

BE AN ISRAEL BOND SPONSOR IN 1973— MAKE AN INVESTMENT IN PEACE FOR ISRAEL

Chaim Gross, one of the foremost sculptors and artists of our time, has contributed his extraordinary talent to the cause of Israel by designing the 1973 Sponsor Pin for the Women's Division. The pin will be given to that special group of women who enroll as Israel Bond Sponsors. As the theme, Mr. Gross has chosen to dramatize the arrival in Israel of the Soviet Jews. The gold toned pin is called "The Gates of Freedom." Each pin carries Mr. Gross's signature and was produced under his personal supervision.

Harry S. Truman

(Continued from page 2)

was addressing the provisional government by name, no longer just "the Jewish authorities in Tel Aviv" as the British preferred to say. Subscribing to Israel's thesis, Austin described the conflict not as a civil war but as an aggression against a sovereign state by outside enemies.

Israel was able to repel the attacks of the invading Arab states.

Truman recognized Israel *de jure* on Jan. 31, 1949. He waited until after Israel held its first elections on Jan. 25 and Dr. Chaim Weizmann became President.

In a recent rebroadcast of a CBS interview with Harry Truman in 1957 by Edward R. Morrow on the life and accomplishments of the late President, Mr. Murrow asked:

You moved immediately to recognize Israel after it was created. Didn't you?

Truman: That's correct.

Murrow: Do you have any regrets about that?

Truman: Not the slightest. I just carried out the agreements that had already been made on the subject, and I've never been sorry for it, because I think it's necessary that there be a State of Israel.

Israel can be made into an indus-

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trial state which will supply the industry for all these food producing countries, and there can't be anything then but peace, and when you get modern machinery and know how to work those pieces of land that are still as rich as they ever were, with their tremendous oil reserves, there isn't any reason in the world why that shouldn't be a center of the civilization of the world again as it was in the beginning.

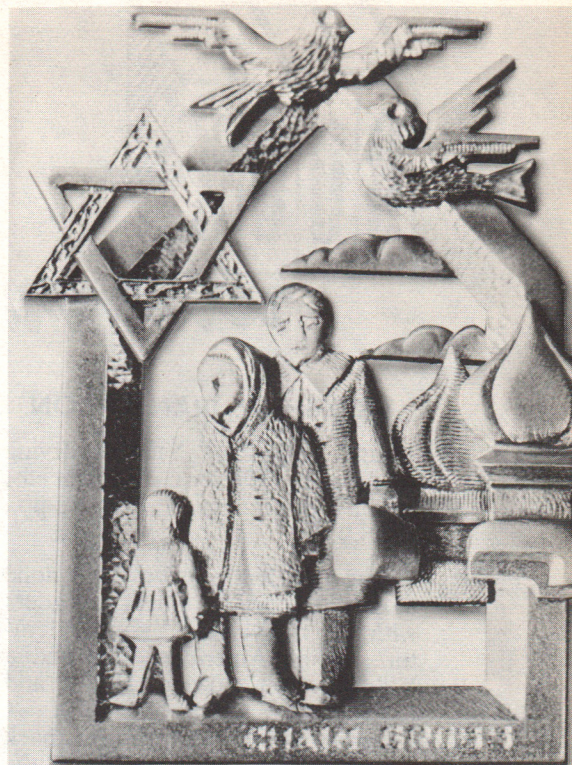
Murrow: Of course one pre-condition of that would be that the Arabs would have to recognize that Israel is there to stay?

Truman: Of course and it's going to stay there no matter what they think or what they do, because the Israelites will take care of themselves as they always did in historic times, but the thing is that they ought to be peaceable, loving neighbors. They're first cousins anyhow and there's no use in shooting each other over that.

* * *

Perhaps one of the most poignant moments of that documentary occurred when Mr. Murrow asked the late President what he thought the relation of the office of the President should be to the citizens of the country.

Mr. Truman replied that there were about fifteen million people who had lobbyists in Washington to protect their special interests and that was quite proper. But there are over 150 million people who have no one to lobby for them except—the President.



Last Month in Israel

(Continued from page 18)

The development has now been scaled down to 8,000 units, 425 acres having been set aside for a municipal sports and recreation area surrounded by a green belt.

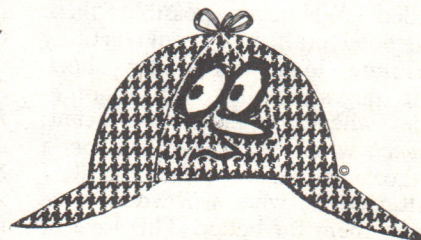
Good news from our "Black Panthers!" Four Jerusalem "Black Panther" leaders (youth from poor neighborhoods of Jerusalem who made news in the past by their demonstrations) were at City Hall in December, this time not to antagonize Mayor Kollek, but to receive certificates of appreciation from him! The four, who had been arrested several times during past demonstrations, have been working

(Continued on page 24)

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BOOK reviews

YIDDISH IN TRANSLATION

VOICES FROM THE YIDDISH, Irving Howe and Eliezer Greenberg, eds. Univ. of Michigan Press, 332 pp., \$8.95.

The two figures who have done most to acquaint English readers with the marvels of Yiddish literature are an American critic and a Yiddish poet. Irving Howe and Eliezer Greenberg assembled *A Treasury of Yiddish Stories* back in 1954—when it was hardly the rage—and for many of the fine, indeed outstanding, authors represented therein, it marked a first, and vastly auspicious appearance in English print; for others it was, at least, their most accurate representation to date. What the *Treasury* did was to boldly, astonishingly cast off verbal anachronisms. Considering the peculiar history of Yiddish translation this was a truly original—almost revolutionary—move.

The closeness of the oral folk tradition to Yiddish literature is well-known by now and readily observable in a wide variety of works, but some old-line translators found this condition distressing—or at least confusing. (Not all Yiddish translators of the 30s and 40s were old-line, of course; Maurice Samuel was new-line from the word go.) Inevitably they would go hunting for a pseudo-dignity that the Yiddish originals neither wanted nor needed. Whenever possible these misguided craftsmen would artfully substitute long words for short, their pages rippling with *apothecaries* when *druggists* were meant; *beseech* when *beg* was called for; a plethora of *shalls* (I shall do it; I shall go, etc.) when *will* would have served them far better. This love of fancy words where they did not belong built a tall wall of archaisms between work and reader. And it

was Howe and Greenberg who finally drove through this wall, editorial blue pencils flashing. Their stable of illustrious translators included Saul Bellow, Shlomo Katz, Alfred Kazin, Isaac Rosenfeld and Maurice Samuel, with the two editors themselves setting an admirable example of linguistic finesse.

Some fifteen years later—a long while to wait—our twosome did it again, this time with *A Treasury of Yiddish Poetry*. Now others had taken a crack at Yiddish poetry before and left it reeling. Two bulky anthologies had, in fact, already been on the market for months. In both cases, however, the editors acted as sole translators and the poets ended up sounding suspiciously and unelegantly alike. The recipe for success in such matters is simple but hard to come by: only a first-rate poet should undertake the translation of a first-rate poem. In the *Treasury* John Hollander, Stanley Kunitz, Cynthia Ozick, Miriam Waddington, Adrienne Rich, Marie Syrkin and Prof. Howe, to name only an inadequate sampling, were up to the arduous task. Hollander especially made ingenious use of slang and idiom, his rendering of Moishe Leyb Halpern revealing the Yiddish poet's stature to an English audience for the first time.

The Messrs. Howe and Greenberg's third effort, *Voices From the Yiddish: Essays, Memoirs, Diaries* has now come off the presses and it is a formidable compilation. Six sections cover a wide terrain. I: *The Founding Fathers* features essays by and about I. L. Peretz, the grand wizard of Yiddish belles lettres and Shmuel Niger's *The Humor of Sholom Aleichem*. II: *Eastern European Scene* includes literary critic Shlomo Bickel's justly renowned *Three Generations*, an intimate portrait of shtetl personalities, and ideologist Zhitlowsky's autobiographical white paper, *The Jewish Factor in My Socialism*. III: *A Few Central Themes and Figures* brings us, among others, historian Israel Zinberg's wide-ranging *The Jewish Enlightenment in Germany* and essayist Hayim Greenberg's probing *Sabbatai Zvi—The Messiah as Apostate*. Parts IV and V, titled respectively: *Jewishness in America: Beginnings*, and *The Holocaust*, explore their topics expertly. VI: *Yiddish: Language and Literature*,

the volume's concluding section, is one of its brightest. Here Joseph Opatashu, the esteemed Yiddish novelist, holds forth on *Yiddish Literature in the United States*, a firsthand report by our man on the scene. Max Weinreich, the paragon of Yiddish linguists, uncaps his *Internal Bilingualism in Ashkenoz*, teeming with erudition and intellectual fireworks. A lighter moment is supplied by poet Reuben Iceland's *At Goodman and Levine's*, a touching memoir of writers and literary movements long gone.

The selected essays—as is always the case with Howe and Greenberg—are truly superior, reflecting a keen knowledge of the field. The translations are smooth and free-flowing. Marion Magid, Moshe Spiegel, Ruth Wisse, Ronald Sanders (to name only a few) have done very credible works. This is, in short, an important volume, handsomely produced, well-deserving our attention: it can serve as an ample bridge—across the language barrier—to our Yiddish heritage.

Having said all this I add a brief but significant demur, one about the book before us and translation from the Yiddish in general:

The Hollander offerings in the poetry treasury seemed to me especially noteworthy, his handling of idiom making the language dance. Few efforts in the current volume can quite match this. In translating "serious" essays there is often a reluctance to lace them with idioms; yet in the original Yiddish some of these very essays assumed a greater liveliness and interest due to their artful use of language.

Some of these uses, in translation, must assuredly go by the boards. Neologisms, for instance, are a lost cause in English: the newly-minted Yiddish word most often turns out to be a commonplace in English that causes no raised eyebrows.

Components also fail to register. Yiddish, like English, is a fusion language, its linguistic stock deriving from other tongues; most modern languages share this characteristic. Yet, while chatting away, how many English speakers realize that, say, the origin of *rim* is Anglo-Saxon, that *margin* stems from Latin or that *periphery* is Greek? These tongues now reside in bygone history; no special associations cluster around their hand-me-

down vocabularies. Not so with the German, Hebrew-Aramaic and Slavic components of Yiddish. We still rub shoulders with them and their off-shoots are largely recognizable. The stylistic variations that can be played on their word-treasures, in Yiddish literature, are endless.

The Hebrew-Aramaic-*loshn koydesh*—component of Yiddish is particularly ashimmer with connotations. On the printed page this component is unmistakable for, unlike other Yiddish words, its spelling is not phonetic. And in English translation there is absolutely no way to differentiate one component from another.

But idioms can and should be salvaged. Yet too many translators tend to shy away from them as from a dangerous precipice. In his attempts to display the "classical" properties of his material, to highlight its "dignity," to present it in a "mature and recognizable" prose style, a translator will—with the best of intentions—often decimate the idioms. Few traces of the original's grandeur appear in such works.

Idioms, in general, can rarely of course be translated literally, equivalents are the desired—sought-after—items. True idiomatic mastery, almost a distinct discipline in itself, is, however, not very widespread. I therefore present an aggregation of slangy American idioms—gratis—for the reader's inspection: *Cuts no ice. Pulled the stops. Sold a bill of goods. Never miss a trick. No great shakes. Set up shop. Soft pedal. Call the turn. Not in the cards. Holed-up. It's in the bag. Take a shine to.*

Here is the genuine, home-grown article. Matching Yiddish idioms with the likes of these is an esoteric art no doubt. Yet it can spell the difference between quite special and merely adequate productions.

There you have it.

Not everyone, I know, will nod in satisfied agreement with this emphasis of mine on the colloquial aspects of Yiddish literature. There are bound to be nay sayers aplenty. I smile upon them happily. Issues of style, I realize, have always been hotly contested.

I add my theory to the fray.

ISIDORE HAIBLUM

HANNAH SENESH: HER LIFE AND DIARY. New York, Schocken Books, 258 pp., \$6.95.

In Israel's national military cemetery there is set apart a small circle inside of which are seven graves spaced in the shape of a V. Carved on each of the headstones is the outline of a parachute. Beneath the headstones lie the remains of seven of the thirty-two Palestinian Jewish commandos who were dropped into Nazi-occupied Balkan countries during World War II in a daring effort to rescue Jews doomed to die in the gas chambers.

When news of the Nazi death camps first reached Palestine at the end of 1942, together with word that more than 1,000,000 Jews were still alive in Rumania, Hungary, Slovakia and Bulgaria, the Jewish Agency proposed that a group of Palestinian Jews be parachuted into the Balkans by the British Royal Air Force. Their objective would be to organize centers of resistance and to cooperate with anti-Nazi partisans in smuggling out Jews who had survived the Nazi occupation.

Because the British urgently needed intelligence reports from the Balkans, they agreed to the plan on condition that intelligence work and the liberation of Allied pilots shot down behind the Nazi lines would take priority over the rescue of Jews. One of the thirty-two parachutists who landed in Yugoslavia on March 13, 1944, was Hannah Senesh, who had come to Palestine from Hungary in 1939 when she was eighteen. Twenty-five of her comrades came back to tell her story and theirs but it was Hannah who became the symbol of Jewish martyrdom.

The book is divided into segments—121 pages of diary (first published in Hebrew twenty-six years ago), 32 pages of Hannah's letters, a 14-page anthology of her poems, including some written in a Gestapo prison before she was executed, two memoirs by her mother, one dealing with Hannah's childhood and the other describing Hannah's last days in prison where her mother was also held, and firsthand accounts by two other parachutists who were Hannah's comrades on the daring mission. The new material, together with the first English

translation of the diary, sheds much new light on the all too brief life of one of the outstanding heroines of World War II.

She began the diary when she was thirteen, and from the very beginning it reveals her to have been an alert, self-assured, high-spirited girl, eager for action and searching for a goal in life. As she approached womanhood she appeared to sense a hand of destiny propelling her. Daughter of a typical middle-class Jewish family with assimilationist tendencies, she became a passionate Zionist after she was deprived of an elected school office because she was Jewish.

Gradually, her thinking and ambitions turned toward Zion. "Only now am I beginning to see what it really means to be a Jew in a Christian society," one entry says. "I don't know whether I've already mentioned that I've become a Zionist," she confided to her diary when she was seventeen. "One needs to feel that one's life has meaning, that one is needed in this world." The diary describes the physical and emotional hardships she underwent as she struggled to adjust to kibbutz life and reflects her passionate desire to be of help to her people.

In January, 1943, she wrote: "I have had the sudden idea of going to Hungary . . . regardless of how clearly I see the absurdity of this idea. It still seems possible and necessary to me. . . . I see everything that has happened to me so far as preparation and training for the mission ahead."

Once an ardent pacifist, Hannah burned with an inner flame that impelled her to volunteer for the desperate mission of rescue. Stubborn, fearless, tom-boyish, she had the charisma of leadership and even dreamed of being a heroine.

When the story of Hannah's exploits and death became known in Israel after the war, it inspired books and plays and her diary became a best-seller. A ship, a forest, two kibbutzim and thirty-two streets bear her name. The most famous of her poems, "Blessed Is The Match," which every literate Israeli can recite by heart, was written shortly before she entered Hungary. She had handed a piece of paper to one of her comrades, Reuven Dafni, when they parted on the Hungarian

border. "If I don't return," she said, as she pressed the poem in his hand, "give this to our people."

This well-edited tribute to a remarkable and intrepid young woman will make her story better known outside of Israel at a time when more and more Jewish young people are searching for the same kind of meaning to life that brought Hannah Senesh to Israel.

BERNARD POSTAL

South American Jewry

(Continued from page 10)

countries, including 131 from Cuba.

The likelihood for increased aliya in the future, quite aside from other factors mentioned, is the growth of anti-Semitism in the countries in question. For years now, the overall situation in Latin America has been one of continuing chaos. A political coalition has developed between the extreme Right and the extreme Left based on their common antipathy to "Yankee Imperialism." Rightist military regimes, which for years fought and persecuted radical elements in their countries and even enacted laws outlawing the Communists' very existence, are now allies of the leftists against the threat of American capital. In this situation, the Jews, generally of the middle class, are trapped. On the one hand, they may be charged with being agents of American capitalism or tools of Wall Street and at the same time accused of being instruments of Moscow!

Since the defeat of the Arab states in the Six-Day War, a new element has been added to this local anti-Semitism—the anti-Jewish propaganda disseminated by the Arabs. Argentina has 500,000 Arabs; the central committee for Palestine Liberation is in nearby Chile, and not long ago the first Arab Congress for South America was held there. There are also six sizable Arab settlements in the other countries of Latin America. This Arab inspired activity has intensified enmity against the Jews and created a serious problem especially for Jewish professionals and Jewish youth as a whole who do not feel accepted by the upper classes. Nor can they integrate or establish relationships with the lower classes who are extremely backward. For these elements in the Jewish population of South America, the only solution is aliya.

YOM HAATZMAUT BOOKLET

To honor Israel's 25th Anniversary of Statehood—Pioneer Women has issued a new and revised edition of our Program Booklet—Guide to a Family Celebration of Yom Haatzmaut.

This third edition, priced at 50 cents each, contains new and relevant material, a step by step procedure for the celebration Seudah, together with appropriate prayers, readings and songs. It was prepared by a number of very knowledgeable people in the Culture and Education Department of the Jewish Agency, under the guidance and direction of Dr. Sara Feder in Jerusalem. The booklet is now available for distribution in our three Area offices:

315 Fifth Avenue
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220 South State Street
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Los Angeles, Calif 90048

We feel that every Pioneer Woman household should have at least one of these booklets on hand and should plan on the family celebration, so carefully delineated therein, on the eve of the forthcoming Israel Independence Day—May 6th—or on the Independence Day itself, May 7th. This—in addition to whatever community or club celebration is being planned.

Why a "Family Celebration" of Yom Haatzmaut? If Passover is the birthday of Jewish peoplehood, then Yom Haatzmaut (Israel Independence Day) is the birthday of Jewish statehood. Passover has enjoyed, throughout the centuries of Jewish living, the love and honor of being the preeminent Jewish festival. And the "secret of its success" was not only in its historical antiquity and ritual meanings, but in the wisdom of having, from the very beginning, placed the burden of its observance upon each and every Jewish family, in each and every generation.

The proper celebration of Israel's statehood has not yet taken hold in our consciousness, for the memory of Israel reborn is still too fresh to have taken form and shape. Nevertheless, there is a whole new genera-

tion of young Jews to whom the joyous event of May, 1948, is no longer a personal experience, but an event in Jewish history; and the great educational principle which has served to make Passover so vital and meaningful, should also be used to do justice to Yom Haatzmaut in a conscious effort of enthroning it with honor, dignity and pleasure in the perennial cycle of Jewish holidays and festivals. Let us apply the lesson of Passover and celebrate Yom Haatzmaut, not merely in the community and synagogue, but first and foremost, in the Jewish home and family. Let us teach our children by our example—our pride in being a Jew and our love of the State of Israel. Let us allow the significance of Israel reborn to pervade our homes and our lives so that in addition to all that we do for Israel—let us allow Israel to give us a new source of pride in our new Jewish holiday.

On Screen

(Continued from page 15)

mother. Both of them emerge as stars, with real film futures. Credit also must be allocated to Adam Greenberg, the cameraman, for beautiful color photography and Menahem Golan, the producer, who had the wisdom to assemble this talented group and give them full freedom in the handling of the film's difficult theme.

Well informed motion picture people believe that *I LOVE YOU ROSA* has a good possibility of winning the foreign "Oscar." What could be more appropriate than this recognition, literally a coming of age of Israel's film industry in this year of the celebration of Israel's 25th Anniversary?

HENRY W. LEVY

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