural problems, —Mendelsohn gradually became convinced that the fate of the Jewish masses was inevitably linked with that of the non-Jews, that Jews could attain ultimate freedom only in an ultimately free world. "The moment I realized that the Jews could not be made free but freeing the world," Mendelsohn once said, "I became a Socialist." This was the path that led Mendelsohn into the Jewish Labor BUND.

Within the ranks of the organized Jewish labor movement Mendelsohn's dynamic personality found the field for developing its capabilities to the utmost. Continuing his activities in the realm of cultural work and literary criticism, he became active

in a number of worker's organizations. His masterful speeches—the artistic form of his noble idealism and unshaken, cosmic optimism—became more and more famous among the now transformed Jewish workingmen, influenced a steadily increasing audience of the proud emancipated descendants of the ghettos, inspired and encouraged leaders and masses alike. It was the time of the tremendous upswing of the Jewish Labor BUND, the time of its ascendance to the peak of popularity among the struggling Jews of Poland—a development which was to be so tragically culminated in the uprisings within the newly established ghetto-walls of Nazi-occupied Poland, a trend which was to be stamped out in the crematoria and gas chambers of Tremblinka and Oswiecim.

A few years before the outbreak of World War II Shloime Mendelsohn was elected to the BUND's Central Committee. The accent of the times was on political rather than purely cultural action; and Mendelsohn was always extremely sensitive to the practical demands of the masses he worked and lived for. Without abandoning his work in the School Organization and in countless other cultural and scientific institutions, he became more and more absorbed in the political phases of the party's activities, until in Vilna, in political exile from the Nazi henchmen, he threw himself body and soul into practical political work. He was instrumental in establishing contact with the then reorganizing Jewish underground movement of the BUND. He saw to it that the underground fighters were supplied with funds for relief and political activities. He was the nerve centre of the political group in Lithuanian exile—and the intermediary between the Jewish underground in Poland and the outside world.—And still he found time to appear at countless literary sessions, to speak on the development of the Jewish theatre, or to give a scholarly cycle of lectures on the history of Jewish literature at the Yiddish Scientific Institute in Vilna.

Having arrived in 1941 in the United States, he immediately resumed his manifold activities. There was hardly an institution in any way connected with liberal Jewish thought in whose activities Shloime Mendelsohn did not take an active part. He gave willingly and cheerfully of his talents to the rescue and relief activities of many Jewish organizations in America; he lectured at the Yiddish Scientific Institute, where he was a member of the Executive Committee; he was actively engaged in the work of the Central Yiddish Culture Organization; and always he played a leading role in the work of

the World Coordinating Committee of Bundist Organizations and Groups, which he had helped to establish.

The Nazi massacre of six million Jews in Poland was a mortal blow to this dauntless fighter for the rights of these very slaughtered millions. He who had identified himself with their struggle for existence and recognition; he who had placed all his hopes for Jewish cultural development upon these very masses; he who had dedicated every fibre of his body and every spark of his soul to the betterment of their lot—suddenly saw the very aim of his existence gassed and burned in the shameful slaughtering-houses of the "master race." But because he was truly a part of these millions—a people annihilated by brute force at the very height of its will to live and to forge its own destiny—Mendelsohn refused to succumb to the bleak forces of despair and apathy which paralyzed many and drove more into extreme nationalism and thoughts of a "divorce from the outside world." His vitality, his moral strength, and his clear vision helped him to conquer the mood of defeatism and despondency which began casting its gloomy shadows upon Jewish public life—and he sounded the clarion call to build anew, to struggle anew, to abandon all thought of defeat.

One had to see him in his office, writing letter upon letter to a refugee in Sweden, to a Jewish writer in Shanghai, to a friend in Poland; one had to watch him at his desk writing an article for a literary magazine in New York, for a political paper in France, for a publication in South America; one had to listen to his masterfully constructed and beautifully delivered speeches at a literary gathering or a political rally—to appreciate the wide scope of his interests, the amount of his learning, and the friendliness and human warmth emanating from this great man. No task was too small for him, no activity too insignificant; and it is by small things that the great are measured.

In a way, both the life and the death of Shloime Mendelsohn were symbolic: His life—a living synthesis of the old and the new in the Jewish tradition; a living proof that there exists a third way besides remaining stagnant and static in the old religious traditionalism or becoming completely assimilated and losing all vestige of national identity—the way of modern, secular Jewish culture which draws upon the cosmopolitan cultural values of our civilization and contributes to its common heritage as an equal among equals; his death—a few hours after lecturing on the work of his great friend and inspired guide, I. L. Peretz—the

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death of a soldier on his post, the death of one who had consciously and willingly dedicated himself to the cause of all peoples—and thereby to the cause of his own people, which he loved not with the blind passion of a youthful fanatic, but with the mature and thoughtful love of a logical and humane citizen of the world.

Biographical Data on Shloime Mendelsohn

1. Born into a wealthy Jewish family on the second day of Passover, 1896.

2. Studied in congregational school and was an adherent of the Gerer Rabbi until 1911—1912.

3. Attended the well-known Krinsky High School in Warsaw in secrecy from his parents and his entire family. Graduated with honors.

4. 1915—Admitted as a student of the Warsaw University School of Medicine, which he soon left to enroll in the Law School.

5. 1918—Expelled from Warsaw University for an address to the Jewish students delivered during student rioting.

6. Became member of the People's Party, whose outstanding leader he soon became, with Noah Prilutsky.

7. In 1915, owing to Sh. Gilinsky, became acquainted with the modern Jewish educational system, which held his interest to the end of his life.

8. Became acquainted with Vladimir Medem at the "Literary Fridays" soirees held in Mendelsohn's mother's apartment.

9. 1928—Became Secretary General of the Central Jewish School Organization (CISZO). Remained at this foremost fighting post until the outbreak of World War II in 1939.

10. Formally severed his connections with the People's Party; headed an independent group in the Jewish School Organization.

11. Joined the Jewish Labor BUND in 1928.

12. Elected to the Central Committee of the BUND in Poland in 1935.

13. In 1936 appointed editor of the weekly "FOROIS," issued by the BUND Central Committee in Warsaw.

14. Elected Councilman in the Warsaw Jewish Community Council in 1936.

15. Elected Warsaw Municipal City Councilman on the BUND ticket in 1938.

16. In September 1939, after the outbreak of World War II, left Warsaw with the group of BUND Central Committee members to organize resistance against Hitler Germany in the Eastern Territories.

17. In 1940, elected member of the Executive Bureau of the BUND Central Committee, at the time working in Vilna (Lithuania), and in contact with the underground BUND groups under Nazi occupation.

18. In 1940—delegated, with Dr. Emanuel Scherer, to Stockholm, Sweden, by the BUND Committee, in order to maintain closer contact and increase relief activities for the underground Polish BUND.

19. 1941—Arrived in the United States, where, with the other members of the BUND Central Committee, he belonged to the American Representation of the underground BUND in Poland.

20. In 1947—one of the organizers of the BUND World Conference held in May, 1947, in Brussels; elected by the Conference to the Executive Bureau of the World Coordinating Committee of the BUND.

21. June, 1947—elected to the European Secretariat of the World Coordinating Committee of Bundist and Jewish Socialist Organizations.

22. Died on February 9, 1948, in Los Angeles, California.

BUNDISM, ZIONISM AND THE JEWISH STATE

Excerpts from the last article by S. Mendelsohn.

The following are fragments of an article by S. Mendelsohn, who died suddenly of a heart attack while on a lecture tour in California. The article appeared in the January-February issue of UNSER TSAIT, a New York monthly:

*** Jewish public opinion was never as totalitarian as it is at the present time. Independent thought is not tolerated, but is in a purely totalitarian man-

ner decried as "treason," "enmity toward the people," or similar crimes. What bitter irony that after the utter destruction brought upon the Jewish people by Fascism, the latter's methods of terror are now triumphant in Jewish life! For the time being—it is only *intellectual and social* terror. It is as if the slaughterer had infected his victims with his germs during the slaughter ***

*** Fifty years just passed since the founding of

the Jewish Labor BUND and also since the birth of political Zionism. And the time is thus truly ripe for conclusions and self-analysis. But these are often made under the sign of Zionism's victory—of the United Nations decision to establish a Jewish state.

And thus it comes about that simplifications are often made—simplifications which frequently border on falsehood. Not everything lends itself to simplifications and to simplify does not always mean to make clearer; the result may sometimes become distorted.

The differences between the BUND and Zionism never consisted in the Zionists' prediction of the catastrophe and the BUND's refusal to listen to these prophecies. Not a single Zionist theorist, not a single Zionist writer could foresee the Hitler catastrophe—I am thinking of its *scope*. Zionism did not build on what was to *come*, but mainly upon what *was*. It saw the "Diaspora Jew" as a perishing, degenerated being—intellectually, nationally, and morally. The source of Zionism was its diagnosis that the Diaspora Jewry was convicted to become nationally sterile,—and that this sterility had already set in. Thus Pinsky spoke of the corpse among the peoples, Nordau about the dead body in the organism of the world. And all subsequent writers turned for their pathos to negating the Diaspora. Without this negation of the Diaspora existence, Zionism loses its basis and its starting point—that was the reason for the discarding by political Zionism of "Akhad Omism," the theory of an intellectual centre in Palestine. Those remaining in the Diaspora presumably could not be saved by similar intellectual influences. The other extreme was the idea of a physical concentration; to *collect* the Jewish people in a country of their own, regenerate it into a people with a *state*. The state was thought of as containing the sources of cultural productivity and renaissance. Zhabotinsky asked—in the brusque manner all his own—that all 15 million Jews throughout the world be declared citizens of Palestine. Thus people and country were to become one. Nordau foresaw an immigration of many millions within a period of but a few years.

This particular vision of Zionism has since long been extinguished. Actually it had already disappeared in the Twenties of our century. From time to time it was taken up anew by Revisionism—which, however, was placed outside the Zionist forces.

Little by little a qualitative theory began evolving: "One Jew on the Jordan is worth more than fifty Jews on the Vistula..." This was an "Akhad Omism" of a vulgarized variety. The former had dreamed of an "isle of old men," of a country populated by intellectual aristocrats who were to educate the Jewish people and perpetuate the continuity of Jewish cultural values. Of this intellectual aristocratism

there remains not a sign today. Conversely, it was replaced by a national conceit which caused harm to the Jewish community in Palestine and the Jews in general. This conceit was to cover up the first fundamental retreat of Zionism.

The other basis of Zionism was—and still remains—the conviction that the Jewish fate could be made independent; that it could be torn from the navel of the world. True, it was argued, the processes taking place in the world were important; yet they did not have any *direct* relation to our existence and our salvation. *Their*—the world's—cause was thought to exist as distinct from *our* cause. The two were not to be mixed and combined. *Our* cause could be achieved with the help of the Turkish sultan, the tsarist minister Pleve, the Rumanian king, Mussolini, Polish Foreign Minister Beck, or reactionary forces in America. These were not mere episodes, unfortunate slips—they were *logical* consequences of a fundamental outlook, a basic viewpoint. They show an attitude toward the world's struggles of a spectator from without. The only measuring stick of the outside world is—whether it is inclined to "give" the Jews a state of their own or not * * *

* * * Bundism promulgated a *diametrically opposed* approach and viewpoint. It recognized the creative potentialities of the Jewish masses. Owing to changed historical circumstances, they had to be given new contents and a new perspective. This the BUND did—and not only by formulating its national program. The national program of the BUND was always much more restricted than its *Jewish national deed*. The BUND's activities surpassed all formulae, they were *much more* than the demand for national-political autonomy. Bundism in active life, in productive reality—not merely in programs and discussions—was created in Poland between the two world wars. With regard to influencing Jewish national life, this was the most productive period in the party's history. Here were created the examples of how high the "Diaspora Jewry" could reach—not by mechanically continuing the religious heritage of two thousand years, but through new values, created by the Jews' new experiences and dynamic endeavors.

As taught by Bundism, the Jews' attitude toward the world was to be not that of an onlooker from the outside, but that of concern for their own cause, *their own* fate: The re-making of the world, its rebuilding by Socialism is not a favor for somebody else, but air to breathe *for themselves*. This amalgamation of national and social salvation was a revolution in our national life. It gave us new outlooks, a new consciousness of ourselves, new responsibilities—and it made possible entirely new demands.

These were the two levels upon which Jewish life

developed throughout half a century. *The differences became greater in life than they had been in theory.* The dividing line appeared in almost every question of importance. Everywhere—in matters of language, culture, schools, community councils, international problems and those concerning the separate countries—the two viewpoints, the two ways, the two perspectives clashed. The two trains ran in different directions, pushed forward from within by strong driving forces * * *

* * * It is a mistake to suppose that the problem of our relation to the Jewish settlement in Palestine is a one-sided one * * * The relation to the Palestinian community is also a result of that community's attitude to all other parts of the Jewish people. The conceit preached in the Zionist camp has already been mentioned here. If, however, it had been a method of propaganda rather insofar as the older generation was concerned, the younger generation has already been

brought up in the spirit of a *superiority complex*, of a higher blue-blooded tribe * * * And thus the question concerns rather * * * the Palestinian community's attitude toward us; its understanding that it is part of a nation—not *the* nation which the Jews outside Palestine are expected to help and be subservient to * * *

ACKNOWLEDGMENT

On behalf of Meyer Mendelsohn, brother of the deceased BUND leader Shloime Mendelsohn, we wish to express our heartfelt gratitude to all organizations, groups, and individuals who paid tribute to the memory of the deceased by sending condolences and taking part in the funeral ceremonies.

Publishing activities of the organizations affiliated with the Coordinating Committee of Bundist and Jewish Socialist Organizations.

Beside publishing newspapers, weeklies, and other periodicals, the organizations affiliated with the Coordinating Committee of Bundist and Jewish Socialist Organizations are engaged in publishing books and booklets in the Yiddish language. The most important book publishing is concentrated in New York, where the Bund has established for this purpose a special publishing house known under the name "Unser Tsait".

The "Unser Tsait" Publishing House already has two years of activity behind it. Before the establishing of this publishing firm, Bundist publications in the United States were printed casually by the **Medem Club** in New York or by the former American Representation of the Polish BUND.

Since the establishing of the Publishing House "Unser Tsait" it has become possible to enlarge and to plan in advance the BUND'S activities in this realm. The results are already encouraging. The following books have already been published by the "Unser Tsait" Publishing House:

POLAND by I. I. Trunk — 3 volumes published. Other volumes are in preparation. All of them are concerned with Jewish life in pre-war Poland. The first volume of this capital work was already printed in three editions.

PASSING YEARS by L. Berman—Memoirs of a Jewish Worker. Almost entirely sold out.

THE HISTORY OF A YOUTH by S. Hertz

— concerned with the youth movement of the BUND in Poland—almost sold out.

The above mentioned books were printed in 1946. In 1947 "Unser Tsait" has already printed the following new books:

ARTUR ZYGIELBOJM BOOK — collected articles of the late Artur Zygielbojm, the history of his tragic suicide, and articles about him.

FIVE YEARS IN THE WARSAW GHETTO — by Bernard Goldstein, depicting the tragedy and bravery of the Jewish fighters in the underground movement.

JEWS IN POLAND — A monumental work concerned with almost a 1000 years life and work of Jews in Poland. First volume issued.

ARKADÓ KRAEMER BOOK — Life and death of a pioneer, one of the founding fathers and leaders of the BUND.

VLADIMIR MEDEM BOOK — Life of a BUND leader, a legendary personality.

The following books are in preparation and will be issued in 1948:

History of the Underground movement of the BUND in Poland. All the clandestine reports of the Central Committee of the BUND in Poland during the black years of Nazi occupation will for the first time be printed in this volume, along with detailed data on Jewish life in the ghettos.

Two new volumes of the already mentioned Poland by I. I. Trunk. They embrace the period of I. L. Peretz and the Prives family.

The "Unser Tsait" Publishing House strives to print books pertaining to the history of the Jewish Labor Movement, Jewish social activities, as well as Beaux Lettres.

PUBLISHING ACTIVITIES OF THE YOUTH MOVEMENT (CUKUNFT) IN POLAND

The Central Committee of the Youth BUND (Cukunft) in Poland is also engaged in publishing activities. To facilitate these activities the Central Committee established a publishing house under the name "Library of Socialist Youth" where the following booklets have already appeared:

Kolomon Walish — The hero of the uprising in Vienna.

Materialistic Attitude Toward History — by Dr. S. Berkowitz.

Dramatische Poeme — A lyrical drama by Z. Kassel.

Mayerke Of The Little "Bund" — by David Shneuer.

Children Speak — a play in one act.

Mendele Moicher Sforim — collected novels.

PUBLISHING ACTIVITIES IN THE DP CONCENTRATION CAMPS

Owing to the energy of the former members of the Polish BUND who are present in the concentration camps and due to the collaboration of the other elements devoted to the Yiddish language among the DP's in Germany and Austria, publishing activities now flourish in the camps.

The center of these publishing activities is Stuttgart. The Jewish DP's in the camps have printed the following booklets to date:

Monish — by I. L. Peretz.

Two Brothers — by I. L. Peretz.

Three Seamstresses — by I. L. Peretz.

Bontshe Shvajg — by I. L. Peretz.

Three Gifts — by I. L. Peretz.

Kapores (sacrifices) — by Sholem Aleichem.

Shoin Ain Mol A Suke — by Sholem Aleichem.

Dos Moserl (The pocket-knife) — by Sholem Aleichem.

Rules of Jewish Spelling — Third Edition, reprinted from the rules of the Yiddish Scientific Institute.

LIST OF ORGANIZATIONS AFFILIATED WITH THE COORDINATING COMMITTEE OF BUNDIST AND JEWISH SOCIALIST ORGANIZATIONS AND THEIR ADDRESSES

Europe:

1) BUND in Poland — Targowa 44 M. 8, Warsaw, Poland.

2) Jewish Socialist Alliance "BUND" in France — 110 Rue Vieille du Temple, Paris 3e, France.

3) "Bund" Organization in Belgium — 96 Bd de la Revision, Bruxelles, Belgium.

4) Jewish Socialist Organization in Britain — M. Lokiec, 67 Farleigh Road, London N. 16, England.

5) "Bund" Groups in the DP Camps of Germany.

6) "Bund" Groups in the DP Camps of Austria.

7) "Bund" Organization in Sweden — Paul Olberg — Lilla Essingen 13, Stockholm, Sweden.

8) "Bund" Organization in Italy — Dr. L. Jaffe — Via Besana 10, Milan, Italy.

9) The Jewish Cultural Association of the Netherlands.

10) The "Bund" Group of Switzerland — Prof. L. Hersh, 18 Av. Pierre Odier, Geneva, Switzerland.

The Americas:

11) Jewish Labor "Bund" Organization — New York, 175 E. Broadway.

12) "Bund" Groups in Canada — J. Grossman, 5715 Esplanade Ave., Montreal, Canada.

13) "Bund" Organization in Mexico — S. Yezior, 56 San Cosme, Mexico, D. F.

14) "Bund" Organization in Argentina — Max Szpaizer, Boulogne sur Mer 671, Buenos Aires, Argentina.

15) "Bund" Group in Brazil.

16) "Bund" Group in Cuba — M. Selesky, Monte 1056, Havana, Cuba.

Asia:

17) "Bund" Group in Palestine — B. Calewicz, 13 Basel St., Tel-Aviv, Palestine.

18) "Bund" Group in China — B. Ambaras, P.O. Box 1395, Shanghai, China.

Africa:

19) "Bund" Group in Johannesburg — N. Wink c/o A. Dembo, 58 Beit St., Doornfontein 1, Johannesburg, S. Africa.

Australia:

20) "Bund" Group in Melbourne — J. Waks, 258 Elizabeth St., Carlton 1, Melbourne, Australia.