

JEWISH AFFAIRS

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March-April 1980

Address at Jewish Affairs Dinner

by Herbert Aptheker

The Warsaw Ghetto Uprising Remembered

by Daniel Mason

Israeli Trend: "Money for Slums, Not Settlements!"

by Tom Foley

35th Anniversary of the Jewish Historical Institute in Peoples Poland

by Sol Flapan



This drawing by William Gropper

Editorial

The Increasing Threat of War in the Middle East

The recent approval by the Israeli government of President Carter's military move in Iran supposedly to "rescue" the U.S. hostages in Tehran is another step in the involvement of the Jewish people of Israel and Jews in the United States and the rest of the world in dangerous maneuvers that would lead to a full-scale war in the Middle East between the United States and Arab nations. Along with this approval, the government of Israel has offered bases from which Washington could launch operations against the Arab nations.

The Israeli government's collaboration with U.S. imperialism against the people of Iran and to the benefit of the deposed Shah has been long-standing. One example of this was the cooperation of the Israeli intelligence service with the U.S. Central Intelligence Agency in the training of Savak, the Shah's secret police which terrorized and brutalized the Iranian people for many years.

The Jewish people of Israel want peace. But the government of Israel, the capitalists of Israel, and the forces who are seeking the territorial expansion of Israel at the expense of the Palestinian people need and want a war into which they can suck the people of the United States. They need a war to solve their domestic and economic problems.

In 1979, inflation rose by 114 percent. Among the increases were: Milk, 112 percent; butter, 100 percent; bread, 43 percent. At the same time, the government planned a total freeze on real wages and a reduction in the number of civil service employees.

The government also removed subsidies on basic foods, which has increased the cost of living by 44 percent. This, too will hit hard at the working people of Israel. The government of Israel expects to save nine billion Israeli pounds by this edict.

To direct the attention of the Jewish people of Israel from their distress over the domestic economic problems, the government of Israel is proceeding with plans for expanding the Jewish settlements in the Palestinian Arabs' area on the West Bank. Last December, it announced the doubling of the present West Bank population of 16,000 Jews in eighteen months at a cost of 15 billion Israeli

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The editorial board regrets that this issue of *Jewish Affairs* has appeared so late. We are undergoing staff changes and we hope that future issues will appear within the month they are scheduled for. Thank you for your patience.

Address at Jewish Affairs Dinner

by Herbert Aptheker

To all our friends here, and we are all friends, Faigel and I are going to Berlin tomorrow. I have been appointed what the Germans call, "Herr Doctor Professor". The further I get from the shores of the United States, the more distinguished my title. I was especially touched at the invitation because it is the university where Dr. Du Bois studied in 1892-93. It is also the university at which Karl Marx did his graduate work before he got his doctorate at Yale. So we will be teaching in the sacred precinct where these two previous doctors got their training.

We have had many memorable dinners when Hy Lumer, who is never to be forgotten, was with us and I wish he could have been at this one particularly when we had the great honor of being addressed by the official representative of the Palestine Liberation Organization. And I am sure we all join our guest in his wish that at our ninth *Jewish Affairs* dinner we shall be addressed by the ambassador from the independent and sovereign state of Palestine. Indeed, it would be a great pleasure!

James Reston, in his final 1979 column, reported that Washington "is a troubled city at the end of the 1970's because it is leading a life of pretense. It is anxious," he wrote, "not primarily because of its immediate problems at home and abroad, but because of a growing conviction that it is dealing with a world . . . that is out of control and that the government is not working effectively on the challenge of the 80's".

Still Mr. Reston: "There is a vague understanding here that some major kind of transformation has taken place in the world . . . but Washington has been unable to adjust to these fundamental changes."

The sense of foreboding that fills Mr. Reston's recent writings reflect a "vague understanding" by the bourgeoisie that what Marx and Engels prophesied in 1848 is now true. Those young men wrote at the end of Section I of the *Manifesto*:

"Society can no longer live under this bourgeoisie. In other words, its existence is no longer compatible with society."

In our country, in the heartland of what remains of imperialism, one finds rampant inflation, chronic unemployment (the two were impossible according to classical bourgeois economics), a resurgent KKK and nazism, a suggested return to conscription, a refurbishing of the criminal FBI and CIA, a further acceleration of the arms race, heightening anti-Sovietism and the refreezing of the Cold War, and a very much intensified jingoism and racism.

All this will not resolve the problems confronting the bourgeoisie; on the contrary, they are reflections of the problems and serve to worsen them.

As to the realities of intensified racism and anti-Sovietism: *The New York Times* reported two weeks ago, I quote: "For years, illegal aliens and Mexican-Americans alike have been subjected to shootings, beatings and rapes at the hands of the Border Patrol and its parent agency, the Immigration and Naturalization Service".

In the same issue of the *Times*, Mr. Benjamin L. Hooks, Executive Director of the NAACP announced a drive to establish civilian review boards throughout the nation because of "an upsurge of police killings of unarmed Blacks and other members of minority groups."

In the city of Oakland, California, our neighboring city where Fay and I live, policemen have murdered forty-two Black men, women and children in the past eighteen months. Symptomatic of the increase in nazi-like, anti-Semitic activity is the fact that in October 1979 the Jewish Community Relations Council in New York City called upon the Federal government for assistance in combatting vandalism directed against synagogues. Two weeks before we left California a major and beautiful synagogue in the city of Redwood, California (25 miles from San Jose) was burned for the third time in two months, and this time successfully, to the ground by nazi vermin.

This afternoon I propose to examine briefly this matter of intensified racism and how to respond to it.

We of *Jewish Affairs* face the fact that leading organizations of the Jewish bourgeoisie—the American Jewish Committee, B'nai B'rith and the American Jewish Congress, have withdrawn their

support from the front-line struggle against racism—namely, the battle for effective affirmative action. And now the January 1980 issue of *Commentary*, which is the organ of the American Jewish Committee, devotes a special issue to what it calls “Liberals and Jews.” Fifty-two leading Jewish figures such as Max Lerner, Seymour Lipsit, Morris Abram, Sidney Hook, Nathan Glazer, Midge Decter, Daniel Bell, etc., ad nauseum, responded.

The editors of *Commentary* framed their definition of “liberalism” as support for affirmative action and quotas, sympathy for the PLO and the absence of protest against “the anti-Semitism” among Black people surrounding the Andrew Young affair. This is their definition of liberalism and also of these fifty-two so-called Jews. They are of course not really Jews in the sense of Judaism. They are Jews for the American Jewish Committee; they are insults to the prophets, renegades from what Judaism really means.

The racism of these bourgeois nationalist Jews and their organizations is nowhere better illustrated than in their response to the so-called “Andrew Young affair”. Part of the response was to offer “lessons” in Black history to the national Black leadership, announcing for example, that Jews were the founders of the civil rights movement and that Jews established the NAACP. This would have been surprising to those who established the National Negro Convention movement in 1830 and to those who knew the work of Frederick Douglass, T. Thomas Fortune, Ida B. Wells, William Monroe Trotter, not to speak of the Niagara Movement, set up in 1905 under the leadership of Du Bois.

As for the NAACP in 1910, it was a Black-white organization. The white component had three sources: 1) The Abolitionist heritage. (Villard is a good example of that.) 2) Anti-imperialist struggle. (The first president of the NAACP, Morfield Storey, was the president of the Anti-Imperialist League of the United States at the same time that he was the president of the NAACP.) 3) The socialist movement. (People like Charles Edward Russell, William English Walling, Mary White Ovington. All of them leading socialists, most of them left socialists at that time.)

Of course there were Jews among the white people, a few heroes. One worthy of the title “Rabbi”, Steven S. Wise, was at a founding convention; the first treasurer for a couple of years was Walter Sachs (he didn’t stay too long, he became a

radical); Rose Strunsky, the wife of William English Walling. That’s about it for the Jewish component. Of course, the fundamental ocean was the Black liberation movement. So much for a slight lesson in history by the “experts” of *Commentary*.

The second response from the Jewish bourgeois nationalist leadership was the disgustingly chauvinist “advice” to Black people to keep their noses out of international affairs and to confine their attention—as in the past, they said—to the sufficient problems of the ghetto. It is difficult to respond civilly at a dinner to such disgusting chauvinism. I would like to say, and this needs saying, that this expression of opinion among considerable components of the Black leadership and population concerning the Mideast is in no way unusual in Afro-American history. The Afro-American leadership for example, denounced the Mexican-American war in the 1840’s in the most vigorous terms, and heroically. The Black leadership and most of the Black press denounced the Spanish-American war as an imperialist war. Frederick Douglass’ son, Louis Douglass, was a leader in this. The Black press and the Black leadership was central to opposition to later U.S. imperialism, particularly in Latin America. It was the NAACP that sent an investigating committee to determine the atrocities of the U.S. Marines in Haiti and in Nicaragua. It was the NAACP that alerted the nation to what U.S. imperialism was doing in the 20’s. There’s nothing new about this, of course, and Black people have been in the leadership in the struggle against imperialist, aggressive and inhuman foreign policy naturally, since they have been in the leadership of progressive and democratic struggle in general.

Much of the Black leadership and press hailed the Bolshevik Revolution. It was inspired particularly by the reality of self-determination in the Bolshevik Revolution and Dr. Du Bois, then editor of *Crisis*, the leading voice of Black people at that time, unquestionably hailed the Bolshevik Revolution and remained a warm friend of the Soviet Union until he died in 1963. One needs to but call the names of Paul Robeson, Langston Hughes, Alpheus Hunton. Well, enough of this confrontation with two of the most glaring examples of the bourgeois nationalist chauvinism, jingoism and ignorance of these so-called scholars writing for *Commentary*. What a disgusting performance!

I turn now to the struggle against intensified racism and its major front-line position as the enforcement of effective and affirmative action. I want to say a few words about it, particularly since as I say, Jewish organizations and major ones at that, betrayed the prophets.

Afro-American history, the struggle for liberation, has three main phases. One, is the struggle for a century and a half against slavery. The effort to move out of the stage of being property and becoming people. The second, we call civil rights. When we become people we become citizens with all the rights accrued to citizenship. Citizenship, civil rights—achieved on paper after one hundred years of sweat and blood and tears and struggle. Well, we are in the third phase at the end of the 20th century. I do not know how long this will take, but this is where we are. We are now in struggle, basically, fundamentally, to achieve human rights as defined in the 20th century by people racially oppressed. Full dignity and equality in life, in bread and butter, in jobs, in homes, in health; not on paper, not in politicians' promises, not "you will have equal opportunity". Never mind what we will have. Never mind your cold war's opportunity. We're talking about actuality, not opportunity. We're talking about reality. We're talking about: "When do our kids eat?" That's what we're talking about, and that's the 20th century, and that's the heart of the struggle. The struggle for stage one was difficult; it took half a million lives. Struggle two was very difficult; nobody counted the sacrifices. And phase three is not going to be any easier, that's for sure.

Now struggle three means, as central to its achievement, Affirmative Action. This is why Affirmative Action is decisive in the present period, and is the test whether one is committed, or not committed in the struggle against racism in life.

It is said by the Glazers, Podhertz, Bell, *Commentary*, American Jewish Committee and B'nai Brith, that racism is a matter of the past, not a matter of the present. If there's any racism today, it is, as Glazer says, "vestigial", just a few remnants, but it has been wiped out. It is not necessary to argue this to an audience that comes to a Jewish Affairs dinner; it's necessary elsewhere. But of course, every index, every criteria of life; of employment, of health, of existence, of education, of longevity, of mobility, reflects in life the reality

of the grossest kind of racist oppression, of Black and Brown people in particular. One simply has the fact that less than 2% of the physicians in the U.S., of the dentists in the U.S., of the lawyers in the U.S., of the engineers in the U.S., of the college graduates in the U.S.—less than 2% today are Black people.

It is said in arguing against Affirmative Action, increasingly by the way, by the courts, that in order to prove culpability in terms of discrimination, one must prove intent; the motivation to discriminate. Demonstrating the reality of racism in life, increasingly it is said, is not enough. One must show that the result was due to the intent to discriminate and therefore you have to prove racist motivation. This is an obstacle to the achievement of equality which is almost insuperable. It is phoney because motivation outside of technical legal requirements has nothing to do with historical and social analysis; it is irrelevant. One is not interested in the motives of Hitler unless he is so morbid as to wish to write a biography of it. Hitler dies, knocks on the pearly gate, St. Peter answers, "Who are you?"

"I'm Adolf Hitler."

"What do you want?"

"What do you mean, what do I want?"

"I want to come in."

"What? You have the nerve to want to come in to heaven?"

"Yes, why not?"

"Are you sincere?"

"I believed everything I said. All my descriptions of the Soviet Union . . ." (which by the way, are the same descriptions used by *The New York Times*—H.A.) ". . . all my descriptions of the Soviet Union, I believed. I believed that Jews were permanent aliens, even as my friends, the Zionists believe. I know they are permanent aliens, evil, patrons of the devil, and therefore my crematoria were sewage projects. At any rate, I believe all this, so help me God."

That's a problem for St. Peter, not a problem for historians. Historians are not interested in the personal motivations of Hitler. Historians are interested in Hitlerism, not Adolf Hitler, and racism is not simply an idea. Racism is a practice; it is both, **but it is a practice**. So this test of so-called motivation is a deliberate racist device to impede the egalitarian movement. And the reasoning that racism is psychological is related to the concept of motivation.

This was the thesis of Myrdal and his 2-volume "The American Dilemma", and that's why it became a best seller. Because if you take the psychological approach than you have dilemma, that is to say, an insoluble problem. Racism is not a psychological matter; racism is a socio-economic historic matter. That certain people become psychologically pathological, that is to say infected with racism, is the result of the material surroundings that pervade this society, of course. With the psychological approach one is helpless; that's why it is popular. Then one has the idea that war, talking about Affirmative Action, war is individual. That's one of the main things in Glazer's book: War is individual. A defendant comes into the courtroom. Our law is not concerned with groups. Nonsense, particularly nonsense here, and rather ironic nonsense at that. Racism is, of course, the oppression of an identifiable group. The law of slavery did not say this particular Black person is a slave. The law of slavery held that Black people were slaves as a group, as a whole, and therefore an individual Black person who was not a slave had to have written documentary proof of that fact, and the law was of this group character, mirroring the socio-economic reality of group oppression and exploitation. It is therefore impossible to confront racism seriously except to comprehend the people quality, the social quality, the docile quality of what is racism.

The American Jewish Committee, Congress, B'nai B'rith, and the current *Commentary* say that Affirmative Action represents a denial of merit. All of a sudden they're worried about merit in this society. What in the name of reason is racism if not the institutionalized denial of merit? What else is it? Does it not impose specific and great obstacles and handicaps upon the victims of racism and tells them to compete? Do not those who do not suffer the obstacles and oppression have an advantage? Was it only in 1947 that a Black person had the merit to play second base with the Dodgers, and up to 1947 there were no such ball players? And does that not mean that every white second baseman up to 1947 played in defiance of the law of merit? Is it not possible that Paul Robeson had a voice sufficiently great to be in the Metropolitan Opera? Does it not mean that those who were in the Metropolitan Opera, while he wasn't, did not face the competition from that incomparable voice? Of course racism is the systematized denial of the test of

merit! Quite apart from the hypocrisy of such an argument is this society with its class divisions, its wealth, its graft, its corruption. And these pen prostitutes talk about wanting merit. As I say, it's enough to make you throw up.

On quotas: the dictionary says that quota is a "numerical proportion". Nothing wrong with that: numerical proportion. What are Shanker and Glazer hollering about? They're hollering about quotas, but quotas with quotation marks. They're hollering demagogically about the quota's views, especially against Jews when Russia was "free", when Poland was "O.K.". It got a good press in the New York Times, yes? Hungary? Marvelous. That's the "quota" (in quotation marks), and in this country too. Let me tell you something.

No Jew who is a physician in the U.S. and is of my age, graduated from medical school in the U.S. A great medical doctor, a leading medical research person who went to school with me, at Columbia—I knew him very well—this great scientist didn't get a degree here. Where did he get his degree? Where the rest of us Jews went for a medical degree. We went to one of two places: Edinburgh or Syria. Isn't that marvelous, Syria. We could get admitted into the university in Syria and get a medical degree—and many Jewish physicians in the U.S. had such a degree, or from Edinburgh. That's what we mean by "quotas" (with quotation marks). What is that quota? That's not numerical proportion. That's a device to keep disproportion, not proportion, but disproportion. It is a device used in Czarist Russia and used here to prevent the victims from entering into this or that desirable area or vocation or institution, to prevent them from entering, or to keep the proportion of their entering disproportionately low, of course. That's what quotas were.

The quotas in Affirmative Action are the opposite, and can the opposite be the same? Is daytime nighttime? Am I a Republican? Or maybe I'm Brzezinski, and you didn't know it. Opposites are opposites. Affirmative Action seeks the elimination of the "quota" (with quotation marks). It wants numerical proportion as the dictionary says. It was an adjusted opportunity and reality for the people of the United States. Therefore, those who like Shanker and Glazer raise this cry do so as liars, hypocrites, demagogues, vermin. Liars! They know they are lying because they know that Affirmative Action seeks to achieve the opposite of that which they allegedly lament.

I told you that there were less than 2% Black people who are college graduates, doctors, lawyers, dentists and engineers in the United States. What is that except quotas of the old fashioned type? That's a quota and it's characteristic of the demagogic device of rule in the U.S. that it isn't a matter of law, just a matter of fact because everybody knows it. And what Affirmative Action seeks is to change this and to bring about some proportion which approximates equality. By the way, in the Soviet Union of course, Affirmative Action is present with a vengeance. Indeed, if you want a short definition of Socialism I will give it to you: Real Affirmative Action, really implemented. That's Socialism.

That's why for example, in the Soviet Union it is a law that in the most prestigious scientific organization in the U.S.S.R., the Academy of Sciences, the government requires that not less than 40% of the members be women. That's simply a requirement. Do you want to have an Academy of Sciences? That's alright, but you're going to have a minimum of 40% women in that Academy of Sciences. And the Jewish people of the Soviet Union are not one tenth of one percent, but are seven, eight, nine and ten percent of the prestigious scientific and teaching profession.

Of course, we are told this is reverse discrimination. No, it is a way of reversing discrimination. The Harris Poll that is characteristically waiting to deceive, asked white people on this Affirmative Action: Do you favor preferential hiring? Well, of course that's loaded. What is the answer to that question? No, I don't favor preferential hiring, that's why I favor Affirmative Action. Right? And what you have had is preferential hiring and I don't want preferential hiring. Therefore, I want Affirmative Action.

One often finds, when approaching this area, that hostile writers warn of the anger such Affirmative Action may provoke among certain white people. Apparently the racism to which Black people are subjected is to be greeted with joy. They are not supposed to be angry.

Those who worry about this "anger" of others also tend to present the matter of Affirmative Action as some kind of philanthropic enterprise. The elimination of racism is not a matter of philanthropy for Black people; it is a matter of mutual necessity for Black and white people and all other people.

It is not possible, dear friends, to effectively confront any of the major social issues presently before our country without at the same time fighting against racism. It is not possible to seriously attack unemployment, and not fight against the racism which is basic to unemployment rates among Black and Brown people, ranging from 25% to 40%. It is not possible to seriously confront the crisis of the cities and the attendant questions of housing, health, transportation and education, without combatting the institutionalized racism which is so important a constituent of the crisis. Just as in the 1860's it simply was not possible to "save the Union" without at the same time ending slavery (and not possible to end slavery without saving the Union), so exactly today it is not possible to reverse the increasingly unbearable conditions of living and quality of life in our nation, without seriously confronting the cancer of racism which contributes so decisively to social deterioration, and is itself a hallmark of that deterioration.

How can we ever have a fully effective massive militant trade union movement until we have one which represents the fullest unity in action of men and women, Black, Brown and white? Without that it is simply absurd to project such a trade union movement.

Furthermore, to accomplish a real change in priorities in this country so that the attack upon racism is serious and the effort to overcome general social crisis is real, it requires the unity in action and in struggle of the masses in this country. How is it possible to obtain such mass unity if the direct victims of racism, who number some fifty millions, are not a firm part of such unity?

Racism is part of the history of the United States, but the struggle against racism is also part of the history of the United States, although it has not yet been written. Democratic advance in the past—in any area of struggle—required that kind of struggle and achieved in varying degrees Black-white unity. Again in this generation, as in every period of U.S. history, that unity is a fundamental tactical and strategic requirement. No one is doing anyone any favors. Philanthropy is paternalism; operating on the basis of a comprehension of mutual necessity means fraternalism, not paternalism.

Real Affirmative Action, the outlawry of all racist and sexist practices and the strict enforcement of such outlawry, are absolute vital needs of the

present if we are ever to shape, together, a future worthy of human beings.

What is required is such a significant change in the political structure of this country, based upon anti-racist unity and a powerful labor movement, so that we may starve the Pentagon and feed the people. With that we will be able to really expand popular institutions and build, not neutron bombs, but schools; not fleets of cruisers, but scores of new schools to train the thousands of additional dentists, engineers, physicists, historians, mathematicians and physicians that the social needs of our nation require. Not competing for crumbs from a shrinking pie, but expanding the pie and let all eat. This is the need, and this is the logic of Affirmative Action.

Imagine what a salutary force it would be in our history if Gus Hall and Angela Davis could receive a really substantial vote in 1980!

I choose to close with the words of the incomparable William Edward Burghard Du Bois. This is from the address he wrote on behalf of 200 delegates meeting in Macon in 1906, in the First Equal

Rights Meeting in Georgia. I repeat, this is 1906 in the heart of Georgia. Speaking for two hundred assembled Black men and women:

"We must agitate, complain, protest, and keep protesting against the invasion of our rights. We must besiege the legislature, carry our cases to the courts and above all, organize these millions of brothers and sisters of ours into one great fist which shall never cease to pound at the gates of this country until opportunity and reality for all is equal."

Now, dear friends, if Black people could publicly dedicate themselves to that program in 1906 in Georgia, what does history demand of us now in 1980? Surely nothing less than a commitment to firm Black-white unity in struggle to really transform the substance and quality of life in the United States. The 1980's have just begun, they are very young. Let's determine together that surely by 1990, surely by 1990, our country will be cleansed of racism and anti-Semitism and will be a beacon of civility, of decency, of equality, and of peace.

Thank you. □

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Gus
HALL
FOR PRESIDENT

Angela
DAVIS
FOR VICE-PRESIDENT



Prepare for the 1980 Election Campaign

Independent political thinking and action grew throughout the 70s. The 1980 candidacies of Gus Hall for president and Angela Davis for vice-president on the Communist Party ticket, will take this movement to even greater heights.

The Warsaw Ghetto Uprising Remembered

by Daniel Mason

On April 19, 1943, at 6 A.M. began the first mass armed resistance to the Nazi hordes in German-occupied Europe. It took place in the Warsaw Ghetto, into which the remnants of Polish Jewry had been driven. The shots that were fired there were indeed shots that were heard around the world, shots that are still reverberating.

It is an event that was immortalized in "Partisan Song" by the Polish Jewish resistance fighter, Hirsh Glick, in these words:

"This song was written with our blood and not with lead.

It's not a song that birds sing overhead.

It was a people, among toppling barricades, that sang this song of ours with pistols and grenades."

But our memorializing of the Warsaw Ghetto Uprising on this April 19, 1980, would serve no function unless we remember:

-That the genocide of the Jews in Europe was a slaughter for profit by the German bankers and monopolies, such as I.G. Farben, Krupp, Thyssen and Flick, aided and abetted by such U.S. monopolies as Standard Oil, DuPont, Ford, General Motors, using anti-Semitism as a weapon for their gain.

-That the capitalist governments of the U.S. and Western Europe acquiesced in the holocaust.

-That Hitler and his nazies carried out their terrible crime as the agents of capitalism.

We must remember that the rich Jews and their henchmen in the Warsaw ghetto not only sought to sabotage armed resistance against the nazis but also actively helped the storm-troopers against masses of Jews herded into the Ghetto.

As Emanuel Ringelbaum, the martyred historian, wrote in his diary:

"... the beastly nature of the Jewish bourgeoisie, its cannibalistic quality, found unmistakable expression in the recent days of hunger. The entire activity of the Kehilla (Jewish Community Council) is a shocking wrong against the poor. And if there

were a God in this world, He would have destroyed with great thunderings this nest of evil, hypocrisy and blackmail, the entire finance-politics of the Kehilla is one gigantic scandal . . ."

And Ber Mark wrote:

"The enemy organized two legal institutions in the Ghetto, the Judenrat and the 'Thirteen'. The Judenrat was composed of old bourgeois leaders who worked on the theory that hard work and bribery would enable some of the people to survive somehow; in any case, at least some of the people would survive; if the majority died of exhaustion and hunger, then a more important minority would survive . . ."

"But the Germans were not satisfied with the Judenrat alone. In the Ghetto the enemy had to have its 'eyes and ears'. The 'Thirteen' played the part of informer . . ."

As Nazi General Jurgen Stroop, who carried out the German "final solution" in the Warsaw Ghetto, reported to Hitler afterward:

"It (*the Ghetto-D.M.*) was administered by the Jewish Board of Elders, who received their instructions from the Commissioner for the Elders . . . The Jews were granted self-administration in which the German supervising authorities intervened only where German interests were touched. In order to enable the Jewish Board of Elders to execute its orders, a Jewish police force was set up, identified by special armbands and a special beret and armed with rubber truncheons. The Jewish police force was charged with maintaining order and security within the Ghetto and was subordinated to the German and Polish police."

We must remember who these Jewish police were and what they did. As Ringelbaum wrote:

"The Jewish police had an evil reputation even before the 'resettlement'. In contrast to the Polish police, who did not take part in the seizure of persons for the labor camps, the Jewish police did carry on this odious work . . . People are now wracking their brains over the riddle: How was it possible that Jews, mostly intellectuals, former lawyers (most of the officers of the police were lawyers before the war), would with their own hands destroy their brothers.

"How was it possible that Jews would drag women and children, the aged and sick, through the streets knowing full well that they were leading them to their slaughter . . ."

We must remember that anti-Communism was used in the Warsaw Ghetto to divide the Jewish people and lull them into a belief that they were safe if they were not "Communist". When, in October, 1941, news was brought to Warsaw—about executions of Jews in the Vilna Ghetto—"An explanation arose that the Germans were killing Jews in former Russian-occupied territories on the charge that they had supposedly been Communists and had supported the Russian regime. If this reasoning were correct, the Jews in Warsaw could consider themselves safe, particularly as large factories had been opened in Warsaw in which Jews had to work as slave laborers . . . The slaughter should be interpreted as an anti-Communist rather than an anti-Jewish act." (Reprinted by Marie Syrkin, in her book, *Blessed is the Match, the Story of Jewish Resistance.*)

We must remember that the Warsaw Ghetto Uprising could not have come about, without the support of the Polish workers, led by the Polish Workers Party (PPR), and their active participation in the Uprising itself. As Ber Mark wrote:

" . . . From the start the PPR called upon the Jews to fight in the common battle, just as it appealed to the non-Jewish Poles to maintain solidarity with the suffering, fighting Ghetto.

"The Ghetto movement could not broaden the scope of its work until the Polish underground of the left developed larger plans. The People's Guards partisans had been active since May, 1942. The Jewish youth who joined the partisans in the woods were then able to send well-trained commanders back to the Ghetto and the Jewish Fighters Organization. A new fighting temper developed after October, 1942 when the Home Army policy of marking time until the end lost favor. Warsaw became the scene of frequent heroic fighting and sabotage organized by the People's Guards. The possibilities of an armed uprising in the Ghetto appeared."

The role of the Polish workers in the actual fighting of the Uprising was reported to Hitler by Nazi General Stroop thus:

"When we invaded the Ghetto for the first time, the Jews and the Polish bandits succeeded in repelling the participating units, including tanks and armored cars by a well-prepared concentration of fire . . .

"The main Jewish battle group, mixed with Polish bandits, had already retired during the first and second day to the so-called Muranowski Square. There, it was reinforced by a considerable number of Polish bandits. Its plan was to hold the Ghetto by every means in order to prevent us from invading it. The Jewish and Polish standards were hoisted at the top of a concrete building as a challenge to us . . ."

Above all, we must remember the glorious role of the Jewish workers, with the Communists in the forefront, in forging the unity of the Warsaw Ghetto for their final battle and their bravery in the fighting itself. As Ber Mark wrote:

"From the January incidents until the day of insurrection, hurried preparations were made for the final battle. During this period the program of the left won out. The Judenrat no longer controlled the situation and the masses lost faith in this collaborationist institution. The stooges, Nazi agents and police commanders were eliminated. A war to the end was declared against speculators and black marketeers . . . The insurrection incorporated into political life the ideas and concepts promulgated by the left-wing, anti-fascist element of the Ghetto."

Nazi General Stroop described the end thus:

"Apart from eight buildings . . . the former Ghetto is completely destroyed . . . But the ruins still contain a vast amount of stones and scrap material which could still be used." For Stroop, the Warsaw Ghetto Uprising had become only a vast junkyard. But for us, it is symbolized in the courage of the Ghetto fighters, as symbolized in this report:

" . . . a battle rages at Muranow . . . the fighting units hung from the roof of eleven Muranow the flags of the uprising, one red, one white and red, and one white and blue."

If we remember all this and learn from it, we Jews, in unity with all the forces of progress, can continue the struggle against reaction, for a better life for all people. We shall truly pay tribute to the bravery of the Warsaw Ghetto Uprising and shall no longer have to sing with Hirsh Glick:

*"And if the time is long before the sun appears;
Then let this song go like a signal through the
years." □*

Israeli Trend: "Money for Slums, Not Settlements!"

by Tom Foley

Israelis are continuing to show their good sense and humor. First, the good sense: 51.4% opposed Jewish settlement in the occupied West Bank city of Hebron (al-Khalil), according to a public opinion poll published March 30 by the *Jerusalem Post*.

An earlier poll by the newspaper *Ha'aretz* ("The Land") published March 25 showed 48% opposed to setting up any new Jewish settlements in the occupied Arab territories. Only 38% favored new settlements. The *Ha'aretz* poll also showed 56% opposed to using public funds to finance the Jewish settlements in the occupied territories.

The *Jerusalem Post* poll also showed that if Knesset elections were held today, the opposition Labor Party would win an absolute majority of the Knesset's 120 seats, while the Likud Party of Premier Menachem Begin would lose half the seats it has.

Now, the humor: in mid-March, Begin finally got a new Foreign Minister after four months of arguing over who was going to replace Moshe Dayan in that job. Yitzhak Shamir, former Knesset Speaker, is the new F.M. Many Israelis were laughing over the following joke: Begin excitedly telephones Finance Minister Yigael Hurvitz: "Hurray! Finally, we got a new Foreign Minister!" (Long pause). "What? Look, Hurvitz, what do you mean, 'we can't hire anybody new?'"

**HAVE YOU URGED
YOUR SENATORS
TO VOTE
FOR SALT II?**

(Hurvitz has a "new economic program" aimed at slowing Israel's present 124% annual inflation rate by drastic cuts in everything, including government jobs).

Nonetheless, the cuts are not in funding new Jewish settlements, and this has been severely criticized. The Begin cabinet decided March 23, by an 8-6 votes, to set up a yeshiva and a field school with dormitories in Hebron. The decision may well be the move that will topple the Likud coalition from power. The Democratic Movement for Change led by Deputy Premier Yigael Yadin decided to postpone a session on leaving the coalition until Begin returns from Washington talks on April 17.

But Education Minister Zevulun Hammer of the National Religious Party (NRP) reportedly was holding talks with Shimon Peres, opposition Labor Party chairman, about working together to bring down the Begin government in exchange for Labor guarantees of NRP posts in a new cabinet. And Interior Minister Yosef Burg of the NRP has already stated that early Knesset elections (before November, 1981) are "inevitable." The Liberal Party in Begin's coalition is strongly opposed to the Hebron move.

The Liberals are capitalists of the Milton Friedman type. Most of the 30,000 Peace Now demonstrators who marched recently against the Hebron decision were not Liberals with a capital "L." They were chanting "Begin Go Home!", "Elections Now!" and "Money for Slums, Not Settlements!"

Yamin Suissa, leader of a slum quarter in Jerusalem who took part in the Peace Now demonstration, said: "The (Begin) government must resign because they have destroyed everything. The 10 million shekels they gave to rehabilitating two buildings in Hebron could have helped 100 slum families living in dire poverty." Omri Padan, the Israeli reserve army officer who helped found Peace Now, said: "Now this government has reached its end, cut off from the nation and the world." □

Greetings and Best Wishes to
ISRAEL KUSHNER

longtime Jewish Affairs supporter
and activist on his 80th Birthday!

At a party in his honor on April 27th in
Co-Op City, a contribution of \$630. to the
Daily World was raised in his name.

35th Anniversary of the Jewish Historical Institute in Peoples Poland

by Sol Flapan

WARSAW—Jewish social scientists and historians were saluted by their Polish colleagues at a gala ceremony on October 23, 1979 in the Jewish Historical Institute (JHI). The occasion was the JHI's 35th anniversary. Congratulations were conveyed from the president of the prestigious Academy of Sciences by Professor Wladyslaw Markiewicz, secretary of the PAS' Social Sciences Department.

An integral part of the PAS which funds the Institute's research work, the JHI is an independent research and study body. In the postwar years up to 1952 patron functions belonged to the Ministry of Higher Education and Science.

Actually, the JHI was born on Aug. 29, 1944. It was known then as the Jewish Historical Commission of the Central Committee of Jews in Poland. In time, the latter evolved into the present-day Social and Cultural Society of Jews in Poland, known simply as the "Farband" or by its Polish acronym TESKAZET.

The JHI's founding date came a mere five weeks after the proclamation of the July 22 Manifesto, Poland's socialist-oriented Declaration of Independence. Furthermore, People's Poland was then only in the process of coming into being. A tiny corner in the southeast had been liberated from genocidal German fascism by the Soviet Army and reborn Polish armed forces. Eventually, these swept on to Berlin. When Hitler Germany capitulated in May, 1945 it was the USSR's red flag and the white-and-red of Poland that fluttered victoriously over the lair of defeated German fascism.

It was on that bit of free Poland that a handful of Jewish historians' and social scientists launched the painstaking labors of documenting the nazi holocaust here from September, 1939 to the spring of 1945.

In its first three years (1944-1947) the Jewish Commission and its parent organization laid the foundations for what has since become the JHI's Archives, its Library and Museum. It also published 38 works ranging from diaries and memoirs to treatises, albums and popularly written brochures and pamphlets devoted to the tragedy of the Jews during the nazi occupation of this country.

Over the years, the JHI has amassed documentary evidence including testimony by eye witnesses of nazi crimes here. Armed with this attestation, the JHI has actively assisted investigative organs and the courts in their pursuit and prosecution of war criminals. Indeed, back in 1945 it presented the International War Crimes Trial in Nuremberg, West Germany, with firm evidence documenting the nazi annihilation of the Jewish people in Poland.

Reporting the JHI's anniversary event, the national daily *Trybuna Ludu* emphasized in bold type that the Institute's Archives, its Library and Museum are today the main source of study of the Jewish presence in Poland.

"Here research is in full swing on Jewish life throughout Poland's history." Also, "on the Jewish participation in the nation's independence struggles." Furthermore, "many historians from other scientific centers have been cooperating in these efforts", observed the Polish United Workers Party newspaper.

And so, in the 1950s for instance, a number of JHI research workers began digging up the history of the Jews in Poland throughout the nation's long pre-World War II era. Teams divided up periods going back to the 16th century. That period is a favorite hunting ground of Professor Maurycy Horn who, in addition to his heading the JHI, is also associated with the Higher Pedagogical School (Teacher's College) in Opole, southern Poland.

Some scholars concentrated on the inter-World War period (1918-1939) when Poland had reappeared on Europe's political map after 123 years of partitions and occupation by Czarist Russia, Germany and the Austro-Hungarian Empire, the erstwhile gendarmes of the continent. Active Jewish participation in rebuilding the country devastated by World War I when Poland was a battlefield, now occupied by Czarist, now by the Kaiser's armies, were highlighted in these studies.

Others zeroed in on the contribution by Jews to the struggles for social justice and the emancipation of labor in capitalist-landlord ruled Poland. Also class- and freedom-struggles abroad were the subjects of papers and monographs. Like fighting in the International Brigades in defence of the Spanish Republic in the latter part of the 1930s against bloody General Franco and his German-Italian fascist patrons and legions.

The 1970's were marked by a concentration and intensification of efforts at further deepening knowledge of Jewish life here in the Middle Ages, while a number of scholars continued the ongoing studies of the Nazi occupation period. Titles ranged from "Military Duties of the Jews in the Republic in the 16th and 17th Centuries" to "The Jewish Organization in the Polish Socialist Party, 1883-1907", from "The Jewish Press in Warsaw, 1823-1939" to "Jews in the Spanish Civil War, 1936-1939" and "Warsaw Ghetto Diary".

While cooperating with a number of social science centers, the JHI's closest bonds are perhaps with its fraternal Historical Institute at the Polish Academy of Sciences. Together they co-sponsored scientific sessions on the 30th and 35th anniversaries of the 1943 Warsaw Ghetto Uprising.

Both co-hosted an international scientific meeting in 1978 to commemorate the 100th birth anniversary of the eminent and beloved pedagogue and writer Janusz Korczak (Henryk Goldszmit). Known worldwide as the teacher/guardian who voluntarily eschewed his orphan charges to the Treblinka Nazi death camp, Korczak was one of the world's foremost educators and scholars in the realm of child upbringing especially as related to orphans, unwanted and abused children.

The centenary was mared worldwide throughout 1978, which had been proclaimed "International Korczak Year" by the United Nations Educational, Scientific and Cultural Organizations (UNESCO) on a Polish government initiative. In this country the Korczak Year was under the patronage of the Prime Minister. Symbolically this yearlong event preceded the UN's "International Year of the Child—1979".

Jewish Historical Institute anniversary-related papers and reports on "35 years of the JHI in People's Poland", on the JHI's Archive, its Library and Museum are to be published here in Polish, Yiddish and English. □

In Memoriam

Max Kurz

Feb. 6, 1918 — March 14, 1980

The death of Max Kurz in an airplane crash is a great loss to the cause of peace, anti-fascism and international working class solidarity.

As a Jewish youth growing up in Berlin he experienced the rise of Hitler and his Nazi gangs, and in 1935 he was able to successfully flee the Nazi terror and eventually came to the United States, where he involved himself in various anti-fascist movements, soon thereafter joining the Communist Party, U.S.A.

His death came while he was on his way to an international gathering of GDR Peace and Friendship groups in Berlin where he was to report on the growing recognition in the U.S. of the achievements of the German Democratic Republic as well as the many successes and growth of the U.S. Committee for Friendship with the GDR, of which he was the leader.

Comrade Kurz was a fierce partisan of the working class and of Socialism, and he gave no quarter to the enemies of the G.D.R., the Soviet Union and the other socialist states.

His deep devotion to internationalism was reflected in his unstinting support for *Jewish Affairs*. He was a regular participant in the annual fund raising dinners of our magazine.

Jewish Affairs wishes to express to the activists and friends of the U.S. Committee for Friendship with the GDR its earnest wish for every success in carrying on the great work of this noble proletarian and anti-fascist.

News from the cities

Los Angeles

"We young Israelis, concerned about the future of our country, have been living for 30 years without justice or peace with our neighbors, particularly the Palestinians. The need for discussion on the question of peace in the Middle East is vital. The first step to solving the problem is knowing the problem."

These words from a group of visiting Sabras and Israeli emigres sparked the calling of a Talk-In on the Palestinian-Israeli question by 18 people identified with labor, the Jewish and Arab communities, Israelis, the Black and Chicano communities, a rabbi, a Unitarian minister, an Iranian editor as well as representatives from the American Friends, and three representatives from the teaching profession.

As would be expected all did not see eye to eye on all issues, but one thing stood out clearly, all were concerned with the peace-destroying effect of United States foreign policy in the Middle East.

The corrosive effect of this policy on the people of Israel, the overnight 100% rise in prices and its deep seated effect on the Israeli and Arab working class was described in detail by a visiting Israeli who had spent two years in the Israeli army guarding the occupied East Bank and other border duties.

The life of the Sephardic Jew, a majority of the Israeli population, was described by a member of that community, now living here, who told of the second class citizenry under which the live with an especially degraded standard of living assigned to the Arab population by the Israeli government. The fightback, he explained, was growing, with increased relations between Arab and Jew and particularly between Sephardic Jew and the Arab community. The Peace Now movement has become a leading factor in resistance to government expansionist policies.

A member of the American Friends of the Sheli Party of Israel also spoke as well as a representative of the Arab Fund who described the life of the Arab under Israeli rule.

An Israeli couple read and translated poetry describing the life and death of an Israeli soldier. A

Palestinian poet described in poetry the life of the Palestinian under the Israeli regime.

The audience of some 200 stayed in large part the four hours scheduled for the Talk-In during which time the members of the audience took the floor with questions and debate.

The impact of the meeting was reflected in the subsequent calling of like gatherings in other communities.

It was generally agreed that the need for across the board dialogue on the Israeli-Palestinian question was long overdue. The many points of view on this most important issue has not had an adequate platform for discussion. Toward the end of providing such a platform for serious dialogue on the many facets involved, the meeting was declared an important contribution to the cause of a viable and lasting peace in the Middle East.

Chicago

An increasing number of Chicago's Jews, like those in other sections of the country, are moving toward peace and detente and away from the Carter-Begin line of war, imperialist domination and confrontation with the Soviet Union.

One example was the appearance on Sunday afternoon, April 20, of Tzali Reshef, spokesman for Israel's Peace Now Movement, at Temple Sholom (Reform), the city's largest and most affluent congregation. Mr. Reshef is a three-year veteran of the Israel Defense Forces and a graduate in economics and law from the Hebrew University in Jerusalem. During the initial Sadat-Begin discussions, he and four other soldiers drafted a letter to Prime Minister Begin in which they urged a relinquishing of territories for peace. The letter, signed by 350 Israeli officers and soldiers, served to spark the Sholom Achsav/Peace Now Movement and its popular mass peace demonstrations in Israel. Now a student at Harvard Law School, Mr. Reshef appeared under the joint auspices of Temple Sholom's Israel Committee and the Jewish Mid-East Peace Project located in Chicago.

The latter organization, an off-shoot of the World Without War Council, has promoted several other important meetings during the past 12 months that have served to break through the aura of monolithic American Jewish support for Israeli

government policy. These included a meeting in the summer of 1979 addressed by an editor of *New Outlook*, a liberal Zionist Israeli magazine; a series of well-attended meetings in three synagogues featuring Israeli and Palestinian spokesmen who had attended the *New Outlook*-sponsored peace meeting held in Washington, D.C. last fall; and most recently, an Arab-Israel symposium with presentations by Joel Sprayregen, Chairman of Chicago's Jewish United Fund Public Affairs Committee (he defended the Begin line), and Professor Cherif Bassiouni of the De Paul University Law School, who supported the PLO position.

It should be noted that the Jewish Mid-East Peace Project, though formally supporting the Israeli-Egyptian talks, is highly critical of the hard-line Begin approach and urges inclusion of Palestinian negotiators to assure a true peace.

After the first shock of Soviet troops crossing its southern border to defend the Afghan revolution against foreign intrigues, Jewish progressives, in common with large numbers of other Americans, are rallying against the Carter Administration's steps toward outright imperialist intervention and confrontation with the U.S.S.R. The Jewish Cultural Clubs arranged an open discussion early this month on Afghanistan, with no formal speaker; 50 members and friends attended and expressed their opinions—only three persons opposed the Soviet action.

Most Jews here have continued to vote for independent and progressive candidates for public office when given a choice. The Illinois primary election of March 18 was marked by stunning independent victories in the predominantly Black south and west side areas and in the white liberal north

side areas where there is a heavy Jewish population. Among the victories to which Jewish voters contributed were Seymour Simon for Illinois Supreme Court Justice; Harold Washington (a leading Black) and Sidney Yates for Congress; Woody Bowman, Ellis Levin, Arthur Turner, Barbara Currie, Carol Braun, and Miriam Balanoff for State Representatives; and Alan Dobry for Democratic Committeeman in the University of Chicago 5th Ward area. Jewish voters also contributed to the victory of Richard Daley, Jr. for Cook County State's Attorney against the reactionary candidate endorsed by Mayor Jane Byrne and the formerly all-powerful Democratic Party organization. Many Jews were among those who switched at the last moment to the Republican primary in order to cast their Presidential votes for John Anderson and for party delegates pledged to him.

Chicago's 37th annual commemoration of the 1943 Warsaw Ghetto Uprising against the nazis, sponsored by the Midwest Jewish Council, took place on Sunday, April 27. This remarkable continuous series—perhaps the longest such in progressive U.S. Jewish history—regularly attracts an attendance of 1,000, principally those who lived through the nazi period and the Holocaust. The featured speaker this year was Charles Nicodemus, *Chicago Sun Times* investigative reporter who wrote a series of stories during 1976-1977 which exposed suspected nazi war criminals living in the U.S. His articles led to a public outcry that resulted in a Congressional investigation and U.S. Department of Justice prosecutorial action. The *Sun-Times* has continued to feature Mr. Nicodemus's follow-up stories. □

Editorial, continued from page 2

pounds. Such an expansion can only exacerbate relations with the Palestinian Arabs and the Arab nations, and bring closer the possibility of widespread war in the Middle East.

The Jewish people of the United States are being sucked into this dangerous situation, because the plan for Jewish expansion on the West Bank was decided on by the Joint Israeli Government-World Zionist Organization Committee on Settlements. This means that the Zionist organizations in the

United States, which claim to speak for the Jewish people here, have involved us unwillingly in their dangerous machinations and make us responsible.

It is necessary for the Jews in the United States to voice their repudiation of the Israeli government's approval of the Carter administration's military operation in Iran and its offer to provide bases for future military action against Iran. We must also call on the Israeli government to halt its expansionist policy on the West Bank and demand that it negotiate with the Palestinians for the establishment of an independent Arab State. Only by doing so, can the terrible flow to war be averted. □

Letter from a Reader

Dear Friends,

I am enclosing a copy of a letter to the San Francisco Bulletin which they did not print, but did not have the courtesy to respond to. I am planning to Xerox the letter, and mail it to members of my B'nai B'rith lodge.

March 1, 1980

Editor:

I joined B'nai B'rith at age 30 in 1940. Today, I am observing my 40th year in BB at age 70. In that four-decade period, I served two terms as lodge president and about 20 terms as lodge bulletin editor.

Thus, as a kind-of elder statesman in the Jewish community I believe I am entitled to make some observations concerning B'nai B'rith.

Unhappily, during that four decade period I have witnessed that organization swing from one extreme to an opposite extreme. In the forties, Abe Kofman, Republican publisher of the Alameda Times-Star, and I were the only members of the executive board of the large Oakland lodge to support the world-wide demand for recognition of Israel as a nation.

Our Jewish leadership opposed such support because, in their words, "We do not want to be identified with a foreign country:"

Today, B'nai B'rith leaders' attitude is, "Israel, we support her, right or wrong." And woe to those Jews who dare point out her mistakes and attempt to indicate a correct course:

Forty years ago, Blacks and Jews were supportive of each others' struggles against racism and anti-Semitism. Today, Jewish leaders take the lead in support of the Bakke racist case.

Are we courting a dangerous break with our natural allies, the Black population, by giving frontline support to regressive Bakke legislation?

Locally, there is a divergence of opinion among the Jewish people as to our leaders' stand on Nazi 'rights' to preach extermination (Skokie, Ill.) of Jews. Only views of those leaders appear in our Jewish press.

Can we express ourselves in the local Jewish press? Personal experiences have proven we cannot. Jewish leaders have displayed intolerant attitudes to many who have attempted to generate discussion on

one or more of the above issues, vital to Jewish interests. B'nai B'rith District President has personally intervened in efforts to discourage the San Francisco Bulletin from publishing such debate.

B'nai B'rith today is an elitist organization! It has departed from the objectives for which it was founded some hundred years ago. Today, decision making powers are vested in a handful of lawyers, businessmen and functionaries.

Its membership has been relegated to the role of dues payers, fund raisers and bond buyers. No longer are individual members involved organizationally in campaigns against anti-Semitism, racism and in efforts to preserve and extend our civil liberties. Rather, they are discouraged from so participating. The rationale is that our 'leaders' who know best are doing whatever is necessary.

If B'nai B'rith is not to die of hardening of the arteries, there must be a return to direct membership involvement in current events of importance to us as Jews, Americans and world citizens. B'nai B'rith lodges and chapters must become forums for discussion of these problems and members must become involved in decision making. It is our only hope to revive B'nai B'rith and guarantee it a future.

Nat Yanish, *Lodge Past President*

Coming in our May-June issue:

**Senior Citizens — The
Problems and Fightback
Interview with Rose Kryzak,
a prominent leader of the
Senior Citizens movement**

**Aron Vergelis:
Fifteen Years After
Final installment of his
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IN MEMORY OF MANYA
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DEAR FRIEND, IRENE**Elizabeth Salmon
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GREETINGS TO JEWISH AFFAIRS Abraham Itzkowitz	GREETINGS TO JEWISH AFFAIRS Sophie Rutland	IN MEMORY OF JACK ROSEN Our good comrade, worker, and organizer— A father to us all!!! WE'LL NEVER FORGET YOU Staten Island Friends and Co-Workers.
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Harry Rosenbaum

His memory inspires us
to carry on the fight against racism,
poverty and war.

Sarah & Harry Tobman

**Greetings to Jewish Affairs
from
Sidney Ravden & Ben Landy
of Massachusetts**

GREETINGS

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**S. Bernhand of Laguna Hills,
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Greetings and best wishes to our only progressive Jewish magazine—
JEWISH AFFAIRS
and its devoted staff. Wish you success
in all your important work for peace and detente.

**Kay Front, Dora Z. Large and Anna Mandelman
of Los Angeles**

**GREETINGS TO JEWISH AFFAIRS—
FROM A GENUINE AND LONG TIME FRIEND**

Erling Olsen

**Greetings from Eva and Abe Wise
To JEWISH AFFAIRS**

**Get Well Wishes to Eva and Abe Wise
from the Editorial Committee,
Staff and all at JEWISH AFFAIRS**

We, the family, mourn the death of
Helen (Chayele)
an ardent unionist in the working class
and progressive movement.
Ralph Kramer, husband

Your magazine is very interesting and
thought provoking. I simply could not
pass up such an attractive bargain.

*From a new subscriber to
JEWISH AFFAIRS
Paloma Rodriguaz*

צוזאמענפאך פון דעם וועלט-פארבאנד פון יידישע קעמפער, פארטייאנער און קאצעמלער

פארשטייט פון דרייצן ארדישע יישובים קומען זיך צוזאם אין ישראל

פון ש. (ווערשע)

אין די מענ פון 30סטן יאנואר ביז 4טן פעברואר 1980 איז אין תל-אביב — אין די ראמען פון די פויע-רונגען לכבוד דעם 35סטן יארטאג פון באפריינן אשווינטטישע און אנדערע הימלערייסישע פארטיילונגס-לאגערן — פארגעקומען דער צוזאמענפאך פון דעם וועלט-פארבאנד פון ארדישע קעמפער, פארטייאנער און קאצעמלער.

די דערעמעונג פונעם צוזאמענפאך, ווי וועלכע עס זיינען געקומען העכער 200 דערנענטן און נעמען פון 13 לענדער פון דער וועלט, איז פארגעקומען אין גרויסן זאל פון תל-אביבער מווי, וואו עס האבן זיך פארזייערעט אן ערד-טייטש פונעם קעמפער און געמארגן דעם באראקסער פון א טרויער-פארעמע. כא'זיינען פיערלעך אריינגעפארגן נע-ווארן די מענער פון פארזייערעט פאר באנדן פון ארדישע קאצעמלער און אסירים פון הימלערייסישע קאצעמלער טראציע-לאגערן, ס'זיינען אָנגעצונדן געווארן זעקס סימבאלישע ליבס, און כא'זיינען אריבער אידן, געוועזענע אסירים פון אשווינטטיש, האָט נע-וונגען טרויערלידער.

די דערעמעונג

דערעמענע דעם צוזאמענפאך האָט דער פארזייער פון דעם וועלט-פארבאנד פון ארדישע קעמפער, פארטייאנער און קאצעמלער, פרעזידיום מיטגליד פונעם אינטערנאציאנאלן אש-ווינטטיש-קאמיטעט — סעמעסן (שלום) גראַיעק.

אין זיין ערשטע האָט דער פאָגענדען כבוד די פארזייער אידן און די מענטשן פון אַנדערע פעלקער, וועלכע זיינען אויף א אשווינטטיש אומן דער-פאָרעם געוואָרן אין די הימלעריי-סישע פארטיילונגס-לאַגערן.

לעגנאס און געסט פונעם צוזאמענפאך זיינען אויסגענומען געוואָרן דורכן מלוכה-פרעזידענט — יצחק נבון.

די עמעלעכע פאָניקע באַראַטונגען פון צוזאמענפאך גומא זיינען דורכגעפאָרן געוואָרן אונטערן לאָוונג: „עס איז נישט גענוג כלוין צו גערעכענען, מען דאַרף אויך דעם אַנטשפּרעכיקן וויסן וועגן דעם פּעריאָד פון פּאַרטיילונג און קאַמפּענן דעם נאַציאָנאַל אַיבערווייזן די קומענדיקע דורות.“ דאָס איז נע-דער קומען צום אויסדרוק סיי אין די נע-העלמענע דערפּעראַטן (למשל פון פּאַד-מאַקאַר און וועלערס און אַנדערע) בולאָוועץ פון פּאַרטייאַנער, דר. שלמה נבון פון ישראל און סיי ווי דעם סאַרפּויע פון דער דיסקוסיע.

א הימלערייסישע רעזולטאט

דער צוזאמענפאך האָט צום פּאָר אָנגענומען א רעזאָלוציע אין וועלכער זיינען אין די ערשטע מיטלן אויס-געדרוקט געוואָרן דאַנקבאַרטיק און אַנטרעקטונג דעם רעגירונג פון דער פּוילישער פּאַלעסטרעפּובליק פּאַר דער אינזיציע פון פּאַרטייאַנער דורך „אַנעקסע“ די פּאַסחין פון געוועזע-נע אַשווינטטישער לאַגער אויף דער רשימה פון אַרבעטן פון דער אל-וועלטלעכער קאָמיטעט פון דער מענטש-הייט, וואָס איז נור, אַז „דאָס אַרם, וואָס איז געווען אַן עדרת פון סאַ-מע ברופּאַלעס פּאַרטייאַנער און דער געשיכטע פון דער מענטש-הייט, וואָס איז אַ נאָר גרעסערן פּאַרנעם ווערן נישט כלוין נאָר אַ דימאַגאָרישער אַלועמלעכער פּאַנאָם, נבון אַרץ אַ קוואַל פון באַ-יימיסערונג און אינפּיראַציע פאַר די פעלקער פון דער וועלט צום פּאַרנעסטיקן דעם שלום, הומאַניטע-ט פּאַרטייאַנער אַפּאַט.“

אַלס געסט פון דעם צוזאמענפאך זיינען געווען: דער דירעקטאָר פונעם אינסטיטוט פאַר געשיכטע ביי דער פּוילישער וויסנשאַפֿט - אַקאַדעמיע, פּראָפּ. דר. סעעלאָו אַפּאַרטיסיק (ער איז געקומען פּוילן ישראל צוזאַמען מיט פּראָפּ. דר. סאַדעווע יגנאָרוש-מיטאָ און פּראָפּ. דר. קשישמאַף פּוילישע דורנאַנאַנאַטישע אויף דעם אָנאַ-ביזויטן דורכן ירושאַלימסער איניווערסיטעט אין די מענ פון 20-25סטן יאָר ירושלים 1980 יאָר סימפּאָזיום - „די הימלערייסישע פּאַרטייאַנער - לאַ-גער“). און דער עת-דערעמאַט פון דער „פּאַלעסטינע“ - שמואל מענענבאַרעם.

דער הימלערייסישע און גראַיעקס רעדט אין געלייגט געוואָרן אויף דער נויטונג-קאָמיטעט אַרויסצוציען די גע-העריקע לערעס פון דער אַשווינטטיש-מאַרשאַנדיקע — אויסצודריקן אַן אַנטפּאַלעמטעס פּראָטעסט קעגן פּאַר-ציען און דער פּערזאָנלעך רעפּובליק פון די פּאַרטייאַנער אין אַלף היינטיקן זייטן די פּאַרטייאַנער פון די הימלערייסישע פּאַסחין-פּאַרברעכער (דעם פּאַרטייאַנער פון די סאַדיזשע-קאָמיטעט און אַנדערע), פּאַרפּאַלגן און באַשטראַפֿן די הימלע-רייסישע פּאַרברעכער; פּאַרטייאַנער דעם קאַמפּע קעגן די זיך פּאַרברעכער ווערענדיקע באַוועגונגען; קעגן דעם ווערענדיקע פּאַרטייאַנער אין די מענ-לענדער פּאַסחין און אַנטפּעסיעס; קעגן די פּעלעכע פּובליקאַציעס, וועל-כע פּאַרטייאַנער דעם אָנדרעקן פון די דערפּעראַטעס קרבנות פונעם פּוילישער אַשווינטטישער ליגן, אַנדער-היי פּעלשער פונעם יאַרוזשעוויטש.

דער רעדנער האָט אויסגעדרוקט דאַנקבאַרטיק און אַנטרעקטונג פאַר די מאַכט-אַרנאַנגען פון דער פּוילישער פּאַלעסטרעפּובליק פאַר דעם דערעמע-נע און פּוילן דעם ארדישן פּאַרטייאַנער אינעם מלוכהסן מווי פון אַשווינט-טיש.

באַגריפּונגען

אין זעלבן נייטס — קאַמפּע קעגן מאַכט, פאַר שלום און פּוילישע אַפּאַרטייאַנער צווישן פעלקער — איז געוואָרן נע-וואָרן, בעתן דערעמענע דעם צווא-טענפאך, די רעדער פונעם פּאַרטייאַנער פון אינטערנאַציאָנאַלן אַשווינטטיש-מאַרשאַנדיקע — דר. סאַריס נאַלד-פּוילן.

פון די ישראלדיקע מאַכט-אַרנאַ-טען האָבן דעם צוזאמענפאך און אַנדערע באַגרייט אַינער-מיט-אַנער, יוסף בורל און דער בירעראַמיסטער פון תל-אביב שלמה לאהאט.

אין די לעצטע מענ פונעם צוזאמענ-פאך האָבן זיינע אַנטפּעלעכער נעחאט אַ צוזאַמנענטרען מיטן בוס-דערעמוטעט ניאל אלוו, און די אויסלענדישע דע-

ניס געקוסט אויף דעם וואס אין פארלויף פון דער גאנצער צייט פון דער זטער וועלט־מלחמה האבן געבליט העראַאישע קאמפן פון יידישע ווידערשטאנד־קרעפטן איבער גאנץ אייראפע. זיינען אבער די נייטן וועגן דעם ווארשעווער געטא־אויפשטאנד פארטוקלט געווארן פאר יארן דורך אנדערע פיל מער פובליצירטע אַנטי־נאצי שלאכטן.

אַבער ווען די דערשטיגסטע וועלט האָט זיך דער־וואוסט אז זעקס מיליאָן יידן זיינען אומגעבראַכט גע־ווארן אין יידישע גאַז־קאַמערן, קרעמאַטיקעס און עקספער־מענטאַלע שפּיטאַלן, האָבן פּאַרשונגס־אַמ־טיעס און די וועלט־פרעסע אָנגעהויבן אויפדעקן ביי־שפּילן פון מיליאַנטישע ווידערשטאנד־קאַמפן פון די יידן אין די געטאָס און איבערהויפּט דעם ווארשעווער געטא־אויפשטאנד.

פון די פאַרבאַפטע דאקומענטן פון די גאַסיס, פון די דערציילונגען פון די לעבן־געבליבענע קאַצעטלעך און איבערהויפּט פון די טאַג־ביכער, פאַרצייכענעטע און לידער פון די געראַטעוועטע און פון די וואס זיי און אומגעקומען אין די געטאָס. קאַנצענטראַציע־לאַגערן און עקמפּער אין די וועלדער אַלס פאַרזאַגען — פּאַפּלעס אָפּגעדרוקט געוואָרן הונדערטער ביכער און פאַמפּלעטן וועגן דער העראַאישער ווידערשטאנד־קעמפּ פּייע וועגן גלאַרייכן וואַרשעווער געטא־אויפשטאנד.

עס איז געווען וואונדערבאר ווען א פאלק, איוואָלירט און בעסט־טאלע אומשטענדן און געגרייט צו פאַר־ניכטונג, האָט געקאַנט זיך דערהויבן איבער באַלזיי־קונגען און טויט און פאַרצייכענע פאַר דער געשיכטע אַזעלכע לייבנסווערטע קאַפּיטלען פון העראַאישן ווי־דערשטאַנד. זיך אַנטזאָגן צו שטאַרבן אויף די קני און אָנגעהאַלטן דעם קאַמף אין די וועלדער און פאַרטי־זאַנצען־בריונגעס ביז דעם ענדגילטיקן זיג — פּריע דורך דער רויטער אַרמיי ביי די ברעגן פון דער וואָג. גאָ ביי סטאַלינגראַד, אין פעברואַר 1943, ביז דעם פּאַ־טער פון דער רויטער אַרמיי אין סקווערן פון בער־לין אין 1945.

אַ וואַרונג פאַר דער גאַנצער העלט

מיט אַלץ וואָס מיר ווייסן וועגן דעם האַלאָקאַסט, וועגן די נאַצישע מערדער־ישע אַקטן בשעת דער זטער וועלט־מלחמה, ווער קאָן זאָגן אַז בלויז דאָס יידישע פּאַלק און זיין קיום איז געווען און איז נאָך איצט אין קאָד?

די צייגניער זיינען נישט געווען דאָן קיין יידן און אַ מיליאָן פון זיי זיינען אומגעקומען אין די לאַגערן. הונדערטער טויזנטער קאַטאָליק, אַריינגערעכנט, אַ סך גלחים, זיינען אומגעקומען אין די טויטיקאַנערן. אויף היטלערס וואָג פון ראַסן־ייִדיקייט זיינען אויך געווען די סלאַווישע פּאַלקער, וועמען ער האָט געפּאַל־נירט צו פאַרניכטן און אַ מיליאָנען אין בלוז 50 טויזנט אויסגעקליבענע זאַלן אָפּגעגעבן ווערן אַלס שקלאַפן צווישן דער עליטע פון דער הער־ראַטע.

וואָלט זיין אַפּעטיט פאַר לעבנס־רוים ניט געצוימט

געוואָרן אין צייט — ווער ווייסט וואָס עס וואָלט גע־וואָרן פון אַלע מינדערהייט־עפּלעקער פון דער גאַנצער וועלט.

צו זאָגן אַז דאָס קאָן קיינמאַל מער נישט פּאַסירן, אָדער טרעפן ביי אונדז אין לאַנד, איז צו ווידערהאַלן דאָס וואָס די וועלט האָט געזאַגט און כאַראַקטעריזירט היטלערס שטורעם־טרופּעס אַלס „באַ־טקאָוטס וואָס שפּילן זיך אין מלחמה“ — אַס אַזוי האָט אַפּילו אונט־דזער „ניו יאָרק טיימס“ כאַראַקטעריזירט היטלערס ערשטע טריט אין זייטלאַנד.

מיט צוויי יאָר צוריק האָט שמעון וויזענטאַל אויפ־געדעקט די שוידערלעכע אינפּאַרמאַציע און 80 אַקט־ווע נאַצייִטיפּן אָרגאַניזאַציעס פּונקצאַנירן אין די פאַר־איינטיקע שטאַטן. טאַנען פון נאַצישער ליטעראַטור געדרוקט אין אמעריקע פאַרפּליצן מערב־דייטשלאַנד און אַנדערע מערבדיקע לענדער, ווי אויך אַפּריקע און לאַטיין־אַמעריקאַנער לענדער.

דער קר־קלאַסיקלען, וועלכער איז פאַראַיאָרן איינ־געשלאָפּן, האָט מיטאַמאַל ווידער אויפּגעהויבן דעם קאַפּ און אוי אַקסיוו איבערן לאַנד. עס איז קיין וואונדער ניט וואָס דער אַנטי־פּאַ־שיסטישער קעמפּער עליע וויזעל, וועלכער איז ניט קיין אַלאַרמיסט, איז ניט לאַנג צוריק ארויס מיט „ווי־געשריי“:

צום ערשטן מאל אין יאָרן פּיל איז אַז אַז אין ב'ן א. געפּאַר. אַז דער נאַכט־שוידער וועט מעג־לען זיך ווידער אָנהויבן. דער געדאַנק פון אַז אַז דער קאַטאַסטראַפּע איז שוין מער ניט קיין אומ־באַגרייפּבאַרער.

די באַרייבונג פון די געטאָ־ייִדישע־געזעצן

היינטיקן טאַג

זונטן, דעם 13טן אַפּריל, 1 בייטאַג, וועט אין ניו יאָרק, אין דעם אוידיסטאָרום פון האַיסקול אַז עס שאַן, 2024 גאַס, צווישן זטער און אַכטער עוועניו־פאַרקומען אַ גרויסע פּאַלקס־פאַרזאַמלונג צו פּייערן דעם 27סטן יאָרטאָג פון דעם העלדישן אַפּסטאַנד אין דער וואַרשעווער געטאָ און פאַרצייכענען מיט כבוד דעם אַנדעק, ניט נאָר פון די אומשטערבלעכע העלדן־מאַרטירער פון דער וואַרשעווער געטאָ. נאָר גלייכ־טיק הייליקע דעם אַנדעק פון די 6 מיליאָן יידן, וואָס די מערדערישע נאַציס האָבן אומגעבראַכט.

די געטאָ־פּייערונגען זיינען מאַמענטן פון הויבן הויך ווי א פּאַן די אומשטערבלעכע צוואה און וואַרונג פון די העלדישע געטאָ־קעמפּער: „ניט פאַרנעסן און ניט פאַרנעבן“.

קיינמאַל ניט מוחל זיין די מערדער און זייערע יורשים!

לאַמיר האַלטן הויך און מיט ווירדע דעם הייליקן אַנדעק פון די קדושים און געטאָ־קעמפּער — דעם אַנדעק פון די 6 מיליאָן יידן פאַרטיילטע דורך די נאַציס, ימח שמם!

די דריי קאמאנדירן פון געטא-אויפשטאנד



מרדכי אַניעלױוויטש



עליע מאַזעס (אַנדױשעִי שמידט)



יוסף לעױאַרסױוסקי

פארטיי) און אירע נייטידישע מיטגלידער האָבן צו-געשטעלט א צאל געווער.
אין אפריל 1943, זיינען אַרום 70 טויזנט יידן גע-בליבן אין דער געטאָ.
זעראַ-שטונדע — איז געווען אפריל 19. דער טאָג פון ערשטן סדר-פּסח.
זעקס אַזיינער גאַנצפרי זיינען נאצישע טרופן אריין אין דער געטאָ. שלאַכטן האָבן אויסגעבראַכן. די נאציס זיינען געצוואונגען געוואָרן זיך צוריקציען. דערשלאַגן אין זייער ערשטער טורפּריז-אַטאַקע.
די יידן האָבן זיך געשלאַגן מיט האַנט-גראַנאַטן, פּלעשער אַנגעפּילט מיט געזאַלץ (מאַלץ-טאַו-קאַקטעילס) און קאַראַבינען. אָבער די נאציס האָבן זיך צוריקגעקערט מיט טאַנקען, אַרטילעריע און עראַפּלאַנען.
אין 23סטן אפריל האָבן די יידישע געטאָ-קעמ-פּער געמוזט אויפגעבן אָפּגעבן שלאַכטן און זיך א קער געטאָן צו פּאַרטיזאַנישע קריגס-מעטאָדן.
דעם 9טן מאי האָבן די נאצי-אַרדעס אַטאַקירט דעם צענטראַלן קאַמאַנדיר-פּאַסטן און די הויפּט-פּירער. אַריינגערעכנט מרדכי אַניעלױוויטש. זיינען דערמאַרדעט געוואָרן. ספּאַראַדישע שלאַכטן זיינען אַנגעגאַנגען.
דעם 16טן מאי האָט דער נאצישער קאַמאַנדיר גענעראַל זיונגען טורפּפּ באַרייטעט צו זיינע הויפּטן:
אבי-יודן-טענקיע פון וואַרשע עקזיסטירט ניט מער!
אָבער פּאַרטיזאַנען-צוואַמענשטיסן מיט די נאציס זיינען אַנגעגאַנגען ביז דעם מיטן-יולי. אַייניקע עראַץ-טעוועסע געטאָ-קעמפּער האָבן פּאַרענצוטעט זיך שלאַגן מיט די נאציס אין די וועלדער.
דער וואַרשעווער געטאָ-אויפשטאַנד איז געווען אַ העראַאיש קאַפּיטל אין דער געשיכטע פון יידן און אַן אַייביק לויבנווערדיק זייטל אין דער געשיכטע פון דער זעער וועלטס-מלחמה.

קינמאַל ניט פּאַרגעסן, קינמאַל ניט פּאַרגעבן!

לעוואַרטאָווסקי האָט אַרויסגעבראַכט דעם באַזיס פּאַר אַ פּאַרייניקטן שלאַכט-רוף:
מיר זיינען אַלע ברידער און קינדער פון איין השפּחה!
שמידט, א געוועזענער אַפיצער אין דעם שפּאַנישן בירגער-קריג, איז געוואָרן דער מיליטערישער פּירער. אין פעברואַר 1942, איז פּאַרמירט געוואָרן דער אַנטי-פּאַסיסטישער בלאַק. אין מאי 1942 איז שמידט פּאַראַרטן געוואָרן צו זי-נאַצס און זיי האָבן אים גע-טויט.
ווען די נאציס האָבן אַנגעהויבן זייער פּאַרניכטונגס-פּראַגראַם אין וואַרשע, אין יולי 1942, האָט דער אַנטי-פּאַסיסטישער בלאַק צוזאַמענגעבראַכן און די גרופּן האָבן פּאַרמירט זייערע באַזירען באַזירען פּאַרטיזאַני-קונגס אַיינזייטן.
אָבער אין אַקטאָבער 1942 איז אַ פּאַרייניקטע אַקציע ווידער אויפגעשטעלט געוואָרן מיט דער באַ-טייליקונג פון בונד.
דער סטעף פון דער נייער, יידישער קאַמפּס אַר-גאַנזאַציע" איז באַשטאַנן פון פּאַרשטייער פון די פּאַל-גנדיקע אַראַגאַנזאַציעס: השומר הצעיר, פ. פ. ר. פּוילישע אַרבעטער — קאַמוניסטישע פּאַרטיי, החלוץ, לינקע אַרבעטער-ציוניסטן און דער בונד. מיט מרדכי אַניעלױוויטש אַלס קאַמאַנדיר.
די יידישע קאַמפּס-אַראַגאַנזאַציע האָט געהאַט איר ערשטע פּיער-פּראָבּע און דעם קורצן באַזאַמפּטן אויפ-שטאַנד אין יאַנאַר, 18 - 21, 1943, צוריקשלאַגנדיק די פּאַרוויכן פון די "עס-עס" (נאצישע ספּעציעלע טרופּן) צו זי כאַפּן יידן — און זיי פירן צו אַרניכטונג. ניט-יידישע קרעפטן אויסער דער געטאָ האָבן געהאַלטן צו-שטעלן אַ צאל געווער. ניט געקוקט אויף דעם וואָס די פּוילישע עמיגריר-רעגירונג אין לאַנדאָן האָט פּאַרבאַטן צו געבן באַרייטנדיקע הילף פון אירע געווער-אַרסע-נאַלן.
די פ. פ. ר. (פוילישע אַרבעטער-קאַמוניסטישע

ידי שבע ענינים

בערן — אפריל, 1980



ראנמענט מונעם דענקמאל די אופשטענדלער פון הארשעווער געטא

צום 37טן יארטאג פונעם אויפשטאנד אין ווארשעווער געטא פון דרר סעלצער

געטאס, אין וועלכע די נאצישע בעסטעס האבן פאר-
שפארט מיליאנען יידן פון פוילן און פון אנדערע אקור-
פירטע לענדער פון מזרח און מערב־אייראפע — איז
פארגעקומען דורך דער צייט פון דער בלוטיקער צוויי-
טער וועלט־מלחמה מיט דעם מערדערלעכן היטלעריס-
טישן פאשיזם.

אנהויב 1942 האבן די נאצישע קרעמאטאריע-
מיינען אין די טויט־לאגערן געוויכערט מיט די ברע-
גענדיקע מענטשלעכע קערפערס.

פיל גרויסרונגען אין דער ווארשעווער געטא זיינען
געווארן איבערצייגט אז די צייט איז רייף פאר אקטיוון
ווידערשטאנד.

אבער פריער האט דער „יודנראט“ — די יידישע
ארמיניסטראטארס פאר די נאציס און די באוואוסטע
יידישע פאליטי געווארפט ווערן דיסקרעדיטירט און די
„13.“ — א כאפטע פון יידישע „בלעקעמילערס“ און
מורסרים האבן געדארפט ווערן פארניכטעט.

עס איז נאך ניט געווען קיין סימן פון

פאראייניקטן ווידערשטאנד

אנהויב 1942 זיינען פארגעקומען אקאמפערענצן
צווישן די ווידערשטאנד־גרופן — די „ג. פ. ג. ר. (פוילי-
שע ארבעטער — קאמוניסטישע פארטיי), רעכטע און
לינקע ארבעטער־ציוניסטן, השומר הצעיר און החלוץ.
(דער „בויד“ האט זיך אפגעזאגט אנצושליסן) — אינטער-
דער פירערשאפט פון יוסף ליווארטאווסקי און אנדזשעי
שמידט (פיני קארטין) פון דער „פ. פ. ר. (פוילישע
ארבעטער — קאמוניסטישע פארטיי).

דער היסטארישער דאטום — 19טער אפריל, 1943.
ווען ס'האט זיך אנגעהויבן דער העלדישער אויפ-
שטאנד קעגן די נאצישע מערדער אין דער ווארשע-
ווער געטא — דרינגט אלץ טיפער אריין צווישן א-י-
בריטערע שיכטן פון דער יידישער באפעלקערונג אין
די פאראייניקטע שטאטן און אויך אין אנדערע לענד-
ער. דער באוואוסטויך וועגן דער היסטארישער בא-
דייטונג פון אט דער געשעעניש און עס שטייגט אלץ
העכער די חשיבות פון אט דער העלדן־פעאפייע.

דער דאטום 10טער אפריל הויבט אן אייגענארצלט
ווערן ביים יידישן פאלק איבעראל, ווי א הייליקע טראג-
דייע, וואס ווערט אפגעהיט און ווערט פארצייכנט דורך
גרויסע פאלקס־פארזאמלונגען און מיינונגען, אויף
וועלכע עס ווערט געהייליקט דער אנדערע פון די העל-
דישע אויפשטענדלער און עס ווערט ארויסגעוויבן יינער
אומשטערבלעכע צוואה און ווארונג:

„ניט פארגעסן און ניט פארגעבן!“

ניט פארגעסן די גרעסטע קאטאסטראפע אין דער
טארטירער־געשיכטע פון דעם יידישן פאלק — די
פארטייליקונג פון 6 מיליאן יידן דורך די נאציס —
און ניט פארגעבן די היטלעריסטישע מערדער און זייערע
נאכפאלגער.

דאס איז א צוואה און א ווארונג, וואס דארף ארי-
בערגעטראגן ווערן פון דור צו דור.

עמלעכע ברענאָלאָגישע דאָטעס און פאקטן

די העלדן־מעשים און די מאַרטיראָגאָיע פון די
”ידן אין דער ווארשעווער געטא — און אין די אנדערע