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Matzo Balls and Moscow

Tom Weber

Israel After 28 Years

A. M-G.

Children on Trial

Felicia Langer



ISRAEL AND SOUTH AFRICA

by Hyman Lumer

JEWISH AFFAIRS

A publication of the Communist Party, U.S.A.

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Editorials

In Commemoration of a Great Writer

This year marks the 60th anniversary of the death of Sholem Aleichem, the world's most renowned Yiddish writer. A great humanist and realist and portrayer of the life of the Jews of Eastern Europe, he produced five novels, many plays and some 300 short stories that have been widely translated and read, especially in the Soviet Union. He is without doubt one of the truly immortal figures of Yiddish literature.

Born Sholem Rabinovitz in Peroslav in the Ukraine on March 2, 1859, he later chose the pen name Sholem Aleichem. He died at the age of 57 in the United States on May 13, 1916.



Jewish Affairs joins in paying tribute to him on this anniversary. As part of this tribute we published a picture of him on the front cover of our last issue. Unfortunately, however, the descriptive caption that was to have accompanied the picture was omitted. We wish to take this opportunity to correct the omission.

* * *

Vindication for the Rosenbergs!

Twenty-three years ago, on June 19, 1953, in a political atmosphere charged with McCarthyite intimidation, with anti-Communism, racism and anti-Semitism, the U.S. government murdered Ethel and Julius Rosenberg. For their unyielding adherence to principle, for their refusal to become tools of the McCarthyite conspiracy, the Rosenbergs paid the supreme price--their lives. Such was the hysteria of those times that the frameup found at least tacit support in all circles and there were relatively few who dared from the outset to



fight it.

The Rosenbergs were, of course, not the only victims of the McCarthyite hysteria. Scores of Communist leaders suffered imprisonment under the police-state Smith and Taft-Hartley Acts. Among them were Henry Winston, National Chairman of the Communist Party, and Gus Hall, its General Secretary and its candidate for the Presidency in the 1976 elections. As a result of this brutal treatment in confinement, Comrade Win-

ston suffered the loss of his eyesight. Others went to prison for defying the House Un-American Activities Committee, and countless numbers suffered loss of employment and other persecution at the hands of the witch-hunters. But it was the murder of the Rosenbergs that marked a culminating point in the cold-war hysteria and that aroused the entire nation--more, in the entire world.

It is worth noting that whereas it took less than a year to convict the Rosenbergs on the trumped-up charges of espionage, and in the end a few seconds to kill them, there are today 43 known Nazi war criminals who have received sanctuary in this country for 30 years. And when the statute of limitations expires a year from now, they will be freed from any threat of prosecution for the heinous crimes which they are known to have committed.

*

Today the Rosenbergs' sons Michael and Robert Meeropol are leading a drive to reopen the case with the aim of vindicating their parents. It is a drive which is gaining momentum and support, most recently manifested in the successful mass meeting held in Carnegie Hall in New York on June 15. It has been given additional impetus by the recent arrest of Judge Irving Saypol, the prosecutor at the Rosenberg trial, on charges of graft involving tens of thousands of dollars. Saypol rose to prominence through his role in the frameup and his arrest, like those of numerous other "heroes" of the McCarthyite witch-hunt, sheds light on the lynch character of the Rosenberg trial.

The lesson of the struggle to free the Rosenbergs and now to vindicate their names is clear: the ruling class's tenacious hold on its political victims can be broken only with the greatest unity of all progressive elements--a unity which firmly rejects racism, anti-Semitism and anti-Communism. This is proven by the history of all such cases, from the Haymarket frameup to that of the Wilmington Ten in North Carolina today.

*

Among the foulest examples of criminal complicity in the Rosenberg murders is the role of the Zionists at the time, a role which exposed the reactionary nature of Zionism and its class interests. Even more reprehensible is the attempt of the Zionist elements to justify this complicity today.

In response to the growing questioning, particularly by young Jews, of the Zionist establishment's role in the murder of the Rosenbergs, Nathan Glazer writes in the June 1976 issue of *Commentary*, organ of the American Jewish Committee:

...those of us who believed then (and believe now) that the Rosenbergs and Hiss were guilty, that people forced to appear before the congressional committees investigating Communism should have told the truth, and that witnesses who told the truth deserved more sympathy than witnesses who remained silent and pleaded the Fifth Amendment. Many young people who were scarcely born at the time and have now become historians of what they conceive of as the dread and gray 1950's, are also calling us to account. Those of us who said, yes, the Rosenbergs are guilty, Hiss is lying, and Communism is a more serious threat to liberty than the congressional committees investigating it, now find ourselves being asked, as Lillian Hellman puts it, to "admit" that our actions contributed to Vietnam and to the "reign of Nixon."

The Jewish community must repudiate these voices of reaction. It must make its voice heard in opposition to these criminal cold-war policies, inimical to the interests of both Jews and non-Jews. It must join wholeheartedly in the fight to vindicate the Rosenbergs, not simply as a matter of history but as part of the fight against the forces of reaction and fascism today.

* * *

A Record of Brutality and Persecution

Felicia Langer is a leading member of the Communist Party of Israel. She is also a very courageous attorney who has devoted herself to the legal defense of Arabs in the occupied territories subjected to arbitrary arrest, persecution and torture by the Israeli authorities. Her fearless defense of the elementary rights of her Arab clients and her exposures of the bestiality of the occupation forces have earned her world-wide recognition. These qualities are illustrated in the article by her in this issue.

In a book entitled *With My Own Eyes* she has collected a series of case histories of "administrative" arrests, beatings, torture and other mistreatment of Arabs in the occupied territories whose total impact is shattering. It gives the lie to the Zionist authorities who have refused even to investigate these cases but continue to peddle the lie that the Israeli occupation rule is the most "benign" in history.

The book has been published in English translation in paperback by Ithaca Press in England. It can be purchased in this country from MERIP, P.O. Box 3122, Columbia Heights Station, Washington, D.C. 20010, at a price of \$5.00 plus 25¢ for postage and handling.

* * *

The Jewish People and the 1976 Elections

Like other sections of the working people of our country, the Jewish masses are seriously affected by the current economic, financial and social crisis, by heightened unemployment and mounting prices. They are also affected by the growing threat of racism and anti-Semitism. And they are deeply concerned over the threat of war in the Middle East, which can all too easily escalate into a world nuclear confrontation.

In the face of this, they are confronted with a collected of uniformly reactionary aspirants to the Presidential nomination in both major parties. None of them offers any real solution to the people's problems. On the contrary, their watchword is "austerity" and reduction of living standards for the working people while the giant corporations are enriched through tax concessions and other handouts, and through mountainous military budgets. They say nothing of the monstrous evil of racism except to support it in speeches against busing, or by Kissinger's shaking the blood-soaked hand of a Vorster. They have abandoned not only the term detente but any pretense of fighting for it.

Yet the Zionist establishment, motivated solely by its support for the aggressive, racist policies of the Israeli government, finds an affinity with these exponents of racism and reaction. Witness the endorsement, early in the campaign, of the notorious warhawk Senator Jackson by a number of leading Jewish groups. Witness also the present trend toward support of the equally reactionary Jimmy Carter, not to speak of the Zionists' long-standing close ties with the Reagans and Buckleys, on the grounds that these are all "friends of Israel."

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Articles

Israel and South Africa

by Hyman Lumer

The recent atrocities in South Africa, where rebellions in Soweto and other Black ghettos were put down by the police with extreme brutality, leaving an estimated 140 dead and 1,128 injured and many more imprisoned, have dramatized once more for a shocked and outraged world the bestiality of apartheid. They stress the obscenity of Secretary of State Kissinger's meeting with South African Prime Minister Vorster, a meeting in which Kissinger had not one word of protest against this violence against Black South Africans.

The fact is that almost no countries have been willing to receive the leaders of apartheid South Africa. The last occasion prior to the most recent developments was a visit to Paraguay a year earlier. All the more shocking, therefore, was the Israeli Government's invitation to Vorster to visit Israel as a "guest of honor."

The visit was more than a ceremonial affair. Its purpose was to cement more closely than ever the economic and political ties between the two states. And the results, it must be said, far exceeded all expectations of the South Africans. Thus, Benjamin Poggrund, reporting from South Africa in the *Jerusalem Post* (April 20, 1976), states: "South Africans have been astonished by the Israeli-South African pact agreed to during Prime Minister John Vorster's visit. Widely welcomed in public comment, the details and far-ranging nature of the pact far exceed anything which had been thought might result from the meeting." And further, "the announcement of the economic, scientific and industrial pact and the creation of an inter-Cabinet committee, revealing an undreamed-of degree of cooperation and friendship, was startling." (Reprinted in *Swasia*, May 7, 1976.) Vorster himself, writes Tom Foley in the *Daily World* of April 17, stated on his return to Johannesburg, "That 'a firm foundation has been laid' for close collaboration between the apartheid and Zionist regimes."

Israeli and South African ties have been growing for some time. Israel's purchases of South African-mined diamonds for polishing and export have risen to some \$120 million per year. South African pilots have been sent in growing numbers to Israel since 1973 to be trained in flying under combat conditions, and the Israeli govern-

ment has offered advice on counterinsurgency techniques. Now there are rumors of Israeli offers to buy one million tons of coal a year as well as substantial quantities of uranium ore.

In general, Israeli capital seeks in South Africa a source of low-priced raw materials made possible by the extreme exploitation of Black African labor. In return it offers a supply of low-priced skilled and technical labor and the products of the sophisticated electronics- and science-based industries which it turns out. As a result of Vorster's visit, agreement has been reached for each country to sell the other \$100 million worth of goods a year. Included in this is a substantial amount of Israeli military equipment. Among other things the Israeli firm of Tadiran, a leading manufacturer of advanced electronic equipment, is to build a dry cell battery plant near Pretoria which, together with a South African firm, will produce emergency lighting equipment. The combined output is expected to exceed \$1.5 million a year (*People's World*, June 6, 1976.)

The closeness of Israel's ruling circles to the rulers of South Africa is not new. Prime Minister Jan Christian Smuts was a lifelong supporter of Zionism and a close personal friend of Chaim Weizmann. Others after him have likewise been strongly pro-Zionist on the grounds that Zionism has much in common with apartheid. South Africa was among the first countries to recognize Israel. In 1953 its prime minister Dr. D.F. Malan visited the country and was cordially received, despite his record of blatant anti-Semitism and wholehearted support of Hitler during World War II. And on Malan's retirement in 1954, his name was inscribed in the Golden Book as a proven true friend of Israel.

Vorster himself has a flagrant record of pro-Nazism. In 1942 he stated: "We stand for Christian Nationalism which is an ally of National Socialism." He added: "You can call this anti-democratic principle dictatorship if you wish. In Italy it is called fascism; in Germany, German National Socialism, and in South Africa, Christian Nationalism." (*Daily World*, April 17, 1976.) Vorster advocated a state in which Afrikaan would be the only official language and in which English-speaking South Africans would be condemned to a status of racial inferiority along with all other non-Afrikaaners. He was imprisoned for his pro-Nazi activities during the war. But he has never repudiated his ideas; on the contrary, he has repeatedly defended them.

His affinity to Israel is based on his conception that it is also an apartheid state. Further, he and his cohorts are violently anti-Communist, and they look upon South Africa and Israel as the twin bastions of apartheid and anti-Communism in Africa.

Such are the African "friends of Israel," whose interests the Zionists ruling clique has faithfully served. From 1961 to 1967, relations cooled because the Israeli government, seeking to develop relations with other African countries, felt obligated to sup-

port a UN resolution against apartheid. But with the 1967 war they took an upward turn and relationships became more cordial than ever. They were given a further boost during the October 1973 war.

Within the past several years, Israeli trade with South Africa has grown rapidly. From \$1.4 million in 1961, Israeli exports have grown to \$80 million a year today. And the Vorster visit envisions another \$20 million annual increase in the immediate future. But the relationship went beyond mere bilateral trade. In the years when it maintained close relationships with many other African countries, Israel served as a means of distribution of South African products which these countries would not have bought directly from South Africa. Thus, Israeli firms would import South African textiles, process them, and market the finished products as "Made in Israel." This role the Israeli capitalists continue to play to whatever extent they can.

*

Zionists and their supporters have reacted violently to charges that Zionism is racist. Yet what better evidence of the correctness of such a charge could there be than the intimate ties of Israel's Zionist rulers with the promoters of apartheid--a most hideous form of racism--who rule South Africa today. And it is truly ironic that it is precisely at this time, when new slaughters of Black Africans of unprecedented extent are taking place, that these displays of loving brotherhood are taking place, with Vorster capping his visit to Israel with a visit to Yad Vashem, the museum where the ghastly relics of the Holocaust are on display.

What is even more sickening, however, is the fact that the Israeli leaders publicly defend their relations with these South African butchers. Thus, the *Jerusalem Post* stated editorially that Vorster's visit "puts an end to the long dilemma posed by the need to respond to South Africa's outstretched hand of friendship and support." The newspaper, the editorial said, is against apartheid but sees no reason to "make common cause with the hypocrites of the world who have sought to turn South Africa into a pariah state." And the newspaper *Davar* states that the hostility of radical elements in the "Third World" and the socialist countries has enhanced the mutual understanding and ties between Israel and South Africa despite the many differences between them. (Cited in *The Sentinel*, April 22, 1976.)

These links are defended also by the leading Zionist elements in this country. Why pick on Israel, it is argued, when other countries maintain economic and diplomatic relationships with outright racist governments and nothing is said about it? In addition the fraudulent argument is advanced that by maintaining such relations the door is opened to fighting against apartheid--an argument widely used by the big U.S. corporations which have large investments in South Africa.

Such arguments are nonsense. The first is like arguing that

one should not be punished for committing murder because others have done so and have not been prosecuted. The second is a complete falsehood. The fact is that it is the economic support that the South African government receives from foreign investment that makes it possible for the system of apartheid to survive. This has been thoroughly demonstrated by Christian organizations in this country, notably the National Council of Churches, that have fought to get U.S. concerns to withdraw their investments in South Africa. The role of British and U.S. finance capital in bolstering apartheid is thoroughly documented in the excellent study by Ruth First, Jonathan Steele and Christabel Gurney, *The South African Connection: Western Investment in Apartheid* (Temple Smith Ltd., London, 1972.)

The contention that South Africa is not the only racist country in the world and that other countries maintain relations with racist countries without being challenged will not hold water. The fact is that South Africa is the bulwark of racism and colonialism in Africa, and that the UN has repeatedly called for sanctions against its apartheid regime, and that other African countries have no relations with it. Yet it is precisely this country with which the Israeli ruling clique has developed the closest of relations, and to whose inhuman system of apartheid it has given its support.

*

To be sure, in Jewish circles the support for such relations with South Africa is by no means unanimous. In New York, according to the *Sentinel* (April 22, 1976), the American board of Givat Haviva Educational Foundation, which supports the Givat Haviva Institute in Israel, sent a telegram to Rabin expressing shock and dismay at Vorster's visit "for the reported purpose of arranging a major sale of Israeli arms to the South African government. Nothing would contribute more to heightening the damage done by the reprehensible UN resolution on Zionism more than for Israel to emerge in open alliance with the racist South African regime."

Other groups, in Israel and in this country, have been similarly shocked by the racist alliance with South Africa. But it is clear that the Zionist establishment fully supports it. The fight against this Zionist-apartheid coalition will be a long and difficult one; it is, however, vitally related to the struggle for peace in the Middle East.

Particularly disgraceful is the role of the Jewish community in South Africa, which numbers some 120,000. It consists largely of well-to-do business people, and despite the pro-Hitlerism and anti-Semitism of past years, it has become thoroughly integrated into the present apartheid setup. Thus, reports the *Sentinel* (March 25, 1976): "Monty Sklaar has been elected, unopposed, as the fourteenth Jewish mayor of Johannesburg. Like his immediate predecessor, Max Neppe, he is prominent in Jewish life. He is a member of one of the city's principal Hebrew congregations...and has served

as chairman and committee member of the King David School parent-teacher association."

In return for the wholehearted support given to Zionism and Israel by the apartheid rulers of South Africa, the Jewish establishment has given its support to apartheid. The official position of the Jewish Board of Deputies has been one of "non-intervention." At the time of the Sharpeville massacre in 1960 not one word of protest was heard from the Jewish organizations, and the same is true today in the face of the even more outrageous mass brutality. The hypocritical argument is given that the Jewish community is concerned with the interests of Jews, and since there are no Black Jews, what happens to Black Africans is not their concern. More than this, the Jewish leaders have repeatedly extended formal honors and congratulations to such people as Malan, Vorwaerd and Vorster. At the time of Vorwaerd's death, the Chief Rabbi said of him that "a moral conscience underlay his policies: he was the first man to give *apartheid* a moral ground." (*Rand Daily Mail*, September 12, 1966.)

This shameful conduct is excused by Zionist leaders in this and other countries on the grounds that they have no right to intervene in the policies of Jewish organizations elsewhere unless asked to do so. Of course, no such tender concern is displayed in the case of Soviet Jews. Yet these people, who are prepared to support the most bestial racists in the world, are the same ones who rise up in righteous wrath when Zionism is characterized as racist!

Most of the world's peoples are increasingly uniting in a determined fight to wipe out apartheid. It is equally clear that the rulers of Israel, in league with U.S. imperialism and with the support of the Zionist leaders in this country are joined in support of this hideous form of barbarism. The fight against apartheid is growing in this country, including a movement to expel South Africa from the United Nations. Such an action is supported by the bulk of the African and Middle Eastern states, as well as many other countries. To be successful, this fight must be energetically pursued among the Jewish people in the United States; indeed this is vital. An organized campaign to compel the Israeli ruling clique to break off all relations with the government of South Africa is called for--now.

* * *

\$10.00

*In Memory
of our beloved daughter
Annabelle*

Mary and Abe Rosen

Matzo Balls Flavor "Secret" Mission to Moscow

by Tom Weber

(The author is a special writer for the *Monterey Herald*. The article is reprinted from a recent issue of the newspaper.)

BAKU, AZERBAIDZHAN SSR -

Intruding in a quarrel between two religious factions is just as dangerous as trying to break up a family fight between a husband and wife. They both tear into you with fiendish enthusiasm, rip your clothes to shreds, each trying to outdo the other in a contest to annihilate you.

When you sink to the ground in exhaustion and sit brooding over your tattered body and bruised gallantry, they hand you a bouquet of curses and epithets and happily resume the pleasure of their amusement and you wonder why you didn't mind your own business in the first place.

With this in mind, I will try to handle the case of the American and Soviet Jews, standing always at a safe distance so that if either side turns on me, I can run.

Several weeks before my scheduled trip to Moscow, I received a call from a man in San Francisco who identified himself as a friend of a friend of a newspaperman who is a friend of mine. He heard indirectly that I was going to the Soviet Union to write a book. He hoped my book would include a section on Soviet Jews, and just in case there was any confusion in my mind, he would like to meet me in San Francisco and make sure I was "on the right track."

All I had to do, he said (and that's what I did) was to walk into the St. Francis bar and ask the barman for Yitz, and the barman took me over and I sat down with...

"My name is Yitz."

I shook the hand of Yitz, who introduced me to Stan.

"Right off," said Yitz. "I must tell you we are both Jews. Not orthodox Jews, but Jews."

"We are very upset about the treatment the Jews are receiving in the Soviet Union," said Stan.

After a round of drinks, Yitz said: "Let's talk it over at lunch."

Yitz and Stan took me to David's Delicatessen and we ordered three bowls of chicken noodle soup with matzo balls.

"All kidding aside," said Yitz, "You would be something like another Moses. All you have to do is expose the truth about the Soviet Jew."

"Another Moses?" said Stan. "Why not? We have a very good friend. You will meet him in Moscow."

Turning to me Yitz said, "Count on our man in Moscow. He knows what he's talking."

"How many Jews does he speak for?" I asked.

"Plenty," Yitz said. "And for the other Jews, we have some questions you should ask." He handed me a sheet of lovely bond paper with a high rag content and hand inscribed with three questions:

1. Does the Soviet government persecute Jews?
2. Do Soviet Jews have a hard time getting jobs?
3. Can you leave the Soviet Union if you want to?"

With the questions in pocket and after my assurance that I would try to determine the plight of the 3½ million Jews, Yitz warned me to look behind me all the time for secret police and be careful I didn't lead them to the man in Moscow or neither of us would live to eat another bowl of chicken noodle soup with matzo balls.

In a final word, Yitz said: "Here is the address of the man in Moscow. He is one of the men supplying Senator Jackson with information about the Jews."

(The Jackson Amendment to the Soviet trade law links the USSR's Jewish emigration policy to its preferred trade status.)

Several weeks later I loaded my tape recorder, slipped it into my shoulder holster and took off on a 7,000-mile trip through the Soviet Union where I talked with many important Jewish leaders, a Kosher butcher and a 16-year-old boy who is third deputy assistant in a Tashkent matzo factory.

(All answers are based on direct transcription from tapes I made in the Soviet Union).

Even without a guide it was not difficult finding the home of

"the man in Moscow." He lived a few blocks from the Kremlin and it seemed to me the instructions were so clear that the man in San Francisco who drew the map must have been there himself.

After I identified myself, the man opened his door, pushed me into a chair and proceeded to tell me about the oppression and the discrimination against all Soviet Jews. He said he was the spokesman for all the factions. When I asked him how many of the 3½ million Jews he spoke for, he said, "Plenty." That was the number I heard from his friends in San Francisco.

"One million?" I asked. "Two hundred and fifty; approximately?"

"Plenty," he said.

"How many factions do you represent?"

He grasped his head in his hand and shook his head back and forth. "Plenty. If you think my job is easy, you are crazy. What will you do here?"

"Write a book about the Soviet Union," I said.

"You will interview Jews?"

I handed him the questions his friends gave me. He read them and handed them back: "Stay away from government translators. You will not get the truth if someone is listening."

"Thanks for the advice," I said.

"When you get back in Moscow, come and see me. I need a favor from you."

"Favor?"

"I have a pouch of letters and other things you can deliver for me."

"Is that why your friends sent me here?"

"Of course. For what else?"

On the way down the stairs, I thought--I've been taken for all kinds of fowl, a silly goose, queer duck and a turkey, but one thing I'm not, a crazy courier pigeon.

During the following weeks I interviewed several hundred Jews in their homes and their places of worship, being as careful as possible in my choice of translators, and taping the answers to the questions.

I started with the Jewish poet, Aaron Vergelis, an author of

15 books. "Your questions are an insult. I am a patriot. The Nazis killed my mother, my sister and her child. I carry the Order of Lenin, the highest Soviet award for bravery in the war. The Jews here have as much freedom as you do..."

"I understand a large dissident group of Jews are being pushed around," I said, pressing the question.

"People push themselves around," the poet said. "Go talk to Tandeitnic Michael at the Moscow Synagogue."

"Can you leave the Soviet Union if you want to," I insisted.

"Can you leave the United States if you want to?"

A great rhetorical trick, answering a question with a question. "Of course," I said, feeling trapped.

"So what is stopping you? Go talk to Tandeitnic."

Tandeitnic Michael is president of the Jewish community of Moscow.

"Are you persecuted by the Soviet government?" I asked Tandeitnic.

Taking off his street hat and putting on a yarmulke, he said, "Come with me."

I followed him out of his office and into the synagogue.

"Look, prayer books. Here, take one home with you. Lots of seats, a beautiful synagogue so full of Jews on the holidays they have to stand in the aisles and they fill up the street outside. What kind of persecution?"

"Can they all leave the Soviet Union if they wanted to?"

"Who stops them? Last year 11,000 Jews wanted to leave. Ten thousand, seven hundred got out; the other 300 were not permitted. They work in very important jobs, in the government, in the Army. They have information that could hurt the country. Come with me."

I followed him back to his office.

"Look at this." He handed me a large box. "Letters from Jews who left: first they go--then they want to come back. Let me tell you so you understand. The Christian church was top dog under the Czar. It drove all the other churches and Jews underground. But now...Now," said Michael, "Now the Jews are somebody..."

"Then you say there is no anti-Semitism in the Soviet Union."

"Who said so? Sure there is anti-Semitism. Not long ago men shouted insults at a Jewish family and painted the Star of David on their house. The men were sent to jail for five years. Do they jail the anti-semites in your country? Heh?"

It would have taken too much time to answer so I took his picture and left.

Three hundred and 18 toasts later I arrived in Stalin's backyard, Tblisi, to interview Aaron Tsitsiashvilia, who says he speaks for 100,000 Georgian Jews.

We went into his office and sat down. He folded his hands on the table and said: "Ask!"

"Mr. Tsitsiashvilia," I said, "does the Soviet government persecute..."

"Stop," he said. "I already know what you are going to ask. Many Americans come with the same questions. I give them the same answers. There are no problems of any kind in Georgia. The Jews are given the same respect as other religious people. If we need money, the Ministry of Religions sends us money. We hold services three times every day, and we live our religious life the way we want..."

"Just one question," I broke in. "Can the Jews leave the Soviet Union?"

"The same question over and over. Yes. They can leave. A few of them have left. Then most of them make application through the consulate in Vienna to return. Now do you have any more questions?"

"Yes," I said. "Can I take your picture?"

"No picture. Absolutely no picture. Journalists came here before and took my picture. They asked me all kinds of questions and mixed up my answers like cabbage borscht. Then they drop one dollar in the collection box to save their souls. Baaaa," said Tsitsiashvilia, unfolding his hands, throwing them in the air and looking sadly at the collection box.

I dropped in a ten-spot to help make up for the frugality of my countrymen, and trudged on to Tashkent, capitol of Uzbekistan and home of the Uzbecks, Russians, Tartars, Kazaks, Tajiks, Karakalpaks, Koreans, Ukranians and Rabbi Moishe Nuson.

"We will talk together with Gregory Israelovich," said Nuson. "He is chairman of the European Jewish Community in Tashkent."

Gregory wore a single polished medal on one lapel of his coat and three ribbons on the other. I pointed to them, and he answered before I asked the question, "From the war, If I got one for every

Nazi I killed in the war, I would sink through the ground."

"Gregory is a brave man," the rabbi said, "The Nazis killed 16 people in his family."

"More," Gregory said.

"Even more," the rabbi said.

"Do you have any children?" I asked Gregory.

"Two sons. Both engineers."

"Also your grandson," the rabbi added.

"He also is engineer," Greg said. "We all live happy and my sons and grandchild attend this synagogue."

"What is the average age of the Jews who attend your synagogue," I asked.

"The average age is 50 years," Gregory said. "We have some over 80. The youngest are 18 or 20."

"The young only attend services during high holidays," the rabbi said.

"The young have other things to do, but they never forget they are Jews," Gregory said. "Is there something else you would like to ask?"

"Yes," I said. "Would you like to leave the Soviet Union?"

"Are you crazy," he said. "The rabbi and I fought in the revolution."

"We helped to make the revolution," the rabbi said.

My chances of becoming a "Suede Show Moses" were dwindling. But I still had Baku, where 45 thousand Jews pray in Russian, Georgian and Arabic. I threw all my questions at Rabbi Gregory Pisarevsky, who is 87.

"Would you like to go to Israel?" I asked.

"Baku is my Holy Land. I live here. I work here. I pray here. Holy Land! Who needs two? My daughters have good jobs. One is a teacher. The other works at the observatory. Once in awhile they come to synagogue."

"To make you happy or to pray?" I asked.

"No difference. It is enough that they come, enough of this

talk. Come, you will eat the best matzo of your life."

He led me into a back room to watch the matzos come out of the oven while a 16-year-old boy, who was part of the conveyor belt, placed each piece lovingly in a box.

The rabbi broke off a piece of matzo and stuck it in my mouth. "Chew," he said.

I chewed it and swallowed it. "Yes," I said, turning my neck to dislodge a splinter of matzo in my tonsils. "that is very good matzo. It should make very good matzo balls."

"The Jews in America should have such good matzos," the rabbi said, filling a large brown butcher bag with white corrugated sheets of unleavened bread. "Here," he said, pushing the bag in my hands, "The best matzo in the world. Take it back to your friends."

I took it with every intention of taking it back to Yitz, but I got hungry somewhere between Baku and Ashkabad and ate up the evidence.

* * *

Israel After 28 Years

by A. M-G.

(Reprinted from *Der Veg*, weekly Yiddish publication of the CPI, May 3, 1976.)

It is quite understandable that the political and economic situation has cast its shadow over the celebration of the 28th birthday of the State of Israel. Over everyone and everything there has hung a sense of uncertainty and gloom. The militaristic spirit with which the atmosphere was permeated could not banish such feelings. On the contrary, it could only strengthen the sense of pessimism. And this time the official spokesmen have refrained from painting a rosy future for the Israeli citizens.

Those responsible for the difficult political and economic conditions have in their speeches called for "patriotic" unity, since an even more difficult situation is anticipated in both areas. With this, they have appealed for support to their bankrupt political line.

Many would have wished to see great achievements in industry, agriculture, science and technology. But they were shown instead great achievements in military production.

Ministers, generals, rabbis and other civic figures came forward on the eve of the day of independence and honored those who fell in the war, the victims of the government policies.

A very special and detailed summing up of this picture has been presented by the prime minister, General Rabin. Whoever wished to see for himself who stands at the rudder of the state and where it is being led should have heard the open militarism of the prime minister. He declared that he would conduct a bitter and uncompromising battle against the two forces that are enemies of his policies: against the toiling masses of Israel and against the Arab people of Israel. He even bragged on television that this is the first regime in Israel, under his leadership, which has set itself openly against the working people and has set out to lower wages and salaries at a time of inflation and day-by-day increases in prices of necessities and of a declining standard of living. With pride he stated that this is the first government which has decided to reduce the subsidies on important necessities of life. He openly declared that he would extend the policy of wage-cutting to other work-places and branches of the economy.

How does he justify his declared war against the working people of Israel? He points to the "danger" that in 1977 the United States may recognize the representatives of the Palestinian people, the PLO, which can lead to a confrontation with the "boss" in the White House. Already today, with regard to the political isolation of the United States and the demands of many peoples (even those tied to the USA) to liquidate the conflict and to bring about a just peace in the Middle East, U.S. imperialism seeks to break out of its isolation and to strengthen its positions in the Arab lands. It tries to bring pressure on the Israeli leaders, restricting the stream of dollars to Israel.

Rabin also expresses the view that tomorrow the pressure of the U.S. leaders on Israel will increase with the growing U.S. opposition to Israel's policy of refusing to withdraw from all the conquered Arab territories, of refusing to recognize the legitimate rights of the Palestinian Arab people to self-determination. Then the dollar stream may be reduced still more. Therefore he seeks to put pressure on the Israeli workers and employees to make up for this loss of dollars, in order to be able to continue his opposition to U.S. pressures and advance his policies. These matters are handled in this manner because he refuses to reduce the military budget and war preparations, because he refuses to give up the policy of aggression.

Knowing that the working masses will certainly fight against the lowering of their living standards, he has categorically declared that he would throttle any such resistance with all the means at his disposal. In connection with this, it must be said that he has not uttered a word about the astronomical profits of the capitalists and the newly-arrived millionaires.

He could not say a single word of hope for the Arab people in

Israel after the bloody pogrom which his forces carried out on March 30. On the contrary, he comes out, foaming at the mouth, against the demands for reversing the policy of theft of Arab lands. He states: whoever "breaks" the laws of the military terror and the racist policies in Israel will meet with unrestrained opposition and will be throttled with a strong hand.

These are his two "enemies," the working masses and the Arab people of Israel, against whom the Israeli government, under the leadership of Rabin, sets itself to do battle. It is not hard to see what kind of a "clenched-fist government" Rabin-Peres and their colleagues seek to establish in order to carry out their policies. Here it will not be amiss to recall the Leninist teaching that a people which oppresses another people is in the end oppressed by its own rulers.

* * *

Children on Trial

by Felicia Langer

(Reprinted from *Zo Haderekh*, daily Hebrew publication of the CPI, March 3, 1976.)

She is 11 years old, but looks younger than her age. A policeman holds her by her hand. The child's eyes are wide open. This is the first time she has entered prison and has been brought before the authorities. At her side is a boy of the same age. Others are boys and girls of 13 to 16. Among them a boy of about 15 stands out: his head is bandaged and his arm is in a plaster cast. One of the little girls from the refugee camp in Kalandia shows me the traces of beatings on her body. Passers-by are amazed to see these children gripped by the policemen by their arms. The police explain: "These are not simply children, but enemies of the state from East Jerusalem and the Kalandia camp. They demonstrated, rioted, threw stones at the police. Do not pay any attention to their being so small; this means nothing...."

Among the crowd of children I find Issam, my client. All my endeavors to see him before the trial had been in vain. After receiving permission at long last, I was told maliciously: "You were 10 minutes late. We permit such meetings only till noon...." Thus Issam and his comrades were brought to the juvenile court. I volunteered to act as defending counsel for all of them. The lady prosecutor opposes any adjournment necessary for preparing the defense. She is pregnant and I ask her if, beyond all divergency of views,

no spark of humanity arises in her when she sees these children dragged to the trial as to a field court-martial. "I cannot see in this anything particular," she replies....

The indictment is read in Hebrew. The children do not understand a word of it. "We have to finish this today," say the agents of the authorities. I define what is happening here as terror trials and violation of elementary human rights. Tension arises. I am warned that if I say such things a second time, I will be arrested.

A little girl from Kalandia holds her 12-year-old cousin by his arm. He does not exactly understand the situation, as nothing is being translated into Arabic. He had been hauled from his home ... He is indeed accustomed to see policemen's uniforms since he has been three years old, but has not yet been dragged to the courts. No wonder that the young boy is agitated.

Then I become aware of a bespectacled boy, who had been interviewed by the Israeli television about pupils' demonstrations. I wish to exchange a few words with him, but the police interrogators remove me immediately.

"I am amazed that you arrest a boy after his appearing in the media. You let him appear there in order to show him the miracle of your democracy..." I say to the police inspector. "There is no connection between his appearance on the television and his arrest. This is simply a coincidence..." he answers.

The injured and bandaged boy relates how the police have treated him. A prosecution witness claims that the boy was injured by stones "thrown by his own comrades." "And what about the broken arm?" I ask. "I do not know, but I think this is also from the stones," the witness replies. The boy gets excited and cries out: "You saw yourself how I was being beaten!" The witness denies categorically having seen such a thing at all.

The trial is adjourned. The youngsters compare their impression of their various prison cells. The younger ones among them are clinging to the older ones. "If we are fined, we will not pay, we will go to prison," say some of them. "Nothing wrong with that," says Issam, "Prison is for men," and immediately stops in embarrassment, remembering the girls standing there with him.

If the invader wished to read the eyes of these children, he would see in them the prognosis of his plans.

This is the most enlightened of all occupations, against which even children are rising!

*

On February 24, 1976, the juvenile court in Jerusalem continued the trial. The complaints of the boy who had suffered injuries

in his head and had his arm broken arouse the ire of the judge. According to the plea of the defense counsel, the judge must acquit the boy, as no proof was adduced that he had participated in any demonstration. The judge remarked that he inclines to accept the arguments of the defense counsel, "but the lies of the boy that the police had beaten him" are to his detriment, as the prosecution witness told the court that the boy was injured by the Arabs.... The defense counsel remarked that even the television had shown the brutal acts of the police against the demonstrators. This aroused the anger of the judge even more.

A particularly tragic case was that of a boy whose "crime" was that he had spoken with some girls, encouraging them to take part in the demonstration in defense of the El-Aqsa mosque. At the previous hearings, the judge had ordered his release on bail. The bail of 1,500 liras had to be paid in cash. The boy said his mother was seriously ill and he had no money. He remained in jail. Meantime his mother died, without having her son near her in her last moments. Now the boy, who up to that moment did not know about his mother's death, was convicted to six months imprisonment and fined 1,500 liras--all this was a lenient verdict, taking into account his mother's death!....

And this is the story of the young life of another accused from Kalandia: When asked by counsel for defense where she is from, she replied that she comes from Kalandia; she is a refugee for the second time--her parents, driven out of Dir Ayoub (in the 1948-49 war) took refuge in Yalo near Latroun. When Yalo was destroyed (after the battles of the June 1967 war), they had to "settle" in the Kalandia refugee camp.

The judge states in his verdict that he indeed understands the circumstances under which the accused little girl labors, but it is precisely because of these circumstances, in order to prevent their being exploited by certain elements, and also in order to deter the children, that he sentences the girl to three months imprisonment and a fine of 500 liras....

On that day the children were brought to court, group by group and near the prison, numerous parents waited in order to see their imprisoned children, numbering many dozens.

* * *

For an End to Anti-Arab Pogroms

Secretary General Kurt Waldheim
United Nations
New York, N.Y.

New Yorkers assembled at a rally at the Hotel McAlpin in New

York City, on June 18, 1976, sponsored by the Committee for a Just Peace in the Middle East, an organization which has long worked for a peaceful settlement based on UN Resolutions 242 and 338, wish to register our strong protest against the massive violations of human rights on the part of the government of Israel against the Palestinian Arab people living within its borders and in the occupied territories.

Trying to suppress the rising tide of political discontent, Israeli troops and occupation forces have been engaging in a systematic campaign of terror that includes opening fire on children and defenseless civilians, mass arrests, field court-martialing of pupils and youngsters, heavy fines, general and prolonged curfews, soldiers breaking into schools, town councils, offices and hospitals and the forcible entry of soldiers into the home of the Arab mayor of Nazareth, with the beating of his family and the destruction of his personal property.

People throughout the world, together with many Americans including Jewish and pro-Zionist people in our country, are shocked by the brutal actions and policies directed by the government of Israel against the Palestinian Arab people.

We consider that these actions are intended to drown out opposition and resistance to the continuation of the occupation; to the forcible seizure and appropriation of Arab lands and to the building of new settlements on the territories occupied by Israel. Lastly, we believe they are intended to thwart the Palestinian national existence, which Israel stubbornly refuses to recognize, and to deny to the Palestinian Arab people the right to self-determination.

Clearly the continuation of these policies by Israel cannot bring peace to the Middle East. Neither can they halt the movement of the Palestinian Arab people for an independent, sovereign national state.

The people of New York and other U.S. cities, in the midst of a serious economic and financial crisis, have a deep interest in achieving peace in the Middle East. They wish to use the billions now spent on armaments and the huge military grants for that region for the creation of jobs and needed services for our citizens.

We therefore call upon the U.S. government and the United Nations to speak out decisively against these violations of human rights by the government of Israel.

We ask that the United Nations undertake a vigorous effort to bring peace to the Middle East on the basis of UN Resolutions 242, 330 and subsequent UN Resolutions supporting the national rights of the Palestinian Arab people.

We further call upon you to forward this statement to all member states of the United Nations.

Harry Tobman, Chairman Max Gundy, Secretary

* * *

The Holocaust

by Henry Percikow

Six red roses
 I water with my tears
 Drained from my heart
 Recalling the years of fire and blood

The hurt from a pinprick
 The heartbreak from a child's tear
 Even when death bridled snatches kin
 With time we grasp the cloud
 And can dissolve the icicle
 The enormity of all ruin and desolation
 Of all the dead
 And of the six million slain Jews
 Numbed the humane world
 Who cut the vision to remain sane
 That others would rather forget

Six red roses
 I water with my tears
 For Malka my mother and Isaac my father
 Who were plucked from the living
 And sealed into rolling wagon
 That wailed across the landscape of the master race
 Driving their cries into the empty heavens
 Before reaching the cremation ovens
 The winds carried their ash
 To a world with open wound

Six red roses
 I water with my tears
 For Stalingrad, Normandy, Anzio and Iwo Jima
 That helped to resurrect our world
 From the pit of hate and darkness

Six red roses
 I water with my tears
 For Dresden, Nagasaki and Hiroshima

*Six red roses
I water with my tears
For the fallen of the Warsaw Ghetto uprising*

*Let the annihilators of mankind
Never be forgiven
Let the flaming world
Never be forgotten
Let our articulate cry
For life, love and man
Be remembered*

*Six red roses
I water with my tears.*

* * *

continued from page 6

Undoubtedly these Zionist misleaders will do their utmost to win Jewish voters to the support of such candidates. But this is clearly a gross disservice to the Jewish people. On the contrary, their interests will be best served by allying themselves with the progressive forces in our country, particularly the working class and the Black people, and by moving toward political independence from the two parties of monopoly capital.

And in this Presidential campaign they will be best served by working to turn out the largest possible Jewish vote for the Communist Party ticket of Gus Hall and Jarvis Tyner. It is only these candidates who defend the interests of the workers against their exploitation and robbery by big business, who conduct an uncompromising struggle against racism and anti-Semitism in all their forms, who strive to advance detente and peaceful coexistence, who seek a just peace in the Middle East based on Israeli withdrawal from the conquered territories and recognition of the full national rights of the Palestinian Arab people. And it is only these candidates who advocate the abolition of the whole capitalist system of exploitation and oppression and the establishment of a socialist U.S.A.

A vote for Hall and Tyner is the clearest possible expression of repudiation of the forces of reaction and of support for a program that truly serves the interests of the working people. We call upon the Jewish working people in particular to express themselves in this manner. And we urge that Jewish Communists and progressives especially devote their full energies to assuring ballot status for the Communist Party as widely as possible, to conducting a mass campaign, and to securing the maximum Hall-Tyner vote in the Jewish community.

* * *

Communications

Warsaw Ghetto Memorial in Detroit

by Ruth Goldman

Initiating a move that has too long been neglected, a combined group of concerned progressive Poles and Jews was instrumental in holding a unique Warsaw Ghetto Memorial Meeting on Sunday, April 25 in Detroit. Especially noteworthy was the emphasis of the Memorial on the solidarity that the Polish working class extended to the Jews in the underground resistance movement and in the Ghetto.

The following are the opening remarks by this writer, who was chairperson:

Mr. Suchonski, Mr. Kling, Mr. Wittman and Friends,

At this time 33 years ago, it seemed to those of us who were here that the whole European continent would eventually be completely devastated. The Hitler war machine's ultimate genocidal goal was to wipe out everyone who was non-Aryan or Slavic.

In their frenzied hysteria to enslave the world, the death marches to the crematoria were increased day by day. Poland was being completely destroyed by the Nazi hordes. Within the walls of the Warsaw Ghetto, a brave group of starved, emaciated people combined their last efforts to take a stand against the fascist enemies. It was made up of all different factions: Socialists, Bundists, Communists, Zionists and Orthodox Jews.

They knew no one would come out alive, but they also were determined not to be led meekly to the gas chamber. However, they knew that they had to make every effort count a thousandfold. They prepared themselves systematically, using every scrap, every fiber to make bombs out of hairpins and rags and bottles and cans.

Contrary to some popular beliefs, they were not alone. Many of the Polish working class jeopardized their lives by secretly bringing guns and food into the Ghetto. Emanuel Ringelbaum records how the sewer system was used as a virtual underground railway. The Polish workers were instrumental in sabotaging many

Nazi efforts.

Now, 33 years later, the spectre of Nazism looms in various parts of the world, menacingly and threateningly, and is far from dead. THAT IS WHY WE ARE HERE TODAY. The haven for Nazi war criminals is in our backyard in South America.

Here in Detroit, because of the proximity of Polish and Jewish workers in the past, we were able to form a united group with the purpose of telling people what can happen.

We are an exceptionally unique group because we are the first one in the States to combine the efforts of Jews and Poles. This is important because these are the two peoples who suffered the most, percentage-wise, at the hands of the Nazis. This is not to say that Jews and Poles were the only ones to suffer. Unfortunately, the knowledge of what World War II was about has become almost completely obliterated.

Greatly disturbing was the fact that this was confirmed during a survey taken at a Wisconsin State Fair. The B'nai B'rith had a booth in which they asked questions about the holocaust, the Nazis and about the Second World War. Of those asked, 60% didn't know what Nazis were (90% of these were youth and many of this 60% were vets who didn't know why they went to fight).

Not less unnerving was an account published in the *Chicago Daily News* of a trial of two American Nazi Party members in Milwaukee, in which their lawyer, who was not afraid of these people not having a fair trial, decided to ask each juror what they knew about Nazis. Most of the jurors had never known what it meant.

The cold hard facts are that 3½ million Jews in Poland alone were killed; that a total of 6 million Jews were killed altogether, as well as 7 million Poles and 20 million people in the Soviet Union.

This gross neglect and ignorance of the American people can be blamed directly on the failure of American schools to teach the true facts of history. This is simply done by omission, or worse yet, by the glamorization of maniacal deeds.

The young people in school scoff when the holocaust and the murder of so many Jews and Poles is mentioned. They say it's all fabricated; the television and comic books depict the war more as an adventure.

More and more, the stores are selling Nazi war

games for children to receive as gifts. No more do we encourage someone to buy a child a gun and a cowboy hat, but we teach them, through these supposedly "fun games," how to kill the maximum number of people with the minimum amount of effort.

This became quite evident when, a few years ago, youngsters were coming to school with all the gadgetry that the S.S. symbolized. In my classroom, they would sit defiantly with big iron crosses worn around their necks or they wore swastikas sewn on their sleeves. They came with the peaked visor hats and tried to emulate Gestapo.

All these things are encouraged by big business for profits. They do nothing to build peace and coexistence, but instead help to create distrust, fear, hatred, racism, anti-Semitism, anti-Sovietism and a build-up for another round of cold wars in order to justify the large amount of the people's money allotted for the military budget. This money is used by the destroyers to counteract the widening of detente.

We are here today to commemorate, realistically and honestly, in the true historical context, the reasons for so much death and destruction in the Second World War, and specifically the significance of the Warsaw Ghetto Uprising.

We must make every effort to bring the truth to the people by showing them the unpredictable horrors which lie in store for the human race in the dangerous resurrection of Nazism. We must not allow all kinds of opportunistic forces to distract us from the real enemy. We must unswervingly say "Never again."

*

The Memorial was distinctly remarkable because of the composition of the speakers, music and audience. Guest speakers were Jack Kling, state secretary of the CPUSA, Illinois-Iowa district, member of the Editorial Board of *Jewish Affairs* and former business editor of *The Morning Freiheit* in Chicago; Andrzej Suchonski, legal officer of the Polish Consulate General; and Marshall Wittman, a member of the Young Workers Liberation League, who has worked unstintingly within the Jewish community for two years for the United Farm Workers. Mr. Suchonski remarked that he was deeply impressed by the composition of the audience which was comprised of Black Americans, Bulgarians, Armenians, Russians and Chicanos, besides those of Jewish, Polish and Anglo-Saxon extraction.

Speaking for the Polish Consulate, Mr. Suchonski stated:

Despite severe regulations and punishment, Polish

underground organizations and individuals managed to supply Jews with food, medicaments and other necessary items. Many employees of the Warsaw streetcar network, bus drivers, maintenance people, workers of the telephone company, gas works, municipal sewers who had a limited access to the ghetto were using their passcards to render aid to the Jews. People employed at the Warsaw Town Hall prepared and then smuggled faked identity cards to those who chose to take the risk and escape outside the walls.

Members of the Department of Welfare and Health assisted Jewish orphans rescued from the ghetto by placing them in the suburban orphanages and private houses under assumed names.

Suchonski went on to tell how the Nazi Governor of Warsaw, Fisher, proclaimed that by starving out the Jews they could annihilate them completely and that "The cemetery will become the only remnant of the Jewish question." Suchonski continued:

However, the increased terror also brought the first seeds of rebellion. In early March of 1942, a district committee of the Polish Workers Party was set up in the Warsaw Ghetto and began publishing three papers in Yiddish. The same month, an anti-Nazi bloc was founded. One month later, it was brutally crushed by the Germans, who immediately announced 300 executions as a form of reprisal.

The Polish people made every effort to help the martyred Jews. Aid was given by members of the Polish socialists, Polish Workers Party, Peasant Movement, democrats, Catholics and non-party patriots. About 25,000 Jews received shelter in Polish homes in Warsaw alone. Over 80,000 others were in hiding in other regions of Poland. One million Poles must have been involved in these dangerous endeavors. The occupation authorities announced that Poles who gave shelter to Jews would be punished by death.

In paying his special tribute to the heroism and courage of the Warsaw Ghetto fighters, Mr. Suchonski declared that the first five years after the war were spent by the new People's Poland in cleaning up the rubble of Warsaw, a city which had literally been leveled to the ground. However the first project to be built was a monument to the heroism of the Jewish resisters of the Warsaw Ghetto.

Jack Kling elaborated on the struggle against the Nazis by stating the sad but true fact that not all the Jews resisted the Nazis. Many were collaborators, as Emanuel Ringelbaum wrote, and were more despotic than some of the Germans. He made an analogy with the Middle East where, he stated, all the Jewish people living in Israel are not anti-Arab. On the contrary, many Jews and Arabs

are working together in the Communist Party, in the Knesset and in the labor movement.

As spokesman for the youth, Marshall Wittman, who has twice been in Israel and has lived on a kibbutz, gave his tribute to the resisters by mentioning that it is young people like him, students and workers, who stand to lose the most when fascism breaks loose. He cited such instances as Chile, Angola and the Arab countries. The struggle of the Black people to stem the tide of genocidal warfare, using Paul Robeson's resistance as an example, has been Mr. Wittman's inspiration.

Creating an atmosphere of reverence in an aura of complete sensitivity of feeling, Kelly Smith, piano, and Harold Smith, violin, presented Heifitz' Hebraic Melodies. Ms. Smith's delivery of Chopin's Sonata produced nuances and chords that penetratingly moved the audience.

*

As Henry Winston, CPUSA chairman, exclaimed upon first hearing of the unique quality of the committee: "This sort of thing has been long overdue. I hope it will be repeated in many other cities." The importance of Comrade Winston's statement is evident in the fact that the reactionaries and the warmongers have hypocritically used the Ghetto Memorial for their own ulterior purposes.

As anti-Soviet propoganda here in Detroit, all-night vigils were held around the Jewish Community Center on the eve of the Memorial. People walked silently, holding torches in their hands with signs saying "Let My People Go" and showing Cossacks beating Jews. Also, as a memorial, large Zionist demonstrations were held in the Jewish sections of town with the same type of literature. But no one has protested the many desecrations of synagogues. (In Chicago alone, six were painted with swastikas recently.)

Last month, at a downtown park here in Detroit, a statue of Robert Burns was painted with black paint with such slogans as "OIL, YES, JEWS, NO" and "OVENS FOR JEWS." The capitalist press ignored this completely no matter how often it was brought to their attention. The United Polish-Jewish Committee dedicates itself to exposing the potential of such hatred. We will fight to bring peace and understanding between peoples.

* * *

\$25 from "Miami Uncle"
to Jewish Affairs

An Unfortunate Error

by H.D. Laine

Unfortunately the author of "The Warsaw Ghetto Uprising" (March-April 1976 editorial *Jewish Affairs*) has spoiled an otherwise good article by failing to check his facts.

He points out accurately that the Warsaw Ghetto Uprising took place April 19, 1943. But then he writes:

"It was, in fact, not many months later that the great epic of Stalingrad unfolded, turning the tide of the war and opening the way of the crushing of the fascist monster. The liberating advance of the Soviet Army found no small measure of support in the popular resistance which rose in the countries under Nazi occupation. And among the instances of such resistance the Warsaw ghetto uprising occupies a place of its own."

The Battle of Stalingrad took place from late August, 1942 to February 3, 1943, when the Nazis surrendered in total defeat.

* * *

A Correction

by John Peet (editor of *German Democratic Report*)

In the article "A Visit to My Home Town (Part I)" in *Jewish Affairs*, November-December 1975, I noted a minor error of fact which might bear correction. The article mentions "...the ill-fated ship *Patria*, which the British torpedoed in Haifa harbor."

This is simply not correct. As a member of the British forces in Palestine, I watched the *Patria* sink on November 25, 1940; I had the painful duty of photographing, for identification purposes, the bodies of those drowned; and I was subsequently official interpreter at the British Naval Court of Inquiry into the sinking.

The true story is this: in November 1940, three rusty tramp steamers-- *Atlantic*, *Pacific* and *Milos*, laden with Jewish refugees (mainly from Central Europe)--were intercepted by the Royal Navy and brought into Haifa. The British Mandatory Authorities, under Arab pressure, announced that the refugees would not be allowed to land, but would be deported to Mauritius. The refugees from *Pacific* and *Milos*, and a few from *Atlantic*, were transferred to the *Patria*, a 12-thousand-ton former French troop ship.

The general staff of Haganah--presumably after consultation with the Sochnut--decided that extreme measures were justified to prevent the deportation of these people who had escaped Hitler. Haganah smuggled explosives aboard the *Patria*, with the intension of crippling the engines. There was no real explosives expert among the refugees, and the explosion, instead of wrecking the engines, blew a hole below the waterline. After the vessel sunk, 209 bodies were recovered. The Haganah could naturally not at that time admit its responsibility.

A straight-forward account, quite accurate but omitting the role of Haganah, can be found in *Encyclopedia Judaica*, Jerusalem, 1971.

* * *

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