

the Jewish Fraternalist

OFFICIAL PUBLICATION OF THE JEWISH PEOPLES FRATERNAL ORDER, INTERNATIONAL WORKERS ORDER

FEBRUARY-MARCH, 1950



**THE CHANGING
NEGRO COMMUNITY**

EDWARD L. NELSON

OURS IN ISRAEL

GEDALIAH SANDLER

**NO LULLABY
FOR HER**

LEAH NELSON



Passing the Word

By SAM PEVZNER

THE resolution was passed. It criticized the State Department for permitting the shipment of arms to the Arab rulers surrounding Israel. It called for a halt to this policy. The boys were mad and their formulation was sharp—at least that was their feeling. They called for support to the Israeli government—the “only democratic oasis in the feudal Middle East” is what they wrote. They called some elements in the State Department “anti-Israel.”

It was passed and they went home.

These boys were doing their bit as American Zionists. It's great to be living in a free country where you can express your thoughts. Nice Zionist district we're in—on the ball. So they mused as they went about their business in their real estate offices, stores, small plants, doctor's and lawyer's offices.

The hometown paper gave the meeting space the next day. The resolution was printed verbatim—one of the boys works on the paper, nice guy—he sees that we get space.

YOU CAN'T DO THAT

The next day a couple of nicely dressed fellows walk into their offices, stores, plants and homes. Come along, they say in well-modulated voices. Where to? Come along. You're under arrest. Hey, what's this all about? Come along—ever hear of the Mundt-Nixon Act? Well you're it—you're tagged, buddy.

It was explained to them later as they stood before the federal judge. It was the Subversive Activities Control Act they were told. You fellows acted to “effectuate the policies of a foreign government.” We acted as American citizens and practiced our constitutional right to criticize our government. Can that stuff—read the Mundt-Nixon Act! You fellows attacked the State Department. You advocated a policy which is being advocated by a foreign government. Your policies effectuated the policies of the Israeli government. The Act says you can't do that. Fined \$5,000 and five years in prison. Next case.

This may very well happen if the Mundt-Nixon Bill is enacted into law.

The above is an exaggeration because the Mundt-Nixon Bill is aimed at “Communists,” it may be argued. But is it an exaggeration when we know that the B'nai B'rith (especially its Anti-Defamation League), the Hadassah, the whole Zionist movement and yes, all Jews, have been called “Communists” in the Halls of Congress? And haven't we learned already that all repression ostensibly directed against “Communists” hits at the civil liberties of all the people, especially of such groups as the Jewish people, labor, the Negroes and other groups? And should we not remember that the mentality that created and advanced the Mundt-Nixon Bill is from the same anti-Semitic school that attacks even the conservative Jewish organizations as foreign agents and what not?

The Mundt-Nixon Bill, recently approved by the Senate Judiciary Committee and tagged with the legend “railroad through fast before the people wake up,” is, as Congressman Marcantonio put it, “a legislative blueprint for fascism in America . . . designed to make the expression of dissenting political views a crime and to shackle by thought control regulations, millions of Americans in trade unions, church groups, community, political and veterans' organizations . . . in a desperate effort to gag the nationwide demand for peace and the outlawing of the H-bomb.”

Nothing more serious has confronted the American people, and especially all organizations with the slightest progressive or liberal tint, than the Mundt-Nixon Bill. Passage of the Bill, declared the American Civil Liberties Union of Massachusetts, would be “the

end of freedom” in our country. The Bill, the Bay State ACLU points out, “sets up a Subversive Activities Control Board of three members” which “can order an organization to register as a ‘Communist political organization’ (‘having some, but not necessarily all of the ordinary attributes of a political party’) or a ‘Communist-front organization.’”

“Among the eight factors which the Board shall take into consideration is the extent to which the organization's ‘views and policies do not deviate from those of such foreign government’ (USSR) or any Communist political organization.”

“Thus though Sumner Welles and other prominent Americans opposed the Atlantic Pact, under this bill any organization which took this position would have run the risk of being classed as a Communist-front. The same would hold true today for opposition to the Marshall Plan, to the rehabilitation of German heavy industry . . . etc. In short, any disagreement with the Subversive Activities Control Board on foreign policy would put an organization in jeopardy. . . . Its domestic policies, likewise, could be used to destroy almost any dissenting organization if the Board saw fit. . . . Obviously the bill makes possible the destruction of innumerable organizations working for social or economic changes.”

NO ONE IS SAFE

There are many more odious and unconstitutional features in the Bill which are shocking to anyone not spiritually paralyzed by the present hysteria against all things progressive. It may be unbelievable to some, but here is the thought control measure of the century, ranking with the most evil legislation of imperialist Japan and nazi Germany, of recent and unlamented memory.

Every Jewish organization, every organized group of the American people which does not want to see the Constitution of the United State scrapped must jump into the fray against the Mundt-Nixon atrocity with all speed and energy possible. Any hesitancy or withdrawal from this sacred task is a betrayal of American democracy. Tomorrow, when hordes of G-men come snooping into organizations and homes to impose the thought control established by the Mundt-Nixon measure, may be too late. No honest American, no serious socially-minded organization, no advocate of peace can feel safe if this bill is not thrown into the legislative ash can.

We of the JPFO join with all those who, inspired by the traditions of Jefferson, Lincoln and Roosevelt, are ready to go all out in the defense of American democracy, regardless of the high places occupied by those who would like to become the gauleiters over the people and their organizations. There is no place in America for Goebbels or Himmler even when you spell it Mundt-Nixon. Our Congressmen and Senators should be told this in no uncertain terms.

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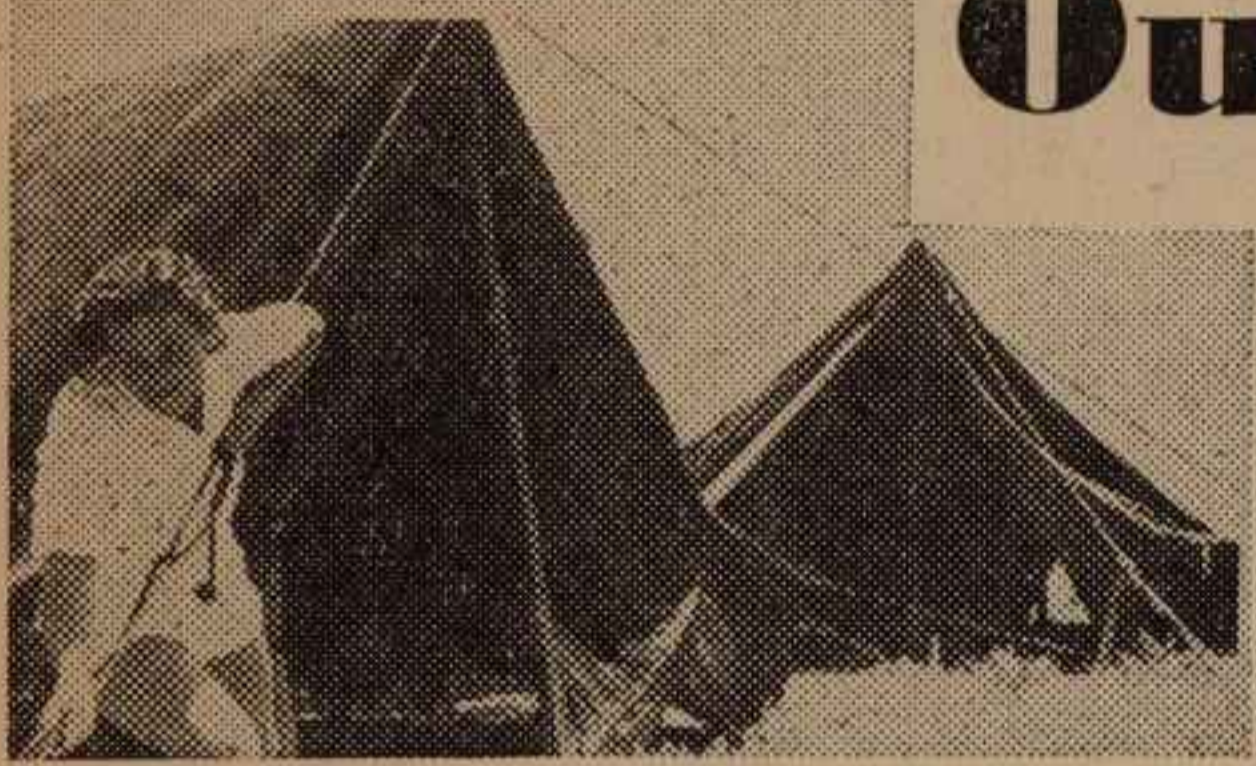
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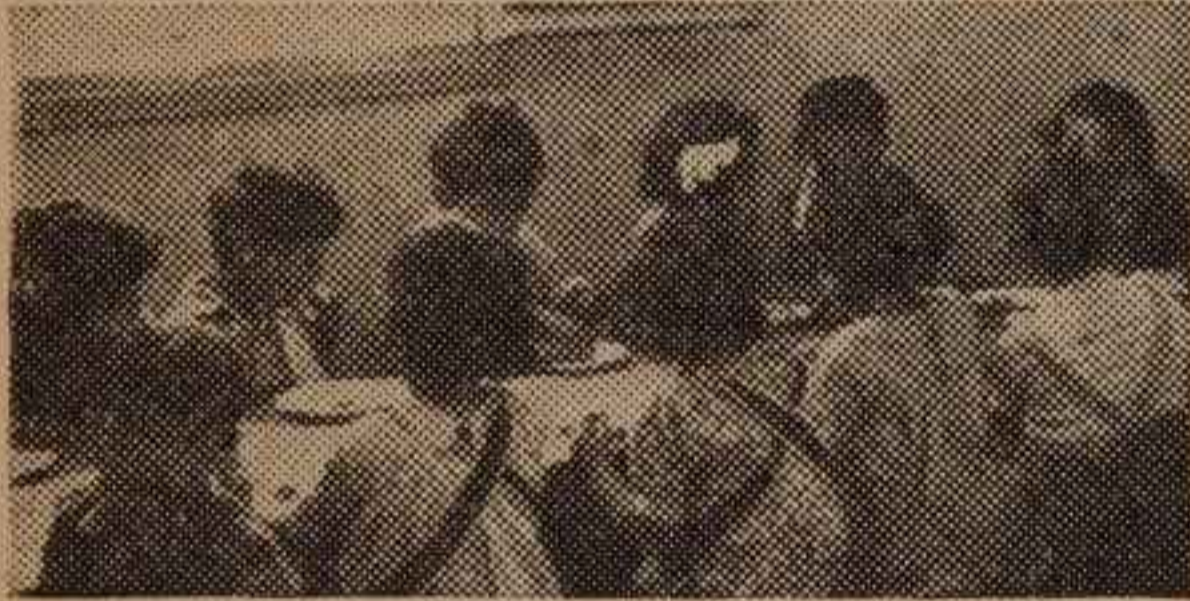
Ours in Israel

by
Gedaliah Sandler



IN the Summer of last year I visited many of the Israeli institutions supported by the JPFO's Rehabilitation and Cultural Fund.

I visited our kindergartens and saw how the women play with the children, teach them singing and dancing. I saw the nourishing meals the children get and the regular visits from the doctor.



I saw hundreds of young workers of Tel Aviv attending school at night, enjoying sport and cultural activities—thanks to our Jewish Young Fraternalists.

I received first hand reports of how new arrivals to Israel, many with concentration camp scars upon them, received their first food from the 19 tons of food sent by our Emma Lazarus Division.

I saw the flowering of established *Kibbutzim* and the beginnings of new collective settlements. I was over-



joyed to learn that *Agudah Tarbuth L'Am* (Association for Peoples' Culture) has helped start a progressive

colony of pioneers who live in tents against the day when their hands will build permanent abodes.

Perhaps our most vital contribution to the welfare of the people of Israel is our support for the *Agudah Tarbuth L'Am* (Association for Peoples' Culture).

This organization was founded in the stormy days of the war against fascism, toward the end of 1942. Its members felt the need to study and promote progressive culture, to develop fraternal bonds with Jewish cultural organizations in other countries, to reach out to democratic allies all over the world.

They went without bread in order to pay the rent for their *Agudah* center. They made furniture, built a stage, painted the walls. They started a collection of Yiddish and Hebrew books, exhibited the paintings of progressive artists, added musical events to discussions and forums. Their chorus became widely known throughout Israel and Europe as the *RON Workers Chorus*.

The Women

The *Agudah's* woman's organization, called *Irgun Noshim Progressivoyth*, (Progressive Women's Organization) set up kindergartens for the children of refugees and soldiers during Israel's war for independence. It continued and added to the kindergartens after the war, with JPFO help, and does a fine job of caring for the children of low-paid workers and of helpless immigrants.

It also campaigns against all forms of chauvinism and superiority. It seeks reforms in the religious civil laws to give women full equality in

all family matters. It insists that women receive equal pay for equal work. It is especially active in the campaign for free education. In the interests of Jewish-Arab unity, the Progressive Women's Organization maintains close contact with the democratic Arab women of Nazareth.

The Youth

The youth section of *Agudah* set itself the task of organizing educational, sport and cultural activities for the young men and women in the cities who, as a rule, work too hard and earn too little to go to school or pay for entertainment.

In the summer of 1948, *Agudah* founded a weekly newspaper in Yiddish, *Frei Yisrol* (Free Israel), "to stand guard vigilantly over democracy because it is the only road to true national freedom . . . to strengthen the ties of our young nation with our democratic allies all over the world . . . to defeat the worst enemies of our independence, and of all freedom-loving people, the imperialists..."

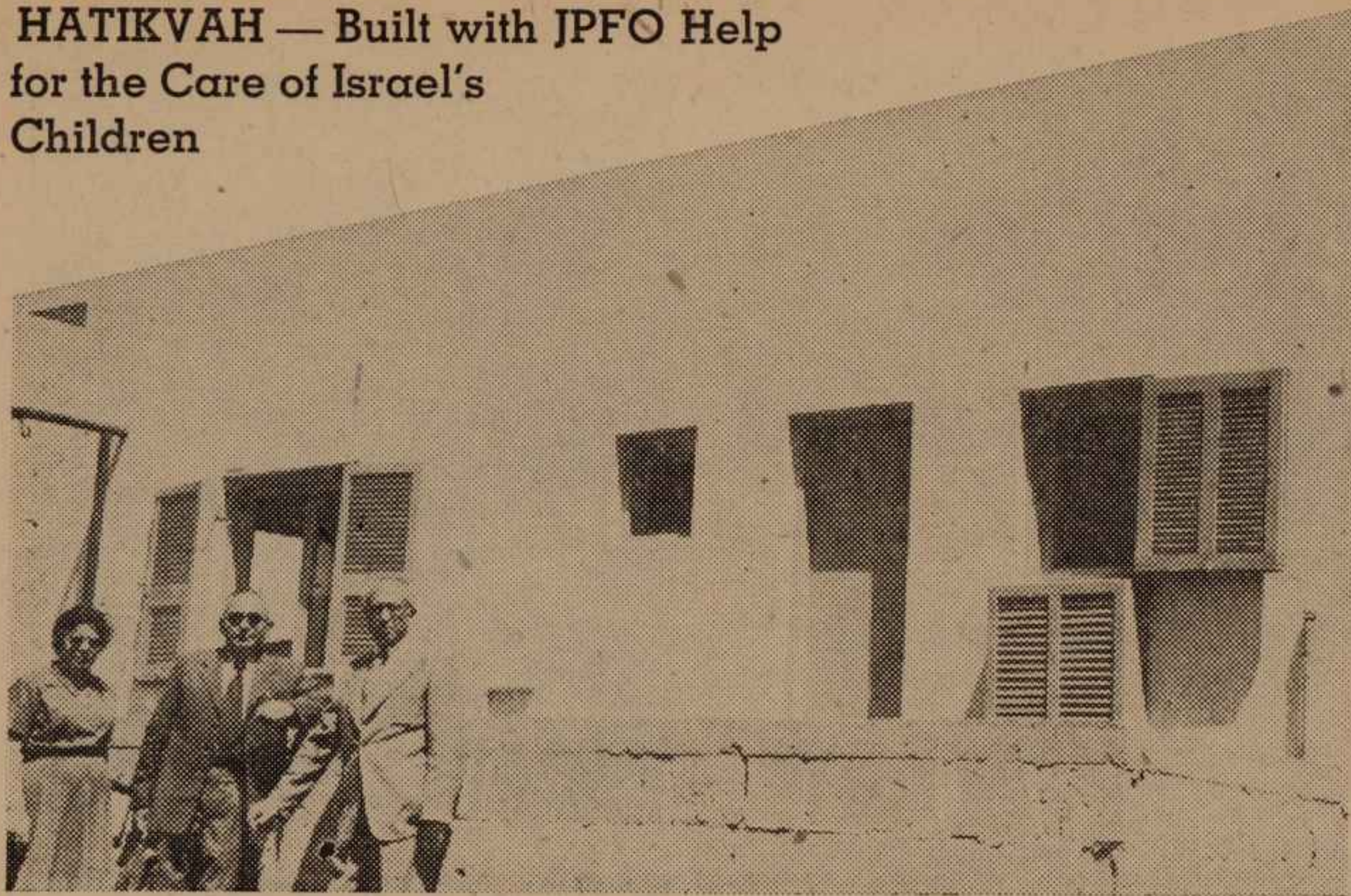
The circulation of this newspaper increased enormously with the influx of new immigrants who found in *Free Israel* a newspaper which spoke for them in their own language and acquainted them with their new land and its progressive movement. I met with the editorial board and we discussed how we could help this influential newspaper appear three times a week.

Praise for JPFO

In a bulletin published in December, 1949, the *Agudah* told the people of Israel:

"One of the first organizations to

HATIKVAH — Built with JPFO Help for the Care of Israel's Children



Left to right: Shyman Cohen, General Secretary of Agudah; Mrs. Cohen, Director of Women's Division; Gedaliah Sandler, JPFO.

establish fraternal ties with *Agudah Tarbut L'Am* was the Jewish Peoples Fraternal Order in the United States. The JPFO sent us significant sums of money for our activities and sent *Free Israel* a Yiddish linotype machine which made its work much easier.

"The Women's Organization of the JPFO, the Emma Lazarus Division, sent 19 tons of various foodstuffs last winter which enabled us to feed the children under our care and distribute food parcels among the new arrivals.

"Thanks to the help of the youth section of the JPFO, the Jewish Young Fraternalists, the first youth club of *Agudah* was founded in one of the poorest sections of Tel Aviv. Hundreds of young people attend the club's evening school, join in its literary evenings, choruses and sports. Through this club scores of young people have been able to lead a normal, cultural life, to study and read, to develop the desire for further education."

Our Help Needed

Travelling through Israel, meeting with educators, journalists, community leaders, I understood that the people of Israel will need our help for years to come. The effects of war and the threat of war . . . the crush of immigration and politico-economic contradictions confront the people on every hand.

The youth and the children, especially in the cities, do not have anywhere near the facilities they need for healthy growth, eager as the adults are to work and sacrifice for them. The compulsory education law, passed recently by the *Knesseth*, (Parliament) does not go into effect for three years. Meanwhile, education in the cities is costly with tuition coming to about 80 pounds a year (about \$250), not including books and other school necessities. Available statistics indicate that 50% of the children are withdrawn from elementary schools before the eighth year. More free kindergartens and more free schools are needed.

Wages Are Low

Young workers in the cities and suburbs receive very low wages. They seek out the hardest work to increase their earnings and as a result are often too tired to study in the evenings. The youth among the *Olim* (new immigrants) find it hard to obtain work in a new land whose language is strange to them. Many have never had the chance to learn trades or develop skills — and they need our help desperately.

The suburban populace is the poorest. Miserable living conditions have already produced an alarming measure of juvenile delinquency while anti-democratic elements actively seek to poison the youth with chauvinist



Kibbutz Children

ideas, particularly with respect to the Arab masses. More progressive youth clubs, more facilities for education and recreation are urgently needed.

It is against this background that the educational and cultural work of the JPFO in Israel becomes a significant contribution to the democratic progress and security of Israel.

The JPFO is proud to sustain the progressive Jewish spirit which reclaims the desert and stubbornly insists upon an independent and democratic Israel!

ISRAEL

The Rehabilitation Fund of the Jewish People's Fraternal Order sent ambulances to Israel, established kindergartens for orphans and children of servicemen, allocated funds for the establishment of a wing for tubercular children in a hospital in Jerusalem.

"THEY CAME TO A CITY"—WINS HIGH PRAISE FOR "ENSEMBLE"



Luba Eisenberg, A. Hershbein, Goldie Russell



Hershbein and Zelda Levine

"true and rich"
 — HOWARD FAST

It is an ironic fact to have to state that of all things being done in New York today, the finest, without question, is the off-Broadway performance of J. B. Priestley's "They Came To A City"—which is being performed once a week at the Barbizon Plaza Theatre, and in Yiddish. This is the first appearance in America of Priestley's excellent play, but in the American theatre, as it exists in the narrow confines of Broadway and the Cold War, there was no place for it.

However an off-Broadway production was undertaken. The Priestley play was translated into Yiddish by N. Buchwald, sensitively and imaginatively directed by Paul Mann, and acted by the Yiddish Theatre Ensemble players in a most glowing and inspiring performance.



Yuri Suhl, Paul Mann, Paul Robeson, and Howard Fast review play script.

The JPFO's *Yiddish Theatre Ensemble* began its sixth season with a triumphant production of J. B. Priestley's play, "They Came To A City" at the Barbizon Plaza Theatre.

Arthur Pollock, *Compass* drama critic, hailed the Ensemble as "the best company of actors in Yiddish in the city." The acting, he wrote, is "smooth . . . sensitive . . . eloquent."

In "They Came To A City," the Ensemble and its creative manager, Yuri Suhl, realized one of their most difficult goals: the presentation in Yiddish of theatre whose humanity speaks to everyone.

The play will be presented at the Barbizon, 101 W. 58 St., New York City, every Sunday afternoon through March 19th with special evening performances on March 12, 18 and 19. The play will then be added to the Ensemble's permanent repertory.

"tears of joy"
 — PAUL ROBESON

I saw J. B. Priestley's "They Came To A City". It is a fine play. The cast did a beautiful job, under fine direction. The whole impact of the performance was deeply stirring.

I came away lifted up by this "experience in common" of something of what I mean by a people's culture — the players, the audience, and a play with the vision of a people's future. This was one time I was unashamed of my tears — tears of deep satisfaction and joy.

This kind of theatre we must also have in this contemporary America if all the truth is to be heard.

I want to thank the Jewish Peoples Fraternal Order for making this possible.

I hope the play will last much longer than advertised. Thousands and thousands of us should see it.

STUYVESANT TOWN



By Max Taber

ON any sunny day, the playgrounds and sidewalks of Stuyvesant Town teem with children.

Search among the thousands of little faces until you find Hardine Hendrix.

You will know him the moment you set eyes on him. He is the only Negro child living and playing in Stuyvesant Town, the town built by Metropolitan Life and subsidized by the City of New York—"for whites only."

How does it feel to be the Hendrixes, one Negro family among 8600 white families?

How do they stand up to the

knowledge that the most powerful landlord in the world is moving relentlessly to oust them?

Their little boy — he is five years old — seems to take his new world for granted. The only special emotion he seems to inspire in his playmates is envy — for his handsome tricycle.

Hardine, Sr., 27, a warehouse worker who studies commercial art in his spare time and Raphael, 23, his attractive wife, say that "it is perfectly natural for us to be living here."

The Hendrixes seem quietly cheerful about their future in Stuyvesant Town, even though there is plenty of cause for anxiety.

The Metropolitan Life Insurance Company has a policy it does not list — Jim Crow. As a huge landlord and investor in the South, it draws super-

profits from its Jim Crow policy, and understandably the Company is eager to sell this "policy" to every city in the North.

For three years, New Yorkers have increasingly stormed at the bigotry and prejudice represented by the Jim Crow walls of Stuyvesant Town. Committees, petitions, mass meetings and City Council resolutions have denounced the drawing of a color line around 24 square blocks in the heart of Manhattan.

Within the project itself, tenants trained to believe in equality of opportunity, have felt and said that Stuyvesant Town gives democracy the lie in tons of stone and steel. Every tenants' poll showed that the great majority favored the admission of Negro families.

Then, a simple, human act made

a chink in the wall and the first Negro family, the Hendrixes, moved in.

Last summer, on a Hudson River boat, Raphael Hendrix told Jesse Kessler, an organizer in her husband's union, Local 65, about the broken ceilings and rotten walls of her Harlem apartment. She told him how landlords who had vacancies refused to rent them when they saw her color.

Jesse, whose union has practiced the principle that Negro and white can work and live side by side, warmly urged her to move into his apartment in Stuyvesant Town.

"My family will be away for the summer," he said, "just move in."

The Hendrixes talked it over. Until four years ago, they had lived in the deep South. They had seen Jim Crow at its worst, had no illusions about Metropolitan Life since its monopoly is all over the southland. They knew, if they accepted the Kessler offer, they would be walking into a Metropolitan principality where even the police are on the payroll of the insurance company.

Then, they looked at their Harlem apartment, at the lights that wouldn't work and at the dangerously exposed electric wires the landlord wouldn't fix. And they talked about the rats that had so plagued their son that they had sent him South to stay with his grandmother until they could find a decent place to live in.

"That decided us," said Mrs. Hendrix, "the rats and the fact that our boy was safe with his grandmother in case anything out of the way should happen if we moved in."

"Let's take a chance," she said to her husband.

Last August 4th, the Hendrixes moved into Stuyvesant Town as the rent-free guests of a Jewish family.

"It was like living in a fish bowl," Mrs. Hendrix now recalls. Reporters and photographers recorded the unique event of a Negro family living in Stuyvesant Town. It was front-page news.

It was also open house for democracy and many dropped in to wish the Hendrixes welcome. A next door neighbor, Frances Smith, exclaimed, "This is swell — this is swell; it gives

us a chance to feel like human beings again."

Even those who had refused to sign a petition for the admission of Negro families into Stuyvesant Town reacted warmly to the fact that a Negro family had actually taken up residence among them.

There were celebrations outside of Stuyvesant Town, too. One was held just outside its walls and the celebrants were tenants of the slums. Mrs. Hendrix addressed the smiling men and women who overflowed the Hall into the streets and after she spoke many women pressed around her and congratulated her upon her *glick*.

"Nothing, absolutely nothing made us feel better than knowing that the people who have to live in rotten tenements are glad for us," she said afterwards.

The bigots who had sent unsigned hate notes to the project newspaper when the admission of Negroes was broached in its columns picked up their poison pens again. In all, eight anonymous notes were received by the Hendrixes and Kesslers. These notes were, as was to be expected, not only anti-Negro but anti-Semitic and anti-Communist.

"Every one of them," Raphael Hendrix said, "followed this pattern."

The largest absentee landlord in the world also picked up its pen and in *Town and Village* let it be known that it disapproved of the advent of the Hendrixes and that it constituted, in its opinion, a violation of the Kessler lease.

A few weeks later, the giant monopoly refused the September rent of the Kesslers.

Meanwhile, Hardine and Raphael Hendrix had sent South for their son.

Time was up for the Hendrixes in the four-room apartment at 1 Stuyvesant Oval. Jesse's wife and sons were returning from vacation and there would be no room for them.

But another place had been prepared for the Hendrixes in Stuyvesant Town. A young mathematics professor who had been dismissed from CCNY for such activities as his co-chairmanship of the Town and Village Committee to End Discrimination in Stuyvesant Town offered his pleasant four-room apartment. Dr. Lee Lorch's

apartment was available because he had accepted a post with Pennsylvania State College, although he is suing CCNY for reinstatement.

Meanwhile, the Hendrixes are his guests and it is expected that the Metropolitan will refuse his next month's rent.

What happens next?

What if Dr. Lorch wins his fight for re-instatement and returns to his apartment?

"We'll find another place for them in Stuyvesant Town," says Fred Zerson, an active member of the project's anti-discrimination committee.

"It's a new kind of underground railroad that is speeding a Negro family to its place in the sun," Fred thoughtfully observed, "but it's a shame that in our city, democracy must be *smuggled* into Stuyvesant Town."

Eventually, the case of the Hendrixes may become one of the celebrated court cases of our times. Meanwhile, there is a realization in the Town and Village Committee to End Discrimination in Stuyvesant Town, that the case must go to the people.

Young Hardine on his tricycle is of course unaware that the Mayor of the city tries desperately to talk away his part in barring Negro children from Stuyvesant Town.

And of course he doesn't know how glad people are in Stuyvesant Town that he came just when they were finding it hard to explain to themselves and their children why they were living in a lily-white world.

The Kesslers, the Lorches, the members of the town's anti-discrimination committee, and its chairman, Paul Ross, have done a magnificent job.

In the large picture, the modest figures of Raphael and Hardine Hendrix may tend to get lost. Dr. Lorch, while deprecating his own splendid contribution, pays just tribute to his guests.

"Actually what the Hendrixes are doing is much more courageous than our action. We are trying to break down discrimination in the project, but would have gotten nowhere but for the splendid, cheerful courage of the Hendrixes who were willing to bear the brunt of it all."

The Changing Negro Community

By

Edward L. Nelson

Executive Secretary

Douglass Lincoln Council, IWO

THE most important chapters of Negro history and the participation of the Negro people in the struggles for a democratic and free America are still being written by the Negro community.

Changes and Advances

As a result of unceasing struggles we can see vast differences in the Negro communities today compared, let us say, with twenty years ago. We see a far more politically conscious and active people, organized in increasingly greater numbers, fighting to maintain the gains made by demanding their full rights as Americans.

The Negro community is a bulwark against a rising American fascism. Any attempt on the part of other Americans to stop the onslaught of American reaction, to be successful, has to recognize this tremendous, powerful ally, the Negro people, and should strive to build an effective alliance of white and Negro Americans, lest we all perish by the hand of reaction.

Too often even well-intentioned democratic-minded white Americans look upon the Negro community merely as a subjugated depressed slum community, as a poor unfortunate community that should be helped. They tend to view the Negroes in the United States as a people solely of sharecroppers, domestic workers and unskilled laborers—and their concept of this important section of the Negro people is, for the most part, stereotyped. That is not a true estimate of the Negro people. Certainly the oppression of the Negro people constitutes a special problem for America as a whole and systematic discrimination has imposed upon the Negro people the worst economic, housing and health conditions in our country. But the Negro people and their progressive white allies have never accepted these conditions passively. The Negro community has always resisted and combatted the walls of oppres-

sion and hate set up to hem it in, has fought the economic blind alleys and the social and political strait jackets of Jim Crow. The Negro community is well-schooled in fighting for its rights.

The Negro community has developed its institutions and organizations, its leaders, its publications and press, its cultural, social and political forces, which are of course divided along economic and political lines, to serve its needs, to further the struggle for full equality, opportunity and freedom.

Negroes Organized

Building the alliance with the Negro people is not an abstract or haphazard process. Progressive white Americans should recognize the Negro people's organizations and institutions and cooperate with them, proceed on common issues to build a coalition with the Negro people.

There are few Negro Americans who don't belong to some organization or institution, church, fraternal, union, civic or social club, woman's organization, athletic association, youth group or fraternity, or business group. We should become better acquainted with these organizations and their work, with the Negro community as a whole, and find the road to united action with them.

Of key importance is the increase, too small as it still is, of skilled Negro workers. According to the U.S. Census Bureau, which records the fact in a classification of male occupations, 4.4 per cent of all employed Negro males are skilled workers. This represents the beginning of a tangible group integrated into American industrial life, the rights of whom we have to continue to fight for, hand-in-hand with

the fight for more Negro workers to enter the ranks of skilled labor.

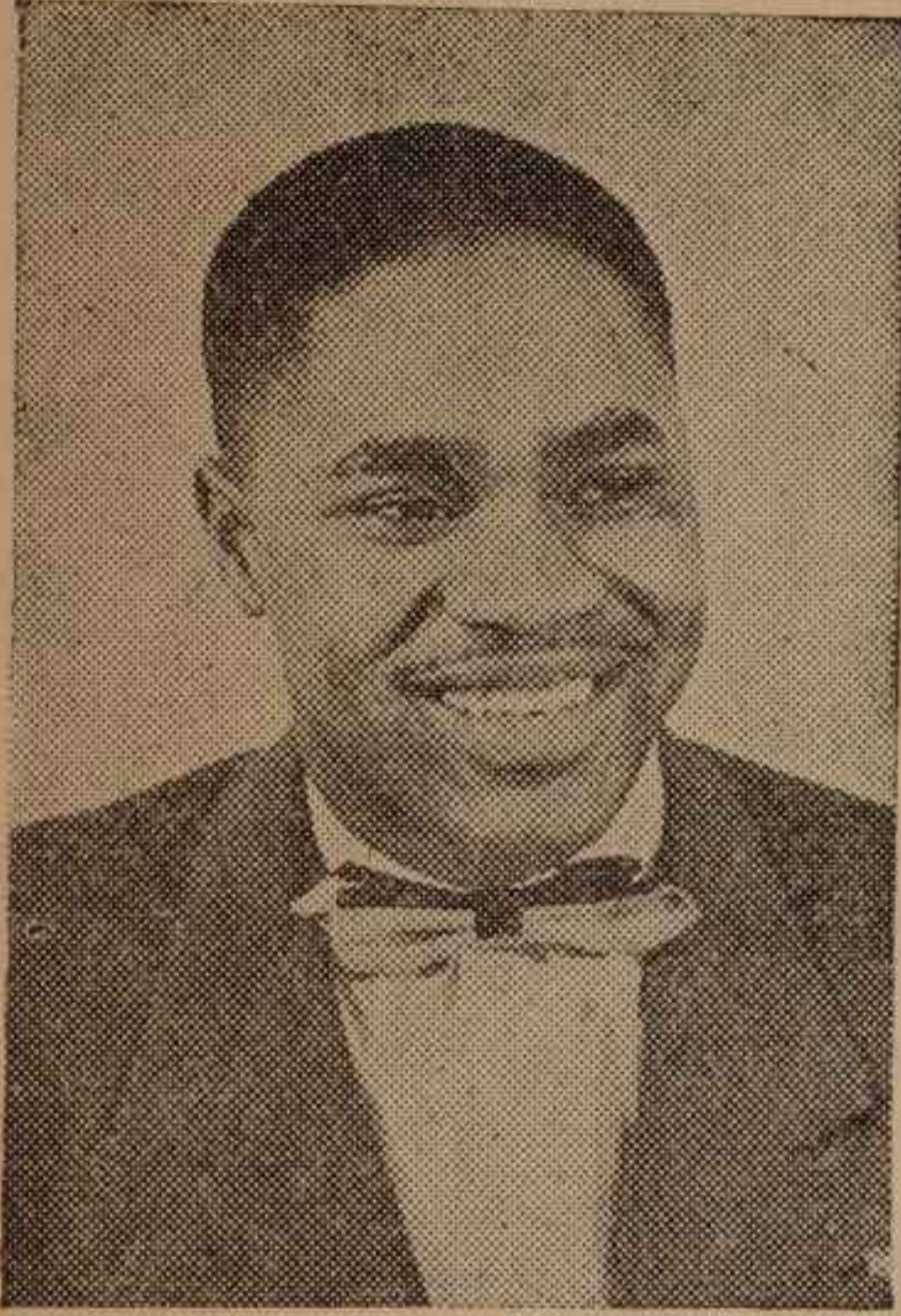
This gain is the result of the widespread participation of Negroes in the labor movement which reached a high peak in the war years. Accurate statistics are not available, but it is reliably estimated that well over one million Negroes are members of unions. The mass participation of American Negroes in the trade unions has strengthened the entire labor movement and has benefitted all American workers who have won wage increases and better working conditions as a result of labor's strength. At the same time this fact makes the Negro community today better prepared to struggle for economic survival, not only for the Negro people but for all Americans. The widespread participation of Negroes in the trade union movement is an accomplishment and a vital factor in this fight.

Negro Professionals

Against great odds and fierce opposition Negro doctors, scientists, educators, lawyers and professionals of all types have succeeded in breaking through the barriers of discrimination. The number is still far too small, but we can take pride in the 129,200 Negro professionals and semi-professionals, men and women, and pay tribute to them to the extent that they are utilizing their professional know-how to serve the interests of all Negro Americans and American democracy as a whole.

Negro business is a product of Jim Crow conditions and is largely maintained by Jim Crow. It represents, however, a step in the struggle for equality. It is not our role to condemn Negro business but to help create the conditions for the abolition of the color line in business as in all phases of American life and to cooperate and work with all Negro business people who recognize the role that they as business people can play in the struggle.

(Continued on page 16)



EDWARD L. NELSON
Executive Secretary,
Douglass-Lincoln Society

The Douglass-Lincoln Society of the IWO was officially established at a Founding Conference in New York City, February 11-12. It embraces 42 lodges in, and adjacent to Negro communities in eleven States with approximately 5,000 members.

PURPOSES

The aims of the new Society within the interracial fraternal family of the IWO are:

1. To enhance and extend the fraternal services of the IWO in the Negro community based on the needs arising from the social and economic conditions of the Negro community;
2. To develop a deeper understanding and appreciation of the history, cultural heritage and contributions to America of the Negro people;
3. To strengthen the unity between the Negro people and the national groups in the United States.

The organization of the Douglass Lincoln Society provides a medium through which the Negro members of the IWO can express themselves, give leadership to the interracial work of the Order as a whole and serve the special needs of the Negro community.



Founding The Douglass-Lincoln Society

The Need for Negro-Jewish Unity

By **GEORGE STARR**
National Director, JPFO

THE IWO was created on the basis that Jews would be united with other nationality groups, and that all would join in bonds of friendship and fraternalism with our Negro brothers and sisters.

The aim of achieving interracial unity within the Order and closer ties with the Negro people was a theme which ran throughout the history of our organization.

The JPFO actively participated in some of the historic struggles waged in defense of the Negro people—the fight to free the Scottsboro Boys, the campaign in behalf of Angelo Herndon, and other similar movements.

It was logical for a progressive Jewish organization such as ours to associate itself closely with the Negro people. We do not have to be taught the meaning of race superiority theories. Nazi anti-Semitism cost the Jewish people a toll of six million dead. That was the price our people paid for race superiority theories. To us race supremacy has meant gas chambers, crematoria, destruction and devastation.

We have to apply this understanding to "white supremacy" in the United States and to the system of Jim Crow and the denial of the rights of the Negro people.

Anti-Semitism and Jim Crow

This is pre-condition for our own fight for equality. The pattern of anti-Semitism is interwoven with the system of national oppression of the Negro.

This is not an abstract connection. We saw it in Peekskill where fascist mob violence was carried through to the accompaniment of anti-Negro slogans and calls to "Kill the Jews." We saw it in the mob violence on the South Side of Chicago around the home of JPFO member Aaron Bindman—where anti-Negro and anti-Jewish violence blended together and besmirched all of American democracy. The despicable Rankin not only spouts his venom against the Negro

people but introduces a bill in Congress against the Bnai Brith and calls for action against the American Jewish Congress.

In Yorkville, in our own New York City, peddlers of anti-Semitic literature brag that they "use the swastika because it is the symbol of purity and supremacy of the white race—and any Jew or democracy-lover who does not like it can go to hell."

The tie-up is not accidental. To us it is a life or death problem.

Negro-Jewish Unity

As far back as the days of slavery, the abolitionist movement included many Jews. They were present at the World Anti-Slavery Convention in 1840. They marched with John Brown. And later the feelings of our people were expressed by Peretz, the great Yiddish classicist, in Poland who called for brotherhood between our peoples.

In recent years the unity between Negroes and Jews has been growing. We in the JPFO have in a small measure contributed to this alliance. We are determined to make ever bigger contributions in the future.

Our National Board meeting in November devoted a special session to this question. We are now holding district conventions throughout the country on this problem. The month of February has been dedicated as Negro-Jewish Brotherhood Month. Our lodges have been equipped with a specially prepared outline to enable them to carry through educationals and special programs. This is only the beginning. *It is a point which will remain on our agendas.*

Unfortunately, there have been lapses as far as the JPFO and its membership are concerned in fully appreciating our relationships with the Negro people. In some instances we succumbed to lily white practices. Our progressive traditions were ignored on occasions. Things which we believed impossible in the JPFO—like the closing of the doors of our Centers to Negroes—occurred. We failed to consistently root out prejudice and white supremacist thinking in our lodges and our membership. That is

why our National Board initiated discussions on this problem and issued a clarion call to eradicate racism from our ranks.

Harlem and Warsaw

We can point to many experiences where JPFO lodges developed close relationships with IWO lodges in Negro communities and with Negro organizations. For example, Lodge 500 carried through two affairs, together with Lodge 691. Our brothers and sisters from Harlem participated in Lodge 500's commemoration of the Uprising of the Jews of the Warsaw Ghetto against the Nazis. In turn, the members of Lodge 500 participated in a dance sponsored by Lodge 691.

Another example is the joint brotherhood affair conducted by our Meyer Levin Youth Club, together with a Brooklyn NAACP youth group. Our Emma Lazarus Division conducted an outstanding brotherhood event in Buffalo, together with a Negro church. Our theatrical troupe which presents concerts throughout the country, for the first time in our history, presented *Freedom Road*, an epic on the Negro people, to audiences North and South. These are just a glimpse of some of the things that we have done in the past and an omen of many of the things that we plan.

For Freedom and Dignity

We of the JPFO greet the establishment of the Douglass-Lincoln Society. We are sure that through the new society our Negro brothers and sisters will make profound contributions to the work of our Order as a whole. The new society will help bring the Negro people and the Jewish people closer together.

As the founding society of the Order we are very eager to provide as much help as possible from the storehouse of our organizational experiences. We also expect to learn from our brothers and sisters of the Douglass-Lincoln society. Together we will go forward in common action, in building fraternalism between the two societies, and in developing more and better social relationships between our members.

INTERVIEW

No Lullaby for Her

By LEAH NELSON

LAST November, 11-year-old Larry of Lynn, Mass. was assaulted and beaten by several boys because Larry's last name is Goldstein. His father was killed in the battle of the Bulge. "Why," cried, Larry, "did my daddy have to die!" Larry's mother refused to be silent. Newspapers throughout the country carried her protest.

A few weeks ago I visited the boy's mother, Sylvia Goldstein. She lives modestly in a residential street—a deceptively quiet street in a seemingly peaceful American town. Lynn is an old shoe and leather producing town. The huge structures of General Electric dominate the lives of its 100,000 residents. It is a typical American town, and just as typically gnawed by the cancer of anti-Semitism as any other community of the U.S.

I asked of the young widow of Pvt. Morris Goldstein, killed in World War II, "How did you feel when your son Larry first came beaten into your home?"

Mrs. Goldstein clenched her fists and replied, "I felt terrific anger." There was no hemming and hawing, no searching for the wary word or the strategic answer.

"At whom were you angry?" I asked her.

"At *unseen forces!*" she answered. "Not at the hoodlum children. I'm glad I did not have their names to punish them."

"Why are *unseen forces* egging children into hatred?" I further questioned.

"These forces are moving towards war," she said, and then went on to tell me that her mother had experienced similar outrages here in the U.S. just before the country's entrance into World War I.

Then, tensely puzzled, she demanded, "Why don't our people *do* something about it? My son and I are certainly not the only sufferers. Our children are constantly being beaten up." She then related the story of her friend's child. He was attacked by a gang; twigs were thrust into his nasal passages and he came home bleeding. His mother was frantic and desperate, but refused to do anything about it.

"I just can't understand!" she repeated again. "Why do Jews hush up their difficulties?"

Feeling small and alone, her son Lawrence had desperately wanted to melt unseen into the hostile community. He had asked his mother for permission to cover up his Hebrew books when he went to Hebrew school, so that the ancient and honored "Alef Beis" would not incite the wrath of "full-blooded" American kiddies.

"No!" said his mother, "You will not cover something of which you should be proud. You have the right to be a Jew and to learn Hebrew." "You cannot save yourself by denying what you are!" This was her proud answer to all the half-hearted, the compromisers—those who would bow their heads and accept prejudice.

I told her that I was a representative from the Emma Lazarus Division



Sylvia Goldstein and Son

of the Jewish Peoples Fraternal Order, and that we were striving for rehabilitation of European Jewry, while also fighting anti-Semitism at home.

We read in the newspapers that Mrs. Goldstein has received a flood of mail. The implication is that all these letters are sympathetic and congratulatory, and that her case is an isolated one. Mrs. Goldstein said that for every friendly and sympathetic letter she received, there was one to insult and threaten her and her son. These so-called "crackpot" letters reveal the deep-rooted and widespread anti-Semitism in the U.S. To dismiss them as coming from lunatics is misleading and dangerous. One letter addressed to the little Jewish war orphan was read to us by Mrs. Goldstein:

"I will tell you," it said, "why you were beaten up. The Jews are grasping, cheating and lying individuals. The summer resorts and the exclusive communities are being ruined by Jews crowding into them." It went on to rail at the "thick-skinned" Jew and to predict further beatings and "pogroms" in the U.S. "Our country is ruined by the Jews," wailed this great American patriot.

All this has an old familiar stench. Let us not pause to speak of Hitler again. But the bodies of the six million Jews cry out to us to remember and to learn a fighting lesson. These "crackpot" sentiments are not isolated lunacy. There are organized and well-financed anti-Semitic organizations in the U.S., from whose fountain-heads this poison flows. It is the task of American Jews to refuse to be befuddled and lulled into complacency about the dementia or the harmlessness of "isolated crackpots."



Women Today

with the

EMMA LAZARUS DIVISION

By JENNIE TRUCHMAN

With the Chapters

TOMS RIVER, New Jersey, is a small community without "big city" agitation, yet world events are so dynamic, communities are stirred to action no matter the size. Just think, over 100 guests appeared there to celebrate the centenary of Emma Lazarus with June Gordon as speaker.

The *Jersey Observer* described in detail a Chanukah party for children held by our Jersey City chapter. The absent guest of honor was an adopted war orphan living in our Home in Andresy, France. Our Jersey friends seem very modest when it comes to a write-up. I have had to glean their names from the clipping. Here are a few of the good workers: Hilda Freedman, president; Sisters Feith, Lewantman, Livingstone, Zelnick and Monheit.

The Bensonhurst Chapter has one pet responsibility which they carry through with unbelievable warmth and loyalty. Since their adoption of a "son" in our Home in France there has been a steady stream of gifts and letters across the Atlantic. This son, George, writes his "god-mothers" regularly in such fashion as would convince the most callous how necessary it is for us to maintain this Home, to "adopt" these children, to give them a sense of belonging. Much thanks goes to Sister Sara Ring who corresponds with George in French.

Buffalo saw a splendid Brotherhood Rally held jointly by our Division and a Committee to Combat Discrimination. Over 125 Negro and white visitors came. Six new members joined us.

Bronx District has just completed a very fine Leadership Training Class. This District still ranks highest in its classes and general cultural work.

Brooklyn, too, has completed a Leadership Training Class. Over 300 came to a Brotherhood Rally held jointly with the lodges. Mrs. Eslanda Robeson reported on her recent visit to Europe and China.

From an outpouring of reports from Los Angeles I have to give but the barest picture of really good work. Our Far West District is conscientious about selling literature. There is planning of cultural work, and Sonia Airoff, the cultural director, deserves thanks for her good organization in this work.

Sarah Berman of Chapter 704 describes a series of educationals around book reviews, Chanukah and Purim parties. She ends her report with warmth: "Our sisters are most appreciative and eager to learn."

Los Angeles puts out a most beautiful professional looking quarterly bulletin, thanks to its editor, Mildred Simon, and her co-workers.

Regina Cutler of Chapter 51 tells of the emphasis they put on self-education. They sold lots of literature and I noticed 100 Song Books were listed too! Good! Songs always help the work. "We worked on legislative issues, standing with tables near markets, collecting signatures against anti-Semitism, racial discrimination, child-care centers. . ."

They have worked out a fine system of cooperating with the shule teacher in various ways.

Gertrude Friedland of Chapter 7 makes an important point in the *broad variety* of subjects they take for their educationals. They have a library for their members.

Frieda King of 251 writes: "I am happy to report that we have carried out a fine cultural program touching on many current events." They encourage sisters to conduct their own educationals.

Rose Lipton's report of Chapter 250 lists 20 lectures during 1949 not counting a number of discussions led by sisters themselves.

20

May 20th is our 20th
ANNIVERSARY
CELEBRATION
in
MADISON SQUARE
GARDEN

Personality Sketch of the Seagate Chapter

There is a small, rounded stretch of beach and community at the very outer edge of Coney Island called Sea Gate. This "Gate" literally encloses a middle-class community. One soon becomes aware that here live people, Jewish in the main, who would be content to leave the rumbling world outside their privately policed wall. Yet the echoes of a rumbling, grumbling old world have penetrated this seemingly apathetic enclosure to pierce the conscience of a group of women whom we can now call our sisters.

Even though this chapter is but 3 weeks old they already have 35 new members!

It was 10 above Zero when I visited them. Their warm spirit soon melted me. When I asked President Sonia Teichner how she managed to do such a remarkable job, her always smiling face turned serious. "I thought it would be very difficult. There are so many Jewish organizations here. But I realized none was progressive. After several talks with Leah Nelson I said, "Well, let's try. What can we lose? The very first meeting we had 11 women."

I soon discovered a wit of wits in Sylvia Sharfin who is the Correspondence Secretary. She keeps the spark of gaiety running throughout the meeting.

Blonde, boyish, alert Betty Pochrose, their Financial Secretary, came next. "The part of the program I care for most is culture. I am interested in learning. I want to know more about Jewish culture and world events."

Anne Mankoff is Cultural Director. She is a young, soft-spoken, impressively dignified woman who smiles easily.

She too felt strongly about our cultural program and jestingly commented that her reading habits are changing to include her "first good piece of literature in a long while, *The Jewish Fraternalist*." She felt that the "Jewish community was left wide-open and unarmed without a progressive Jewish organization." She is working on the first important project—a shelf of books for the local public library.

And then Mollie Metzger spoke. Even though her tones are soft and velvety, her high-pitched feelings and strong words correspond to the times we live in. "The past few years I spent in isolation from the world didn't make me happy. Since I came back I've found a strange new program, a fighting Jewish woman's organization, a rich cultural life to be proud of. I had begun to feel that we were a little too late in Sea Gate. But we are not late! We just weren't there to do the job for a while. We will now go places. We may get other Jewish organizations closer to us if we really work." I would have liked to have met Mollie Pollock, Gloria Rudes, Jennie Lerner, all good recruiters and workers. It is worth mentioning the happy fact that Sonia Teichner collected \$25 from a friend and Mollie Metzger \$15 from Italian women workers in her shop for striking miners relief.

Building the JPFO in the Bronx



The brother and sister team of BOB DIAMOND and MRS. PEARL COHEN led the recruiting drive of 1949 and is on its way to recruiting laurels in 1950. Bob is the new co-chairman of the Bronx JPFO. Pearl is financial secretary of Lodge 356.



Honored at convention. These JPFO builders received a gold lapel pin at the Bronx County Conention on February 3rd for recruiting five or more members to the JPFO. (Seated left to right) Sopie Epstein (600), A. Spivack (145), Harry Feinstein (49), Sonia Savransky (49), Morris Bilander (132), A. Itzkavitz (127), Sol Haselnuss (132). (Standing, left to right) A. Maymudes (county executive ssecretary), Bob Diamond (county co-chairman), Nathan Schneider (vice-chairman), Sam Werber (746), Isidore Rosenblatt (277), Joseph Mamudes (302), Sam Pevzner (county secretary) and his son, Michael (future builder).



Top man in Bronx English-speaking lodges is THEODORE ADLER of Lodge 489 who recruited 22 members by March 1st. Teddy is membership director of his lodge and has been one of the most consistant builders of the Order for years.

SOPHIE EPSTEIN leads the way in Lodge 600 membership drive. She has recruited enough members through the years to form whole new lodges.

New JPFO Lodge

The Bronx family of English-speaking lodges has been enriched by a new lodge in the Parkchester area. Lodge 376 was set up under the guiding hand of Bob Diamond, county co-chairman. An enthusiastic and efficient steering committee of Order members and friends living in Parkchester and vicinity was mainly responsible for the rapid progress in establishing the Order in this important Jewish community.

BRONX BAZAAR

The JPFO bazaar at the Bronx County Center, 1723 Boston Rd., April 27 through April 30, will be a combined operation, involving all English-speaking lodges of the borough. Proceeds will go to the Order's Jewish schools for Bronx children.

This is the first all-Bronx project of the English-speaking lodges. The spirited team work already in evidence should make it a bazaar to out-do all bazaars.

DRIVE STANDING

Bronx English-Speaking Lodges
 RECORD AS OF MARCH 1, 1950

Lodge	Recruited
489	26
746	24
600	17
807	13
521	12
356	11
519	7
657	5

How Bronx Helped Miners





Looking Around

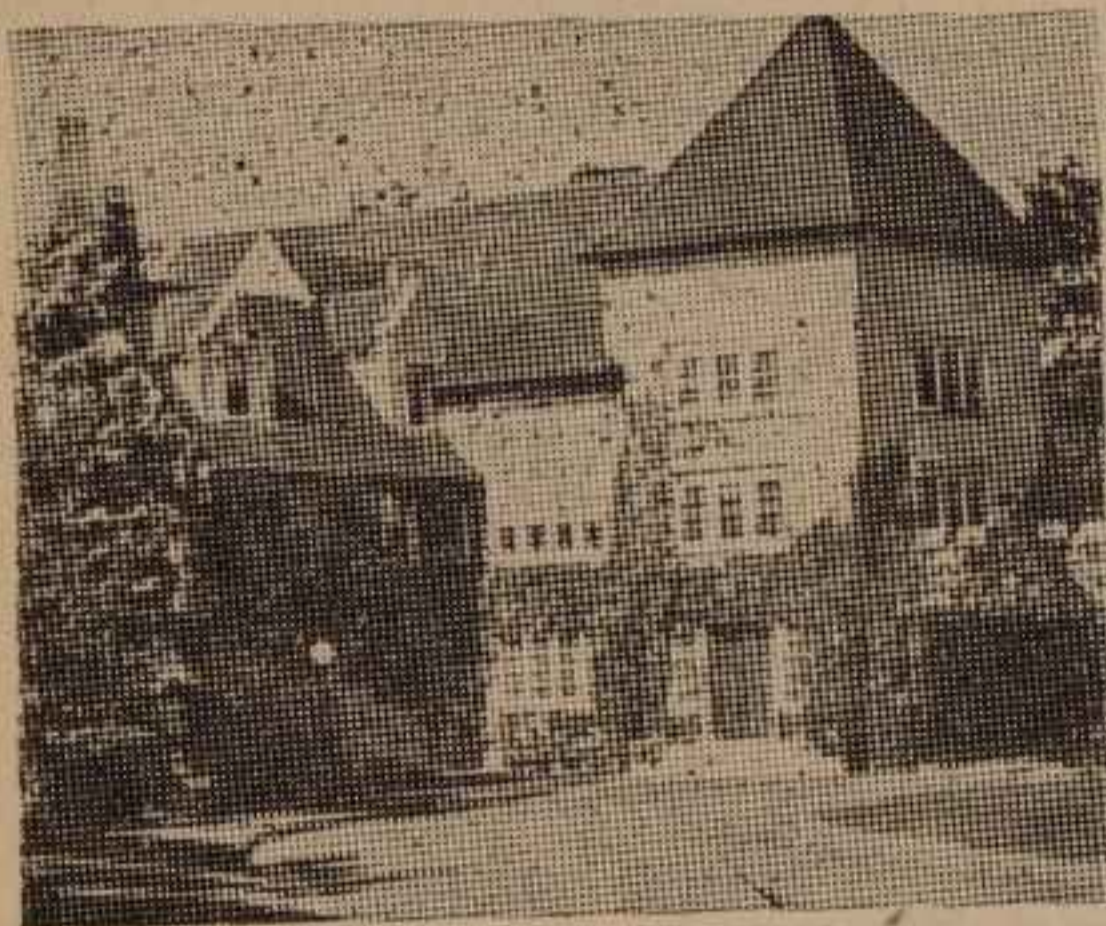
with **GEORGE STARR** National Director

Mr. George Starr
Associate Editor
The Jewish Fraternalist
Dear Brother:

In your column of November-December issue of the *Jewish Fraternalist* you quote a Rebecca Steinberg as saying that the Ridgefield Resort is a "real Shangri-La, a dream for workers—tired—young and old."

I, as a member of the JPFO and also a worker, cannot agree with this statement. As it appears to me, Ridgefield Resort is a "Shangri-La" for a small businessmen's group that have made little fortunes out of World War II and come there in their glistening automobiles to outdo one another with their spending and *tipping*, which the average worker for whom this resort is primarily intended, cannot afford because of high prices and tipping.

As to tipping, I am certain that the majority of JPFO worker-members will agree with me that it is very ugly and demoralizing to the employees in general but particularly so in a JPFO institution and should be prohibited and completely abolished.



Ridgefield

I particularly anticipate the resentment and discouraging effect it will have on the inmates when the Ridgefield Resort will be turned into an old age home for the JPFO members.

Kindly refer this letter to the Ridgefield Resort Committee.

With kindest regards, I am,

Fraternally yours,
(signed) ISAAC JOFFE
Member, Lodge 521

P.S. I expect this letter to be given the same consideration as Rebecca Steinberg's.

Because of the serious nature of the criticisms raised in the letter printed above concerning our Ridgefield Resort, we are printing it in full with the answer by Brother Sol Vail, Chairman of the Ridgefield Home Committee, which Committee, together with Brother Harry Schiller, Manager, guides the policies of the Resort.

Dear Brother Joffe:

The members of the Ridgefield Committee sympathize with the purpose of your criticism and had discussed these problems before. However, their solution is not so simple. We urge you and all our members to consider the following facts very objectively.

1. Our Ridgefield Resort offers our members the very best in accommodations, service, and food at prices which are below most resorts.

2. Tipping is an unfortunate but accepted procedure in the great majority of resorts. The experienced workers required for these jobs insist on tips or a wage which would adequately compensate for the loss of tips. In order to increase the pay, we would be forced to increase the price. You may argue that ultimately the guest must pay anyway. But the amount of tips vary with the financial ability of the guest while the elimination of tips and the following increase in prices to guests would be equally distributed to all on a mandatory basis.

We must always keep in mind that the function of the Resort is to maintain and improve the property until our coming National Convention (1951) will decide to open the Home in accordance with the decisions of our last Convention. The procedures in the Resort have nothing to do with the procedures in our future Home.

No member who has seen Ridgefield, will deny the desirability of that estate as a Home for our members, nor will he deny the tremendous value we received for the money spent. To leave this property idle until the coming Convention makes the necessary decisions would be a considerable expense to our Fund.

We make no pretense that we can solve all the economic ills of our society. It is impossible to reduce the rates of the Ridgefield Resort to meet the budget of the lowest paid workers. However, it does give many of our members the opportunity of having an unusual vacation at comparatively very low rates. At the same time, by taking these vacations, they contribute to the maintenance and improvement of our property for our future Home.

I am sure that you will agree, Brother Joffe: your reference to the glistening automobiles and World War II fortunes is a hasty remark, not fitting in our progressive fraternal organization. The members of our organization contributed to the war effort in every conceivable way, equal to any and exceeding most other representative membership organizations.

We do not discriminate against those business people or professionals who join our Order. We welcome them as brothers

assisting our program for peace and greater democracy in this world. It would be logical that you aim your fire at the real profiteers, the monopolists, whose interest in the war effort was measured by their profits. Your target of small businessmen and particularly the JPFO members, only lends grist to their mill.

Let us assure you again that based on our continuing experience, the Committee will do its utmost to keep the rates for vacations at the lowest possible scale and make all possible improvements in the interests of our Order.

Fraternally,
SOL VAIL

Lodgically Speaking

464, 485 and 496 may be just numbers to you but to me they are lodges in South Philadelphia, Wynnefield and Logan. I had an opportunity to visit these lodges on a recent trip to the city of Brotherly Love. I saw for myself how deep-rooted the desires of our membership are to build the Order on the occasion of its 20th Anniversary. When it comes to a final accounting in the membership drive, the aforementioned lodges will guarantee that Philadelphia will be on top.

The eyes of the entire JPFO are centered on Benjamin Nones Lodge 795 in Brooklyn. They have undertaken the biggest lodge quota in the membership campaign. According to Phil Mishkin, its Membership Director, the lodge will recruit 300—that's right, 300—new members. Even Sadie Doroshkin couldn't complain that this quota is too low. Incidentally, does New York Lodge 500, the largest lodge in the Order, have any comment?

Here's a few examples of how some of our lodges commemorated Negro-Jewish Brotherhood Month at their February meetings. Edward N. Berg Lodge 482 (Washington, D. C.) presented a "Cavalcade of Negro History"—a program of song and drama. South Shore Lodge 487 (Chicago) held a symposium on "Racism in Chicago." Lincoln Steffens Lodge 500 (New York) had as its feature a lecture on "The Proud History of the Negro People."

Wherever we met, regardless of the type of affair arranged, the pledge reiterated at every JPFO meeting was that we will practice brotherhood not one month, but every single day of every year.

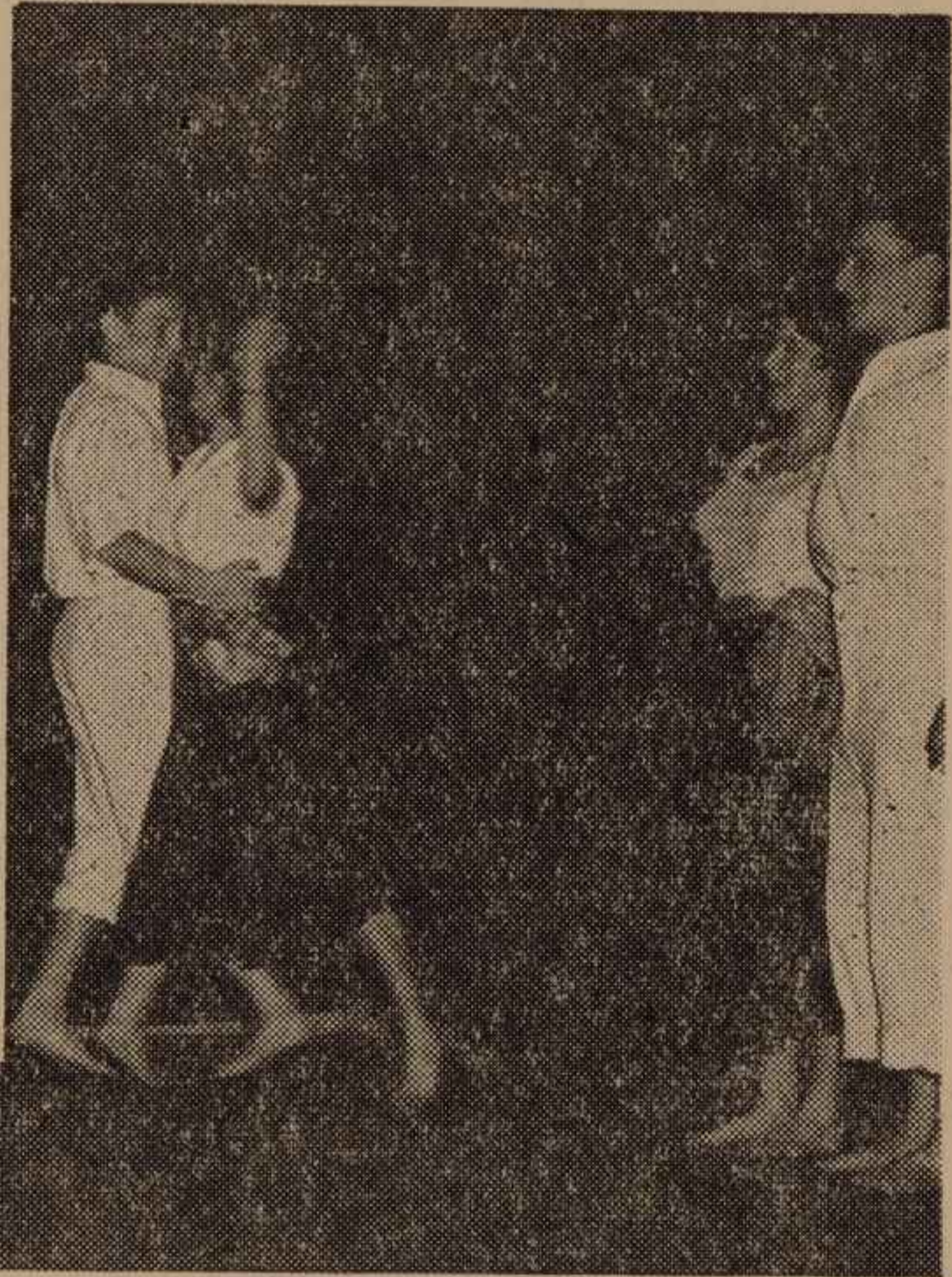
Congratulations to Rugby Lodge 478 (Brooklyn) for its attractive lodge bulletin, *The Rugby Reporter* . . . Burnside Lodge 489 (Bronx) has gone in for "Accent on Youth"—square dancing at every lodge meeting. . . . Annie and Jack Levine, one of the hardest working husband and wife teams in the JPFO, were given a well-deserved testimonial by Newark Lodge 507. . . . Everybody in Brighton Beach seemed to be present at the annual affair of Lodge 615 (Brooklyn). . . . Rego Park Lodge 818, Long Island, went Broadway en masse to a theater party of the famous Sean O'Casey play, "The Plough and the Stars."

OPERATION YOUTH

OFFICIAL PAGE OF JEWISH YOUNG FRATERNALISTS



Dance • Drama
Song
Skillfully Spun
By Philly's JYFers
Sets Stage
For Coming Cultural
Festival
and Whirlwind
Membership Drive

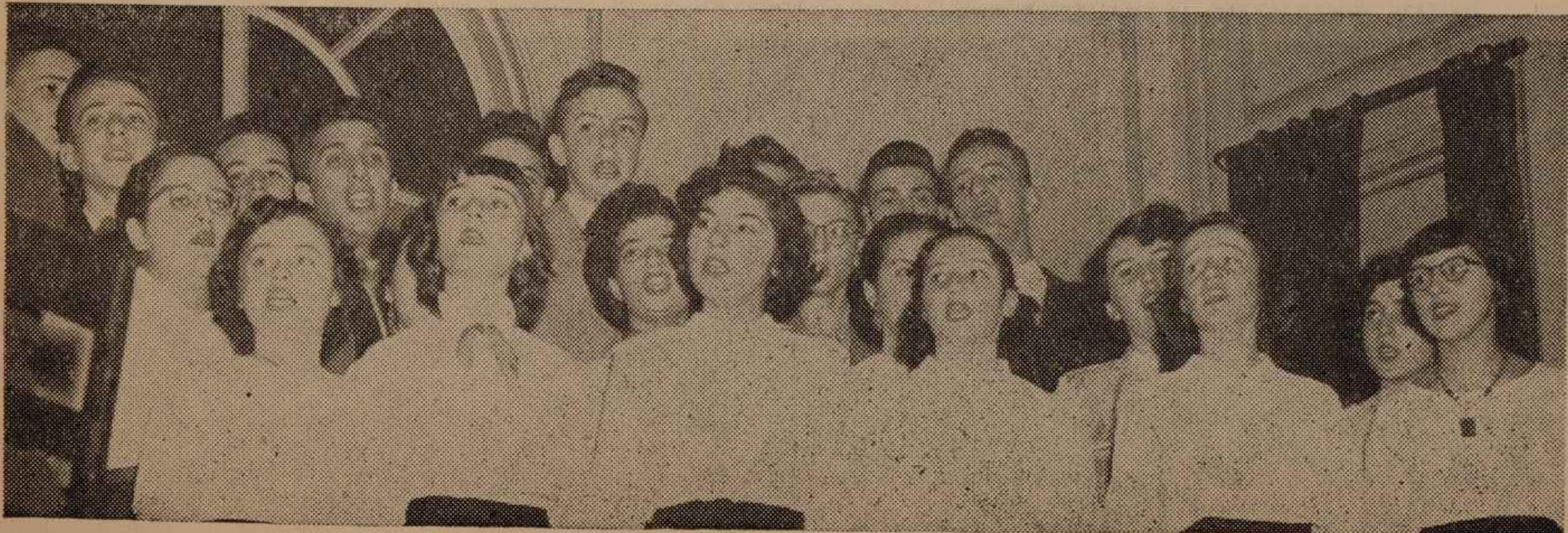


THE PHILADELPHIA (JYF) STORY

* The New Century Auditorium was well filled February 3rd, when Philadelphia Jewish Young Fraternalists presented a full evening's program of drama, dance and song.

Two one-act plays, one in Yiddish and one in English, were superbly done under the direction of Moish Molotnick and Alfrieda Mahler. The Dance Group turned in professional performances of Jewish and Israeli dances, and the Chorus led by conductor Mendy Shaln roused the audience, which joined in the concluding *Youth March*. Marx Wartofsky, JYF President, greeted the Philadelphians.

Philly has proved to itself, and to all of us, that a live activities program is the key to building JYF. They've already set for a joint Cultural Festival with the other IWO youth groups in Philly.



CHANGING NEGRO COMMUNITY

(Continued from page 8)

gle to bring about democracy and equality.

With the worsening of economic conditions in our country many of the hard-won gains of the Negro people are in peril. The Negro community always feels the blows of economic disaster first and hardest. Today Negro workers account for an alarmingly high proportion of the unemployed. The positions won by Negro workers in a number of industries during the war are today being wiped out. The old slogan that Negroes are last hired and first fired has to be changed in the interests of labor and the people as a whole. Progressive trade unionists, Negro and white, have already begun the important struggle not only for the upgrading of Negro workers but for adjusted seniority, which is the only practical answer to the generations of discrimination. We can be proud that the IWO contract with its UOPWA staff was among the first and most comprehensive examples of adjusted seniority.

In the light of the changed conditions in the Negro community and American life as a whole, democratic-minded Americans should strive to build a stronger coalition with the Negro lest we all perish.

One of Our Own



RAY LEV

HARMONY FOR MANKIND. Daughter of Rabbi Moses Lev, Ray Lev (Lodge 572) won the coveted New York Philharmonic-Symphony Society scholarship in her teens and went on to play for kings and queens, President and Mrs. Roosevelt, workers and farmers. Her 22 concerts at Carnegie Hall were played to "standing room only." Frequently appearing with Paul Robeson in joint recitals, Miss Lev points out, "the piano has black keys and white and you need them all to create harmonious music."

**20th ANNIVERSARY CAMPAIGN*
 LODGE HONOR ROLL**

Lodge	District	New Members
615	Brooklyn	48
443	Los Angeles	38
817	Brooklyn	28
795	Brooklyn	23
860	Manhattan	23
484	Chicago	20
489	Bronx	20
514	Brooklyn	20
746	Bronx	20

NEW MEMBERS RECRUITED*

District	Total
Bronx	262
Manhattan	195
Brooklyn	311
Queens	26
California	142
Chicago	81
Philadelphia	16
New Jersey	30
Massachusetts	11
Connecticut	2
Cleveland	1
Detroit	3
Pittsburgh	1
Miscellaneous	5

* Applications received in the National Office through Feb. 24, 1950.

**20th ANNIVERSARY CELEBRATION — MAY 20
 Madison Square Garden**

