

imbued as a result of studies at our Institute.

"The result of his endeavors was that the work day was shortened from 18 hours to 8, which is unheard of in Indian agriculture. Production went up by 11% yearly which is also fantastic for India. This was achieved through cooperative organization of the peasants, which, I believe, may become a good instrument for development purposes.

"Not only was agriculture developed in that region, but small industry as well with a most primitive factory for making bricks. They made the bricks out of mud. With those bricks they built two things: a high school for girls—India understood that education of girls when there is a shortage of capital is more important than the education of boys, because they are the future mothers and the decisive element for this last generation which may still be able to take their fate into their own hands.

"The second purpose was to build a road with those bricks, a most primitive road, connecting the muddy area of their rural district, where it rains 300 days out of the year and makes it possible to connect with the main road and sell the increased and improved products of their more modernized agriculture.

"As a result of these improvements, other things happened. The younger people stopped running away to the cities because village life was to a great extent relieved from its boredom.

"In 1964, after a visit to that region, I met with Nehru. I discovered to my great surprise that I was the first person to tell him about that experiment. It was going on 90 miles east of New Delhi. The Planning Commission of 30,000 officials had never heard of it.

"A few months later I received a letter from this cooperative, telling me that as a result of my visit the Indian Planning Commission now sends representatives there twice a week and it is taking credit for the entire development."

Mr. Eger went on to the political motives for the functioning of the Afro-Asian Institute.

"One of the political motives is to tear down the wall of hatred around us. We cannot arrive at peace in the Middle East only by

diplomatic means. We must build living bridges as well.

"There are autocratic, totalitarian governments around us who don't allow their people direct contact with us. Let us, therefore, establish friendly relations with the countries beyond the frontiers of our neighbors, with the neighbors of our neighbors, especially with those who have a Moslem population.

"We think that Moslems who study in Israel in the framework of Histadrut should learn the real character of our country—and we give them an open, honest picture of what we are... We want them to see that we are flesh and blood and that we make mistakes.

"When Moslems come to Israel, the discrepancy between what they were told by their Moslem or Communist indoctrinators and what they see with their own eyes is so great that they become more convinced than we dare to hope.

"Last year we had a man from Senegal. Senegal, together with India, were the spearhead of all anti-Israeli policies within the United Nations. But this man from Senegal, who was responsible for Moslem and secular education in all of the high schools of Senegal, came and saw and was convinced. He met other Moslems whenever he wanted to, he went to pray with them in the mosques. He was advised by friends to keep his mouth shut. But a Moslem must tell the truth. 'I have been there. And now I know for myself,' he said.

"Since the Six Day War, more Moslems are participating in our Institute than ever before. This is encouraging. In the long run, this will build one of the bridges to the Moslems of our neighboring countries, for they have to tell the truth, and the real image of Israel will spread.

"By the way, you may be interested that Japan has had more students at the Institute than any other nation in the world. There is also a kibbutz movement in Japan, with 252 kibbutzim—more than in Israel. Of course, they are a different type of kibbutz..."

"I am looking forward to the day when Arab students study together with the African, Asian and Israeli students. I am looking forward to the day when the Afro-Asian Institute will conduct courses in Cairo, in Damascus and Amman."

RUTH LEVINE

Message from the President

(Continued from Page 2)

support those pioneering elements whose ideology laid the foundation for the State, built Israel, and whose leaders still stand at its helm. We, as an important part of the Labor Zionist Movement, will have our roster of delegates, thereby exerting our influence on the important deliberations of the Congress. We will continue to communicate with our haverot during the next few months with regard to the electoral procedure. The closing date for Mifkad registration has been extended to include members paid up through June 30th.

In conclusion, may I share some thoughts with you regarding the forthcoming Convention to be held in St. Louis from September 12th through September 15th. Our National Convention Chairman, Gert Aaron of Chicago, and our National Program Chairman, Margie Moidel of Pittsburgh, have spared neither time nor effort to arrange an exciting and dramatic program, as well as an informative, provocative and educational agenda. Our hostess city, St. Louis, with its able Co-Chairmen, Gert Engel and Shirley Asner, has anticipated our every need, our every desire. One of the many highlights will be the launching of the 50th Anniversary celebration of the existence of Moetzet Hapoalot, as well as the projection of greater achievements for the ensuing year.

Our organization has had a glorious past—has been witness to great tragedy and great joy—and is mindful of its historic role to reach new heights. We have never been content to rest on our laurels; we have accepted the responsibilities of the complicated present and continue to look forward eagerly and optimistically to the challenging future. Our strength lies in our devoted and enlightened membership who, together with us and our people in Israel, believe in Israel's right to exist and its ability to contribute to a world at peace. We approach this Convention, which should be a large and representative one, with the hope that we and Moetzet Hapoalot will measure up to the tasks ahead with the same idealism which guided us in the past. Meet me in St. Louis!

Esther P. Zackler
National President



BOOK reviews

SOLDIERS SPEAK

THE SEVENTH DAY, recorded and edited by a group of young kibbutz members. New York, Charles Scribner's Sons, 276 pp., \$6.95.

This is a so-called "non-book"; but it has moments when it is true literature. It has no author, but is rather edited, or perhaps compiled is a better word, from the talk of 140 young Israeli veterans of the Six Day War who participated in thirty taped discussions at almost as many kibbutzim throughout the country.

It is, as the introduction states, "a generation talking to itself . . . the recording in permanent form of the effect of the Six Day War on their generation. . . . We wanted to explain to ourselves and our comrades what had happened to us in those short six days that lasted so long."

Basically it is the story of how the kibbutzniks reacted to a war of survival . . . their distaste for war, their dedication to survival, their hate and lack of hate for Arabs, their confidence and doubts, their heroism and their fears.

The book is a penetrating revelation of Israeli thinking. It helps explain the reluctance of both the government and the people to make hard and fast decisions about borders and security, and about war and peace, that are basic to Israel's future.

The participants in the dialogues, the authors of the views expressed, do not always agree with each other. It is thus hard to express a consensus of what the book is all about. But it is fascinating for its self-portraits of the youthful kibbutzniks, considered by many to be Israel's elite.

There is a considerable affinity in the thinking of Israeli and American youth . . . the feelings about the

brutalizing effects of war . . . the lack of understanding of why there should be wars that demand so much in sacrifice. To Americans concerned with Vietnam, there are many similarities in point of view . . . except that the Israelis are agreed that they have no choice . . . that they had to fight to survive.

There was one comment: "The fact that we had to kill without being bothered by it all . . . this was an appalling experience." Another of the participants recalls his first contacts with the death of old friends —Yossi, Baruch, Uri, Ehod and others. He says: "They were all wrapped up in blankets, naked and burnt. So long as you don't know the people personally, you can deal with them calmly, as doctors do. But when you know these boys, when you've worked with them for a whole year, when you've attended this one's wedding, when you've shared so many common experiences, and then you see them lying like that, all wrapped up in blankets . . . your mind goes blank. . . . Everyone fought, that was what characterized this war. That's why we all felt the same way. We all knew that we had to destroy in order to live."

A girl soldier recalls: "I know one's got to be strong. That one's got to know how to get over it, but I am not strong . . . I can't smile today . . . maybe tomorrow."

The only way to give the flavor of this book is through such extracts, but this is only a review and is not endless. So I'll conclude with some of the ambivalences expressed about the Arabs. One boy said that it was a war with the Arab armies, not the Arab people. Another says of a sixteen-year-old Egyptian: "What, am I expected to kill a kid like one of those in one's own sixth form? How can I do it?"

In another view: "The war has completely changed my attitude to the Arabs. I used to see them as something remote, but during the war, when the Syrian television showed our pilots being lynched in Damascus, and later, when I heard other things—after all that, today I hate them."

Still another veteran recalls his meeting with captured Egyptians in the desert: "We were almost out of water but, nevertheless, our boys gave the Egyptians, who were almost dying of thirst, drinks from their water bottles."

And then there are distinctions among the Arabs: "It seems clear to me that people felt differently about the West Bank than about the Syrian Heights. There was a different attitude to the two enemies. People fought more humanely on the West Bank. But when they got up into the Syrian Heights, they hated the Syrians to the depths of their souls."

This is the flavor of "The Seventh Day." It is a frank and honest recording of Israeli thinking and differences. It is a reflection of the dilemma not only of Israel, but the entire world, with its huge cold war, and its many little wars. The book presents no answers, but it asks all the questions. It is must reading for those who would understand Israeli thinking and it will certainly give you something to think about.

HENRY W. LEVY

MY NAME ALOUD, Jewish Stories by Jewish Writers, by Harold V. Ribalow. New York, Thomas Yoseff, Publishers, 560 pp., \$8.95.

A vastly serious endeavor, "My Name Aloud," is a collection of thirty-eight Jewish stories by Jewish writers and is edited by Harold V. Ribalow. It is a honey of a book, one that seeks to explore the American Jewish experience, to probe, poke and magnify, to lay bare its clockwork. It is naturally a volume aboil with laughter, mockery and jest. There are tears here, too, of course, as might be expected. There is heartbreak and despair. The pairing of laughter and tears is a long-lived speciality of our people. It is a *weltanschauung* that while half-hidden has often proved all-pervasive—the final, saving grace.

So, right at the outset, in Stanley Elkin's *Criers and Kibitzers, Kibitzers and Criers*, when Mr. Greenspohn, who has just returned from his son's funeral, is approached by the Irish cop on the beat, the following exchange takes place:

"Hey there, Mr. Greenspohn," the cop called.

He turned to look at him. "Yeah?"

"Good morning."

"Yeah. Yeah. Good morning."

The grubber came toward him from across the street. Uniforms, Greenspohn thought, only a fool wears a uniform.

"Fine day, Mr. Greenspohn," the cop said.

Greenspohn nodded grudgingly.

"I was sorry to hear about your trouble, Mr. Greenspohn. Did you get my card?"

"Yeah, I got it. Thanks." He remembered something with flowers on it and rays going up to a pink Heaven. A picture of a cross yet.

"I wanted to come out to the chapel, but the brother-in-law was up from Cleveland. I couldn't make it."

"Yeah," Greenspohn said. "Maybe next time."

And in tones that alternate between bitter laughter and bitter despair, Elkin tells the story of Greenspohn the grocery man whose vision of the world we are given, as Greenspohn himself is ultimately given the true knowledge of his son's character.

In *Criers and Kibitzers, Kibitzers and Criers*, an entire lifetime seems to unfold within the space of a few pages. In Chayym Zeldis' *The Golem*, a single incident is highlighted, one that we know will set the tone of an entire lifetime for its protagonist. In this tale, Chayym Zeldis is the chronicler of tears. And enlightenment. The two are not unrelated. For *The Golem* depicts a boy's ascent into adulthood. And the hard dying of old myths—always a process touched with pain.

No plot lines will be offered here; no narrative secrets will be revealed; the reader must discover these for himself in the pages of Mr. Zeldis' creation. But as the author excels in the twining of folk myth and private destinies, we shall set down an example of the former: on an upper floor of the Gothic Dwight Street Synagogue—once a church—a group of children including our young hero and his brother are told of the Golem by the rabbi's wife. Mr. Zeldis begins:

"The story was about the Middle Ages. We heard the cries and entreaties of tortured Jews. Visions of slaughter loomed before our eyes. We saw the broom-stiff corpses of old men, flames razoring across glazed, blood-red skies, rag-doll infants brained against unflinching walls. The grub-white face of the rabbi's wife floated before us; her voice grew low with horror. In the poorly lit room, it seemed as if the very stones of the Christian walls whispered the words."

Chayym Zeldis is a writer of uncommon power. In a volume teeming with outstanding tales, his must be reckoned among the best. It haunts the mind long after it has been read. And it has about it the aura of unmistakable truth. A safe assumption concerning Mr. Zeldis is that we shall be hearing a good deal more from him in the years to come.

Having touched upon laughter-through-tears, and tears aplenty, it is only fitting that we round out our bird's-eye view of Mr. Ribalow's volume with a hint of undiluted laughter. Our choice is Arthur Granit's *Come Into the Hallway For 5 Cents*. In highly stylized English, Granit tells what it was like to grow up in Brownsville during the Depression. Heaven help us, but he makes it sound like fun. The tale is replete with an addle-brained heroine named Bernice who will, no doubt, win your heart. She operates in the following manner:

"Then she would take out a post card and a pencil, hand them over to my hero, Usher, and say 'Write!'

"What should I write?" my hero would ask.

"Say that Mrs. Beinstock is carrying on with the man who takes care of her stove!"

My friend Usher would write.

"Add to the bottom," she would say, "that the stove is not the only thing he's taking care of!"

Usher wrote. "Where should I send it?"

"Send to the FBI!"

For all its laughter, the people in this story seem real enough and the environment articulated by Arthur Granit has a credible ring to it.

"My Name Aloud" is a book resplendent with illustrious authors: Isaac Bashevis Singer, Bernard Malamud, Philip Roth, Wallace Markfield, Henry Roth . . . and others whose stars have risen only recently: Richard M. Elman, Joel Lieber, Cynthia Ozick, Jerome Charym, to indicate a few. Their depiction of the American Jew is a many-sided one. It is a story often—perhaps a third of the time—told in varied Yiddish accents. These cadences are certainly a major addition to American letters, as are the numerous Yiddish words and phrases that have found their way into American speech (and into this

Prisoners of Conscience

As we go to press, the trials of the Jewish prisoners in the Soviet Union which began anew in Leningrad on May 11, and in Riga on May 24th, are still in progress. We join the millions of freedom loving people the world over in protest against these trials.

In the New York area, National Board members will join members of other major Jewish Women's Organizations in a special women's protest meeting on May 24th. Our participation there will be in your name, too.

We pray that the outcome of these trials will be favorable. Demonstrations, rallies and protest meetings are being held in many cities. Participate fully in these community protest meetings. Show that you care—become involved!

collection as well). But a word of caution is in order. The ruined syntax placed in the mouths of most Eastern European characters, while often achieving the proportions of high art, just as often miss the mark. More than one American-born generation has grown up viewing its immigrant parents and relations through a veil of broken English and found them crude, ill-mannered and slightly ridiculous. Yet remove the language barrier and these very same sad-sack aliens take on far nobler and brighter dimensions.

The view from Yiddish literature over very much the same terrain is startlingly different. One story in this volume reflects something of this viewpoint. It is Isaac Bashevis Singer's *A Wedding in Brownsville*, a small, compact masterpiece, gem-like in its brilliance, that can be heartily recommended to all those seeking a glimpse of the other side of the veil. It is something to see.

ISIDORE HAIBLUM

Moetzet Hapoalot News

INTERNATIONAL WOMEN WORKERS' DAY

Dear Haverot:

Once again we are celebrating the traditional day of our Movement, International Women Workers' Day, which is devoted to evaluating our standards and expressing our solidarity with all working women in the world. This year it marks another notable occasion, the 50th anniversary of the Women Workers' Movement in Israel, affirming the revolution which has taken place in our lives, the lives of working women in a nation rebuilding its homeland. We have come a long way since the forming of a small group by a few "halutzot" to the present time when we number half-a-million haverot in Israel and another 150,000 haverot abroad. Our work on behalf of women, children and youth has left its imprint on all fields. Our Movement can be credited with much that has been achieved with regard to the status of women.

We did not fight solely to acquire privileges; our first objective was to take upon ourselves tasks and responsibilities in the economy of the country, family and society. We have always endeavored to do our duty to the country, and to undertake any task, however difficult, in order to build an enlightened and free society, to encourage friendship between nations and to give of our experience to women of other countries. We have always sought ways to cooperate with Arab women in Israel in friendship and understanding.

After fifty years, our belief in the rightness of the road we took has not wavered. Even so, we must admit that full equality for women has not been entirely achieved. Even while celebrating, we will not forget that which is still to be accomplished and will continue to stress our demands until they are fulfilled. Looking to the future, we will strengthen our demands for a better society, will utilize our experience and ability to help in the fight against poverty and for the underprivileged in our midst, against moral wrongs, discrimination and injustice. We will make these demands of ourselves, of the Histadrut and of the Government.

We continue to believe in the solidarity of working women and of those fighting for the emancipation of women, their welfare and the welfare of society all over the world.

We are confident that the coming generations will continue in the revival and rebuilding of our country. We will do all in our power to ensure for them a free, secure and peaceful life.

JUBILEE OF THE WOMEN WORKERS' MOVEMENT. It was decided by the Secretariat to hold the Jubilee Celebrations this summer. A committee was formed for this purpose, consisting of members of the Secretariat, veteran members of the movement and members of the Successor Generation.

At the first meeting of the committee, the following suggestions were made: to hold a mass rally to which representatives of our organization from abroad will also be invited; it was suggested that the main event be held in the "cradle of the Movement," the Jordan Valley, and that another mass event be held in one of the big cities, preferably Jerusalem. All the events must include all our members, here and abroad, veterans and the Successor Generation—past attainments and hopes and plans for the future must be stressed.

ACTIVITIES ON BEHALF OF GIRL SOLDIERS. The Successor Generation of Moetzet Hapoalot, the Medical Academy and the Center for Demographical Problems at the Prime Minister's Office organized a two-month Seminar on Family and Environment Problems in Modern Society for 210 girl soldiers. The Seminar is held in Jerusalem, once a week, 2-3 hours.

We have "adopted" three additional Nahal settlements, this time in the South. Ruth Yarden and Zafira Dotan from Moetzet Hapoalot, together with a representative of the Soldiers' Welfare Committee and two haverot from Irgun Imahot Ovdot branches, which will keep up the contact with them, visited these settlements and discussed with the girls the occupation problems, and ways and means for socio-cultural activities.

Three new groups of volunteers have been formed for socio-cultural work in Nahal settlements.

A group of girls from all our Nahal settlements has finished the 3-week sewing and handicraft course, which was held in our Recreation Home in Haifa.

The haverot of Irgun Imahot Ovdot in Haifa invited and entertained the girls during their stay in Haifa and, upon

completion of the course, organized for the girls a gay "graduation" party.

SCHOLARSHIPS. The Scholarship Committee approved 43 scholarships, amounting to 15,000 Israel Pounds for girls and women, including an Arab woman and girls from new moshavim. The scholarships were granted to new immigrants and "sabras" from large families.

Chaya Surchin, chairman of the committee, stated that the purpose of the grants is to promote better training for women and girls, especially in the new trades such as electronics, food technology and building technology.

The committee which has been established to aid in the absorption of former Pioneer Women from English-speaking countries, and to activate them in the local branches of Irgun Imahot Ovdot, is planning further activities. Haverot Shirley Hornfeld and Frances Rudman head this project.

CULTURE AND EDUCATION. So far clubs of haverot have been set up and function very satisfactorily in about 50 branches of Irgun Imahot Ovdot.

Twenty-two new Parents' Circles have been formed lately, which brings their over-all number to about 100. Their main purpose is to bring about a better husband-wife relationship, to help parents to understand themselves and the behavior of their children, to understand the changes which are taking place in family life, to acquaint them with the fundamentals of psychology and child-rearing, and its importance in early childhood.

Three thousand students are studying in our Vocational Schools, and 1,500 in our Agricultural Schools, making a total of 4,500 students, most of them living in the school dormitories.

ARAB WOMEN. Haverot of Irgun Imahot Ovdot, Tel Aviv, headed by Ruth Dayan and Ora Nimir, were guests at a gathering held in the new clubrooms at Taibeh. During the discussion, the power of women to contribute to peace and brotherhood was stressed. Next month Irgun Imahot Ovdot, Tel Aviv, will be hosts to the Arab haverot from Taibeh.

Courses in sewing, handicrafts and music are held in the clubrooms. Most of the participants are teachers.

Courses in embroidery and sewing have begun in Tira.

Haverot in Um-El-Fahm heard a lecture on "Marriage and the Family."