

SHOULD
JEW
UNITE?

Jewish People's Unity
As a Force for
American National Unity

By Alexander Bittelman



Price: Three Cents

*This pamphlet is an English translation of
Alexander Bittelman's introduction to the
Yiddish edition of "Victory—And After" by
Earl Browder.*

MORNING FREIHEIT PUBLISHERS

50 East 13th Street

New York, N. Y.

THE Jewish reader will derive special satisfaction from Earl Browder's book. First, because this is the first book in Yiddish which presents, and fundamentally answers, the chief problems of the war, and of victory. Many books have appeared in English recently dealing with this question. To date, however, no book of this type has appeared in Yiddish. Secondly, because Browder's book enables us to view the special Jewish questions which have arisen as a result of the war from a new vantage point. We hope, therefore, that the Jewish reader will enthusiastically greet the appearance of this book in Yiddish.

Obviously, it is not the object of an introduction to repeat the contents of the book itself. It is proper, however, to call the reader's attention to the main points of this work, and especially to the proper conclusions which can be drawn for the solution of the important questions which are related to the building of Jewish people's unity in this country.

Earl Browder's book opens with an evaluation of the character of the present war. This is not because the people do not already know why they are fighting against Hitler and against the entire Axis. The American people are quite well aware that the future survival of our nation depends upon the outcome of the present war. But to be aware of this alone, it has been proved, is not enough. This awareness alone is inadequate for the complete mobilization of all of our forces for victory, but it is especially inadequate for the development of the necessary policies without which victory would be impossible.

Therefore, Earl Browder establishes at the very outset that the present war is a struggle of life and death against the worst enemy that human progress has ever encountered; that this is a war for national existence and for national liberation, and that the war against Hitlerism is developing as a real people's war.

Of course, there are forces in our social life which hamper the war effort. These are primarily and essentially the pro-fascist elements. They constitute the chief and greatest danger. There are, however, also forces which, though not pro-fascist, and though they go along with the people, are not heart and soul in the war. What they fear is that this is a People's War, and that the people are playing and will play the decisive part in victory. As a result of this we have more than once witnessed vacillations on the part

of influential elements in our country—vacillations which have not done the war any good. For example, on the question of the Second Front, and on such questions as the total mobilization of all the economic resources of our country for the war, and the necessity for conducting a decisive struggle against the defeatists.

The vacillations of influential elements in our country who, in general, are for the winning of the war, have aroused doubts in the minds of many people as to their ability to conduct a people's war. It is with this question that Earl Browder is chiefly concerned in the opening chapters of his book. And what is his answer?

His answer is that there is no basis for such doubts. He maintains that the guarantee that this war will be fought to the end, regardless of all the vacillation in certain leading circles, stems from the fact that absolute victory in this war is necessary for our national existence, for the continuation of our national life, and also because the determination to win lies "in the hearts of the masses of the people."

From this we proceed directly to the policies which our government is pursuing in the present war. In other words we come to the question: What policies are needed to guarantee a victorious conduct of the war and ultimate victory? Speaking of this essential matter, Browder formulates four main points: First, the unity of the nation; second, the unity of the United Nations; third, the acquisition of new allies, especially among the peoples of Asia, Africa, and Latin-America; and fourth, the total mobilization of American industry for the war. Browder maintains that these four main points of our nation's policy are interrelated, that they are all parts of the same program, of the strategy for victory.

Generally speaking, these are the actual policies of our country and our government. And that is very good. When it comes to the daily prosecution of the war, however, difficulties are apparent. When it comes to working out the concrete and practical steps which are necessary for the realization of the war policy of our government, we see too often, that things are not done with the necessary speed and determination. We notice that we do not always have that full degree of necessary national unity which would lead to the translation into life of the measures, the necessity of which, presumably, are recognized by all. And this brings Browder to the question: Where do the hindrances and obstacles which hold back and weaken the war effort of our country stem from?

Naturally, first come those dangerous forces in our social life

which are customarily designated as the Fifth Column. The sections of the book which expose the full meaning of the fifth column in our country should be read with special attention. We only wish to call attention here to the importance of the "Memorandum" which Browder cites and analyzes in the second chapter. This Memorandum is essentially a War Platform of American Fascism, which was prepared by Hitler agents in collaboration with pro-fascist elements in this country, as far back as 1937.

The main goal of this platform was to make of America what Hitler succeeded in making of France. This was to be accomplished essentially by the same methods, namely, to create in this country a hostile attitude towards the Soviet Union and thus isolate us from one of our best and most powerful friends. This is followed by the attempt to whip up a wild anti-Communist hysteria in this country, on the basis that Communism is the greatest danger. And lastly, the formula that the Jews are a great danger to America and to the world—in other words, an attempt to whip up anti-Semitic incitement and to create a pogrom atmosphere in America.

It is now clear that anti-Semitism was one of Hitler's chief weapons. This is still true. Fascists everywhere use anti-Semitism as their main weapon. We see this in America, in our own country, where all fascist groups ride high on the saddle of Jew-baiting, and demand that our people should be wiped out. That is why the struggle against anti-Semitism has become, *and must become even more*, the sacred task of all freedom-loving people. The conditions must be created which will make it impossible for anti-Semitism to exist. Let the "Memorandum" remind us again that the American fascists and agents of Hitler had planned in 1937 a war to the death against the Jews.

The authors of this Memorandum didn't succeed in their game. But it would be a mistake to believe that the forces upon whom Hitler based his plans have completely disappeared, or that they have become completely powerless. *This error must not be made*. Suffice it to mention that in the U. S. Congress we have a Dies Committee and a considerable group of half and full-fledged defeatists, not to speak of the Christian Front, Father Coughlin and the like. Browder makes a great contribution to victory with his basic disclosure of the full meaning and the great danger of red-baiting.

One may think that professional Communist-hunting and red-baiting is an innocent pursuit. Upon finishing Browder's book,

however, one is forced to think quite differently. Browder proves that red-baiting is the chief weapon with which, in the past, Hitler was able so successfully to weaken his victims of aggression from within so as to make the later military task of his armies relatively easy.

In what way, actually, does the work of the red-baiters express itself? Red-baiting seeks to create a non-existent danger—Communism—in order to hide the actual and urgent danger—Fascism. That is how it worked for many years throughout the world, paying Hitler sizeable dividends. Today it doesn't work as well. People have become wiser, but the danger still exists and red-baiters are still here. The great value of Browder's book consists, first, in his exposure of the roots and the dangerous results of red-baiting. Secondly, he shows that the national unity of the American nation, of all classes and parties who want to win the war, including the Communists, is not only possible but a vital necessity for victory. This means—a primary necessity for the continued existence and liberty of our nation.

Browder also has something very interesting to say about the attitude of certain patriotic circles to American Communism and to the Communist Party. There are people among us, as we know, who are sincerely and honestly for the policy of the United Nations and for a firm alliance between our country and the Soviet Union. But these same people still cannot make peace with the idea that it is both possible and necessary in our own country to create a national unity which will embrace all the patriotic forces in our country. And who can today doubt the patriotism of the American Communists? As a matter of fact the assertion is still made that American Communists *must* be patriotic in the present war, because they are primarily interested in the Soviet Union. Certainly this is a one-sided and, therefore, false assertion.

The Communists have never denied their concern for the Soviet Union. But they have always maintained that they were interested in the Soviet Union precisely because they are concerned first with America and the American people. Today almost everyone, with the exception of the Fifth Column, is convinced of the patriotism of the American Communists. Nevertheless, we still find in certain patriotic circles a feeling and an attitude that all is not well with the American Communists. This in itself is bad. At the present moment, however, this becomes *dangerous* when the Fifth Column seeks to exploit and to utilize such moods, in order to stir up anti-Communist movements and

thereby divide our nation and weaken the war effort of our country.

The conclusion to be drawn from Browder's treatment of this question is of extraordinary importance. He proves that just as the United Nations joins together nations with differing ideologies and social systems, in the same manner, and to an even greater extent, various classes and parties with different ideologies in each country are coming together for the same common objective. *This simple truth must be planted and firmly fixed in the minds of all patriotic elements in our country.* Without this there can be no full national unity.

It is understandable, therefore, that the problems of national unity occupy a prominent place in this book. As the reader will discover for himself these are not ordinary problems, even though their purpose is quite easy to grasp. The complexity and the difficulty of this subject stem from the fact that we have various classes and political parties in our country—classes and parties with radically different ideologies and fundamental programs, which, nevertheless, are passionately interested in seeing to it that our country should not fall and that we should defeat our enemies. It is therefore clear that national unity in our country can and will be built in one way only: that all classes, groups and parties should lay aside their differences and should unite for common work on those points on which they are all in agreement. This demands of every class, group and party *a readiness to submerge petty and narrow interests for the benefit of the immediate and great interests of our nation.* This also demands a readiness on the part of every section of our population to reconcile the conflicts over lesser questions in a manner which will not harm the greater interest, but, on the contrary, which will serve this interest—to win the war. That is why the fourth section of this book, which deals with the problem of our war economy, is so important.

It is necessary to underscore here the particular importance of those sections of the book which deal in a very practical and concrete manner with the new relations which are being established and must be strengthened among the existing political parties in our country—Democrats, Republicans, Socialists, Laborites, Communists; and also among the various classes in our society—workers, capitalists, farmers, professionals, and so on. From this it can very well be seen that full national unity is not only necessary, but also possible of achievement.

JEWISH PEOPLE'S UNITY AS A FORCE IN AMERICAN NATIONAL UNITY

AS ALREADY indicated, the special value of Browder's book for the Jewish reader lies in the clear light which it casts on the practical problems of Jewish people's unity in this country. It suddenly becomes crystal clear that if American national unity is possible and necessary, embracing all patriotic forces in the country, people's unity among the Jews is certainly necessary and possible.

It must be said that Jewish unity has made significant advances in the past few months. We can only wonder why this progress was not faster and greater. What other people in the world faces any greater danger than the Jewish people?

But Jewish people's unity is moving forward. This can be seen and felt at every step. The Jews of America have thrown themselves into the war effort heart and soul. Jewish organizations in many cities are working in unity for the victory of our country. The masses of the Jewish people demand greater and broader unity. A year ago the American Jewish Congress, feeling the pressure of the people, outlined a program for united war effort, which is supported by many Jewish labor and people's organizations, for example, the Jewish People's Committee and the Trade Union Committee for Tanks and Bombers. It is unfortunate, however, that the leadership of the American Jewish Congress has as yet not taken the necessary steps to realize its own program for united Jewish war action. This program has to be translated into life as quickly as possible.

The growth of Jewish people's unity was particularly expressed in the response of the American Jews to the broad movement which is commonly called "Russian War Relief." Naturally, this is no accident. Aid to the Soviet Union, no matter what form it assumes, was considered from the very beginning by the masses of American Jews, as well as by the American people as a whole, as *aid for America itself*, for us here. It is considered as help for the war, for victory. And even though there have been and there still are such (as for example, Hillel Rogoff, N. Chanin, David Wertheim, and the like) who try to tell the people that aid to the Soviet Union is not exactly the same as aid for America, nevertheless, the Jewish people and the American people generally follow their own paths.

It is true that the Jewish masses contributed to "Russian War

Relief" with particular enthusiasm, zest, and devotion. But this too is quite understandable to every American patriot. Our President himself, and the Vice-President, and many prominent leaders in American life, as well as of the other United Nations, have more than once explained why this is so. They have said that Russia has, to date, done more for victory in this war than all the other United Nations combined. They have pointed out that the Red Army has fought and is fighting with a bravery and devotion which was never witnessed heretofore. And that is why we all feel that we owe the Soviet Union a great debt, and that, no matter how much we do to repay that debt, we still have not done enough. Well, what is wrong with this? Actually this feeling, in itself, is one of the greatest forces for mobilizing our own country for victory in this war.

Besides this, the Jewish masses in America are particularly interested in the fate of our Jewish sisters and brothers in the Soviet Union. This is no crime either. And of course, it is no crime, but on the contrary, quite natural, that the Jewish masses in America are so enthusiastic and proud of the bravery of the Jewish fighters in the Red Army. These feelings also enhance the war effort and Jewish unity in America, and, thereby, also the war effort and the strength of the American nation. It is no wonder, therefore, that the Jewish Council for Russian War Relief, which came into being as an answer of American Jewry to the call-to-arms of our Soviet brothers, through the Jewish Anti-Fascist Committee in Moscow, so quickly became one of the most beloved and most important forces in Jewish community life in America.

This is not the place to enumerate fully all the forms and manifestations of the movement for Jewish people's unity in America. Yet we must point out such important phenomena as the aspirations for Jewish people's unity in the ranks of American Zionists, and in the circles which are organized by the American Jewish Congress. The aspirations for Jewish people's unity have found clearer and more definite expression in the Committee of Jewish Writers and Artists, under the chairmanship of Dr. Chaim Zhitlowsky. The strength of these unity tendencies is growing from day to day among the tens of thousands of Jews who are organized in various *landsmanschaften* — a force which must not be underestimated. The section of the Jewish people in America, ordinarily referred to as religious Jews, Orthodox and otherwise, has played no small part in this unity movement. It must be said that among this particular group in Jewish life, there is noticeable

a particularly warm devotion to the movement for Jewish people's unity in all its forms. And in passing let us also take note of the unusually important fact that the *separation between the American-born Jews and the immigrant Jews is also beginning to disappear* in the surging movement of Jewish people's unity.

We must especially emphasize the strength of the Jewish unity movement, however, among the Jewish workers of America and in those trade unions where there are large numbers of Jewish workers. The Jewish workers of America, as a part of the general labor movement of our country, are making a great contribution to the war, and to the victory of America. They have already begun to recognize that they have a special responsibility for the building of Jewish people's unity in America. It is necessary that the greatest numbers of the Jewish workers in America should be permeated to the fullest extent with the consciousness that they, the Jewish workers, are the backbone of our people, of its unity in the struggle against Hitlerism, in the struggle for our future and our continued existence. And it is this spirit which is beginning to grip ever broader sections of Jewish workers and of Jewish labor organizations. This can be seen in almost every trade union with a large Jewish membership. It can be seen in the work of the Jewish Section of the International Workers Order; it is to be seen wherever Jewish workers labor and fight.

The splendid campaign for Tanks and Bombers for the Red Army, which was conducted by a number of Jewish labor and fraternal organizations in the last few months (the Jewish Section of the International Workers Order, trade unions, landsmanschaften, Icor, Ikuf, the Jewish Musical Farband) dramatically proved how ready the Jewish masses are for Jewish unity. The campaign also showed, through the organization of the Committee of Jewish Trade Unionists for Tanks and Bombers, that the Jewish workers in this country, native-born as well as immigrant, take their place in the front ranks of the movement for Jewish people's unity.

When, for example, in Chicago, the American Jewish Congress and the Jewish Council for Russian War Relief decided to undertake a joint campaign, in which the broadest sections of the Jewish population are involved, it was proof that Jewish people's unity is growing, even though it is still far from achievement. And when the Jewish Trade Union Committee for Tanks and Bombers, affiliated with the campaign for field hospital units for the Red Army led by the United Jewish War Effort of the American

Jewish Congress, it proved again that the unity movement grows even though it is confronted daily with obstacles and hindrances.

It is necessary to say a few words here about the obstacles.

WHO ARE THE OPPONENTS OF JEWISH PEOPLE'S UNITY?

THERE are opponents and opponents. There are opponents who are essentially enemies of Jewish people's unity, people who do not stop at anything, if only unity can be prevented. And there are also passive opponents, people who love to talk about the difficulties of unity and who love to boast that they doubt the possibility of any unity which includes Communists. It is necessary, then, to discuss these various kinds of opponents in various ways.

There is, for example, the group which directs the *Jewish Daily Forward*. These are opponents of Jewish people's unity to the bitter end, so to speak. And it is not always possible to talk about them as mere ideological opponents of unity. Most of the time they act as outright enemies of unity.

As is well known, the *Jewish Daily Forward* group operates primarily with one technique—the danger of Communism, the danger of the “reds.” The line of the *Jewish Daily Forward* is—“No unity with the Communists.” And since almost every advocate of Jewish people's unity is either a Communist or a fellow-traveler in the eyes of the *Jewish Daily Forward* group, it becomes clear that the *Forward* must always fight every attempt at Jewish people's unity with every weapon at its command. It is clear, therefore, that we are justified in saying of this type of opponent of Jewish people's unity, that they are *enemies* of Jewish people's unity, and that their red-baiting has grave consequences for the Jews of America and for American national unity as a whole. This must be understood as simply as it is said because we are dealing here with a Jewish manifestation which is comparable—if not in its origin, then in its consequences—to the political trends which are grouped around the Dies Committee and similar forces.

It is, of course, a source of deep pain and shame that this should exist among Jews at a time when the very physical existence of our people is at stake. But it is a fact, from which we must draw definite conclusions.

There are also opponents of another type, who cannot be put in the same category with the leaders of the *Jewish Daily Forward*. We refer here to those people who think they have deep-seated grievances against the Communists of which they cannot free themselves. By their reason these people would want unity, but their heart doesn't let them.

There are still others who see, by virtue of their own understanding, that Jewish people's unity is a vital necessity and that Communists are extremely helpful in this unity. They therefore favor unity. But—what? They do not believe—so they say—that the Communists, particularly the American Jewish Communists, will long retain their present unity policy. In other words this means that unity with the Communists would be very good, but—one cannot be sure of the Communists!

To these opponents as you can see, we have to talk, and if need be at great length; and not because they express the sentiments of broad sections of the people. The broad masses of our people, no matter what they think about the correctness or falsity of the Communist philosophy, desire full people's unity, including the Communists. Irrespective of this it is a fact that many Jewish community leaders and writers belong to this category of opponents of people's unity, who think that they cannot be too sure of the American Jewish Communists. This matter must therefore receive great attention. It is our firm conviction that when they will read Browder's book and be honest with themselves, they will begin to think somewhat differently of this entire matter.

As for ourselves, there is one point we should like to make in this Introduction. The American Jewish Communists, and those social forces which ordinarily collaborate with the Communists have already shown not only by their words, but by their deeds, that Jewish people's unity is their most serious concern. They have shown that the interests of the Jewish people and of the various Jewish communities in all parts of the world are just as near to their hearts as to those of all other Jews, to say the least. They have also shown in the course of many years, that when it comes to fighting against fascism, they are not in the rear ranks and also not among the spectators on the sidelines, but are actually locked in physical combat with the worst enemy of our people.

Now it is possible and necessary, however, to say more than this. On the basis of Earl Browder's fundamental conclusions on the stability of American national unity and of the unity of

the United Nations, we say: *The idea of Jewish people's unity is not a temporary or passing thought in the minds of the Jewish Communists, but a long and lasting matter.* The Jewish Communists believe that our country's present war against the Axis and victory over the Axis make solid and enduring bonds of collaboration between all the forces among the Jewish people in our country—both possible and necessary. This collaboration is necessary to *achieve* victory and for the building of a free life for our people *after* the victory. This is how Earl Browder pictures this problem from the standpoint of the entire American people and of all the United Nations! Let the Jewish reader, therefore, pay particular attention to those parts of the book which deal with this problem.

A few special words are in place here on the Zionists in conjunction with Jewish people's unity. This is necessary, first, because the Zionists occupy a very important position in Jewish social life. Secondly, also, because too many false notions are circulating regarding the attitude of the Jewish Communists to Zionism on the one hand, and to Palestine on the other. Perhaps the American Jewish Communists are themselves partly to blame for the circulation of false notions, even among honest people. But the time is over-ripe for people who want to know the truth to get the truth.

The American Jewish Communists have made it clear for a long time, that they differentiate between Zionism as a political movement and party, and between the Jewish *Yishuv* (community) in Palestine. Naturally, the Jewish Communists have different attitudes towards these two realities. The Jewish Communists recognize the Jewish community in Palestine as an important part of our people—a community which is building an organized, national life in that part of the world, in Palestine. Further, we all have a high esteem for the contributions to the present war against the Axis which are being made by the Jewish community in Palestine. It is because of this that the American Jewish Communists are of the opinion, which they have expressed many times, that American Jews should in every possible way support the demand of the Jewish community in Palestine to be enabled to participate fully in the war as a free and organized national community.

In taking such a position, which is by now widely known, the Jewish Communists have had no need to make, and did not make, any break with their fundamental conviction that the fu-

ture of the Jewish community in Palestine, which American Jews must help build, lies in earnest and brotherly collaboration between all the peoples of the Near and Middle East, and above all between the Jews and the Arabs, in Palestine itself, and in all the other countries in that part of the world. On the contrary, this type of fraternity between the Jewish community in Palestine and the Arabs does not contradict the welfare and progress of the Jews and their further development as a free and organized Jewish national community. Both these things go hand in hand.

As to the Zionist movement, it is only one tendency among many in Jewish social life—a tendency which has its own philosophy on the nature of Jewishness and which conducts its own policy as a party on the question of Palestine. It is understood that Communists are not Zionists. Communists strive for a society which is free of every type of oppression and exploitation. Their teachers are Marx, Engels, Lenin and Stalin. Communist ideology has absorbed the best and finest traditions of freedom of our Jewish people, of our America, and of all peoples. It is the proletarian ideology of a new social order, and of necessity it differs widely from Zionist ideology. If the issue today were one of battling among the Jewish people as to which of these ideologies, the Zionist or Communist, is more correct, then this certainly would be the main conflict between Communists and Zionists. But is it still necessary to convince anybody at this time that this is not the main question—that the main problem is how all Jews of *all ideologies* can work together in order to save our people? If this is so, it follows logically that Communists, Zionists, Socialists, and all other Jews can work together on a common people's platform of Jewish unity, as part of American national unity, against the main enemy.

When we talk of Jewish people's unity, we mean a platform which embraces and defends the interests of the Jewish people in all countries, among all nations, regardless of the social order or system in which they live. True, there are some Zionists who are fearful of the fact that the Jewish community in Palestine has ceased to be a party matter of a single political orientation among the Jews and has become a matter for the entire Jewish people. We really do not see why they should be afraid, unless their motives are only of a narrow and partisan character. It is clear, however, that Zionists who see this issue from the standpoint of the people as a whole greet this fact and we are hopeful that they will draw the necessary conclusions from this, namely,

that Zionists and non-Zionists, including the Communists, can work together for Jewish people's unity also on the question of the Palestine Yishuv.

This is not the place, nor is it the task of one person or group, to outline a program for Jewish people's unity. But it is necessary and correct, to point out the direction towards which such a program should lead.

Therefore, we say the following. All the Jews of America, regardless of party or class, should be able to work together for the war, for the victory of our country, to strengthen American national unity around our Commander-in-Chief, for the uprooting of anti-Semitism, and together with it, the Fifth Column and all its activities which stir up one section of our population against the other. This Jewish people's unity should work for the ever-growing solidarity of the United Nations and for the strengthening of the alliance between England, the Soviet Union and the United States.

On the basis of such common work, in which the Jewish labor movement in America and the American Jewish Congress can and should play a very important role, Jewish people's unity must exert its influence towards the establishment of close and brotherly relations between the Jews of America and our brothers in the Soviet Union.

This is an absolute must for our people. Let us be very direct about this: **THOSE JEWS IN OUR MIDST WHO PREVENT THE ESTABLISHMENT OF CLOSE AND BROTHERLY TIES BETWEEN THE JEWS OF AMERICA AND THE JEWS OF THE SOVIET UNION, HARM THEREBY NOT ONLY JEWISH PEOPLE'S UNITY – WHICH IN ITSELF IS SERIOUS ENOUGH – BUT THEY ALSO HARM THE STRENGTHENING OF THE TIES BETWEEN AMERICA AND THE SOVIET UNION.** They hinder the strengthening of the Anglo-Soviet-American Coalition. They hamper the strengthening of the United Nations, they stand in the way of victory over Hitlerism.

Jewish people's unity in America will work for the benefit of the Jewish community in Palestine. It will have to support the right of the Jewish Yishuv to participate in the war of the *United Nations* as a free and organized national community, in brotherly alliance with the Arab population in Palestine and

with all other Arab peoples. The victory of the United Nations necessitates this. This is necessitated by the future of the Jewish community in Palestine.

Jewish people's unity in America will collaborate with—and will support—the Jews of the Nazi-occupied countries in their struggle for liberation. A united American Jewry will support the Jews of the Nazi-occupied regions in their demands, after victory also, that the general democratic liberties of all citizens, as well as their special national rights, should be guaranteed to them. Such a united American Jewry could also successfully cooperate with the Jews of England and Latin America for the general welfare of our people.

We hope that the Jewish reader of Browder's book will be convinced of the correctness of our arguments, that Jewish people's unity in America is necessary and possible. We hope, too, that the pressing day to day needs of the war, and the horrible suffering of our people in the regions, occupied by the enemy and pillaged so murderously—we hope that these needs of the war will hasten the consciousness and the actions of the leaders of the American Jews. Time does not stand still. Every day which passes without recording some progress along the road of Jewish people's unity is an irretrievable loss. The responsible leaders of the Jewish people cannot permit themselves to go slowly today.

We must unite. We must isolate and fully defeat those red-baiting elements in American Jewish life who prevent unity. Only in this fashion will the American Jews be able to make their full contribution to the victory of our country and our people.

VICTORY AND AFTER

By EARL BROWDER

Popular Mass Edition \$.50

Yiddish Edition50

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50 East 13th Street
New York City