

JEWISH AFFAIRS

December 1978

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A New Low for Shanker

The attack in his *New York Times* column of December 10, 1978 by Albert Shanker on the TV documentary series, "The Unknown War," represents a new low even for such a pathological Soviet hater.

Shanker attacks the series as "nothing but Soviet propaganda," as "soft core propaganda" which "should be greeted with as much indignation as we would greet a similar cover up of Nazi crimes or the history of American slavery." His article does not mention a single favorable thing about the series or about the Soviet people's monumental struggle against the Hitlerite armies. Instead he repeats, *ad nauseum*, the whole old pack of stale lies about the Soviet Union promoted for years by reactionary and pro-fascist forces throughout the world.

Shanker's immediate anger is stirred by the fact that the biggest teacher organization in the country with 1.5 million members, the National Education Association, has endorsed the series and recommended it for viewing by educators, faculty, and students throughout the country.

The real source of Shanker's anger, however, is not simply the NEA, which he hates, but the fact that many leading individuals and institutions, not known for their sympathy or friendship for the Soviet Union or socialism, have produced this series and thus have helped in some degree to dispel the mountains of myths and shibboleths about the Soviet people and their great country. Among these are Rod McKuen, Burt Lancaster, Harrison Salisbury, Manufacturers-Hanover Bank, Eaton Industries and American Express.

The truth about the "Great Patriotic War" of the Soviet Union against the most massive military invasion in history, and the danger that invasion posed to all humanity, constitute a must for study and analysis by the people of the United States and of all nations.

The scale and scope of the struggle, with close to 8,000,000 Nazis involved in an attack across an 1800-mile front; with 20,000,00 Soviet men, women and children dead, and many millions more wounded (nearly every Soviet family had at least one dead or wounded in its ranks) stamp this war as mankind's decisive battle. In the Ukraine alone,

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Welcome, Comrade Vergelis!

The editors, readers and supporters of *Jewish Affairs*, and all who support peace and detente, welcome Aaron Vergelis to our country.

Poet, author, editor of *Sovietish Heimland*, recipient of the Order of the Red October—Comrade Vergelis's visit will do much to dispel the fog of anti-Sovietism clouding the minds of people in this country, including some in the progressive movement.

His first visit here, in 1963, was enormously successful. In a brief 20 days, he had a wide impact on the thinking of many people, particularly of Jewish Americans.

Aaron Vergelis is an outstanding example of how—contrary to the hoax of “Soviet anti-Semitism” and the “suppression of Soviet Jewish culture”—Soviet Jews are working hand in hand with all Soviet peoples in the historic task of building socialism and communism.

We urge the maximum attendance at and participation in the meetings and forums that will take place in many cities during his tour. In the midst of an hysterical anti-Soviet, anticommunist campaign by the Carter Administration, such events must become demonstrations of the will of the working people for peace, detente and friendship with the land of Lenin, for support for a SALT II agreement.

Anti-Arab Chauvinism in the U.S.

by Herbert Aptheker

Racism is capitalism's offspring and one of its main supports. With imperialism this racism deepens and widens; it is embroidered with “scientific” jargon and serves as a basic bulwark for the entire aggressive and parasitic system.

These truths are nowhere better illustrated than in the history of capitalism and imperialism in the United States. Here ruling classes have initiated and fostered racist attitudes towards African and African-derived peoples, against the original inhabitants of the New World, and, at various times and degrees of intensity, against South and East European peoples, Puerto Rican and Mexican peoples, all Asian peoples and — starting as an anti-religious prejudice — the racist stereotypes against Jewish people.

In all cases the rulingclass origin and support of these kinds of racist poisons is clear; the purposes have included dividing masses of people and especially working people among themselves, thus weakening them; developing a generally backward and antiscientific mode of thinking; and preparing

for or justifying aggressive foreign policies, including warmaking.

It is within this context that one is to observe, and to undertake proper reactions against, the intense and scandalous anti-Arab chauvinism now permeating the commercial media in the United States. The educational system in the United States is notoriously provincial and racist; illustrating this is the omission of Arab peoples and civilizations from curricula and texts in schools, including university level institutions. Thus, the fundamental significance of Arab peoples and states to world history and the basic contributions of the Arab peoples in philosophy, mathematics, science, medicine and literature is systematically ignored. The result is that when Arab peoples are thought of at all they are envisioned as a folk without a history, or with a history that seems to be made up of women in harems and sadistic, albeit rather bumbling, men on horseback riding swiftly no one knows where and most recently riding not on horses (or camels) but in cadillacs and hastening to the nearest casino or

bordello.

Characteristic examples of this anti-Arab chauvinism picked almost at random from recent U.S. commercial outlets may be offered.

Mary McGroary is a nationally syndicated columnist whose writings appear regularly from the *New York Post* to the *San Francisco Chronicle*. She is one of the liberal — or, at any rate, less reactionary — writers retained by the bourgeoisie on a regular basis.

On Christmas Day, in 1978, under the title, " 'Tis the Season," her column began with these three paragraphs:

Part of observing Christmas is withholding the censure which leaps to mind when we observe glaring violations of the spirit of the occasion.

So we must bite our lips when we see the OPEC ministers raising the price of oil by 14.49 percent. We must, as we press our noses to the window of the gasoline station, and gather our sweaters around us, be mindful of their protest that they didn't want to do it.

They are, in any case, mostly Moslem and therefore under no obligation to spread joy to the world. They are just making less of a secret their intention to buy it, and, if hard-put to find something nice to say about them, let us praise their honest greed. (Italics added.)

Quite apart from the disgusting demagoguery in these sentences and the abysmal ignorance of global political economy therein revealed, let the reader re-examine the italicized final paragraph; it may help if the reader will change the word "Moslem" in that paragraph to read "Jews." And this in a column devoted to evoking the spirit of good-will to all peoples that is supposed to pervade the holiday celebration!

Anyone who spends any time at all watching the productions presented on U.S. television — shown throughout the "free world" of course — may well have been struck in the past year or two by the profusion of blatant anti-Arab propaganda. Jack G. Shaheen has published a description of some of the most glaring illustrations in a recent issue of *The Christian Century* (December 13, 1978). We cite only a few examples from the programs whose spectators number in the millions and tens of millions.

In a *Sonny and Cher Show*, performers are singing "This Land is Your Land" and are standing on

a map of the United States. In the midst of their act, "Arabs" appear and walk away with several states. In *Police Woman* a "good" Arab — who is half-French! — tries to prevent the abduction of young white girls to the "Kingdom of Ramat." Arabs — not the half-and-half type! — are shown as kid-nappers and killers possessed of abnormal sexual appetites. In *Get Smart* an Israeli agent helps the stars prevent the murder of an Arab prince; the latter is presented as not quite idiotic but merely moronic, and his lunch consists of "camels' ears boiled in goat's milk."

Similar depictions of "Arabs" have marked episodes in *Medical Center*, *Six Million Dollar Man*, *Fantasy Island*, *Charlie's Angels*, *Wonder Woman*, *Alice*, *Rockford Files*, *Hawaii Five-O* and *McCloud*.

TV advertisements are infested with this "humor." Thus, Frigidaire shows a very fat, robed "sheik" casually ordering 150 refrigerators; the salesman inquires: "You have 150 wives?" and is told: "Only 75, but they get very thirsty."

It has become customary now to have the "heavy" wrestler in the professional wrestling racket in the United States to appear in the guise of an "Arab." One is named "Akbar" and is introduced as from Saudi Arabia; the other is called "Abdullah the Butcher" and is supposed to be from the Sudan. Perhaps it is needless to remark that both are good-old American lads!

* * *

The seriousness of this sustained racist campaign is clear when it is borne in mind that the Mid-East is one of the centers of the war danger confronting all humanity. Defense Secretary Harold Brown greeted the New Year of 1979 by remarking that he thought a conflagration might start "where access to natural resources is at stake."

The *Washington Post* quoted Brown as stating that prospects of instability in developing countries are such "that we might have a very difficult time avoiding the choice between active participation in conflict, although not necessarily with ground forces (!), or a severe damage to our national interests and resources."

The Defense Secretary continued: "I think that's a worse problem than it was in the 1950s and 1960s. You say how could it be worse than Vietnam? I guess what I am saying is that our vital interests are more likely to be involved than, in retrospect, they probably were in Vietnam. We're more interdepen-

dent; we're more resource-dependent on the outside world."

It must be emphasized that this person who is speaking of the possible "need" for and propriety of some form of military intervention in the "Third World" — with emphasis upon the Mideast — is not some village idiot but is the Defense Secretary of the United States. And one must add that when Harold Brown refers to Vietnam, we are listening to the same Mr. Brown who was research director for the Pentagon, and later Secretary of the Air Force during the war waged upon the people of Vietnam.

The Nazi War Criminal Conspiracy

by Lee Carr

Keeping in mind the anti-Asian racism so prominent in the arsenal of U.S. imperialism, one better sees the consequence of the current sustained chauvinist assault upon Arab peoples — the better to slaughter them when the likes of Harold Brown decide that "our vital interests" are imperiled!

It is time and past time that all progressive and forward-looking organizations and individuals in the United States mounted a massive campaign to turn back the organized chauvinist assault upon Arab peoples by the organs of U.S. imperialism. ■

The significant number of nazi war criminals living in the United States and the failure of the Immigration and Naturalization Service (INS) of the Department of Justice to prosecute and deport them to the countries where they committed their crimes, has brought increasing criticism from a variety of sources, among them Rep. Elizabeth Holtzman and Rep. Joshua Eilberg, former Chairman of the Subcommittee on Immigration, Citizenship and International Law of the House Judiciary Committee. The question of a conspiracy between the INS, the CIA, FBI, and Departments of State and Defense has been raised.

The government's answer to these charges was an investigation by the General Accounting Office (GAO) and a report by the Comptroller-General of the United States on May 15, 1978.

That such an investigation was seriously flawed can be gleaned from the report itself, which stated that GAO efforts to obtain the facts were hindered by:

- the effect of the passage of time on the availability of information and limited access to agencies' records.
- the deaths of some individuals and unclear memories of others questioned.
- the inherent difficulty of establishing the existence of a conspiracy.
- the CIA and FBI gave GAO summaries instead of actual case files.

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Moreover, while GAO interviewed State Department, Israeli, Austrian and German officials in Bonn, Berlin, Stuttgart, Vienna and Tel-Aviv, it studiously avoided going to the Soviet Union, the German Democratic Republic or other socialist countries which bore the main brunt of the nazi attack and the brutal war crimes of fascism.

The report also does not indicate that GAO contacted leading U.S. authorities who have written and spoken extensively on nazi war criminals and their collaborators in our country, such as the journalist Charles Allen and the Ukrainian-American writer Michael Hanusiak.

To the above must be added that the GAO itself is an agency of the U.S. Government similar to those it was investigating, with the same basic political conceptions and dealing with the possibility of charging its own government with covering up and conniving with nazi murderers. To expect a free and impartial conclusion under these sets of conditions is at best unrealistic.

As expected, the report stated that "no information was found in the files of the Immigration and Naturalization Service, the CIA, FBI, Defense or State to indicate that these or other agencies engaged in a conspiracy to withhold or quash information in their possession or to obstruct prosecution deliberately." As if to throw doubt on its own conclusions or perhaps to cover itself the report went on to say that "nevertheless, a number of factors, such as lack of assurances that GAO saw all documentation and the passage of time, prevent GAO from being assured of the validity of the above conclusions.

The question of whether there was a conspiracy in the strictly legalistic sense is, however, not as important as the reality of U.S. policy towards nazi war criminals since the end of World War II and the reasons that prompted such a policy.

By 1973, 28 years after the defeat of nazi Germany and the scattering of high nazi war criminals throughout the capitalist world, the U.S. Department of Justice could only claim the deportation of two such persons. In spite of the vaunted Control Office established in New York City in 1973 and the Special Litigation Unit of the Justice Department in the INS central office in Washington, D.C. in August 1977, according to the GAO report "there have been no successful prosecutions since 1973 and the possibility exists that some individuals under prosecution now or in the future may never leave the

U.S. due to legal appeals and procedures."

What accounts for this sorry record? The government's own report states that

"before 1973 INS investigative priorities were in the area of subversion, smuggling and anti-racketeering. Officials stated that *investigations of subversives were emphasized* in view of the congressional and public opinion concerning Communism during the post war years, which resulted in assigning these cases to the most experienced and talented personnel and in the most generous allocation of resources." (Emphasis added — LC).

This hunting and hounding of labor, peace, anti-racist and democratic fighters by the INS in the name of fighting "Communist subversion" had its effects, resulting in the "deportation of 230 persons during the 10 year period, 1951-1960." We can take some small comfort that "only 15 persons were deported on subversive or anarchistic grounds during the following 10 years, 1961-1971."

This must be compared to the INS record in deportation of nazi war criminals in the 33 year period to which we have previously referred. Even the second priority operations against smuggling were undertaken, by INS's own admission, because of "the danger of the introduction of subversive elements by this method."

The record and role of the intelligence agencies of the government were no less sordid that that of INS. In some cases these agencies arranged for entry into this country of those accused of war crimes. Some were paid for "consultation and services" and there were even cases of employment by the Defense and State Departments.

The Comptroller General's report says that it asked these four agencies about 111 names selected from INS files. Of these 111 the CIA provided case summaries on 22 of them whom it had contacted

as sources of information. One decided not to be involved; of the other 21, seven were paid for information or services provided. The CIA said its contacts with some of them came at a time when there was an acute shortage of intelligence on Soviet intentions and on developments in Eastern Europe in general . . . The individuals concerned *were all strongly anti-Communist* and their willingness to cooperate and their

knowledgeability were the definitive factors leading to their use by the CIA. (Emphasis added — LC)

One of the people brought into the United States by the CIA "was a senior official of the German Foreign Ministry during the nazi era, who was an expert on the Soviet Union, and . . . was paid for his services while he resided here."

The FBI reported it had information on only 47 of the 111 and admitted to confidential relationships with two of them, whom they said were not paid.

However it was the State Department which openly and blatantly used anti-Sovietism to stop any action against those accused of nazi war crimes.

The report indicates that "during the early 1960's INS requested the Department of State to obtain information from Communist countries on three persons who were alleged to have committed crimes in the Soviet Union during the war, but INS was precluded from obtaining such information."

Further, "in the 1960's the Soviets periodically requested extradition of alleged war criminals who were residing in the U.S." To these legitimate requests of the Soviet government "no response was made." The State Department attempted to justify this on the grounds that there was no extradition treaty between the U.S. and the USSR and that these requests were just propaganda designed to damage the U.S. and particularly West Germany.

It was only in January 1976, under the insistence of Representatives Eilberg and Holtzman, that the first request for information on certain individuals living in the U.S. was sent thru the U.S. embassy in Moscow to the Soviet government.

It is clear that anticommunism, and particularly anti-Sovietism, was a major factor in the lack of U.S. prosecution of nazi war criminals. This fact lends credence to the assertion of Dr. Herbert Aptheker, editor of *Jewish Affairs*, that anticommunism and anti-Sovietism are the greatest crimes of the 20th century, in whose name every reactionary policy and program against the world's working people is justified.

The people of the U.S. need to compare how the socialist countries fight nazism and its remnants with what happens in the U.S. and the rest of the capitalist world. There are no nazis living in the Soviet Union. There are no nazi parties or Ku Klux

Klans there, nor are there desecrations of Jewish synagogues and cemeteries. In the German Democratic Republic there is no "Hitler boom" and no neo-nazi parties as there are in the Federal Republic of Germany.

The fight against nazism and fascism is sharp and strong in the socialist lands. All Communist Parties recognize fascism as the mortal enemy, not only of the Jewish people, but of all nations and peoples striving for freedom and well-being, and they urge the world's working class and peoples to mount a decisive struggle against it.

In our country a new policy is needed. The government must arrest and indict every known nazi war criminal living here and return them to the lands where they committed their heinous crimes. It must move against the homegrown nazis by outlawing racist and anti-Semitic propaganda. There must be no policy of "letting bygones be bygones," nor can there be any abandonment of the statute of limitations on nazi war crimes in West Germany or anywhere else.

The great mass of Jewish people, along with other citizens, support these aims and would actively participate to realize them if provided leadership. Such leadership, however, has not and will not come from the reactionary Jewish nationalist leaders and organizations that dominate Jewish life in the U.S. today. Their main campaigns are directed against the Soviet Union, in support of Israel's expansionist policies in the Middle East, and in shrill campaigns against affirmative action and other democratic demands of oppressed minority peoples in the U.S. They regularly bring 50,000 to 100,000 people to demonstrations around the false question of Soviet Jews but turn out only a relative handful when it comes to fighting the nazis, anti-Semites and war criminals here. Such was the case in the demonstrations in Skokie, Illinois and the more recent demonstration at the UN organized by the survivors of the holocaust against the efforts of the Bonn government to end the Statute of Limitations on nazi war crimes. These organizations can be forced to act for these measures but it will take intense pressure on the rank and file of the Jewish people to make them do so.

Anti-Semitism is a form of racism directed against the Jewish people. It must be fought in the context of the struggle against the main form of racism directed against Black people, and which requires that Black, Jewish, and other democratic-

minded working people unite in a common movement for its defeat and abolition.

If the Jewish people are to play their part in such a united movement, leadership will have to come from progressive Jewish organizations, Jewish

trade unionists, Jewish youth and those sectors in Jewish life ready to cast aside anti-Soviet and anti-Black attitudes as inimical to the best interests of the Jewish people, no less than to the U.S. people as a whole. ■

In recent years a number of US newspapers and magazines have referred to "anti-Semitic" material in Soviet publications. The examples cited usually turn out to be Soviet condemnations of Zionism as a reactionary ideology whose adherents deny the human rights of the Palestinian and other Arab peoples and conduct anti-Soviet activities including within the USSR itself.

Another type of material cited as anti-Semitic is antireligious writing, which in the Soviet Union is certainly not confined to Judaism but appears in relation to all other religions as well. Of course, there is a vast difference between condemning a particular set of religious *beliefs* as part of the general condemnation of religion and expressing hatred against a *people*. This distinction, recognized in Soviet Constitutions since the beginning, is expressed thus in the 1977 Constitution: "Citizens of the USSR are guaranteed freedom of conscience, that is, the right to profess or not to profess any religion, and to conduct religious worship or atheistic propaganda. Incitement of hostility or hatred on religious grounds is prohibited." And, "Any direct or indirect limitation of the rights of citizens or establishment of direct or indirect privileges on grounds of race or nationality, and any advocacy of racial or national exclusiveness, hostility or contempt, are punishable by law."

Constitutions are all very well, someone will say. But what is the *real* attitude of Soviet society toward the Jewish people who are part of it? I think the fundamental attitude of any society toward the people that make it up can be seen quite clearly by examining the society's literature. A case close to home is the denigration of Blacks which pervades so many works by white American authors. In terms of Soviet society, I'd like to share my observations about the treatment of Jewish characters especially

Literature as a Mirror of Soviet Society: How Jewish Characters Are Portrayed

by Joshua Kunitz

Dr. Kunitz is an eminent writer on Soviet literature. This article is reprinted with permission from the November-December New World Review.

by non-Jewish authors, as well as the extent to which Soviet writers who are Jewish are published and esteemed.

I wish to emphasize that we are here discussing the *introduction* to a theme. Half a century ago my Ph.D. thesis, *Russian Literature and the Jew*, was the result of thorough investigation. It dealt in the main with pre-revolutionary writers and only briefly with early Soviet literature. The study revealed how closely the writings of the 19th and early 20th centuries mirrored the non-Jew's view of the Jew and also how Jewish writers viewed their own people. One influenced the other.

Now, fifty years later, I'm discussing a modest, but currently very significant segment of contemporary writing in the USSR, which I have been observing mainly through the pages of *Soviet Literature* magazine, and I find that it readily reinforces the validity of my original thesis. But to undertake a scholarly investigation of the subject and to bring it up to date is beyond my present capacity. I believe that the purpose of this discussion will be well served if it stimulates a younger person to take on this very intriguing, useful task.

A word about the magazine *Soviet Literature*, published monthly by the Writer's Union of the USSR. The first socialist society with its more than 100 nationalities includes peoples who had no written languages before the revolution; now they, along with others, have famous writers, playwrights, poets and film-makers, and works by writers of all nationalities appear regularly in Russian and other Soviet languages as well as their own. To make such reading available throughout all the world, the art of translating has become an important profession. We see the product in the excellent English translations in *Soviet Literature*, which is not tailored simply for American consumption as some might think.

To return to our subject. In the observations I've made, I have yet to see a Jewish person portrayed negatively by a Soviet author. In fact, some of the most positive Jewish characters in world literature appear in Soviet plays and fiction. This is not to say that there may not be occasional anti-Semitic acts by individuals in the Soviet Union. But it does speak volumes about the attitude of the Soviet people as a whole and reflects the way Soviet society has consciously worked and succeeded in overcoming the legacy of racism and chauvinism which it inherited from tsarist Russia.

In the twenties and thirties, I spent quite a bit of time in the USSR. In my book *Dawn over Samarkand*, I described my journey together with an international group of writers and journalists, to Varsobstroy in Tadzhikistan. Before Soviet power came, the people of this rugged Central Asian land had been desperately poor subsistence farmers and herdsmen, disease-ridden and oppressed by feudal nobles, tsarist colonial authorities and reactionary religious leaders. Now work was beginning on one of the very important early hydroelectric projects which would lay the basis for industry. Our guide was Khodzhayev, an important Communist Party official. He introduced us to the engineer responsible for the entire project, Aron Markovich Gindin. The men discussed the great difficulties they faced in assembling the needed equipment, and the magnified prospects for the entire region when the project was completed.

Slapping Gindin vigorously on the back, Khodzhayev declares proudly, Aron Markovich is a real engineer, a Soviet engineer, one of the heroes of the *piatiletka*.

Gindin, however, is reticent. Sunburnt, his skin as black as a native's, stocky, vigorous-looking, this Russian-Jewish fellow is almost girlishly bashful. . . .

Gindin gone, Khodzhayev becomes eulogistic. "He has the real stuff in him, he is genuine pioneer material. Nothing scares him, nothing stops him. He is not a Party man; but his loyalty, his devotion, are unflinching. When he came here, he had nothing but a portfolio under his arm, and determination. For two months we had no living quarters for him, so he slept on a desk in one of the offices of the VSNKh. The bureaucrats here refused to take him seriously, he was too young, they said. . . . Then he was confronted with a lack of funds. Then the question of building materials came up, then of transportation, then of workers, then of food and shelter for them. Furthermore, in the spring there arose the additional danger of *basmachi* (counterrevolutionary bandits — ed.). But Gindin never never wavered. His dream is to have the entire Varsob region electrified. He has all kinds of dreams for Tadzhikistan, and he is neither a Communist nor a Tadzhik!

Now, I didn't look at the book again after it was published in 1935. Then I came across Alexey Marchuk's *I Dreamed I Saw a City* (*Soviet Literature*, No. 11, 1976). Marchuk and his wife, both newly-graduated engineers, came to work at Bratsk in the mid-fifties, during the initial stages of the great hydroelectric project. Early in Marchuk's reminiscences, I came across the name, Gurevich. Any Russian, any Jew, would know that it is a Jewish name. Sasha Gurevich was a university graduate who came to Bratsk as an instructor at the city Komsomol Committee, but soon shifted jobs to become a drill operator. "There," says Marchuk, "amidst all the dust and rattle of pneumatic drills, he could reveal to his fellow-workers the romance of their hard daily labor."

That's Sasha Gurevich singing. The least contact with nature makes him want to sing. I like Gurevich most of all for his remarkable gift of extracting the joy of life from humdrum days and the surrounding world. Many a time I felt like howling over my failures or errors of judgment. Everything would drop from my hands, but then Gurevich would appear like a genie from a fairy-tale and lead me away to the sea or the taiga, pointing to the fine deeds of our youth embedded in concrete, to beautiful girls, the blue sky, or the glittering stars of Cassiopeia. We would sit on the shore and stare into the distance. My soul rose and fell in unison with the waves, worries drifted away together with the somber clouds, the surf sifted softly through the pebbles at our feet.

Once I got interested in Gurevich, I got involved in reading Marchuk's account of those years. When Marchuk and his wife arrived at Bratsk, they were sent to the chief engineer, the man in charge of the whole project. And I came across his name — Gindin. Let's see, I think I wrote about a Gindin, but it would have to be another Gindin. So then there's a name and patronymic, and to my great joy, it happens to be Aron Markovich Gindin. And how does Marchuk describe Gindin? In even more laudatory terms than I did in *Dawn over Samarkand!* First of all, a lack of bureaucracy, an open warmth and humanity. In the early days of Bratsk, conditions were primitive, housing was scarce and most workers lived in bachelor quarters. So the young newly weds asked Gindin if they could be together.

"Certainly. True, we're rather hard up for living quarters, but I'll try to help. Go to Zaver-nyaika. Good Luck."

It was more than forty kilometers by a dusty forest road from the famous Padun, but not too far for the powerful support of the chief engineer. We were given a room. It was glorious. We placed our two suitcases in the middle of the room and kissed. . . .

I liked to watch Gindin at work. It was a school of higher engineering. The Bratsk hydroelectric station was not just his job, it was his love, his hobby, his passion and pride. For its sake he went down into the bottom outlet of the 58th section and inspected the cracked steel shield holding back the devastating force of a fifty-meter head of water. For the sake of the Bratsk HES he boarded the first train over the trestle bridge when the railwaymen refused to drive it because of a bent support. At one time he appeared at work with a broken arm in a plaster cast. In his enthusiasm he gave no respite to himself or others. The scars of five microinfarctions healed on his heart before he gave in to the doctor's insistence and left Bratsk.

On Marchuk's first shift as a construction foreman, Gindin came to the site.

The blue Volga of the chief engineer rolled up soundlessly and unnoticed. The large, grey-headed man got out of the car and went down to the very edge of the water. He removed his hat for some reason and stood for a long time, watching the rushing, foaming water snatch the rocks slithering from above and carry them off into the rumbling inky night. I walked over to him, thinking, "Here face to face are two titanic energies. Who will overcome?"

In my observation, the press in the U.S. just doesn't deal very often with this phenomenon of positive portrayal of Jewish characters. A case in point is the reaction to the Bolshoi Opera's production of *The Dawns are Quiet Here*, presented in New York in 1975. This opera is based on a story by the Russian author Boris Vassilyev, which has also been made into a play and a film. The story centers around a group of young women in a behind-the-lines anti-aircraft unit in Karelia during World War

II. The young women are all killed resisting a band of Nazi saboteurs. One of them is Sonya Gurich, a very sympathetic, heroic Jewish soldier who recites a lot of Alexander Blok's poetry. Harold Schoenberg's review in *The New York Times* avoided any mention of a Jewish character, or the anti-war intent of the opera, and was, in fact, one of the nastiest anti-Soviet pieces on music I have ever read. Harriet Johnson in the *Post* was far more honest and perceptive, speaking of the special poignancy of Sonya's fears for her parents in Nazi-occupied Minsk, and understanding the plea for peace embodied in the opera.

Here are Sonya and her family, in Vassilyev's original story (*Soviet Literature*, No. 5, 1971):

By the side of the door was the handle of the door bell, which had to be pulled hard to set it in action. Sonya's entire childhood had passed to the accompaniment of its anxious ringing — day and night, winter and summer. Her father would take his doctor's bag and set out on foot, whatever the weather, because he had no money for a horse cab. Coming home he would talk in his soft voice about tuberculosis, or a sore throat or malaria, while grandmother would pour out a glass of home-made cherry cordial for him.

Theirs was a big and friendly family: the children, cousins, grandmother, mother's unmarried sister and some distant relative, and there was not a single bed in the house which was not shared, and one of the beds slept three.

Even while studying at the University Sonya wore dresses handed down from her sisters . . . but she did not wear them for long — only a year, after which she started wearing army uniform and top-boots — two sizes too large.

The Dawns are Quiet Here attracted a great deal of favorable attention at home and abroad, and *Soviet Literature* (No. 1, 1973) published several letters from foreign readers along with Vassilyev's reply:

I belong to the generation that went to war straight from the school-leaving dance. On Saturday we were dreaming of becoming poets or Arctic explorers, artists or building workers, and on Monday we were already in Army uniform. There were eighteen boys in my class: only four came back from the front.

I consider myself lucky not simply because I

survived. I am lucky because all my life I have met good, courageous people. They taught me to value friendship, they shared their last crust of bread with me, they covered me with their army greatcoats, they saved me from death. And if I remained among the living, it is only because someone died for me.

So these are the people who are my heroes. For me these people are the supreme example of devotion to duty, to their country, to their fellow countrymen, for me they are examples of all that is best in my life experience, and in this sense, all my stories are slices of autobiography.

Nor is Sonya Gurvich, Vassilyev's only Jewish heroine. Mirra, the young crippled woman in *His Name Was Not Listed* (*Soviet Literature*, No. 2, 1975), is drawn even more and fully sympathetically. The story takes place in the Brest fortress, on the eve of and in the ten months after the Nazi invasion of the Soviet Union. Mirra's family welcomed the coming of the Soviets to this formerly Polish sector in the fall of 1939. Her uncle, the violinist Ruvim Svitsky, says:

You know, ever since the easterners came — I mean your Soviet people — yes, since then we've gotten out of the way of darkness. Darkness and unemployment. And people have started to have big weddings, and all of a sudden everyone wants Ruvim Svitsky! We're fortunate, yes, and it seems better times have come at last, and Jews can hold their heads up like human beings . . .

Ruvim Svitsky has introduced young Lieutenant Nikolay Pluzhnikov to Mirra, and their tender love story in the depths of the fortress after the Nazis have overrun it is the counterpoint to Pluzhnikov's heroic and finally solo guerilla battle against the conquerors. Mirra displays the greatest emotional and physical courage as, pregnant and seeking to save the life of their unborn child, she leaves her beloved Nikolay and attempts to join a women's forced labor battalion at work within the fortress walls. Of course, the Nazis spot her, and she fears most of all that Nikolay will witness what is about to occur, or that the Nazis will discover him, too.

Even when they struck her — with a rifle butt brought down with a savage swing that had a

man's whole strength behind it — even then she felt no pain. She felt a push that whipped her head back, and her mouth filled with something thick and salty. But even after that blow she continued to advance, for some reason not venturing to spit out the blood, and there was no power which could have halted her now. But blows continued to rain down on her shoulders, she bent lower and lower under them, instinctively protecting her stomach, but thinking not of what lived in it, but of the one who was left behind forever, trying with her last strength to spare him. And when they did at last fell her, with the last remnants of consciousness she crawled stubbornly forward, dragging her brace awkwardly.

This grouping of excerpts also illustrates another fundamental point, and that is the universality in Soviet literature of the theme of the Great Patriotic War. Sooner or later every artist of worth in the USSR comes to grips with the influence of that war on his or her writing. Anyone with the sensitivity and insights of a good writer will connect the quality of life in the present with the painfilled, heroic past that consumed 20 million lives in the space of four years. Over and above the writers' individual treatment of that never-to-be-forgotten national memory can be heard their collective cry for peace.

Of course, writers who are Jewish also write of Jewish characters. One example is Alexander Chakovsky. *The Siege* (SL, No. 6, 1972) is about the magnificent struggle of Leningrad during World War II. Zaltsman, Director of the Kirov Works, arms the workers and prepares them to help defend their vital factory. The Nazis are virtually knocking at the factory gates, but Zaltsman, like his fellow Leningraders, continues steadily, calmly and courageously to do everything necessary to keep his beloved city alive. Here, he tells the military command about the factory's situation:

Our present output is KV tanks and divisional and regimental artillery. We're not military people ourselves in the sense of knowing anything about tactics. But with the situation developing as it is, our workers may have to drive their own tanks into battle and fire their own guns. So I ask you not only to help us with our defense works but in training our people for the fighting they may have to do.

If the need arises, we can, of course, field a lot

more men. We'll send everyone into battle if necessary. Still, at the moment this is a factory, not a regiment or division.

Actually, many people do not know that Alexander Chakovsky, who edits *Literaturnaya Gazeta*, is Jewish. In past generations, many Jewish families took names which are not specifically Jewish, just as has happened in the United States. Mikhail Golodny, Mikhail Svetlov, and Eduard Bagritsky, dear friends of mine and poets who played very important parts in developing the new Soviet culture in its earliest years, are also Jewish. It was a great delight to me when *Soviet Literature* a few years ago commemorated the 80th anniversary of Bagritsky's birth with an article accompanied by translations of several of his poems. In similar fashion, SL has just honored the 75th anniversary of Svetlov's birth (No. 6, 1978), and has given important recognition to Vera Inber, Olga Berggoltz, Selvinsky and Bezymansky, who are also close friends.

Another very important literary figure is Aaron Vergelis, editor of the Yiddish journal *Sovetishe Heimland*, who comes especially to my mind now because *Soviet Literature* has just paid a highly significant tribute to him as a major poet, and has presented some fine translations of his poetry (SL No. 5, 1978).

All this, of course, is just a bare taste of an immense and very important subject, and my biggest hope is that it will whet someone's appetite to want to go into the question fully. But I think what's here is enough to illustrate my basic point — that not only does anti-Semitism not exist in Soviet literature, but that there is a definite trend toward portraying Jewish characters in a specifically positive light. And, that Jewish authors and poets are accorded great esteem in the Soviet Union. ■

In Memory of

Samuel D. Levine
1885-1977

A beloved comrade, a grand old man, a founder of the Communist Party, an author and journalist.

The Editors

Repression at Bir Zeit University

by Felicia Langer

I was requested by Bir Zeit University authorities to represent students detained by Israeli Police in Ramallah, Jerusalem, and Bir Zeit.

The first arrestee with whom I attempted to speak was Mahmoud Ahmad Khalasi, a third year student in Middle Eastern Studies. He was arrested on November 24th. I was allowed to see him only after an entire day of delays, evasions, and lies, on November 26th, on the condition that I would not speak with him concerning his interrogation. My meeting with him was at 6 p.m. at Moscobiyha Compound in Jerusalem and he was so scared that he didn't speak at all. He had been recently operated on for a kidney ailment and only had one kidney left and there was a danger to his life. Finally on November 28th we were able to secure his release on bail because of his medical condition.

At 11 a.m. I arrived at Ramallah Prison, where I saw Mr. Rizik Shukeir Marayie, Semaan Khoury, Ribhi Awad Aruri, Hatem Hassan Kadri, Abdel Hakim Kanaan, and Youssef Joubeh.

Rizik told me that he had been interrogated about political activities at Bir Zeit University and membership in the Democratic Front for the Liberation of Palestine. He told me he could hardly hear me because he had been beaten on his ear. He had a small wound on his left cheek that he said was a few days old and he said it was a result of being beaten with a stick. He had been hung by his hands from the wall and he also complained that they had strangled his throat which was aching and had beaten his genitals. Rizik is still in solitary confinement.

Semaan Khoury spoke about being interrogated about the same thing when I saw him. He still had pains in his left ribs as a result of beatings he said he had received. He complained that the investigators opened his mouth by force and spit into it and when *The Palestine Human Rights Campaign recently received this letter from Ms. Langer, noted Israeli Communist lawyer.*

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he spat it on the floor they compelled him to lick it up and swallow it. He said they pulled his hair and shook his head violently causing him headaches and dizziness. They also kicked him all over his body.

Aruri told me he was interrogated about the same political activities and that he had been beaten all over his body with sticks. He also said that he had been forced to lay flat while being beaten on the soles of his feet.

The basis for interrogation of all the students was their purely political activities within Bir Zeit University. I have submitted a Hebrew complaint about the matter to Ezer Weizmann.

While at the prison, I also visited with Youssef Joubeh. He is a trade unionist in the West Bank whom I know personally. He was arrested and charged with opposing the Camp David accords and agitating about this within the trade unions on the West Bank. I was astonished that he hardly spoke to me when I first saw him. He explained that his throat had been strangled and he felt sharp pains in his larynx and throat glands and it was painful to swallow. It was difficult for him to stand. He claimed that he had been beaten on his legs and genitals. He showed me his left wrist on which I saw five round wounds. He told me they were the result of the handcuff digging into his wrist because he had been hung by his hands. I immediately advised the prison authorities and showed them the wounds on his hands. While we were speaking, the Shin Beth (secret police) investigator passed by and saw me with Joubeh. He started yelling that I was not allowed to see him because it was forbidden for him to be taken out of solitary confinement.

These deeds I have described above contradict any humane approach and are creating an abyss of hatred between the Israeli and Palesinian peoples.

Whoever is striving for a just peace in the Middle East has to protest such violations of human rights of the Palestinians. ■

The Price of the Separate Deal

by Y. Primakov

U.S. Secretary of State Cyrus Vance has performed another round of "shuttle diplomacy" in the Middle East. His departure for Egypt was preceded by a visit to Washington of the Egyptian Prime Minister, who handed to President Carter a personal message from Egypt's President Sadat. Before that Sadat had exchanged confidential messages with Israeli Prime Minister Begin.

All this political and diplomatic activity, as well as an exchange of orchestrated articles in the press of the three countries, is intended to crown the Camp David deal with the conclusion of an Egyptian-Israeli separate treaty. The Camp David conference set a three-month term, its deadline being December 17, for the ultimate elaboration of the treaty.

According to much-publicized declarations, it is not the objections of the sides that militate against the immediate signing of the treaty. The main obstacle is Sadat's intention to cover up in any way the separate character of the treaty. To this end he asked that the pullout of Israeli troops from the Sinai be linked, at least formally, with elections to the administrative council, a body of "Palestinian self-rule" on the West Bank of the Jordan River. Debates are being centered on this proposal, cluttering up the main point, namely, what Sadat wants to link with what.

It is perfectly clear that the Camp David deal between the Egyptian President, the Israeli Prime Minister and the U.S. President on "Palestinian self-rule" is nothing short of an attempt to artificially suppress the Palestinian problem and to provide conditions for the annexion by Israel of the lands inhabited by the Palestinians.

So, what is this "self-rule" all about?"

First, this formula is intended to legalize the Israeli occupation of the West Bank and the Gaza Strip. Sadat has agreed to the continued presence of the Israeli troops in the strategically sensitive areas

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on those territories "in the interests of Israel's security."

Second, this formula rules out the establishment of a Palestinian national state and, therefore, negates the Palestinians' right to self-determination. No sane person would think of equating to self-determination the status of a rightless national minority within Israel, imposed on the Palestinians against their will.

Third, the policy of colonizing the West Bank and the Gaza Strip is being encouraged since "self-rule" does not provide, either at present or for the future, for the dismantling of the illegitimately established Israeli settlements on those territories, or at least for a ban on the setting up of new ones. Moreover, provisions are made for the economic integration of the West Bank and the Gaza Strip into Israel as its agricultural appendage and a pool of cheap labor.

Fourth, this is an attempt at weaning the Palestinian masses away from the commonly recognized leader of the Palestinian people, the PLO, and at setting the West Bankers and Gazans in opposition to that organization. When, and if, debates get under way on the future of those areas, which allegedly should take place in the third year after the "election" to the administrative council, the PLO will be effectively kept out of the discussions and the creation of a national Palestinian state will not be on the agenda.

There is also a direct testimony to the betrayal of the Palestinians' interests and those of other Arab peoples and countries, presented in various articles of the same Egyptian-Israeli treaty. Article 1 of the treaty reads that the state of war between the Egyptian and Israeli parties shall be ended and that peace will be established between them immediately after the exchange of instruments of ratification. Consequently, the treaty withdraws from confrontation with Israel an industrially and militarily developed Arab country in the conditions when Israel, contrary to UN decisions and the appeals of the world community at large, will continue its

occupation of Arab lands seized in 1967 and go on depriving the Palestine Arab people of their legitimate rights.

The treaty will actually neutralize Egypt even in the event of a new war by Israel against its Arab neighbors.

The treaty rules out the stay of Palestinian patriots on the territory of Egypt. Moreover, under the treaty Sadat commits himself to take to court those who from Egyptian territory might try to fight against the Israeli authorities who deprive the Palestinian people of their right to national self-determination.

Under the treaty Sadat virtually hands over to Israel the Gaza Strip, which before the 1967 Israeli occupation was under Egypt's administrative control.

The treaty envisages the establishment of full diplomatic and economic relations between Egypt and Israel, an end to economic boycotts, the free movement of people and goods and the free passage of Israeli ships (including naval, since there is no relevant limitation in the text) along the Suez Canal and Tiran Strait. In other words, Israel, being in a state of war with the Arab peoples of other countries, receives the full freedom of action even as far as the movement of military units and persons across Egyptian territory. Calling things by their proper names, Egypt and Israel become partners in the struggle against other Arab countries.

Having got all this despite its flat refusal to withdraw its troops from all Arab lands, except Sinai, and recognize the rights of the Palestine Arab people and the PLO as a partner for negotiations, Israel will not show more tractability in settling all the important questions left by the treaty for resolution "in the future." Strictly speaking, Begin has made this point with his typical impudence.

The result will be the complication of the elaboration of an all-round settlement in the interests of all peoples of the Middle East, including the Israeli, who are also interested in peace, not in the growth of extremism of their leaders.

Indirectly and directly, the Egyptian-Israeli treaty is also aimed against the interests of the Egyptian people themselves. Even the part of it that deals with bilateral relations discriminates against Egypt by placing the latter in an unequal position. Egypt is to establish its full relations with Israel long before the final withdrawal of Israeli troops from Sinai. It agrees to significantly wider demilitarised zones on Egyptian territory than on Israeli, and to a ban on

the use by the Egyptian Air Force of airfields in Sinai while Israel will build two new air force bases in the Negev desert with U.S. funds, which will ensure continued Israeli military-strategic control over Sinai.

The analysis of the treaty will not be complete if we bypass the secret clauses which figure in U.S. press reports, specifically by the editor of *Newsweek* magazine. They concern, among other things, cooperation of the two countries' intelligence services. The editor openly writes that it is directed against Libya, but it will doubtless be aimed against other Arab countries, too. The secret clauses also envisage the redeployment of the Egyptian army from the Sinai peninsula to the border with Libya.

The U.S. weekly *Seven Days* has reported on some other secret clauses of the Treaty: Egypt's commitment not to insist "on the role of the PLO" and to encourage the creation of a "third force" from among Palestinians who "could agree" to the Camp David accords; Egyptian-Israeli efforts to make Syria withdraw its troops from Lebanon within twelve months; exchange of long-duration visits of Egyptian and Israeli officers in order to ensure the "bonds of friendship" between the two armies, and so on.

Another specific feature of the treaty is its indisputably U.S. origin. The separate treaty between Egypt and Israel was prepared for by many moves, first of all by the U.S. departure from UN Security Council's resolution 338, agreed upon with, among other nations, the Soviet Union. This resolution linked the achievement of a ceasefire in the Middle East in November 1973 with the beginning of the Geneva Conference. Other steps along this path were Kissinger's diplomacy which led the problem of a settlement from the main road into the blind alley of partial and separate decisions; the inspiration and support of Sadat's policy aimed at a sharp deterioration of relations between Egypt and the USSR; the continual deliveries of up-to-date U.S. made arms to Israel; the organization of the Camp David meetings with the direct participation of the U.S. in the Egyptian-Israeli contacts; lastly, the drafting of a "compromise," but in actual fact, clearly pro-Israeli text of the treaty itself.

Bargaining is now going on and methods are being sought to make the dangerous collusion look more respectable and to tone down the just anger and protests of the Arab peoples against the betrayal of their interests. ■

On Work in the Jewish Community

by Jack Kling

The status and changing composition of the Jewish people, as well as the problems facing the Jewish people and their organizations, are among the most important questions to address in analyzing the Jewish question today and the tasks of Communists and progressives.

Thirty to 50 years ago, the largest section of the Jewish population as workers employed mainly in the needle industry (garment, millinery and cap makers, fur, etc.), in the building trades (painters, carpenters, plumbers, etc.), as cigar makers, printers, bakers, leather and shoe workers and machinists. In most of these industries the Jewish workers played a key role in organizing and building the trade unions, emerging in the leadership of many of these unions and taking an important part in the AFL. Decisive changes have taken place in these industries affecting the composition of the Jewish workers. The largest number of Jewish workers then employed in these industries have retired or entered other occupations, and some have become small businessmen. Many of the workers then employed would say "We are looking forward to the time when our children will not have to go through the sweatshop conditions we went through." As with all parents, they hoped that their children would be better off than they were.

In the main, their sons and daughters did not enter the trades of their parents. While many Jews are still employed in some of the industries of their parents, the great majority have entered other trades and professions.

Large numbers of Jewish people are employed in the teaching profession. (It is estimated that some 40,000 are employed as teachers in New York City alone.) Many are employed in white collar jobs in federal, state and city governments. Many others work in various service industries. It is certain that the majority of the Jewish people are a part of the working class.

In addition, large numbers of Jewish people have entered the various professions (doctors, lawyers,

engineers, accountants, etc.) Many have become business people, mainly small entrepreneurs although some are part of the big bourgeoisie.

While keeping in mind that the overwhelming majority of the Jewish people are part of the working class, one can never forget the class division among Jewish people. The theory of "Unzer folk" (our people) is a nationalist concept fostered by the Jewish bourgeoisie and its Zionist henchmen in order to blur the class distinctions among the Jewish people. Have Jewish bankers the same economic interest as the mass of Jewish workers? One cannot forget Irving Kaufman, who helped engineer the murder of the Rosenbergs. Or that Roy Cohn was the chief attorney for the McCarthy committee, carrying through the most horrible harassment and persecutions of Jews and non-Jews alike. Or that pro-fascist Goldwater boasts of the fact that he is half Jewish. Our deepest concern must be work among the Jewish workers and their allies (professionals and sections of the petty bourgeoisie).

The major Jewish organizations and their leadership, including the synagogues and temples, concentrate on the following issues: The Middle East and Israel; anti-Sovietism in the guise of campaigns against "anti-Semitism" in the Soviet Union; fund-raising projects for Israel; fostering nationalism and chauvinism in the Jewish community.

The ideological pressures by the bourgeoisie and the Zionist leadership on these fronts have had their effect on large sections of the Jewish people. They have also had their influence on sections of the left, including some who are or consider themselves communists.

We cannot consider the situation frozen or static. Changes are taking place on all of the above issues facing the Jewish masses. Even bigger changes are in the making. Communists and progressives have clear cut positions on all of the issues mentioned. We proclaim our position openly. We respect and honor the heroic Communist Party of Israel and its policies. We struggle against the anti-Sovietism of the main Jewish leadership, which has united with the Jacksons, Goldwaters and other reactionary

This article is based on discussion at a workshop led by Jack Kling at the Jewish Affairs National Conference on Work among the Jewish People.

forces to restrict trade and cultural relations with the Soviet Union and prevent a SALT II agreement.

While we have such a point of view, the big question before us is how to build stronger ties with the Jewish masses, large numbers of whom are troubled by the propaganda of the Zionist leadership and the bourgeoisie. We must set new priorities for discussion in the organizations and movements with whom we work, without giving up the dialogue on the controversial issues.

These priorities are the economic and political problems facing the Jewish worker, including:

(1) Carter's economic program and the economic problems facing the working class, including the Jewish workers, and our response to them. How to build support and solidarity in the Jewish community for strikes and other working class struggles.

(2) The struggle against inflation.

(3) Fifteen percent of the Jewish people live below the poverty level. Senior citizens living on fixed income find it much more difficult to survive. The cost of housing, public utilities, food, medicare and drugs is going up. Therefore work in and support of the senior citizens movement is extremely important.

(4) Jewish youth are facing serious problems. In addition to their need for jobs, large numbers are priced out of college because of the tremendous

increase in tuition fees. Full support must be given to the Young Workers Liberation League, including financial aid, in its efforts to meet youth's particular needs.

(5) Anti-Semitism is growing. Skokie, Detroit and Los Angeles are but a few examples. The struggle against anti-Semitism *must* be linked with the struggle against racism, which is being used by monopoly capital to extract super profits from the most exploited and to divide the working class. The prime victims of racism are the Black people, as well as Chicano, Puerto Rican, Asian American, and Native American people. The progressive Jewish movement must unite the struggle against anti-Semitism with the struggle against racism, recognizing that the most serious form of racism today is the attack on affirmative action (e.g., Bakke and Weber cases).

(6) Full support to building the progressive Jewish organizations and to fighting the influences of bourgeois nationalism within them. With the help of these organizations approaches should be sought to reach out to large numbers of Jewish people on the above issues. We should seek to bring about united action on the burning issues. Selection of these and similar issues for discussion and action will make easier discussion and dialogue on the debatable and controversial issues. ■

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Editorial continued from page 2

close to 2,000,000 people were killed, 714 towns and villages destroyed, farmlands ravaged, churches, museums, libraries and theaters demolished. The heroism and self-sacrifice of the defenders of Leningrad, Stalingrad, Moscow and other Soviet cities and towns won the admiration of the entire world. Winston Churchill said the Red Army "tore the guts out of the Nazi armies." As the Soviet people held and threw back the Nazi onslaught at Stalingrad, General MacArthur expressed the gratitude of the peoples of the world with his statement that "the fate of civilization rests on the banners of the worthy Red Army."

Indeed, it is safe to say, without taking anything away from the important role played by other nations and peoples in the joint struggle against Nazism, that the Red Army and entire Soviet people were decisive in saving the world from Nazism and fascism, and in this process saved millions of Jews.

However, after German imperialism was defeated, reactionary and militaristic forces in the camp of monopoly capitalism tried to hide and obscure the heroism and sacrifice of the Soviet Union and the lessons of the struggle against fascism. They did not want to show the support of the Soviet people for their government, the Communist Party and socialism. They tried to cover up the efficiency of a social system that could withstand and repulse

the mightiest military machine in history. The Cold War against the Soviet Union and the period of McCarthyism began.

Today the descendants of the cold warriors are the anti-detente forces, grouped around the "Committee for the Present Danger," with which Albert Shanker is associated. Shanker and this group host Solzhenitsyn and other enemies of socialism; they support Senator Jackson and the Pentagon militarists in their calls for steep increases in the military budget, which are responsible for inflation, cuts in education, health and other social welfare programs.

Shanker's anti-Sovietism has inevitably led him to capitulate and collaborate with the austerity policies of big business and the government, to the detriment of teachers and all workers.

Fortunately there are sensible and realistic forces in life that have learned the lessons of the "Unknown War" and see that it is better to have the Soviet people as a friend. They recognize the mutual benefits in trade, jobs, reducing the burdensome arms race and peace that can come with Soviet-U.S. cooperation.

In their own self-interest, teachers, along with the rest of the working class, must reject the anti-Soviet policies of Albert Shanker and speak out loudly and clearly for U.S.-USSR peace and friendship. ■

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Letter to the Editor

The following letter was sent to the Morning Freiheit (which did not print it), the People's World and Jewish Affairs.

To the Editor:

Again we "dug in." But do not take it as a mandate.

Last week we all went to the Hilton Hotel to eat lunch and celebrate our old friend's birthday, Aaron Kirkman's 85th.

But mainly we went because, once again, the *Freiheit* called.

The hall was again packed with the same dear people, friends and workers in the progressive movement, the hair a bit grayer, backs a bit more bent, now and then a cane as a helper. But, eyes still shining, a life-long determination, the *Freiheit*, the *only* progressive Jewish paper shall live.

And I look at these dear faces — I know them all; I, too, have been around. To these people the maintenance of the *Freiheit* has become a way of life. Out of the wages from the sweat shops, later, from their incomes when life became better; and now, part of their social security checks. The *Freiheit*, always a part of the budget, like rent, food, children, education. The *Freiheit*, always

a part of their hard-earned life.

And now we are here again; but it's different now. We look at each other — I hear them say, "I'm glad you decided to come"; "So you are here; we thought you wouldn't come."

Friends of the *Freiheit* — you must know the rumbling, the trepidations, the disagreements and surely, you must know how torn apart we are, friends, brother, sister. The *Freiheit* stand on the Soviet Union has torn us all apart.

Yes, once more we dig into our pockets. But know, Novick (Paul Novick, editor of *Freiheit* — Ed) and the rest who follow, we don't like where you stand; not too far away from the *Forward* and the rest of their kind. Your constant harping and criticism of the Soviet Union has put you straight with the old enemies of the USSR, even more with the rabid Zionists who became tools of the CIA.

For shame. Have you forgotten the blood the Russian people spent in their revolution. The ravages of war? Do you really want the Soviet Union to go soft on people who let themselves be used by their enemies? Hey, you old Marxists, have you forgotten the loss of the French Revolution

and the recent tragedy in Chile? Are you blind to the victories and improvements in the life of the Russian people? Oh, hell, I am not going to lecture you on what's tearing us apart. You did it. You have torn the Jewish progressive movement apart. Your brand of nationalism has gotten the better of you. We know it, we object, we are frustrated.

Are we to leave the *Freiheit* (as many, many have) and let the *Freiheit* go under? Or are you going to start listening to your old friends and stop being the policeman in your worn-out, repetitive, so-called "warnings" on anti-Semitism in the USSR.

Why don't you leave it to the Soviet people to clean their house and take care of your own house and American anti-Semitism?

We here in Los Angeles are making bets that you won't print this.

However, this letter is, and will be read at most of our parties and affairs.

May I conclude with the hope that I lose this bet and that the *Freiheit* remains the old progressive paper we knew and loved, and that it allow an open forum for varying opinions.

—EDITH BECK
Los Angeles

NEW YORK

Greetings to *Jewish Affairs*
True representative of the Jewish people in the struggle for
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to
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GREETINGS AND BEST WISHES
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in the struggle against racism, anti-Semitism and national
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Greetings
to
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GREETINGS
to
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Samuel A. Neuberger

Additional greetings will be published in the next issue

NEW YORK

Greetings to
Jewish Affairs
from a group of Eastside
and Westside friends.

Greetings to
Moishe & Feigl
I respect and love you deeply.
Aaron

**In commemoration of
Anna Stern**
the Peter V. Cacchione Club
greet *Jewish Affairs* on its
Seventh Annual Dinner.

Greetings, in loving memory of
our dear friend
Nathan Schwartz
For a better world.
Betty & Rose Cohen

Greetings from

Furriers Joint Council of New York
250 West 26th Street
New York, N.Y. 10011

Harold Shapiro, President

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Vice President

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Secretary-Treasurer

NEW YORK

Alfred Krasheninkow
Dorothy & Matthew Kahan
Aurora Zona
Hyman Litowitz
Gussie Weinrib
Miriam Gold
Ida Spice
Paul Goldberg
Ida & Murray Greenberg

Greetings to *Jewish Affairs*
Continued Success
Alex Kolkin—Good Health to all
Peace, Detente, Equality & Socialism
Gertrude R. & Robert E. Decker

Greetings to the
7th Annual Dinner
Ida & Nat Hoffman

Best Wishes
to
Jewish Affairs
from
N.Z.

Greetings
and
Best Wishes to
Jewish Affairs
Jacob Kulman

To Jean and Beryl
Many Happy Anniversaries
Esther

In Memoriam

Harry Rosenbaum
His memory inspires us to fight against
Racism, Poverty and War
Sarah & Harry Taubman

Greetings
from
Ira & Bessie Colins

Greetings to
Esther & Gertrude
whose friendship I
cherish dearly.
Sylvia

We greet
Jewish Affairs
on its
7th Annual Gathering
**Village Club
CPUSA**

Greetings
to
Jewish Affairs
Irene Mark

**We greet and support *Jewish Affairs* in the struggle
against Zionism and its apologists.
For Peace and Friendship with the Soviet Union, for
detente, trade and jobs.**

Izzy Zuckerman
Bella Charnover
Jacob Waldman
Max Fox
Ida Benjamin
Wm. Harris

Jack Winter
M. Grumer
Seymour Raskin
Sam Antonoff
Charles Kalnitzky
A Friend

A group of readers of *Jewish Affairs*
from Brighton Beach Boardwalk

FLORIDA

In memory of
ABE SORKIN

from

Friends of Miami Beach
Sonia & Wm. Sorenko
Esther & Leo Shankman
Luba & Nat Furmansky

Francis Levitte
Mania Garfield
Louis Tokar

Ray & Leo Katz
Leo Berg

Max Slafrock
Mania Kramer

Abe Kantor
Sam Wienrite

Gabriel Defilipes
Eva Petkowsky

Hyme Berger
Mary Britten

Hyme Davis
Tily Bydeream

Anna & Boris Whanthal
Bella & Martin Gudstein

Greetings to *Jewish Affairs*

*May the New Year bring greater success in our struggle
against racism, anti-semitism and for achieving Peace and
prosperity for humankind.*

**Florida District
Community Party, USA**

Greetings & Best Wishes to
Jewish Affairs
in loving memory of

ABE SORKIN

Staunch Fighter for Peace and Justice

ROSE SORKIN

For Peace in the World

Jennie Winkler

GREETINGS

Michael & Violet Ziebel

GREETINGS

Sam Snyder
Molly & Hy Hodes

Mr. & Mrs. Viton
Miriam Hornig

Mr. & Mrs. Kaplan
Liza Gerst

Jennie Winkler
Laike Stander

Leo & Esther Shankman
Eleanor & Ewen Foster

Esther Yelow

Nathan & Goldie Eingorn
Fay & Alex Gardner

Rose Sorkin
Lucille Berrien

Shimke Chyatte
Martha Zahl

Esther Williams

Ben & Sonia Itzkowitz

Very Best wishes for the New Year. Return to Geneva for
Middle East talks with the U.S., the USSR, and the P.L.O.

Abe & Anna Zuckerman

You are doing great work in understanding of Jewish Affairs.
Here's to a successful 7th Annual Dinner. Here's for Peace
over the whole world.

PHILIP and ETHEL BECKER

In Memory of
Zelda Rosen

Abe Blank
Rose & Hyme Gaber
Dora Hambro
Kay Feldman
Rose Chernos
Bella Pearlman

Greetings to
Jewish Affairs

MEYER GOLDBERG

CALIFORNIA

Sam & Sarah Gouldin
Edith Weintraub
I.M. Rapoport
A Friend

Greetings from
Harold & Lila Hiller

Greetings & Best Wishes
Max & Rose Sparer
San Diego, Cal.

Greetings & Best Wishes
on
Your 7th Anniversary
Carry on your good work.
Manya Gersh

Heartiest Greetings and Best Wishes
Carry on the Good Work!!!
Max Gitlin

Greetings
Society for Cultural Relations
Los Angeles

Greetings to
Jewish Affairs
Stephanie Allan
Bernard De Voto
James L. Moore
Michael Zieper
A Friend

Greetings
for Progress
Group from So. Calif.



Greetings *Jewish Affairs*
and
Aaron Vergelis
Editor, *Sovietische Heimland*
Jean & Sam Aronoff

LOS ANGELES

Greetings

to the periodical that speaks with a clear voice for a Just Peace in the Middle East.

Anna Mendelson

Dora Z. Large

Kay Front

Leon Estersohn

Mannie Coapee

Clara Zivoti

Rose Lipani

Hyman Bedrim

Sarah Geller

Clara Rosen

Harry & Lill Hunt

Frieda King

Julius Pearlmutter

Rose Cherni

Tassia & Emil Freed

Nina Feinstone & Mother

Roy Alario

Wanda Alario

Carl M. Levin

Mae Levin

A Friend

Goldie Green

Arnold Brun

Rose Nelson

Ann Clayman

Rose Solomon

Sonio Haiman

Kay Rack

Libby Corngold

A Friend

Greetings

to

Jewish Affairs

Abraham & Gita Galinsky

Esther & Philip Cicconi

greet

Jewish Affairs

In honor of our dear guest

Aaron Vergelis

Editor of *Sovietish Heimland*

Greetings to the 7th Annual Dinner of

Jewish Affairs

Muriel Rothblatt

Best Wishes

to

Jewish Affairs

Ruby & Yetta Venger

Jewish Affairs

An important voice for
Peace in the Middle East
and in the World

Clara Lutz

I greet Comrade Vergelis, representative of Jewish culture in the USSR. We look to you and *Sovietish Heimland* for the answer. Jewish culture lives in the USSR.

Edith Beck

Greetings

and

Best Wishes for
continued success

Abraham & Lena Kendzer

Best Wishes

to

Jewish Affairs

and

all friends of peace
on Earth

Frieda King

Greetings

Sam Kugler

NEW JERSEY

Happy Birthday—Esther Carroll

May we join your many friends wishing you good physical and spiritual health to continue your fight for a world without war and exploitation of man by man.

Jean & Bernard Gittleman

Greetings

Ben & Sadie DeLeon

Greetings & Best Wishes

A Friend
Arlington, Va.

Greetings

Dr. & Mrs. Phillip & Candace
Althoff
Kansas

Greetings

Albert & Evelyn Ehrlich

Greetings

Beverly Lefkowitz

ALABAMA

For another successful year of struggle
for
peace and detente
and against
racism and anti-Semitism
Communist Party of Alabama

In Memory of
My Husband
Shmerl Lifshitz
Hilda Lifshitz
Detroit, Mich.

ILLINOIS

Jewish Affairs continues its efforts to clarify the complicated issues facing the Jewish people. Here's to peace and a better life.

Welcome to Aaron Vergelis and may his stay in the U.S. be great.

Jewish Commission—Communist Party of Illinois

Greetings

Esther Mipler
Chicago, Ill.

OHIO

Greetings to *Jewish Affairs*

Staunch champion of a just and lasting Middle East peace, for detente, for working class internationalism, against racism and anti-Semitism.

Ohio District—Communist Party—USA
Jim West, Chairman
Judy Gallo, Organization Sec'y

Greetings

John E. Lamb
Alex Kroshenninnikow
James & Audrey West
Henry Percikow
Sophia Levinson
Lena Levine

Greetings to
Jewish Affairs
Best wishes for your continued
good work.

Sid & Clara Jackson
Ohio

Greetings to *Jewish Affairs*
for a successful year in its struggle against anti-Semitism,
against racism, and for peace and detente.

Communist Party of
Minnesota and Dakota

In memory of
Katherine Puskarich
Staunch fighter for peace,
against racism and anti-Semitism

Puskarich Family
Pittsburgh

To *Jewish Affairs*
in memory of
Hy Lumer

Greetings to
Jewish Affairs
Simon Boorda
South Bend, Ind.

Erling Olsen
Florida

The members and friends of the Progressive Cultural Club of Philadelphia greet our guest of honor

AARON VERGELIS

on the occasion of the 7th annual banquet of *Jewish Affairs*.

We will continue our efforts to secure a just peace for all the people in the Middle East, for detente, for a world without racism and anti-Semitism.

Nathan Albert
Maxwell Apple
Mary and Lou Biberman
Hans Boettcher
Ruth Boettcher
Bertha Bradburd
Freda Burke
Maurice Cohen
Billie Cooper
Sophie Davis
Jim Dolsen
Esther Doskow
Harriet Fahey
Anna and Rubin Fishbein
Bertrand and Mollie Fitelson
Jean Frantzis
Dora Geis
Celia Glazer
Fanny Glazer
Alice Greene
Rebecca Guber
Evelyn and Larry Horowitz
Herb Kay

Bess Kleiman
Alex Krashenninikow
June Krebs
Aaron Kushner
Bess and Harry Leider
Aaron Libson
Sarah and David Milgram
Anna Neff
Diane Novick
Phil Novick
Selma Novick
Barney Nitsky
Bertha Norris
Henrietta Ostroy
Minnie and Max Rubin
Millie Rultenberg
Miriam Seidler
Rose Shaner
Eugene Shenkman
Stanley Shenkman
Fanny Tickner
Mary Todor
Sonia Weinberg
Reba Whiteman

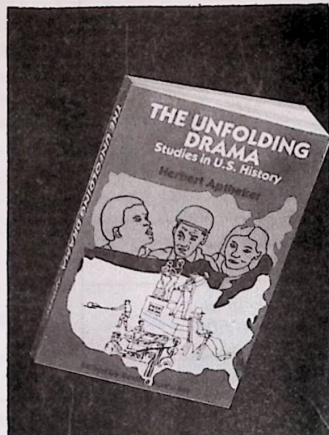
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Edited by Bettina Aptheker

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דאָויד סעלצער

שלום
1978

סעם ליפצין

צום נייעם מאָרגן

מיין מאָרגנשטערן

צו די „פּראָלעטפּען“ כאַוויירס

דורך פינצטערניש. שלאקסן און רעגן
עס ליכטיקט נאך אלץ מיין מאָרגנשטערן.
מיד שרעקן גיט שטורעמס און הארבער געוויטער.
די שוידערס, פארשפרייטע פון אַרדענונג-היטער.
איך ווייס, ס'האט דער נעכטן צעפינקלט מיין שטערן,
די זון — א צעשטראלטע אין ווערן.
ס'מעגן פאלשע נעווזס פארשטעכן די אויגן,
די לעסטערערס — פארלוימדן מיין גלויבן.
אין נעכטן, אין הינט, כ'הער די זעלבע געזאנגען —
דאס נייע — אנטשטאנען, דאס אלטע — פארגאנגען
דורך פינצטערניש. שלאקסן און רעגן
עס ליכטיקט נאך אלץ מיין מאָרגנשטערן.

כאָס דער טאָג איז פארמאָרעט,
פארדעקט מיט טומאנען דער הינט.
דאָך ערנען וווּ אין די הייבן
די זון וואַרעמט און שניט...

כאָס דער הימל א פארוויינטער
און ער קאָרט גיט קיין טרער,
דאָך וועט דער מאָרגן זיין לויטער,
וואַרעמע און שינען נאָר מער...

כאָס די לופט איז א שווערע,
פול מיט גאז און מיט סאָס,
דאָך וועלן די נייע ווינטן צעטרייבן,
מאכן ריין לאַנד און יאָס...

כאָס ווייט אוועק איז מיין נעכטן,
צעגאנגען ווי דער שניי לעצטן יאָר,
דאָך וועט דער מאָרגן מיין הינט זיין,
מיט דעם קומען פון נייעם קיאָר.

כאָס שוואַרץ

צום זעכציקסטן מאָרגן...

צום 60'טן יוביליי פון דער אַקטיאָבער־רעוואָלוציע

ס'האָט רוסישע ערד — פון די ערשטע —
א שפּאַן געטאָן זיכער — וווּהיז —
דעם אייגענעם גירל באַהערשן.
אין לעבן געפינען א זין...

קום נאָך א מאָל, העלער אַקטאָבער,
טו ווידער דער וועלט א דערמאָן;
ווי ס'האָבן פון אומעטום ראָבן
געלאָזט זיך צעפליקן דיין פּאָן.

דער רויטיקער שפּאַן פון יוגאָנט
— א ליכטיגער געפרעסט אין איין שאַ —
צעטרייסלט האָט לופט איבער ראַנדן
מיט פריידיקן אַנזאָג: כּיבין דאָ

קום נאָך א מאָל, העלר אַקטאָבער,
דערמאָן אונדז צום זעכציקסטן מאָל,
ווי הייך דו האָסט — ווידער און אַבער —
גערעדט מיט א זיכערן קאָל:

די זאפטיקע ערד פארן פויער,
פאר ארבעטער־הענט — די פאבריקן,
און מלאטערן זאָל יעדער טויער
מיט סאָנען פון שאַלעם און גליק...

אוינע געליטערטע ווערטער,
דערהויבענע, פאַשעטע רייך, —
און וווּ גאָר אן אויער — דערהערט ער.
א האַרץ א צווייטעקסט — פארשטייט.

אונזער רעדאקציע האט בא-
זוכט דער באוויסער געזעל-
שאפטלעכער טוער פון משא,
שער'דיגראקטער פונעם זשורנאל
„דזשיש אפערס“ הרברער אפ-
טקער, וועלכער האט אין א-
שמועס מיטן הויפט־רעדאקטאר
פון „סאוועטיש היימלאנד“ און
ווערעליס אריינגעוויזן אן אינ-
טערעס און דער הינטעציטיקער
יודישער סאוועטישער ליטעראטור,
צום זשורנאל „סאוועטיש היימ-
לאנד“.

הערברער אפטקער האט
צווישן אנדערס ארויסגעזאגט א
ווינטש דורכצופירן אף ווייטער
אן אויסטיש מיט מאטעריאלן
צווישן ביידע פרינציפלעכע פערן-
אוישע אויסגאבעס.

דזשעטיקא סמים אין באוויסט
גיס בלויז אין די פארייניקטע
שטאטן פון אמעריקע, ווו זי גיט
ארויס א גלענצדיקע געזעל-
שאפטלעך־פאליטישע צייטשריפט,
אין מעשען פון פיל יארן, גאר

אין די אנדערע לענדער פון דער
וועלט, אריינגערעכנט דעם סא-
וועטנאמארבאנד, אין זשורנאליסטי-
שע קרייזן האלט מען זי פאר א
קאמפניאטאר, וואס זאגט ארויס
א פארנאטווארטלעכע מיינונג.

בעשאס איר לעצטער ריזע
איבערן סאוועטנאמארבאנד האט
דזשעטיקא סמים צונויפגענומען

אינטערעסאנטע מאטעריאלן וועגן
דעם לעבן פו די סאוועטישע יידן.
דערציילנדיק וועגן דעם אין דער
רעדאקציע פון „סאוועטיש היימ-
לאנד“, האט זי אונטערגעשטראכן,
אז די געזעלשאפטלעכקייט פון
פשא אוי מיד פון די שקעק-
קאמפאניעס ארום דער אויגערו-
פנער „יודישער פראגע“, זי
האלט, אז די ערוימע אף ענגליש
און רוסיש, וואס זינען גיט לאנג
צוריק איינגעטרטן געווארן אין
„סאוועטיש היימלאנד“, וועלן
העלפן די לייענער אין אנדערע
לענדער צו דערווייזן זיך דעם
עמעס.

שומעל קינסנס פון מאיאמי
ביסש (מלארידע) איז אלס 92 יאר,
זען אינטערעס צו די געזעלשאפט
לעדיגשאצאלע פראצעסן, וואס קר-
מן פאר אין סאוועטנאמארבאנד,
צו דער סאוועטישער קולטור, האט
אים באווענט פארצוגעמן די ווי-
טע געשעע קיין מאסקווע, ביים זיין
באגעגעניש אין „סאוועטיש היימ-
לאנד“ האט ער דערציילט, אז ער
האט געשאפן א קאלעקציע פון
200 פילמעטראטישע סאוועטישע
פילמען, וועלכע ער דעמאנסט-
רירט אין זען אייגענעם קינא-
שטאטער „קאלענריטעאטער“ צוויי
מאל אין וואך, אין 1903 האט ער
עמיגרירט קיין אמעריקע פון זיין
געבורט־שטעטל ראדאמישלי, קע-
ווער געבנט ער האטס אין זיין
איצטיקער ריזע באריוכערן זיין
קאלעקציע מיט נאך אייניקע סא-
וועטישע קינא־לענסעס.
וועגן זיך האט ש. קינסנס גע-
זאגט, אז ער איז א לאנגיאריקער
לייענער פונעם זשורנאל „סאווע-
טיש היימלאנד“.

געוויידעמס דעם אנדענק פון עמאנואל קאזאקעוויטש

אין גרויסן זאל פונעם מאסקווער צענטראלן ליי-
טעראסן־הויז אין פארגעקומען אן אונט, געוויידעמט
דעם אנדענק פון עמאנואל קאזאקעוויטש, אין פאיע
זינען געווען אויסגעשטעלט קאזאקעוויטשעס ווערק
אין דער איבערזעצונג אף פארשידענע שפראכן —
ענגליש, דייטש, פראנצויזיש, האלענדיש, דעניש,
פיניש, שוועדיש, גריכיש, פערסיש, יאפאניש, כינע,
יש אוו אנדערע. עס זינען געקסאנירט געווארן
דעם שרעבערס קסאוואידן או נאטיץ־ביבלעך.
עמאנואל קאזאקעוויטש איז אין די פארמיליאנער
דיקע יארן געווען באוויסט אלס יודישער דיכטער,
איבער פון די ערשטע בריעך פון דער יודישער אור-
טאגמער געבנט. אין 1941 איז אין פארלאג, דער
עמעס „דערשינען זיין ראמאן אין פערן „שאלעס
און כאווע“, דער וויסער־דיקער גוירל זינער איז
פארבוזען מיט דער רוסישער ליטעראטור.
אין טאמע אנהייב פון דער פאטערלענדישער מיל-
כאמפ טרעט ע. קאזאקעוויטש אריין אין אפאלטשע-
ניע, מאכט דורכ דעם שווערן מילכאמפ־וועג, און נאך
דער דעמאביליזאציע שרייבט ער אן זען בארימטע
דערציילונג „דער שטערן“.

געשטארבן איז קאזאקעוויטש אין 1962 יאר,
דער באוויסער ליטעראטור־פארשער אקאלי
אנדראניקאו האט אין זען אויסערעטונג אפן אונטם
געזאגט:
— קאזאקעוויטש געהערט צו די מערקווידיקסטע
מעסטן, וועלכע איך האב ווערן־סאיז געזען. ער
איז געווען איינער פון די סאמע מערקווידיקע שריי-
בער, וועלכע איך האב ווערן־סאיז געלייענט, זיין
פראזע לייענט זיך, ווי פאנאיע, דאס פילט זיך לויט
דער מעלאדיקייט פונעם ווארט.
אי. אנדראניקאו דערציילט ווישטער וועגן זינעם
געמיינזאמע מיט קאזאקעוויטשן ריזעס איבער איי-
ראפע.
וועגן ע. קאזאקעוויטשן האבן גערעדט דער קריי-
טיקער באטשארואו, דער פאלקאוניק פאנאמארואו,
דיקע קינסטלער גלעבאוו, דער פאלקאוניק פאנאני,
די שרעבער אלעקסאנדער קראן, דאנויל דאנין,
אפן אונטם איז דעמאנסטריירט געווארן דער קיי-
נאפילס „פרילינג אפן אדער“ לויט ע. קאזאקעוויטשעס
באוויסטן ראמאן.

כ. סאמארקיי

„סאוועטיש היימלאנד“ יאנואר 1978

— האו ביטו בעווען? ווי דעם וועג צו די פארטיאזאנער.

— איך ווייס ניט קיין פארטיאזאנער (ער האט גוט געוואוסט דעם וועג און ניט איינמאל געפירט אהין נויטיקע מענטשן). האט בין געגאנגען אין דארף בעטן עסן א מומלעלע האט מיר געגעבן א שטיקלעלע ברויט.

— קום, וויי אונדז די דארף און די מולמעלע.

— איך וועל גיין מיט גיט. פאר א שטיקל ברויט וואס ווי האט מיר געגעבן, וועט איר וי דערהרגעבען. מען האט אים געמוטשעט. נאר ער האט גארניט געזאגט צוליב וואס ער איז געגאנגען. מען האט אים געטוישט אויפן געטע פלאץ (סוקור) וואו עס איז אויך געשטאנען זיין באכער רחל...

גרויסע דעלידזשקייט האט אויך באוויזן רחל'ס טאכטער דינגא. ס'איז געווען געווענען די נאציסטן אין אירעכטער קלוב און גוט געווענען. די נאציסטן האבן זיך וועגן דעם דערוואוסט און איינגעלאזן און זיינען אויך קלוב פאר די דייטשן. כאטש זי האט גוט געקענט די דייטשישע שפראך (אין זייער פאמיליע האבן אלע גוט גערעדט דייטש) האט זי גיט פארשטאן געזען האט מען גערעדט און וויל גיין. ווען מען האט אין רוסיש איר געזאגט אז זי וואל זיינען, האט זי צוגעטראכט אז זי קען שוין גיט און האט גיט קיין קול. איר פעטער, רעד מאמעס ברודער, וועלכער פלעגט אפט קומען פון די פארטיאזאנער, האט איר געוויזן ווי אזוי זיך באזוגן מיט געווען און זי האט דאס אויך געוויזן זיך יוגנט אין געטא.

רעד פארזיצער פון "דערנאט" אין געטא איז גע' ווער רחל'ס ברודער יוסף. ער האט באוואוסט איינטיק גע' דינגא די נאציסטן און געמיינט מיט דעם ראטעווען זיך און זיך פאמיליע. ווען מען האט דערארטט צען איינע בחורים מיט געטא איריבזשיק צו די פארטיאזאנער. האט רחל געשיקט איר סאכטער דינגא און "דערנאט" צו איר פעטער מיט א צעטל פון זי צען יוגנטלעכע. אז זיך דערנאט זאל זי אויסמעקן אלס געשטארבן. בעקע, נאר דער פעטער האט זיך אפגעווען דאס טאן. און ווען דינגא האט געוואלט צוריק נעמען דאס צעטל, האט יוסף ארויסגענומען א רעוואלוער און געדרייט דערשיסן איר. נאר דינגא האט ביי אים ארויסגעריסן דעם רעוואלוער. צוגעכאפט דאס צעטל. דערשלינגען און דערטאן דעם פעטער פארטער.

די וואס זיך ארעסטירט. מען האט איר אויפן געטא פלאץ געפיריגט און געפארטער זי זאל זאגן ווער האט איר געשיקט שיסן איר פעטער. ווען מען האט דאס געפרעגט ביז איר מאפען — זי רחלען. — האט זי געזאגט. אז "זי האט זיך גיט אין וואס מודה זיך. קיינער אדער איר גיט געשיקט און זי האט זיך גיט געקליבן קיינעם דערהרגעבען. יוסף אליין האט איר געוואלט דערשיסן. זי האט זיך פארטיידיקט. און דינגא איז צום טויט פארמוטשעט געווארן.

רחל'ס מאן וועלכער, לויטן סאטמאר'ס איז נאך אלץ געווען א שוויצאריסער ברודער. און א פענטש וואס איז א האלבער איר און א האלבער דייטש לויט זיין סאטמאר. האט מען דעלייבט גיט וואוינען אין געטא און פארגעלייגט ארבעטן אויך דעם איינמאל סאטמאר'ס אלס פארוואלטער פון א קלאר. ער האט גיט געוואלט סארלאזן זיין באליבעט ווייך און פאמיליע. נאר רחל

האט אים געבעטן ער וואל גיט אויף דער ארבעט און מיט דעם אפער עפעס וואס העלפן די פארטיאזאנער. נאך דעם ווי ער האט געהאלפן די פארטיאזאנער צוגעמען א גרויסע צאל פארשיידענע געווער און מיט צוויי אויטאמאבילן אפמיין און וואלה, האט מען ארעסטירט ביי הונדערט אומשולדיקע מענטשן (גיט אידן) אין פארדאכט און געבענען דאס געווער און געדרויט ווי דערשיסן. כאטש רחל'ס מאן איז געווען אן פאר-דאכט. האט ער גענומען די שולד אויף זיך. מען האט אים אויפן פלאץ געפיריגט און אויטאמאבילן געגעבן. אין משך פון דריי טעג איז ער געגאנגען און זיך אויבן און לעבן אים געזעסן...

ווען עס איז געווען באוואוסט, אז די פאשיסטן האבן באשלאסן ליקווידירן די געטא — פארניכטן אלע איינ-וואוינער. האבן די פארטיאזאנער באשלאסן ראטעווען די צווישן די איינוואוינער זיינען געווען עטלעכע צענד-ליק מענטשן מיט געווער. צוזאמען מיט די פארטיאזאנער האבן זיי פארניכטעט א טייל פאליציי וואס האבן געהערט דעם ארויסגאנג און געטא. און עקס הונדערט מענטשן האבן אנגעווייבן לויפן אין דער רייכטונג צום וואלה. א גרויסער טייל זיינען גיט געגאנגען צוליב געזונט צושטאנד און מערסטן האבן געצוויימלט אז זיי וועלן זיך קענען דורכרייסן.

א טייל פון די ארויסגעלאפענע, קריגקע, פאר-מאטערעל, האבן נאך צען קילאמעטער לויפן שוין גיט געקענט גיט און עס האט זיך געפארעט אביסל אפ-רווען. מיט זי איז געבליבן רחל און עטלעכע פאר-טיאזאנער.

נאך א האלב שעה רועה, האט רחל זיך געווענדעט צו זי מיט א רוף:

— "שטייט אויף! דא טאר מען מערער גיט בלייבן. איר הערט ווי מען שטייט? דאס שטארבן אייערע קינד-דער כדי אייך ראטעווען. איצט זייט איר שוין מער גיט קיין קעכט. איצט זייט איר פרייע מענטשן. איר וועט נקמה נעמען פאר די בלוט פון אייערע קרובים און באנעטע. איר וועט צווינגען די מערדער (איזווערג) באצאלן פאר אייערע ליידן. איר וועט זיי פארניכטן ווי ווילדע הונט. ווייל ווילדע הינט דארף מען פאר-ניכטן. געפינט זיך כוח זיין גיט! גיט!"

צום פארטיאזאנער אפטיילונג זיינען דערגאנגען ביי פיר הונדערט מענטשן. די איבעריקע זיינען אומגעקרי-מען אין וועג. אייניקע וואס זיינען דערגאנגען זיינען אין דער נעטערע וויינען געשטארבן. דאס ארויסרייסן זיך פון די פיר הונדערט מענטשן פון געטא. אוי גע-ווען א וואונדער. דאס איז געווען אין עטפעמבער 1942 יאר.

נאך דער מלחמה האט מען געמאכט א ברודע קבר און געשטעלט א דעמאנעס פון שווארצן בארטן אויף וועלכע עס איז אין רוסיש און אין אידיש אויס-געצייכנט:

אייערער אנדענק די קרבות פון די דייטש-פא-שיטישע פארטראפען (ואכאוטשיקאו)

מיט די ווערטער:

אלץ קען מען מחל זיין, נאר די. וואס האבן פאר-גאסן אומשולדיק בלוט. קען מען קיינמאל גיט מחל זיין.

