

JEWISH AFFAIRS

March-April 1978

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The Struggle Against Fascism: 1943-1978

Sol Flapan • Jay Schaffner • Michael Hanusiak

**New Developments in
the Jewish Community
Daniel Spector**

**Moishe Olgin: Communist,
Internationalist, Humanist**

Editorials

Israel's 30th Anniversary

On the occasion of Israel's 30th anniversary, we extend a fraternal hand of solidarity and best wishes to the working people of that country. We salute the militancy of the Jewish and Arab workers, who have never accepted the ruling class policy of putting the burden of the war economy on their shoulders. We hail the Arabs of Israel who, along with their Jewish allies, have conducted an inspired struggle against the institutionalized racism in Israeli society and for equality. We pay tribute to the peace movement, whose tenacity in the most difficult of conditions is an example of commitment to the noblest of goals—world peace.

We are especially proud to pay our deepest respect to our fraternal party, the heroic Communist Party of Israel (CPI) and to the Young Communist League of Israel. The Jewish and Arab Communists have been in the vanguard of every movement and struggle for peace, equality, social progress and socialism. Where the workers strike for higher wages, the CPI is there. Where Israeli Arabs fight government confiscation of their land, there one will find the Communists. The CPI is the single political party that has consistently maintained a peace program that other forces are beginning to recognize as the only realistic basis for ending the Middle East conflict. Because of its steadfast positions, the CPI has suffered severe repression. But it has also earned the admiration and support of growing numbers of people—Jewish and Arab—who see in that party a voice for their interests.

The 30th anniversary takes place at a time when peace in the Middle East seems remote, due to the chauvinist, expansionist policies of the Israeli government, supported by the U.S. government. All peace-loving forces must take this occasion to renew their efforts to achieve a just and lasting peace in the area, based on the U.S.-Soviet Union joint communique of October 1977: Israeli withdrawal from the occupied territories, including southern Lebanon; recognition of the right of the Palestinian Arab people to self-determination, including their right to an independent state; and reconvening the Geneva Conference, with all

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35th Anniversary of the Warsaw Ghetto Uprising

by Sol Flapan

Delegations advanced one by one to the Warsaw Ghetto Heroes' Monument. They marched in step to the slow, muffled roll of army drums. Each group carried a wreath which was tenderly passed on to soldiers of an Honor Guard. In turn, they solemnly placed the flowers at the base of the monument, spreading the wreath ribbons to enable passers-by to read the inscriptions on them.

Leading off this procession commemorating the outbreak of the Warsaw Ghetto Uprising on April 19, 1943 was a delegation of Poland's National Unity Front. This NUF is an all-inclusive body which embraces the nation's political parties, the trade union movement, women's and youth groups, as well as various secular and church groups, and other public organizations.

The current 35th anniversary of the heroic three-week pitched battle between an emaciated, decimated Ghetto and armed-to-the-teeth crack nazi troops is under the general sponsorship this year of the Polish United Workers Party-led NUF. But, as in the past, the 1978 commemorations were jointly organized by ZBOWID, an organization of ex-servicepeople and veterans of the workingclass movement and TESKAZET, the Social and Cultural Society of Jews here.

Scores of national and local organizations, Jewish and non-Jewish, delegations from factories and schools passed the military Honor Guard standing at "present arms" and paid tribute to those gallant men, women and children who fought to the last amid crashing walls. Also participating in the wreath-laying ceremony was a uniformed group of officers from the Ministry of Defense followed by more than a dozen foreign delegations led by dignitaries of the International Auschwitz Committee and top officials of the World Jewish Congress, headed by its founder and President Emeritus, Nachum Goldmann.

Among secular and religious visitors from the Soviet Union and Israel, the two German republics and Czechoslovakia, Britain and other European countries and Canada was a group from the Jewish Section of the Nationalities Department of the Communist Party, U.S.A., headed by Alex Kolkin, section chairman and editorial staff member of *Jewish Affairs*, a CPUSA bimonthly; also a delegation bearing a wreath with a *Morning Freiheit* in-

Sol Flapan, who lives in Poland, is a regular contributor to *Jewish Affairs*. This article was written during the events of *Warsaw Ghetto week*.

scription on the attached ribbon led by *Freiheit* editor Paul Novick and Gedalia Sandler, a longtime Jewish activist.

Today's ceremony was attended by crowds of Varsovians. It was also closely followed by hundreds more from the windows of their apartments of a postwar housing project built on the ruins and rubble of the Ghetto.

The army band's playing of the national anthem ended a week of nationwide mass events commemorated within the framework of Memorial Month, which is marked every April. However, Warsaw Ghetto Week continued April 20 and 21 with a scientific session on the history and significance of the 1943 uprising and of Jewish participation in the resistance movement generally. The History Department of the prestigious Polish Academy of Science and the highly esteemed Jewish Historical Institute are the co-hosts of this scholarly undertaking.

The public-oriented commemorations began last Saturday with the arrival of foreign delegations. The sweeping range of memorabilia included a spine-chilling dramatic play by the Jewish State Theater on the development of the idea of armed resistance in a nameless, symbolic ghetto; two bloodcurdling TV documentaries showing what it was like in the Warsaw Ghetto before, during and after the Uprising; the solemn and moving opening of a permanent Jewish Pavilion in the Auschwitz Museum of Martyrology; an electrifying Memorial Meeting and Concert in the Warsaw Philharmonic Hall on the eve of the anniversary; and a host of features in the entire print and electronic news media. Also noteworthy, though unaffiliated to this mainstream, was a modest yet emotive evening of Jewish poetry recitations in the Catholic Intellectuals' Club.

Whether expressed by political or cultural media, Jew or non-Jew, host or visitor, the common denominator of this entire Ghetto Week, was the acknowledgement of the oneness in the Polish-Jewish struggle against German fascism. This was made strikingly salient at Tuesday's Memorial Meeting by ZBOWID President Stanislaw Wronski and Ruta Gutkowska, secretary of TESKAZET, the keynote speakers of the evening.

Polish-Jewish Unity

"Poles and Jews were placed before the same wall of death," Wronski told the nearly 1500 Var-

sovians who filled the Philharmonic to the last seat.

Over six million Polish citizens, including nearly three million of Jewish origin, were genocidally wiped out by the nazis during their five-and-a-half year nazi occupation of this country.

"Just as the fate of the Polish Jews is inseparable from that of the Polish nation . . . so their losses are an integral part of Poland's losses." The ZBOWID official then reaffirmed "the permanent retention in our traditions of the contribution of Polish Jews to the resistance movement, to the partisan (guerrilla) struggle in numerous formations. They fulfilled their patriotic duty as Polish citizen-soldiers on all fronts, on the east and the west."

Wronski described the Warsaw Ghetto Uprising as "a symbol of particular significance in the history of suffering and embattled Poland during World War II."

After recalling the heroism of the outmanned and outgunned Ghetto fighters, he spotlighted the direct participation of Poles in that battle for human dignity. And so, parallel with the fight raging inside the Ghetto, partisan operations were stepped up throughout the country, thus creating a common, comradesly battle for freedom. The nazi command recorded no less than 1,224 partisan operations from April 18 to 28 alone, during which time the fascists suffered losses several score times greater than in Warsaw, Wronski recounted.

And the whole idea of armed struggle as the only way for self-preservation was first advanced and implemented by Polish Communists in the underground Workers Party.

The ZBOWID president went on to highlight that "special chapter in Polish history" in which Poles from all walks of life contributed directly and indirectly to rescuing about 120,000 Jews. Just knowing and not reporting the whereabouts of a Jewish person was punishable by death. Not to mention the innumerable cases of so-called "collective guilt" whereby entire families and whole villages were wiped out for offering a Jew a cup of water, a crumb of bread, temporary or permanent shelter.

On her part, Ms. Gutkowska said that the moral, material and armed assistance given the Ghetto by the Polish resistance movement, and the spontaneous help by individual citizens, "has been written into the history of the war as one of the most glorious pages of human brotherhood and solidarity."

Speaking in Yiddish and then expanding her

remarks in Polish, the TESKAZET official said that "feelings of ties with the Ghetto, an awareness that a battle for Poland's liberation is being waged on the other side of The Wall" was widespread in nazi-occupied Warsaw. "Most of the arms used by the Ghetto insurgents, and even the assistance in training members of the Jewish Fighting Organization, came from the Polish resistance movement."

In a separate though related event, 19 Polish men and women (husbands and wives in a number of cases) were awarded the "Just Among the Nations" medal by the Yad Vashem (Institute of Remembrance) of Israel for their assistance to Jews during the nazi holocaust here. Giving the honors were Itzhok Arad and Gedeon Hausler, top Yad Vashem officials who came here to attend the Warsaw Ghetto Memorial events.

Approval by Poles and Jews greeted Gutkowska's reaffirmation of this country's longstanding principled stand that there can be "No forgiving, no forgetting" nazi genocide. She angrily denounced those abroad who are trying to confine to oblivion the memory of the millions of victims in Auschwitz, Majdanek, Treblinka.

"We must always remember what Hitlerism leads to," she emphasized.

And this, too, was underscored in a separate though Ghetto Memorial-related event, a conference on cooperation between the Main Commission for Investigating Nazi Crimes in Poland and the Yad Vashem. Both institutions have identical positions on the impermissibility of applying statutes of limitations to nazi war crimes and crimes against humanity.

Danger of Neofascism

TESKAZET's Gutkowska also warned of rising neofascism in a number of countries and underscored that "as history shows, this movement can be easily transformed into a frightful force. That is why," she forcefully declared, "we proclaim our opposition to armaments, and from this stems our determined protest against introducing the neutron bomb to the arsenal of mass murder weapons."

The musical-cultural part of the Memorial Meeting opened with the chorus of the National Philharmonic singing in Yiddish what has become by consensus the Ghetto Hymn, and concluded with a popular actor reciting a moving poem exhorting all to "Remember those who have gone never to return . . . Remember and be worthy of them . . .

Tell your children about them . . . May war be damned forever . . . Remember . . ."

That is exactly what is being done here in socialist Poland. Professor Czeslaw Pilichowski, director of the Main Commission for Investigating Nazi Crimes in Poland, put it this way in a newspaper article: "We commemorate every year the struggle and martyrdom (of Poles and Jews), not only by kneeling in front of graves and monuments but by constantly refreshing the memory and the education of the younger generation about the (nazi) genocide" perpetrated so cruelly on the Polish people and their Jewish compatriots.

Just as recollections of the common fate, martyrdom and struggle of Poles and Jews against their oppressor ran like an unbroken red thread throughout the Ghetto Memorial commemorations, so workingclass poet Wladyslaw Broniewski's "To the Polish Jews" was repeatedly mentioned and quoted. Broniewski's poem, written June 3, 1943 in Palestine, is, as the poet said later in 1949, "permeated with a sense of common struggle by citizens of one country, and with a faith in a better and democratic future for all the working people of Poland."

Revolutionary Broniewski (1897-1962) lived to see that day . . .

To The Polish Jews

No cries of despair are heard from the Polish town or city

As the dying defenders of Warsaw's Ghetto pay the soldiers' dues.

My words are washed in blood, my heart is wrung with pity

As I, the wandering Polish poet, grieve the Polish Jews.

Not soldiers but craven brutes, not men but blood-thirsty hounds,

They came to wreak vengeful death on you, your children and wives,

To kill in gas chambers, to destroy in quicklime mounds,

To mock those who were afraid and helpless and those who laid down their lives.

But you raised the stone and hurled it at the cannoner

Who took aim to crush your homes to dust.
Sons of Maccabee, you know how to die without fear!

You carry on the hopeless fight begun in September to the last!

In every Polish heart these words must be engraved as in stone:

The blood shed unites us, the execution wall,

Dachau and Auschwitz and our ravaged home
Every nameless grave and every prison cell unite us all.

One sky will shed its light on Warsaw's charred debris

When the years of anguished struggle end in victory.

Each man will enjoy the rights of law and liberty
And one highest race will rise of men noble and free.

The Nazis Must Be Stopped

An Open Letter to Skokie

by Jay Schaffner

Dear friends, please take a few minutes to listen to one who is greatly disturbed about the planned march of the nazis through my home town, who is terrified when his friends and relatives have bullets fired into their bedrooms at night and receive mysterious hate calls.

As a former resident of Skokie, Illinois, I feel compelled to speak out on the events now occurring there, not only because I am a Jewish youth, but because the threat of the nazis marching in Skokie cannot be separated from the growth of racist attacks on Black and other nationally oppressed school children and people in our country.

For me, Skokie is a wonderful part of my being. It is where I grew up and matured. Skokie, the "village of vision," is where I got my "baptism" in life and politics. As a youngster, I knocked on doors and solicited support for some of the same Caucus Party candidates who recently drafted the antinazi village ordinances. It was in Skokie, as a child, that I learned of the struggle of Black people for equality and the need for Black and white people to work together to fight racism, the struggle that is essential to social progress for all. Together, we marched for open housing and an end to the segregation of the schools—an end which has yet to be fully achieved.

Jay Schaffner was born and raised in Skokie, Illinois. He now lives in New York City where he is the National Organizational Secretary of the Young Workers Liberation League. Since this article was written, the Nazis have chosen June 25 as the date of their march.

It was while in Skokie that I learned first hand of the rights of workers to organize and strike. I walked the picketlines of the striking milk-truck drivers with my father, and later with the picketing teachers at Niles North High School, even though their strike was "illegal." These experiences taught me the meaning of the continuing fight for civil liberties and democratic rights. Together with other students, teachers and residents, we championed democratic rights for both students and teachers, against militaristic dress codes and for freedom of speech. Together, we protested against the firing of teachers whose views were said to be unpopular.

As a student and resident of Skokie, I participated in the massive anti-Vietnam war movement, a movement that not only helped force an end to the war, but also contributed to driving two presidents from office and denying election to a third.

"Village of Vision"

My civil rights and liberties were first violated in Skokie. My family was harassed and discriminated against because they were Jews and workers. We received threatening phone calls for having open-house meetings, and for having Black friends visit us in the "village of vision." At Niles North I learned that not everyone has the rights of free speech and free expression, but we later won these rights and created better conditions for students and teachers. In Skokie I learned that the FBI, Red Squad and Army Intelligence were spying on the

activities of a "dangerous high school student."

This is my Skokie in which I grew up, in which my brother attempted to run as a youth candidate for the School Board, a Skokie in which my family still resides.

But the issues there are no longer confined within the borders of the village. The eyes of the world are now on Skokie and the attempt of the racists, fascists and nazis to trample on the democratic traditions for which the U.S. people have long fought and, yes, died.

I heard recently that the Jewish Federation of Metropolitan Chicago and the Janusz Korczak Lodge of the B'nai Brith (survivors of Hitler's concentration camps) are planning a massive "civil peaceful response" to the nazis in Skokie, and that members of the Jewish War Veterans of New Jersey are appealing to their national organization to support and mobilize for this march.

The time has come for all who cherish freedom, who are opposed to inequality, discrimination, racism and anti-Semitism to support this call for a mass march against the nazis.

A recent editorial in *The New York Times* (Jan. 1, 1978) stated that "as long as the Nazis do nothing illegal, they are entitled to the protection of the law. The argument that they will provoke violence simply by appearing on the streets of Skokie only emphasizes the obligation of the police to keep the peace—and gives an opportunity to the people of Skokie to demonstrate their respect for the law." But the facts show that the nazis and the Ku Klux Klan are involved in illegal activities. Aside from the fact that the mere advocacy of fascism and anti-Semitism should be illegal, many laws have already been broken by nazis, in the Chicago area and elsewhere in the country:

- Last year in Chicago "five Nazis including one accused of assaulting federal agents, appeared before a federal grand jury investigating illegal gun sales, and sources said they invoked their Fifth Amendment privilege against self-incrimination." (*Chicago Daily News*, Aug. 26, 1977).

One can only wonder if these illegal guns are being used in the attacks on Black workers by nazi thugs in Marquette and Calumet Parks in Chicago. Or perhaps it is these guns that are being used to terrorize residents of Skokie, with shots fired into their homes at night. Is this a new wave of "night-riders" that the defenders of nazi "rights" are unwittingly seeking to promote?

- Can one separate the above from the murder last year of Sidney Cohen, a Chicago-area Jewish businessman, by the admitted nazi Schultz. Or the fact that a huge cache of arms was found in this nazi's home, along with a "hit list" of Jews and others whom he planned to murder?

- Last year, seven-year-old Mellanie Turner walked into school hearing the taunts of "Go back where you belong! Up with sickle cell anemia!" She left school delirious and died 10 hours later with the same taunts in her ears. She died from an attack of sickle cell anemia, brought on by the vicious jeers of a hate mob organized by the nazis.

Actions Continue

But these racist and anti-Semitic actions continue. They are encouraged by the attempts of the National Socialist White People's Party to march through the streets of Skokie on April 20. Why April 20? This is the birthday of the master murderer of history, Adolph Hitler. How many of us lost relatives and friends in World War II, Black and white, Jewish and non-Jewish, who served in the ranks of the U.S. armed services, in a joint world effort to cleanse the earth of the wrath and scum of Nazism? With an awareness of history, I find it deplorable that many can say that racist-fascist thugs have a "right" to parade with signs similar to those that accounted for the murder and maiming of over 6 million Jews, millions of Poles, Slavs, Germans, and over 22 million citizens of the Soviet Union.

Why Skokie? In the words of a self-styled nazi leader Frank Collin, the march on Skokie is to be a "grand march" to "show there is still hope for an all-white America." (In mid-March, the Appellate Court issued an injunction on all marches in Skokie for a period of 45 days.) By marching through Skokie with its large Jewish population, the nazis are trying to pass themselves off to white youth throughout the country as "heroes." Instead of putting the responsibility for massive unemployment, school closings and the deterioration of our communities on the government, monopolies and banks where it belongs, the nazis, like Hitler, blame Communists, Blacks and Jews. The nazis are seeking to play on the liberal sentiments of the population of Skokie, by trying to assert their "rights" to march and to brutalize Jewish and Black people, workers and anyone who is for peace, jobs, democracy and equality.

Recently released FBI documents state that a new klavern of the United Klans of America, established in Louisville area is made up "exclusively of persons employed with local law enforcement." This could be the reason why the Chicago police department could not adequately protect the rights and lives of Black school children like Mellanie Turner. Last year the Chicago police brutally murdered two Puerto Rican workers in Humboldt Park. Later in the same month, a handcuffed white youth was shot in the back by the same police department.

The growth of this new wave of "legality" for thugs in nazi brownshirts and klan hoods parallels strongly what happened in Nazi Germany 45 years ago. There the "small, unimportant" Hitlerite nazis were permitted to march in uniform against Jews, trade unionists, Socialists and Communists, all who cherished democracy. Then they marched to destroy democracy. Later these brownshirts were handed power by a government unable to meet the needs of its people: for peace, against unemployment, inflation and racism.

The question is whose freedom needs to be defended. Is it the right of the nazis to advocate and carry out terror and race hatred and genocide, or the right of the majority of people in our country and the world to be free of this genocidal curse? One cannot possibly defend the rights of both—the "rights" of the nazis and the human rights of the rest of us, the victims of the nazis.

In the same issue of that paper (June 23, 1977), one of the many letters written to the editor advocated the "silent treatment." "What's a demonstration without an audience or without media coverage. Let's just counterdemonstrate by clearing the area—no spectators, no traffic, no press coverage. There is nothing we might do that could possibly strike a more severe blow to the egos of these demonstrators than not to be there."

Similar ignoring of the Hitler brownshirts opened the door for their coming to power in Germany. Such a response would not have defeated the nazi armies in World War II. And in our own country, a simple declaration that we were no longer colonies would not have won independence from Great Britain. In the civil war such a response would not have won the battle against slavery and ended the power of slaveowners. The response must be an open, organized opposition to the racists and anti-Semites.

The "rebirth" of the hated nazis cannot be isolated from the growth of the Ku Klux Klan throughout the south and midwest. Using vulgar expressions of racism to confuse and divide the people—Black, Chicano, Puerto Rican, Asian, Native American Indian and white—those intent on reversing the gains of the "Civil Rights Decade" are preparing to rejoice.

Attack On All People

There is a systematic attack on the standard of living of all people in the U.S. today, especially of Black and other nationally oppressed peoples. How else can one explain youth unemployment hovering at 20% for teenagers, with Black and other minority unemployment reaching 50% and 60%? And that in New York City, Black teenage unemployment is 86%, and that of white teenagers is 74%. Tied to this is the overall attack on the public education system with early school closings and threatened closings for many districts, including Chicago.

And now before the U.S. Supreme Court is a case that would legalize discrimination and prejudice against Black and other minority peoples. I am referring to the *Bakke* decision which, if not overturned, would wipe out many gains that have been made toward ending the centuries of racism and discrimination against Black people.

All people benefited from the gains of the civil rights movement. We cannot separate the all-out campaign to destroy these gains, symbolized by the *Bakke* case, from the attempt to whip up a new wave of racist hysteria by the growth and encouragement of the Klan and nazis.

Fascism cannot be allowed to rise in Skokie! Just as St. Louis residents prevented the nazis from marching in their city on March 10, so, too, will they be prevented from marching in Skokie!

It is now time for all freedom-loving people throughout the country—Black and white, Chicano, Puerto Rican, Asian, Native American Indians, Jew and non-Jew—to plan to march in Skokie against the nazis. Trade unions, community organizations and student governments should make plans to send busloads of their members to Skokie in a mass march against nazis, nazism, racism, anti-Semitism and its resulting fascist terror.

Similarly, a massive petition campaign directed to President Carter in opposition to the rise of the "neo-nazis" and the hatred they practice and sym-

bolize should be supported. Perhaps such a campaign could be based on the demand for a law that would make a crime the advocacy of racism, anti-Semitism, or any attempt or action to discriminate, degrade, or threaten people on the basis of race, color, religion or nationality.

Such a campaign would force the President, who takes pride in his advocacy of human rights, to

really advocate human rights in the United States. President Carter could issue an executive order to prevent any group advocating race hatred or terror from marching in any community in the United States.

The nazis can be stopped! A mass, all encompassing movement can rid our people and country of the scum of nazism once and for all! ■

According to *The Nation* (April 1), "... the conflict within the American Jewish community over the Carter Administration policy toward Israel, Israeli policy on the settlements, Resolution 242, the Arab refugees and the establishment of a Palestinian state, is real, deep and unresolved." *The New York Times* joined on April 5 with a front-page story entitled, "Jews in America Now Worried By Both U.S. and Israeli Policies." *Time* magazine ("Unease Among American Jews"—March 27) and *Newsweek* ("Carter and the Jews"—March 20) devoted considerable space to this question.

What seems to be developing in the Jewish community is a new level of dissent, both quantitatively and qualitatively. This growing questioning reflects, and is part of, the upsurge in democratic and workingclass struggles.

It is important not to overestimate this development. Analyses appearing in bourgeois media have concentrated on the response of the leadership of major Jewish organizations to growing friction between the U.S. and Israeli governments. The concern at the top is restricted in the main to the difficulty in "selling Israel" to the U.S. public in light of recent widespread criticism of Prime Minister Begin's "intransigency" and "inflexibility." Very little has been written about the feelings of the "rank and file" in the Jewish community.

This growing dissent is not confined to criticism of Israeli policies and practices; it extends to other issues in the Jewish community.

Skokie, Illinois, is a case in point. For years, the major Jewish organizations have tried to divert the struggle against anti-Semitism away from its source—state monopoly capitalism—by portraying

New Developments in the Jewish Community

by Daniel Spector

the Soviet Union, the Arab countries, the Black liberation movement and the left as the main purveyors of anti-Semitism. The method was to equate anti-Zionism with anti-Semitism. This continues. The effect is to demobilize the struggle against the real anti-Semites, to generate an attitude of complacency in the Jewish community.

When the struggle over the "right" of the nazis to march in Skokie began to develop, the major Jewish organizations took the position of ignoring the fascists. ("If we close our eyes, maybe they'll go away"). To demands that the nazis be answered, these organizations said, "Publicity is just what these insignificant, harmless fanatics want. We should respond only with silence."

This argument worked for a while. But as the nazis stepped up their activity, emboldened by this attitude, and by the support it received from the government in the guise of "freedom of speech," the demands in the Jewish community for an effective response increased in intensity and persistence.

The culmination was a call by the Jewish Federation of Metropolitan Chicago and the Janusz Korczak Lodge of B'nai B'rith for a massive "civil peaceful response" to the Hitlerites. Plans are being made for a counterdemonstration should the nazis be granted by the courts the right to march.

Cracks in the wall are beginning to show on the subject of Soviet Jewry and "Soviet anti-Semitism." Over the past year, a number of prominent individuals in the Jewish community have written articles and letters to editors exposing the lies about the "suppression" of Jewish culture and religious freedom in the Soviet Union.

Thus, Nathan Yanish, formerly a president of the San Francisco B'nai B'rith wrote a letter, and Dr. Shereshevsky, professor of Hebrew at Temple University in Philadelphia an article, in the local Jewish press saying, in effect, that what they had been given to understand by current anti-Soviet propaganda was not true; they found a flourishing Jewish culture in the Soviet Union. Similar articles have appeared about Jewish life in other socialist countries, including Poland and the German Democratic Republic.

Question of Dissent

Two questions emerge in the discussion now taking place in the Jewish community on the Middle East and on U.S.-Israeli relations.

The first is the question of dissent itself. As the

Chicago *Jewish Sentinel* editorialized recently; "Woe betide the Jew in organizational life who dares to express a contrary opinion: he is immediately beset by harsh voices, stamped upon and isolated from any leadership role from then on."

The Council of Presidents of Major American Jewish Organizations (Presidents Council)—an umbrella group for 32 national Jewish organizations—said recently, on the subject of criticism of Israel's policies: "the life and death issues of Israel's security must be determined only by those whose own life and death are at stake—not by American Jews. . ."

This argument is not applied to statements in support of the Israeli government's policy of aggression and occupation, only to those that are critical.

The issue, then, is not "let the Israelis decide," but that there should be no criticism of the policies of the Israeli government. Expressions of support for Prime Minister Menachem Begin are legitimate, according to the Presidents Council; dissent, especially within the Jewish community, is "harmful to Israel" and not to be tolerated.

Increasing numbers of Jewish-Americans, as well as other people, are coming to recognize that occupation of Arab territory cannot lead to peace and security. In Israel itself, 45,000 people demonstrated in Tel Aviv on April 1, under the slogan "Better Peace In Israel Than A Greater Israel," demanding Israeli withdrawal from the occupied land. On the same day, the *New York Post* reported that "a group of 1,000 Israeli army reserve officers called on Prime Minister Begin to give up the captured territories or resign." The officers have collected 10,000 signatures on petitions demanding withdrawal.

In February, 75 high school students addressed a letter to Begin calling for giving up the occupied territories as the only way to achieve peace. Should another Middle East war erupt, they said, "our blood will be on your hands." Several hundred more high schoolers sent additional letters to the prime minister.

Those of us in the U.S., particularly in the Jewish community, who have similar feelings, have not only the right but a moral obligation to make our criticisms heard. Concern for Israel's security does not mean keeping silent while the Israeli government leads its people onto the path of destruction. On the contrary, such concern requires opposition to the Begin policies.

Seventy percent of the Israeli people want Begin to return the occupied territories in order to achieve peace. A majority of people in the U.S. are opposed to Israeli colonial settlements in these territories. This is in step with the sentiment of world public opinion. It is the Presidents Council, the Israeli government and the Carter Administration who are in the minority.

Question of Policy

The second question that emerges is that the discussion of U.S.-Israeli relations, at least at the top of the Jewish organizations, is confined to a sterile debate on whether U.S. policy or Israeli policy is best for Israel.

Some Jewish leaders, like Rabbi Joseph Sternstein, president of the Zionist Organization of America, give unqualified support to Begin. Others, like Howard Squadron, president of the American Jewish Congress, urge a more "understanding" and "sympathetic" attitude from his colleagues toward President Carter.

This debate is a diversion from the real question, which is that *neither* U.S. nor Israeli policy is in the interests of the people of either country.

U.S. policy is determined by the oil monopolies, the Pentagon and the Trilateral Commission. Exxon couldn't care less whether Israel survives or not. Exxon is interested in oil profits; it will fight to the last Jew and the last Arab to ensure a steady flow of oil into its tankers and an even steadier flow of cash into its till.

Israeli policy is determined by a ruling class that uses aggression, occupation and annexation, coupled with intense nationalism and chauvinism, to achieve its aims, while putting the burden of the war economy on the backs of its Jewish and Arab workers. These policies spell disaster for all the peoples of the Middle East, including the Israeli people—Jewish and Arab.

We who want peace, who are concerned about the well-being of the Israeli people, cannot allow ourselves to be sucked into a debate over which evil is better. We must focus our attention on fighting for policies that will bring a just and lasting peace, and true security, to all peoples and states in the area, including Israel.

The immediate demand of all peace-loving people must be for complete Israel withdrawal from southern Lebanon. No steps toward peace can be taken as long as Israel violates Lebanese sover-

eignty.

The basic peace policies were outlined in the joint U.S.-Soviet communique last October. Israeli withdrawal from the occupied territories; recognition of the legitimate rights of the Palestinian Arab people; and reconvening of the Geneva Peace Conference with the full participation of all parties to the conflict. ■

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Nationalism: A Weapon of Reaction

by Michael Hanusiak

For the last number of years much has been made of the fact that former collaborators of the Hitlerites are facing legal proceedings by the Immigration and Naturalization Service and the possible revocation of their U.S. citizenship.

Among those facing such a possibility are a number of Ukrainian collaborators, including Wolodymyr Osidach, Serge Kowalchuk, and Mykola Kowalchuk. Eyewitnesses and documents of the state archives prove that they played an active role in the "solution of the Jewish question." The immigration authorities will be able to make a decision only on whether or not the collaborators lied on their applications for U.S. citizenship.

If it is decided that the applicants did lie, they face deportation to the countries in which their crimes were committed, where they may be subject to trial.

If it took so many years even to get started on the present feeble attempts to bring to justice many such criminals, then let us not expect miracles.

It is certainly necessary, however, to recognize that just as nazism and fascism have not disappeared, so the ideology of nationalist superiority has not vanished. The same forces who joined with the Hitlerites to destroy our wartime ally—the Soviet Union—are today allying themselves with the most extremist, reactionary forces in our country.

Although I cannot discuss here all groups, I would like to point out the ideology of the Ukrainian nationalists and their role based on this ideology.

Dontsov's Nationalism

"The ideas of Dmytro Dontsov are no less real today than yesterday, or even before yesterday." This appeared in September 1975 in *Shlakh Peremohi* ("Path to Victory"), a Munich-based Ukrainian-language newspaper.

Michael Hanusiak, secretary of the Ukrainian-American League, is author of *Lest We Forget* (Progress Books, Toronto 1976), a documentation of the crimes of the Ukrainian fascist collaborators during World War II.

In order to understand the full meaning of this quotation, the reader should know that Dontsov and the publishers of this newspaper were responsible for criminal atrocities against humanity during the Second World War.

Dontsov was considered the leading theoretician of Ukrainian nationalism. He allied himself with it even before the First World War. During the period of the 1920s and 1930s he edited the journal *Literaturno-Naukovy Visnek* ("Literary-Scientific Digest"), later changed to *Visnek* ("Digest"), which was published in Lvov. His main work, titled *Natsionalism* ("Nationalism"), was published in 1962. In it, he clearly formulated the antidemocratic and misanthropic nature of Ukrainian nationalism, and it immediately became a reference book of the OUNite (Organization of Ukrainian Nationalist) extremists. That the latter reprinted this work is not surprising.

In *Nationalism* and his other writings, Dontsov appears as the propagator of extreme voluntarism, as the Messiah of the "Ukrainian aristocracy," as he called the Ukrainian nationalists, in their dealings with what he called the "inferior people." Expressions of feeling such as conscience, humanity and justice he termed "whimsical."

The political philosophy of Dontsov can be narrowed down to an apologia for mass terror and the cult of death. The chauvinism of this theoretician stirred a negative reaction among some sections of the people. The *Encyclopedia of Ukrainian Information* which was published by the Ukrainian nationalists in 1955-57 in Paris, was compelled to admit that his ideology left itself open to criticism from both democratic and catholic forces.

After the Second World War, Dontsov escaped the justice of a people's tribunal in the Ukraine by fleeing to Canada. There he became associate editor of the newspaper *Homin Ukraini* ("Echo of Ukraine"), which was founded by some of the former OUN criminals who had found a haven in Canada.

On the American continent Dontsov continued to

appear in the old role of propagator of racism and fascism. In his book *Khrestom & Mechem* ("Cross and Sword"), which was published by the OUN in 1967, he presented the idea of developing a society which would rule with force and authority, with an appeal to the "national aristocracy" to smother other nationalities, "as Mussolini did when he broke the opposition of the Demo-Liberals."

On the basis of historical documents of the pre-war period, mention must be made about the program which the Hitlerites were developing with the perseverance of maniacs. In conformity with this program, the leaders of the Third Reich placed before themselves the task of "solving the Jewish Question." Millions of Jewish women, men and children were smothered in gas chambers, tortured and then burned in the ovens of the concentration camps. Others were shot and, in many instances, buried alive in ditches specially prepared for this purpose.

Nationalism and Chauvinism

Among those who served Hitler in carrying out the "Final Solution" were the Ukrainian nationalists. Copying their masters, they developed and propagated their program of racist absolutism. In this manner, they and the Nazis prepared for a military crusade into the Ukraine. Before the advent of the Second World War the leadership of the OUN prepared its own document entitled *Borotba & Diyalnist OUN U Periodi Vinye* ("Struggle and Activities of the OUN in the Time of War").

Many sections of this document are dedicated to the attitudes of the OUN to other nationalities. Among them are concrete instructions for how to act with leaders of other nationalities:

During the period of Confusion and Chaos it is permissible for one to liquidate undesirable Polish, Russian and Jewish elements.

National minorities are divided into, (a) Friendly to us, (b) Our enemies—Russians, Poles and Jews.

Those belonging to group (b) were to be destroyed, especially those who express opposition to the new regime. Along with this the leadership of the OUN demanded "firstly the destruction of the intelligentsia of these nationalities . . ."

In this program were instructions for the liquidation of a people because of their "national charac-

teristics." Further it proposed such criminal acts as:

the assimilation of the Polish Peasants telling them that they were Ukrainians, but of a latin ritual, who were forcibly assimilated as Poles. Their leadership should be liquidated . . . The Jews should be isolated and denied a place in the establishment, as well as many Russians and Poles . . . The Leaders of all facets of life must be only Ukrainians (not foreigners—enemies). The assimilation of Jews is excluded. Our rule must be tyrannical.

A document of the Ukrainian Nationalists leadership entitled "10 Commandments of a Nationalist and the 44 Rules Guiding the Life of a Ukrainian nationalist" appealed to sadism and hatred towards other nationalities. In its condensed version, which was distributed by the nationalists, it tries to justify the liquidation of representatives of "foreign" nations.

The fanaticism of hostility must be a part of every deed of a nationalist. The struggle against the enemy must be as merciless as life itself. The knife and the gun, poison and insidiousness—these methods a nationalist must use in the struggle with a stronger enemy, which could mean a victory on our side.

In his book, *Natsiokratia*, which was published in Paris in 1935, another nationalist theoretician, M. Stsiborski suggested "non-Ukrainians who reside in the Ukraine should in part be banished, and with the others we should take steps so that they would hang in the wind."

Like Dontsov, Stsiborski praised the ideology and actions of fascism. He wrote: "We underscore the expediency of the thesis of fascism . . . The ideas of fascism are correct . . ."

Other ideologists contributed to the planning of the program of the OUN. Yuri Milanovich is credited with the following statement:

Besides having a great number of outside enemies, Ukraine is jeopardized by the Jews. The latter have not only always done us a lot of harm, but what is more, they have never changed their attitude the least bit, and will keep on doing us harm so long as the Ukrainians fail to apply the necessary means of self-defense.

Role of the Church

Not to be outdone in the nefarious hatred toward millions of people was the Uniate Church in Western Ukraine. In the newspaper *Meta* ("Goal"), published by Metropolitan Sheptytsky in Lvov, we find the following: "Ukrainian Nationalism must be prepared for all forms of struggle, not excluding mass physical extermination, including the liquidation of millions of human beings."

Widely known is Metropolitan Sheptytsky's advice to the nationalist leadership: "Where possible use prayers, but where necessary use the sword."

The Uniate leadership took an active part in all of the ventures of the Ukrainian Nationalists. On July 6, 1941 in the city of Lvov a gathering of the OUN was called on instructions of Stepan Bandera. From the Uniate church hierarchy was Josyp Slipy. He placed his name to a resolution which was accepted at this gathering, and had the honor of being second among the signatures. Foremost in the resolution was the praise of the "Great Leader Adolf Hitler," as well as an appeal "to support the administration announced in Lvov on June 30, 1941."

The nazi leadership looked upon Josyp Slipy as a supporter in the establishment of their "new order" in the Ukraine. One proof of this is an exchange of greetings between Slipy and the nazi governor-general, Dr. Hans Frank, administrator of the General Government in Lvov in 1941.

Even today, avoiding justice before people's tribunals, many former collaborators are finding a haven in Western countries where, under the cloak of the clergy, they continue their nefarious activities in nationalist organizations. Ivan Hryniukh, a member of the clergy, is presently heading a "Foreign Branch of the Ukrainian Freedom Council," which was formed by the nationalists in 1944 with the assistance of the Gestapo.

For the past number of years, Josyp Slipy has been keeping a close relationship with other former collaborators—the Banderaites as well as other extremists. He is now visiting their centers in the Federal Republic of Germany.

During the war years the nationalists published thousands of anti-Semitic articles. Their purpose was to instill in the Ukrainian people a racist hatred, and to encourage the assistants of Hitlerism to continue their bloody crimes against men, women and children, whose only crime was their "non-aryan" origin. The most unheard of and

monstrous fabrications, of which only the most ardent racists were capable, found places in the columns of their newspapers.

One such newspaper, *Ridna Zemlya* ("Beloved Land"), warned "Do not consider a Jew a human, but a goat, an animal . . . Do not permit a Jew to enter your home. A Jew is your greatest enemy."

Slander, provocation and appeal for the liquidation of the Jews became the main themes of all other newspapers which were published by the Ukrainian nationalists.

Bohdan Krawchiw, a former editor of the Ukrainian newspaper *Svoboda*, which is published in the U.S., went to Berlin in 1940, where he started a newspaper called *Holos* ("The Voice") which was financed by Goebbels' Ministry of Propaganda.

After the war, many of the former poison pens of anti-Semitic, racist and anti-people theories and fascist ideologies found a haven in capitalist countries throughout the world.

In this respect it is necessary to mention the attempts of those Ukrainian nationalist leaders living in the U.S., the Federal Republic of Germany, France, Great Britain and other Western countries to become "defenders of Jews." It is hard to imagine such hypocrisy: executioners donning the cloak of humanists!

The facts mentioned above reflect the essence of Ukrainian nationalism. Despite the changed facade of its disciples, they remain devoted to their idea of fascism and racism.

Therefore, it is not accidental that after the war years the Ukrainian nationalists did not sever their ties with the forces of reaction. Such centers as the FB-OUN (Foreign Branch—Organization of Ukrainian Nationalists) and the Anti-Bolshevik Bloc of Nations have established contacts with legal and illegal neofascist organizations in Western Europe and on the American continent. ■



Moishe Olgin: Communist, Internationalist, Humanist

Moissaye Olgin left an indelible imprint on the workingclass and revolutionary movements of this country. Through his articles and lectures, he trained and guided masses of working people. To the Jewish workers in the garment and fur industries in the New York area, Olgin was a symbol of their struggles.

Olgin spoke the language of all working people and gave voice to their feelings because his watchword was internationalism—the unity of all working people in struggle for their rights.

During his political life, which spanned nearly half a century, Olgin's pen touched on many subjects and struggles: the Soviet Union, socialism, internationalism, Marxism-Leninism, workingclass culture, and the struggles against anti-Semitism, racism, Trotskyism, bourgeois nationalism and social democracy. On each he provided clarity and guidance, explaining the ideology and program of the Communist Party, U.S.A., and fighting the poisons and pollutants that hinder the struggle of working people for peace, equality and socialism.

Included here are selections from Olgin's voluminous writings. They are intended to give the reader an idea of the breadth of Olgin's interests and his ability to explain complicated questions in

clear, simple terms. His passion, his partisanship and his love for the working people are evident in every line.

Readers are referred to the January-February *Jewish Affairs* for additional material on this outstanding Communist.

—The Editors

On Internationalism:

The workers must have an international outlook, for their struggle is on a world scale against a world enemy and the workers of one country can strengthen the struggle of the workers in other countries.

from *Life and Teachings of Friedrich Engels* (1932)

On Socialism:

Socialism . . . will not come without struggle. It will not fall like a ripe apple off a tree into the lap of society. Socialism will come as the result of the *class struggle* leading to the socialist revolution and to the establishment of the dictatorship of the proletariat.

(ibid)

On Capitalism:

We cannot blame this plight of millions on "natural forces." There is nothing *natural* in such a

situation. It is not natural that men should go hungry while the means to produce food are close at hand. It is not natural that a government should order the destruction of three and a half million bales of cotton by plowing under the year's harvest on ten million acres of land in the South the way it was done by the government of the U.S.A., while so many are badly dressed. It is not natural that there should be poverty in the midst of plenty. It is not natural that milk should be dumped into rivers while babies are starving. It is not natural that the most ingenious means of production and transportation should be rusting away while those who produce them and can operate them are being wasted away by starvation and disease. All this is most unnatural. It is insane.

from Why Communism? (1933)

On the Soviet Union:

Where there is no exploitation of man by man, there can be no exploitation or oppression of one nationality by another. Russia, the "prison of nations," has been transformed into a brotherhood of nations living peacefully side by side, cooperating, making the prosperity of one the condition for the prosperity of all. The Soviet Union is as strong as the smallest of its several dozen nationalities, says the USSR. To make equality of all nationalities not only a principle on paper but a reality, a living force, it was necessary, side by side with assuring to every nationality the freedom of using its native tongue and developing its culture which is national in form and socialist in content, to secure for it the material means for the prosperity of the people and for the maintenance of national culture.

In a world where each capitalist country is torn by economic crises, periodic collapse of the entire economic system, destruction of productive forces, waste of human energies and stunting of human growth, here is one country in which economic progress is proceeding uninterrupted, in which the best achievements of human knowledge are applied to human labor for the best advantage of all, in which creativeness in the sphere of economic progress is given full sway. In a world in which every country is filled to overflow with people on the brink of starvation, where insecurity is the lot of hundreds of millions, where hunger stalks the length and breadth of countries reputed to be cultured and advanced, where death from the most primitive lack

of food in front of warehouses bulging with food-stuffs is the most common occurrence, here is one country where there is no unemployment, where a job is secured to every man, woman and youth, where a job pays a living wage, where rest and recreation are guaranteed by law, where ever greater wealth is spent on the care of the sick, the convalescent, the man and woman in need of illness-preventing rest, where human lives, human health, human well-being are increasingly regarded with the loving care which they deserve as the most precious in human society. In a world where woman is still considered inferior to man, where, whether in factory or in the family the woman worker bears a double burden, where, in unemployment and insecurity, the woman is the first victim, in a world where motherhood is often considered a curse, where the care of mother and babe is most often unknown as a state duty, and where every additional child is considered a new and heavy burden in the families of nine-tenths of the people, here is one country where the woman has been made fully the equal of man, where all realms of life, from simplest work to the highest, are open to women, where the economic independence of the woman from her husband is the guarantee of her freedom, where motherhood is sacred, where the state takes care of the mother before and after the birth of her child, where illegitimacy in relation to children is unknown, where the care of the child is one of the greatest tasks of society as represented by the state, where pre-school education has been developed to a degree unknown in the other countries that boast an older culture. In a world where nations are arming with feverish haste, where the whole international situation is likened to a powder magazine, where the imperialist states declare openly that their aim is conquer whole or parts of other nations' territories, where race hatred, national hatred is fanned to madness, here is one country where a great multiplicity of nationalities are living side by side, crossing and recrossing each other's territories, helping each other, loving each other, and respecting each other's rights, thus giving a concrete living proof of the peacefulness of the USSR in relation to other peoples.

In a world where every country is torn by class conflicts, where the gulf dividing the classes is becoming an ever deeper abyss, where the rich wax richer on the blood and sweat of millions, while the millions are plunged into ever greater misery and

want, here is one country which is developing a real internal unity—unity based on the absence of exploiting classes, unity based on common work for the benefit of all, unity cemented by the struggle against the enemies of yesterday and today and against the forces of nature which are made to serve society as a whole, unity based on the constant improvement of life, through the cooperation of all, unity made real by the leadership of one and only one vanguard, the Bolshevik (Communist) Party and by one and only one common ideal—socialism. In a world where the growth of science is stunted by incessant catastrophe, where culture is trampled under the heavy boot of the militarist, where human genius is thwarted and creativeness dwarfed by the rule of claw and fang, here is one country where science reigns supreme, where knowledge is cultivated by the masses, where culture is the great banner of the whole country, where good manners and good taste are acquired by the entire toiling population, where the stream of creativeness is rich and colorful, where the genius of many nationalities is fused to create a newer and more fascinating cultural life. In a world where the individual worker, be he an industrial worker or an intellectual, is so often hounded by fear, lashed by want, crushed by economic adversity and degraded by the brute force of the ruling powers, here is a country where the individual man and woman has every chance to grow, to develop all the faculties, all the capabilities, all the genius, and where a new type of humanity is making its appearance.

Hail the Union of Soviet Socialist Republics on the nineteenth anniversary of the October Revolution! Defend the Soviet Union!

from "The Soviets on the Threshold of the Twentieth year," *The Communist*, Nov. 1936

On the Communist Party:

When you observe the Communist Party in action you cannot fail to compare it with the bloodstream of the human body. Like the bloodstream it brings life to every section of the body of the working class. Like the bloodstream it helps build up every tissue. Like the bloodstream it makes the organism live, act, grow.

There can be workingclass movements without the Communist Party, but there can be no real movement for the liberation of the working class without the Communist Party. There can be no ulti-

mate overthrow of the entire capitalist system without the Communist Party.

from *Why Communism* (1933)

On Black-White Unity:

Above all things join hands with the Negro members of your class. Remember: the class ties are the strongest of all ties. You are exploited by the same set of robbers, the ruling class. You are persecuted and oppressed by the State acting on behalf of the same class. You can liberate yourself only when you join forces against your oppressors. In unity is your strength, Black and white, foreign-born and native worker—your interests are the same and they are directly opposed to the interests of your rulers.

The bloody anti-Negro terrorism is cutting into the very vitals of the working class. Resist. Violate the Jim Crow rules, both in the North and in the South. Unite with the Negroes in the same unions, in the same cultural and social organizations. Negro and white, fight side by side. Stop the lynch crimes. Organize; teach the lynchers the lesson of unified resistance. Make them feel in their very bones that one can not murder members of your class and escape unpunished. Once a strong united front of white and Negro workers and poor farmers meets the lynchers in the proper manner, they can put an end to these murderous attacks.

Remember that by fighting for full economic, political and social equality of the Negro people, the workers are fighting for their own liberation.

(ibid)

On Work Among the Jewish People:

The possibilities are favorable. The Jewish masses, suffering from the crisis no less than the masses speaking other languages, are restless; the Jewish workers are rapidly becoming disappointed with the politics of the New Deal (the reactionary phase—The Eds.), with the reformist trade union leadership which would weld them to the chains of the New Deal, with Zionism as a savior of the Jewish masses and with nationalism. On the other hand there is the danger, thanks to the worsening of the lot of the masses and thanks to growing anti-Semitism, not only as a form of oppression against the foreign-born, but as a special political tactic aimed at Jews—all of this a result of the insecure economic position of U.S. citizens and of the influence of fascism both on a world scale and within the

U.S. itself—of making it possible for the promoters of bourgeois militant nationalism to win new converts among the masses.

from *The Hammer*, Aug. 1933

On the United Antifascist Front:

The Communists have shown that they are most serious about the "United Front." The Communists have proposed to the leadership of the Jewish Congress to work with them in protesting fascism in Germany, on condition that the left should have the right to present their own views and to defend their political position which declares that the pogroms and oppression of the Jewish people are an integral aspect of the fascist system. The leaders of the Jewish Congress declined to work with the Communists and those organizations allied with the Communists. However, they could not hide, even from their followers, let alone from those who speak for the broadest masses, the fact that the Communists seek a united front not for some insignificant reason but so that the united front might gather more strength and have a great impact.

from *The Hammer*, May 1933

On Trotskyism:

In reality they are not out to propose a program.

They intend to confuse the workers in the capitalist countries who are not sufficiently familiar with socialist construction in the USSR. They aim at discouraging the workers of the capitalist countries, including the workers of the U.S.A., from choosing the Bolshevik way out of the crisis. They strive to sow pessimism regarding the greatest achievement of the world proletariat—the only great and lasting victory of the socialist revolution in the present era. They are intent on preparing the masses ideologically for war against the Soviet Union. They serve the capitalist ends perfectly.

from *Trotskyism: Counter-Revolution in Disguise* (1935)

On Culture:

We need a literature which is saturated with a profound concern for social justice, which expresses heartache and hurt when human beings, whoever they are, are hurt and insulted. We need a literature which assumes the responsibility to expose the errors of an entire world, which will not shrink from the errors in Jewish life, and which will at the same time express ample optimism, ample confidence in the creative power of the masses so that it can win over millions to the possibility of changing the current world to a world of justice and guaranteed freedom.

from *Culture and the People*

Letter from the CPI

Dear Comrades, dear Friends,

We would like to express our thanks to you for expressing your solidarity with the two Communist journalists arrested in Israel and facing trial on framed-up charges of "actions against state security!" The journalists are Panayotis Pascalis, member of the editorial staff of *Haravghi*, the central organ of the Cypriote AKEL Party, and Hans Lebrecht, member of the Central Committee of the Communist Party of Israel, correspondent in Israel for *L'Humanite* (France), *L'Unita* (Italy), *Unsere Zeit* (Federal Republic of Germany), *Neues Deutschland* (German Democratic Republic) and other news media in Europe, and member of the General Council of the International Federation of Resistance (FIR).

The trial will be renewed on May 3, 1978, at the District Court in Tel Aviv. We would appreciate further actions towards this date protesting the framed-up political trial against freedom of expression and freedom of the press, against fighters for a just and stable peace in the Middle East, for democracy, and for social progress.

Protests against the trial, or the demand to cancel the framed-up charges against the two journalists, should be addressed to the Prime Minister of Israel, Mr. Menahem Begin, Prime Minister's Office, Hakiryia, Jerusalem, or Minister of Justice, Ministry of Justice, Hakiryia, Jerusalem, or to Israeli embassies and consulates for transfer to the above addresses.

Please let us know of any actions.

With fraternal greetings,

Communist Party of Israel
Central Committee

Tawfiq Toubi
Deputy General Secretary

Editorials continued from page 2

parties to the conflict involved, including the PLO, the legitimate representative of the Palestinian Arab people. ■

In Defense of Democracy

In this context, democratic forces in the U.S. must take note of an attempt by the ultra-Right in Israel to outlaw the CPI. MK (Member of Knesset) Flatto-Sharon, a millionaire businessman wanted in France to stand trial on criminal charges, has introduced a bill in the Knesset that would "illegalize subversive politics and actions which endanger the security of Israel."

It is no coincidence that the editors of the *Jewish Press*, a fascist newspaper in New York, wrote, "We join with Mr. Sharon and know all our readers share his best feelings, that the Communist Party in Israel is certainly not in the best interests of the government" (April 21-27).

The *Jewish Press* uses racist slanders and lies to try to make its point: "... the Communist Party in

Israel acts as a public relations source, and is the lawyer and spokesman for all Arab terrorists as well as the anti-Jewish Russian influence in Israel." It repeats Sharon's vicious libel that the CPI "actively influence(s) the Arab population of Israel in order to use the free Arab vote to place Rakah (the CPI—The Eds.) in the Knesset as the Arab representative."

Clearly this anticommunist attack is a prelude to an attack on the movement for peace and on the Arab struggle for equality. That the CPI is "not in the best interests of the government" cannot be denied. The party's program calls for Jewish-Arab unity in the struggle for a just and lasting peace, in the fight for equality for Israeli Arabs, in the fight for a better life for all working people. These demands, however, are in the best interest of the Israeli people.

We are confident that the working people of Israel will not allow this fascist-like measure to succeed; friends of peace and democracy in the United States must be alerted to this danger. ■

للغلسطينيين حقوق انسانية ايضا

PALESTINIANS
HAVE
HUMAN
RIGHTS
TOO

גם לפליסטינאיים זכויות אדם

PALESTINE HUMAN RIGHTS CAMPAIGN Walnut Bottom, Pa. 17266

אופשניידן די ווונד און האָפּן, אז ווען זי וועט זיך אויסהיילן, וועלן מיר האָבן א שטארקן, לעבנספיייקן קערפער.

אין אונדזער שטרייט איז לעבן. אין אונדזער ביטערקייט איז דאָס זוכן פון עמעס.

און מיינט ניט, איר גלאטינקע, איר ווילריי-דעוודיקע, אז אונדז טוט ניט וויי. עפשער שמארצט אונדז מער, ווי איר קאנט זיך מאַלן. עפשער האָט איר קיינמאָל ניט פארוכט אזא שווערקייט, ווי די, וואָס דריקט אונדז אפן הארצן. דאָס איז אונדזער זאך. ניט פאר אייך וועלן מיר זיך קלאַגן.

אַבער איר — איר זיטיקע, איר אומצופריי-דענע, — וואָס טוט אירז מיט וואָס העלפט איר אין דער אלגעמיינער ארבעט? ווי נעמט איר זיך אונטער צו געבן אייצעס, ווען איר אליין שטייט פונוויינטס? ווער זיינט איר ביכלאל, אז איר זאָלט זיך מישן?

איר רעדט פינע ווערטער. „הארמאָניע“, „פרידן“, „מענטשלעכקייט“, „פארייניקטע קרעפטן“. אָבער צו וועמען רעדט איר זייז און דער איקער: וואָס טוט איר, קעדיי אייערע ווער-טער זאָלן ניט בלייבן קיין קאַל אין דער מיד-בער?

רוקע זיינט איר, א גערטנדל פלאנצט איר זיך אינמיטן א שלאכטפעלד. א נעסטעלע בויט איר זיך אפן וועג פונעם שטראָם. וועט קומען די מילכאמע און וועט צעטרעטן אייערע בלר-מען. וועט קומען דער גרויסער היסטאָרישער שטראָם און אראָפשווענקען אייך און אייערע נעסטן.

ווען איר וועט פארשווינדן, וועט קיינער נאָך אייך ניט בענקען...

1922



וו. גראַפערס פּרטיגטלעכער שאַרזש אָף
מ. אַלגינען (1930)

מיר האָבן ניט מוירע אָנצוגריפן א כאווער אינעם נאָמען פון העכערער געליטערטער כא-ווערשאפט.

מיר ווילן ניט קיין אייניקייט, וואָס איז גע-בויט אָף פאלשקייט; מיר ווילן ניט פארהוילן קיין ריס, וואָס צעעסט די לעבעדיקע געוועבן; מיר וועלן שוין ליבער געמען א מעסער און

ליטערארישע געדענק=דאטעס

10 / סוף אפריל 1978
3/1978

מויזע אלגין

(1878-1939)

די, וואס שטייען פונווייטן



שטרייט? יא, ביון לעצטן אטעם שטרייטן פאר דעם, וואס ס'איז עמעס אין אונדזערע אויגן.

ברודערקאמף? יא, אויב אונדזער ברודער איז שולדיק, אויב אונדזער ברודער איז אוועק אף א פאלשן וועג, אויב ער האט שאלעם גע- מאכט מיטן סוינע, וועלן מיר קעמפן קעגן אים ווי קעגן א סוינע; וועלן מיר שארפן קעגן אים די שווערד פון אונדזער קריטיק, פון אונדזער פאראכטונג, פון אונדזער עקל, פון אונדזער פלוק.

שעדלעך? ניין, דער עמעס איז קיינמאל גיט שעדלעך. דער עמעס באלויכט דעם וועג. דער עמעס שטארקט די הענט. אויב אונדזער כאווער אין אונדזערע רייען וויל גיט זען דעם עמעס, וועלן מיר אים ווייזן, וועלן מיר לאכן פון זיין בלינדקייט, וועלן מיר אופקלערן זיין טאעס, וועלן מיר ווארענען אנדערע קעגן זיין טאעס, ביז ער וועט אופעפענען די אויגן און דערזען דאס ליכט.

מיר האבן גיט מוירע צו צעשטערן אייניקייט אינעם נאָמען פון גרעסערער באוויסטזיניקער אייניקייט.

עס געפעלט זיי גיט — די איידלגעוואקסענע, די פייניקע, מיט די ציטערדיקע נעשאַ-מעס.

עס איז פאר זיי צו רושיק, צו שארף, עס שטעכט די אויגן.
„דאס איז דאך ברודערקריג, — קלאָגן זיי זיך. — דאס קען דאך גיט פירן צו גוטן.“
„מע דארף דאך אייניקייט, — לערנען זיי אונדז, — און איר מאכט נאָר הייסער דאס בלוט.“

„מע דארף דאך גיין קעגן אלעמעס סוינע, — מוסערן זיי אונדז, — און איר מאכט די ברידער פאר פיינט.“

און דער ווייכהארציקער און שוואכעפיקער „דורכשניטמענטש“ שטייט און הערט און און שאַקלט מיטן קאָפּ: „יא, עמעס, ברודערקריג, — בירגערקריג, שרעקלעך, שרעקלעך, ווי לאנג נאָך?“

הערן מיר דאס — און קענען נאָר שמייכלען. קוקן מיר אף די בנייראמאנים — און האָבן אפילע קיין צייט גיט צו ענטפערן.
ווייל זיך נאָר זיי אוועקמאכן מיט דער האנט, ווי מע מאכט אוועק א דערעסענע פליג, לאַזט צוירן.

זינט די וועלט איז א וועלט, איז נאָך קיין געוויינט גיט דערגרייכט געוואָרן אָן א שטרייט. זינט די מענטשן בויען זייער לעבן, האָט מען נאָך קיין זאך גיט דערגרייכט מיט צונויפגע-לייגטע הענט.

זינט די מאסן האָבן זיך אופגעהויבן צו ברעכן זייער יאָך, האָט א הייסער שטרייט גיט אופגע-הערט צו טיילן זייערע מאכעס.

און דאָך: דורך שטרייט, דורך ביטערע כעלן-קעדיינעס, דורך אומגעהייערער גייסטיקער אַנט-שטרענגונג גייט דער ארבעטער-קלאַס צום עמעס, מאכט ער אלעמאל קלאָרער זיין געדאנק, מאכט ער אלעמאל בלאַנקער זיין געווער, ווערט ער אלעמאל פיינקער צו באהערשן די וועלט.

GREETINGS TO JEWISH AFFAIRS

Nathan Einhorn

Miami Beach

Samuel Perez

New York

Estelle Katz

New York

Vincent Provinzano

New York

Rick Pell

Los Angeles

Greetings to Jewish Affairs

Freeda & Morris Frankel
Miami Beach

Greetings to Jewish Affairs

Israel & Ruth Kushner
New York

Many thanks to my Co-op City friends for your warm well-wishes. Your concern and encouragement sustain me in my trying circumstances. This gives me strength to endure and overcome a baneful illness. Undaunted, we stand together in the struggle for a just peace in the Middle East and a world free of oppression.

Phil Honor
San Diego

Greetings to *Jewish Affairs* in memory of my
husband **Hillel Klein**

Iza Klein
New York

Greetings to *Jewish Affairs*

Raphael & Bessie Lefsky
Miami Beach

In Memoriam

Dorothy Carroll Shiffman

From early organizer of hospital workers to inspirer and organizer of senior struggles. A warm-hearted, valiant, gallant fighter to the end.

— Jonas

In everlasting memory of our beloved friend

CHARLES SMALL

a consistent champion of American labor, and of all minorities, a staunch and untiring fighter for peace and justice. A most loving and devoted father and husband, and a comrade to thousands.

May your scattered ashes cause peace, brotherhood, friendship and understanding to blossom on the land it touches, as you cultivated friendship and caused understanding to blossom in the hearts you touched.

I, Max Shlafrock, and all the friends mentioned, and others too numerous to mention, grieve with you, dear Bert and Family.

Abe & Rose Sorkin
Vita & Jean Martelli
Zena & Hershel
Irving & Shirley Gold
Sarah Fagin
Jean & Berl Gittlemen
M & J R.
Leon & Esther Shankman
Hyman Davis
Clara & Irving Gavurin
Laika Standar
Ruth Holtman
Lou & Molly Fox
Abraham Brickman
Esther Williams
Ella & Foster Ewen
Rose Saltz
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—Miami Beach, Fla.

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