

# JEWISH AFFAIRS

Welcome, New Jewish Agenda

Defeating Racism and Anti-Semitism  
Advancing Peace and Democracy

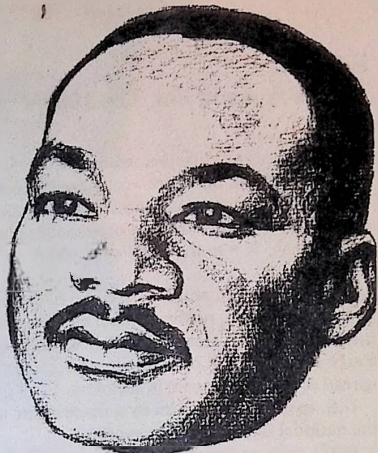
For Democratic Vigilance  
and Unity in Israel

Nine Brothers

Negroes in the American Revolution

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LIVCO  
GELTZER

## You Can't Kill a Dream

By DAVID SELTZER

This poem was written in Yiddish shortly after the assassination of Dr. Martin Luther King on April 4, 1968. It was translated by three Senior Citizens—Bertha Sheffoff, Sarah Kiesler and Sophie Warnick of the Hudson Guild Fulton Senior Center in New York.

The bullet that destroyed your life  
Was aimed at your beautiful dream.  
But you can't kill dreams with bullets;  
They flutter in every human heart.  
You have dreamed to see the day  
When enlightenment will prevail in our land,  
And erased will be the plague of race hatred,  
And black and white people will clasp hands.  
You have dreamed of a tomorrow where even  
Over Georgia's hills of red sand,  
Sons of slaves and sons of slave lords will  
Brotherly share their bread at the same table.  
You have dreamed that even Mississippi  
That stews in its bloody terror  
Will wipe out the stains from the Ku Klux Klan  
And freedom and justice will flower over our land.  
You have dreamed that your four children  
Will live in a land of freedom and pursuit of happiness  
And no one should be judged by the color of his skin  
But only by human values and directions of thought.  
The bullet that destroyed your life  
Was aimed at your beautiful dream  
But you can't kill dreams with bullets;  
They flutter in every human heart.

## Editorial:

### A New Agenda For The 1980's

American Jews, together with other Americans and the peoples of the entire world, face the peril of a vast U.S. armaments build-up. The Carter/Reagan administrations laid bare U.S. monopoly's plans for nuclear war, a war that can only result in world genocide.

Since racism and anti-Semitism serve the interest of U.S. monopoly, neither federal nor state authorities have called to account the K.K.K. and the Nazi Party for their acts of violence and murder. The spread of racist terrorism is alarming.

U.S. monopoly is driven by a fierce desire to halt the national liberation movements.

In the fight to improve the quality of life there is need for a vigorous campaign to ban the K.K.K. and the Nazi Party and to step-up the struggle for detente and world peace to guarantee the future of life itself.

Until the recent past Jewish establishment pressures to support the aggressive stance of the Israeli government led many American Jews into the swamp of anti-Sovietism, diverting them from progressive struggles. American Jews were kept from giving their fullest support to the campaign for world peace and for full rights for minorities, splitting the Jews from their Black allies, weakening the civil rights movements. The racism that this policy engendered blinded many Jews to the needs of the unemployed and the poor.

There is, today, however, a mood for a change of policy among the American Jews-at-large and even in some establishment circles.

American Jews concerned about the future of Israel and world peace were leading participants in the establishment of the Coalition for Peace and Justice in the Middle East, consisting of Christians, Jews, Arabs, Blacks, and Hispanics. This coalition is deserving of the widest support.

700 men and women participated in the founding Conference for a New Jewish Agenda whose Unity Statement states, "It is not an easy time . . . Israel is besieged, its economy collapsing, its hopes for peace fading. Anti-Semitism is everywhere on the rise. America remains a deeply troubled nation . . . its new administration seemingly preparing for another era of repression, unlimited arms race and destruction of the environment . . . it is time for a new Jew-

# JEWISH AFFAIRS

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ish Agenda, a new understanding of Jewish responsibilities and possibilities for the 1980's."

Of great significance is the World Jewish Congress two year study criticizing Israel's foreign and domestic policies. The report, "The Implications of Israeli-Arab Peace for World Jewry," presented recently at the UJC assembly in Jerusalem, concludes that "Independent diaspora judgement requires full expression in an uninhibited dialogue on the grave doubts and concerns occasioned by Israeli's policies."

In Israel itself the astronomical expenditures for

war have caused havoc with the economy forcing new elections. The resistance of the people, Jews and Arabs, reaches new heights. Segments of Israeli youth are opposing military service; soldiers refuse to serve in West Bank operations; and there is growing and determined opposition to the government's plans for expansions. Coalitions are now forming to defend democracy and combat the rise of fascism in Israel.

This then is the moment:

(1) For the intensification of the campaign for world peace, an end to the arms race, for continuing SALT agreements, for detente, and for peace and justice in the Middle East based on the acceptance of the right of self-determination for the Palestinians including the right to statehood.

- (2) To build broad coalitions to ban the K.K.K. and the Nazi Party, to bring them to justice for their crimes; and to promote affirmative action.
- (3) To support and strengthen the coalitions for jobs, against plant closings, for the protection of the rights of senior citizens, for passage of the Equal Rights Amendment, and for rent and price roll-backs.
- (4) For the building of independent political coalitions to run candidates on all levels of government on the platform of "People Before Profits".

The 1980's are a time for a *New Agenda*, a time that can produce people's victories in the struggle for peace abroad and for economic, social and political democracy at home. □

## Defeating Racism and Anti-Semitism: Advancing Peace and Democracy

by Herbert Aptheker

*At the Jablon Community Center in Los Angeles on February 15, 1981, an affair was held in support of JEWISH AFFAIRS. The hall, which can accommodate about 200 people, was jammed to the walls with people standing and—unfortunately—some being unable to enter at all. On that occasion, the Editor of JEWISH AFFAIRS, offered the following remarks:*

We are living in a period of very intense crisis of what is left of the imperialist system—and we live in that system's center so that the reflections of that crisis are especially keen here.

The system's organic crisis manifested itself in the breaking out of the First World War; its sharpest symptom was the Bolshevik Revolution. Thereafter, the crisis deepened with the appearance of fascism, the world-wide depression and then the Second World War.

It happens that the speaker was born in 1915; into the world of the Hapsburgs, the Hohenzollerns, the Romanovs—and the Woodrow Wilsons. Consider for a moment that world and the world of today. Or, if you will, think of the globe at the close of World War II in 1945, when there existed only one socialist country and when the map of the world still was stained with vast colonial overlordship.

The trend of historical development in our country—the century of the demise of capitalism—is

clear; basically there has been a decline of colonialism and imperialism and a shift towards national liberation and towards socialism. This shift has not been straight and has not been without detours and immense difficulties—nor are these detours and difficulties a matter only of the past. Nevertheless, the fact is clear; the historical trend in the twentieth century has been away from colonialism and imperialism and towards national liberation and towards socialism.

Today in the United States one witnesses chronic and accumulating unemployment and chronic and accumulating inflation. The simultaneous existence of unemployment and of inflation is "impossible" in bourgeois economic theory; at the December, 1979 meeting of the American Economic Association the consensus was that its economics—bourgeois economics—was bankrupt. Above all, in the United States there is a fearsome intensification in the deterioration of the quality of life, so that—for increasing millions—the problem of sheer existence, with some degree of sanity and dignity, is becoming impossible.

Welcome Home  
ALEX KOLKIN  
Staff and friends of Jewish Affairs

In the face of this historical process, the basic policy of imperialism has been anti-Sovietism and anti-Marxism, quickly and logically deteriorating into anti-democracy, anti-humanism, anti-liberalism; indeed, deteriorating into a denial of causation, a repudiation of science and a contempt for the whole meaning of the Age of Reason.

This rot institutionalizes itself in fascism—Mussolini, Hitler, Franco—and in naked forms of pro-capitalist dictatorships in what might be termed peripheral states (as the Balkan and Baltic states of pre-World War Two) and in such tyrannies are those dominated by Batista, Somoza, Stroessner, Pinochet and functioning in South Korea, in Guatemala, in Salvador, in South Africa.

In policy it seeks a way out through vast armament expenditures—trying a mixture of military Keynesism with its brutal Friedmanism—aggressions, occupations and wars. Ideologically and agitationality it concentrates upon concepts of elitism—the incapacity of the poor who are poor—i.e., without wealth—because they are poor—i.e., without merit; sexism, that is contempt for and violence against women with an insistence that their subordination is natural and just; racism, with its insistence that the colored peoples of the earth are genetically, immutably and significantly inferior to the colorless ones and that therefore their subordination and their superexploitation also is natural and just; and upon anti-Semitism—the idea that the Jew is the eternal alien, the agent of the devil, sinister as a serpent and foul as a hyena, fit only for extermination or, at best, utter separation from the rest of the globe's inhabitants. Particularly present in this anti-Semitism is the idea that the Jew is the carrier of Marxism, of Communism, of Bolshevism—those scourges of civilization and, especially, of Christianity. The logical result of this view were the crematoria.



Elitism pervades the literature of the bourgeoisie. During the McCarthy era, as part of its reactionary propaganda, came the discovery that the Robber Barons of the literature of the 1930's really were the Industrial Statesmen who had made this country. That was the finding of the Louis M. Hacker and the Allan Nevins of that period; the professor at the Harvard School of Business turned out this garbage by the ton, with the added icing of a quite explicit anti-Semitism. Today, again, exactly the same

propaganda is appearing—all this being geared for the bosses themselves. Examples abound; here are a few:

Paul Johnson—formerly editor of the English Social-Democratic weekly, *New Statesmen*—now finds the pages of the *Wall Street Journal* wide open to him. In its issue of January 22, 1981, this Mr. Johnson found it possible to sign his name to paragraphs such as:

"The successful entrepreneur is driven not so much by greed as by the desire to create. He has more in common with the artist than with the bureaucrat. His principal satisfaction comes not from his bank balance but from the jobs he provides and the benefits he spreads through his product and services. No other economic system so amply furnishes these spiritual rewards and incentives; hence the moral virtues of capitalism which are intrinsic, greatly outweigh its vices, which are remediable . . .

"I believe we are on the eve of a great surge of capitalist achievement. All that is needed to launch it is for businessmen to find the courage of their own convictions and to reacquire a forgotten taste for self-advertisement."

I desist from further quotation lest we all be overcome with uncontrollable nausea.

George Gilder's *Wealth and Poverty* (Basic Books, 1981), is a book-length exercise in this kind of bilge that is beneath contempt. Joseph Epstein—editor of *The American Scholar*—in his volume *Ambition* (Dutton, 1981), writes to the same effect. Thus: "Deplorable and self-centered though much of the robber-baron generation was, ruthless and rueful though many of its leading figures have come to seem, after all that is bad has been said about them it needs to be said yet again that they built up the country."

Indeed, Joseph Epstein, in his fascination with the sterling contributions of those quondam robber barons, finds it possible to forget and forgive Henry Ford for his anti-Semitism and his funding of Hitler; Ford earns Epstein's encomium as "the Car humanitarian."

Norman Podhoretz is another of these practitioners of magic, transforming racist, oppressive, ruthless, exploiting monopoly gangsters into splendid nation-builders—but I've paid my respects to the editor of the American Jewish Committee's organ, *Commentary*, in the preceding issue of JEWISH AFFAIRS.

While this pap is dredged up and poured directly over the heads of the bosses themselves by their bootlickers and cheerleaders, for the masses, the bosses demand and pay for the classical propaganda—anti-Sovietism, anti-Communism, spiced with the traditional deceivers—racism and anti-Semitism. Not since Goebbels has a desperate and filthy ruling class unleashed such an unabashed and detestable anti-Soviet campaign as has the U.S. ruling class in the past two or three years, culminating now in the gross Hitler-like libels issuing from the Nixon-created General Haig and the monopoly-concocted grade-B ignoramus, Ronald Reagan.

The young Walter Lippmann and the young Charles Mertz, in exposing anti-Sovietism in the early years after the Bolshevik Revolution, concluded that “the Russian lie is the father of lies.” The anti-Soviet mythology is now old enough to be called the grandfather of imperialist lies. With its help, murderers flourished (temporarily) from Petlura in the Ukraine to Mannerheim in Finland to Horthy in Hungary to Hitler in Germany—to the present cabal in Washington.

Racist propaganda and practice have been unleashed in ways reminiscent of the post-World War I period. From the fakery in psychology of Sir Cyril Burt and his English and American disciples to such crudities as *Fort Apache*, *the Bronx* and rehashed Charlie Chan travesties being shown to tens of millions in movie houses, the populace in the United States is undergoing a vast poisoning effort. Accompanying this—as always in the history of racism—are the racist practices: murders by police from Oakland, California, to Miami, Florida, slaughters of Black children in Atlanta and Black men in New York City and in Buffalo, attacks upon the dwellings of Black people and cross-burnings and assaults in literally dozens of different cities, and on campuses from Harvard, the University of Massachusetts and Williams College, to Cornell, Wesleyan University in Connecticut to Iowa State University; the acquittal of white racist murderers in Miami and in Greensboro and KKK camps openly training people, including Boy Scouts, in the “art” of murder.

Simultaneously and for the same reasons, anti-Semitic acts and propaganda have reached epidemic proportions. The Annual Report, issued in December, 1980, by the Anti-Defamation League of B'nai B'rith, finds a manifold increase in cases of assaults and vandalism against Jewish homes and synagogues and cemeteries—377 such cases being re-

ported—and in instances of physical assaults upon the persons of Jews—112 cases reported. Mr. Nathan Perlmutter, the League's director, stated (*N.Y. Times*, Dec. 30, 1980): “The findings underscore once again that anti-Semitism and other forms of racial and religious bigotry remain a virulent social disease.” He called for: “Strengthened law enforcement, realistic penalties and expanded educational programs.” We shall return to Mr. Perlmutter's prescriptions shortly.

Note, however, that the Anti-Defamation League in November, 1980, offered its podium to Pat Robertson, of the Christian Broadcasting Network, one of the leading purveyors of reactionary politics in the guise of religion in the United States. And on the 100th anniversary of the birth of Vladimir Jabotinsky, on November 11, 1980, two thousand Jewish people gathered at the Waldorf Astoria in New York City in honor of that fascist. Quite appropriately his present disciple, Prime Minister Begin, was the main speaker and, again with full propriety, one of those given a medal at this banquet was none other than Jerry Falwell, leader of the fanatical fundamentalist Right-wing resurgence in the nation. The medal was given by Israel's Prime Minister in person.

Ben Gurion once referred accurately to Jabotinsky as “Vladimir Hitler.” It was this Jabotinsky who entered into an agreement with Petluras for a Jewish gendarmerie to assist that progromist in his anti-Soviet campaign; it was Jabotinsky who denounced trade unions; it was a leading ideologist of Jabotinsky who said, “but for Hitler's anti-Semitism, German National Socialism would have been acceptable and that, anyway, Hitler had saved Germany.”

At the present time, one must be aware of the extremely critical situation inside Israel so that Begin has been forced to announce general elections this June. Inflation in that country—somewhere around 140% a year—is the highest in the world; the proportion of its military expenditure is the highest of any nation; unemployment is growing. Hence many more people are leaving Israel than are entering it; hence, too, its policy of aggression and occupation intensifies, as does its dependence upon Washington.

No wonder Nahum Goldman recently published an article entitled “Can Israel Survive?” (*World Press Review*, October, 1980). Remember, please, that Mr. Goldman was a member of the Executive Committee of the World Zionist Organization for thirty-four years, including twelve years as its Pres-

ident. It is this Mr. Goldman, with that background, who writes of Israel's "disintegrating morale." He reports: "I was never so shaken, concerned, and bewildered as I was after my visit in May, 1980. Put bluntly, the nation is in a state of dissolution." Mr. Goldman believes that "the outlook for the Camp David accords is hopeless" and denounces "Begin's fanatical orthodoxy" (as though he was describing Jerry Falwell!) and concludes that "Israel's foreign policy . . . has cost the country the international support it once enjoyed."

Goldman finds: "Peace has not been achieved, and it seems more remote than ever before. Israel's negative economic, social, and moral indicators are the consequences of this hardline policy." He adds: "A small, arrogant, increasingly unpopular Jewish State as the culmination of Jewish history and as the solution to the Jewish problem is a travesty."

Nahum Goldman's final words are: "If Israel persists in basing its security on military might, peace will be impossible. Present policies can have only one outcome: the end of Israel as a nation . . . The only way out is for Israel to become another kind of State. I am convinced that Israel's only hope is to be totally neutral, with its neutrality guaranteed by all the world's powers (especially the Arabs)—except that Israel should have the right to save a threatened Jewish people in any country."

The Left of the world—and most especially the heroic Communist Party of Israel—has pointed all this out for years; the Left of the world has warned repeatedly that a Tel Aviv that ties itself to Washington, that becomes a lap dog of U.S. imperialism, that permits itself to steal other people's land, to torment other people within its own borders and in occupied areas, that such an Israel is sealing its doom and is earning doom. This has been the position of the Communist Party of the United States, and of JEWISH AFFAIRS for the eleven years of its existence.

That which Goldman sees, increasing numbers of Jewish people inside and outside Israel—including in the United States—are seeing. In the recent past, this was the root of the valiant effort to form an anti-Establishment organization—Breira—as an alternative in fact as well as name to the well-heeled elite who dominate "official" U.S. Jewry. That elite was able to smother Breira but could not and can not extinguish the root social forces which produced it in the first place.

Therefore, within the past several months, in

many cities throughout the nation, and especially with the initiative of younger Jewish men and women, there has finally jelled the New Jewish Agenda to confront the problems facing Jewish peoples here and in Israel.

This organization marks a very positive forward step for all friends of democracy and peace. Its first convention, held in Washington this past December was attended by an overflow crowd of seven hundred delegates from every part of the nation. Lewis Moroze, of the staff of JEWISH AFFAIRS, participated in that conference and his full report is in this issue. Here some brief comments are in order.

The basic commitment of Agenda appears in its "Statement of Purpose": "We are Jews from a variety of religious and secular backgrounds, committed to Jewish peoplehood and to fostering a progressive voice within the organized Jewish community, American society, and among our people in Israel and the Diaspora. We believe that authentic Jewish life demands serious and consistent attention to *Tikum Olam* (the just ordering of human society and the world.)"

Specific details on the resolutions and debates at the conference are in Moroze's report. Particular attention should be directed to the fact that the conferees adopted almost unanimously (90% approved) the call for "an economically just America in which . . . concerns for human need replaces concentrations of corporate power" meaning support of health care, an end to unemployment, decent housing for all, building the trade union movement and supporting affirmative action. In combatting the "dramatic rise of anti-Semitism", the delegates urged "a broad-based coalition including Blacks, Hispanics, Asian-Americans, Native Americans, as well as labor, Left and progressive political organizations." The delegates took very forthright and democratic positions on the rights and needs of women and by a 70% vote declared for "new alternatives for peace", breaking the cycle of increased military spending and a transformed foreign policy for our country which would be "based on eliminating oppression and exploitation by governments and corporations, and wiping out war, hunger and despair."

This is a special and political program—and represents the kind of broad coalition organization—that will be able to successfully confront racism and anti-Semitism. It was noted, earlier, that the director of the Anti-Defamation League, in reporting the fear-

ful rise of anti-Semitism in the United States, could only urge "strengthened law enforcement, realistic penalties and expanded educational programs."

Certainly this nation needs swift and stern punishment for the KKK and nazi bandits and killers and there cannot be too much education against racism and anti-Semitism. But the forces today in control of the police and the courts and the educational system are the same forces dominating our society as a whole. Those forces are responsible for the fact that our social order is steeped in jingoism, racism, anti-Semitism and that it is characterized by the most abysmal policy of anti-Communism and anti-Sovietism.

Pious phrases therefore about law enforcement and education will not do. Racism and anti-Semitism are social phenomena; to fight against them requires effective social action and that means effective analysis, organization and struggle.

While the Right is organized and is aggressive and potent, democratic forces in our country are very much more numerous than those who consciously support what the Reagans and Haigs represent. The present period with its intense and growing internal difficulties and international dangers demands the swiftest fight-back by all democratic, anti-racist and anti-war forces. Breadth, boldness and confidence

## Welcome, New Jewish Agenda

By Lewis M. Moroze

While we are all fully aware of the great anxiety prevalent amongst the people throughout our land, this moment is certainly not one for pessimism and despair.

Throughout the breadth of our land alongside widespread anxiety, we witness grim determination and ferment for positive change.

In the Jewish community, demands for the development and pursuit of a policy for peace and justice in the Middle East, calling for negotiations with the P.L.O., have been registered by growing numbers.

The Call to a Conference to create a New Jewish Agenda aimed to gather perhaps 500 men and women. In fact, close to 700 gathered in Washington during the last week in December. Hundreds who

are the needs of the day.

The so-called Moral Majority(Inc.) reminds me of the Holy Roman Empire—which was neither holy nor Roman nor yet an Empire. This so-called Moral Majority(Inc.) is not a majority at all and its spokesmen have the social morality of a J. Edgar Hoover or a Joseph McCarthy. Without peace, without equality, without security, without decent living conditions, all talk of so-called morality is demagogic blather.

Specifically, in the areas of Jewish work we must never forget our own impoverished million and a half Jews, our own insecure and frightened elderly and our own largely bewildered and unhappy youth.

It is we of the Left who represent the morality needed for the present century. It is our program for peace in the mid-East, in the world, our demand for real disarmament, for peaceful co-existence, our program of People before Profits, of banning the nazis and the kluxers, of united Black and Brown and white, of Jew and Christian and Moslem and agnostic and atheist, in defence of a decent world—of realizing in life *Tikum Olam*—that is the meaning of morality in this age.

In fighting for this program we express the best in the heritage of the Jewish people—indeed, in the heritage of all humanity. □

attempted to register in the last few days had to be turned away.

Yes, there is a great anxiety among out multi-national, multi-racial people. There is, at the same time, growing determination, mounting numbers of struggles for change. The scene, however, is complex and contradictory, calling for careful, correct and balanced assessments.

The people's movements are binding themselves in coalitions in the face of a common enemy, as they learn the relationships between the issues and concerns of the people.

The more advanced contingents of the people involved in these struggles can make important contributions pointing out the inter-connections and, thereby, broaden and tighten the coalitions-in-struggle. We must be ever mindful that people in motion today are still not cleansed of ideological concepts of the past that are to be shed if there is to be meaningful, significant change.

It was back in May 1979 that about 50 Jewish men and women formed the organizing Committee for a

new Jewish Agenda. They agreed that "issues of political commitment and social justice need to be restored to a high priority for the Jewish community." This first step followed six months of preliminary discussions.

The first Agenda organizing newsletter stated: "Among the large number of Jews who presently have no outlet for expressing their own Jewish values are two groups: (1) Jews who are politically progressive but who reject the sectarianism and sometime anti-Semitism of the left; and (2) Jews who are convinced that their Jewish religious mandate has important political implications for the issues of concern to Agenda. . . . Agenda's national conference will work toward an alternative vision for Jewish identity which takes seriously Jewish tradition and progressive values."

The specific objectives, said this same newsletter, were twofold: (1) a new organization to involve Jews who have become alienated from American Jewish communal life; (2) to challenge assumptions of national Jewish organizations and to stimulate greater discussion and debate within them.

While these stirrings for change were taking place, pessimism pervaded many, a pessimism that bred the conclusion that it was impossible to discuss significant issues in the Jewish community, a pessimism that resulted in the belief that change was impossible in the Jewish community, that Zionism, nationalism and chauvinism were too deeply imbedded to be uprooted.

In the December 18, 1980 issue of the Chicago *Sentinel*, the editor, J. J. Fishbein, quoted one of the Agenda organizers, Rabbi Gerald Serrota, associate director of Hillel at Rutgers University, New Brunswick, N.J.:

"[Our goal] is to involve the unaffiliated, disaffiliated, and especially those alienated from the politics of the American Jewish community—those who feel that it has turned so rightward and inward that they can no longer feel comfortable in the community."

Fishbein went on to say: "The realistic fact, however, is that the Conference for a New Jewish Agenda has already been given the cold shoulder by the entire Jewish establishment, is isolated by an overwhelming number of the Jewish press. The censorship which dominates American Jewish life and imposes such terrible vengeance on any who dare to dissent from the established theme is certain to besmirch and denigrate even this minimum attempt to

restore a smidgin of democracy to American Jewish life."

The organizers of Agenda, in the main, knew what they faced. Those who were associated with and supported Breira, which sought a more flexible alternative policy in the Middle East, had suffered the wrath of the Zionist Jewish establishment and were smashed. The reactionary Norman Podhoretz, editor of *Commentary* American Jewish Committee, had a special hand in the destruction of Breira.

The organizers pondered deeply; consulted with others concerned about the lack of democracy in the Jewish community and concluded that there was need for a *grass roots* organization which would be *multi-issued* and *look toward coalitions* beyond the Jewish community to attain their goals. So the idea for Agenda was born.

At the Washington Conference for a New Jewish Agenda the participants were predominantly young and from diverse constituencies: Orthodox, Conservative, and Reformed religious groupings, secular Jews, Yiddishists, progressives, Socialists, Communists, Zionists, Anti-Zionists, Hashomair Hatzairities, Jewish Bundists, Democratic Socialist members, peace and civil rights activists, etc. Women constituted close to 50% of the Conference.

Quite revealing was one of the song sheets used at the Conference—included were: a "Shabbas Song," "Joe Hill," and "Strangest Dream"—the song for world peace.

Among the participants was a Hebrew School teacher who sought advice on dealing with the question of racism in his classes whose students come from homes infected with racism.

There were young people searching for their roots and Jewish identity. This question in the current period of decaying American monopoly capitalism deserves the serious attention of all progressives. There was the civil rights activist championing the right of Chicanos and Amerindians of the Southwest. He came to the Conference for a New Jewish Agenda because he rejects his American roots since it is the U.S. which is persecuting and murdering Chicanos, Indians and Blacks.

This incident reveals confusion in the search for identity, which is widespread. On the one hand, this courageous humanist young American Jew, combatting racism engendered by U.S. monopoly capitalism rejects his American roots; this leads him, on the other hand, to accept "Jewish traditions" as his



guide for self-fulfillment. Blind anger causes him to obliterate from his consciousness the role of the American revolutionaries, the Quakers seeking justice for the Indians, the abolitionists, the American anti-imperialists, the militant American trade unionists, the U.S. Socialists, the U.S. Communists, leaders against racism, the peace forces, etc. Focusing on but one trend in American life, the reactionary, anti-people trend, he would accept as a guide not *progressive American Jewish traditions* but "Jewish traditions" traditions which include the stoning of the Prophets, the excommunication of Spinoza, the spawning of reactionary Zionism and chauvinism, a chauvinism that holds that the "worst Jew is better than the finest non-Jew".

What he has yet to fully understand is that there are two currents among all peoples in an oppressive society, that of the oppressive ruling clique, the clique that Jewish Agenda was launched to combat, and that of the people, reflected in the main in the 700 men and women in attendance at the Conference. The blind following of "Jewish traditions" will ultimately lead to a negative nationalism, a nationalism plagued with chauvinism.

The variety of constituencies reflected itself at the literature table where printed matter issued by over 20 organizations was being distributed.

Sessions of a "left caucus" drew over 100 men and women. The overwhelming number of participants called for flexibility and an approach that would win approval for a maximum number of issues and for a coalition approach to further these aims. There was sharp criticism of some of the sectarian views expressed. Women played a most important role. They articulated deep resentment of the patriarchy in the Jewish establishment and expressions of it at the caucus.

In his remarks at the opening plenary session Rabbi Serotta said; "We have to look much more carefully at our interests as Jews and the realities of anti-Semitism, than simply to say that our economic self-interests require us to be indentified with the conservative political position in this country."

A Chicago attorney, Marian Neudel, remarked: "If we cannot create a movement for ordinary working Jews we are betraying our past and writing off our future."

At this plenary session an Israeli Zionist army educator after referring to the corruption and evils of the Israeli government, pleaded for the "Healing of the right between Israel and the diaspora."

A third panelist, Jack Jacobs, a Bundist, called for Agenda to "be a union of all democratic and progressive forces."

Noteworthy for a national gathering of American Jews was the absence of Soviet-baiting from the platform. Further, there was no resolution introduced attacking the USSR in the fashion that is all too common in the Zionist dominated Jewish establishment and its press.

The poisonous effects of the anti-Soviet big lies revealed themselves in two resolutions. The strongly worded resolution on the question of peace included no reference to SALT II or detente though it called for cuts in military spending and for world peace. Another resolution called for the protection of Jews everywhere but listed only the following: USSR, France, Argentina, Ethiopia and Iran. The resolution took no cognizance of the rise of anti-Semitism in West Germany.

The inclusion of Ethiopia here and in a separate resolution reveals confusion and a hiding of the facts. A statement by Prof. Howard M. Lenhoff, president of the American Association of Ethiopian Jews, in the January 29 issue of the Chicago *Sentinel*, condemns the "bigoted Israeli bureaucrats and... American establishment Jews" for Israel's slamming shut the doors to immigration of the Falashas, the Ethiopian Jews.

Prof. Lenhoff reported that Ethiopian Jews are granted their full rights by the Ethiopian government but are being harassed by armed tribal bands attempting to overthrow the socialist-oriented government.

Thirty-seven position papers were prepared for the Conference on the following problems: foreign and domestic issues; Jewish identity; Women, men and the family; The American Jewish Community and The Middle-East. There were papers on: The Arms Race; World Hunger; Affirmative Action; Jews and the Labor Movement; Jewish Females; Jewish Avoidance of Personal Relationships with Blacks; Jews, Israelis, Palestinians; Israel Arms and Latin America.

Sam Norich, Vice President of the World Jewish Congress, reported on the throttling hold on the community of the Jewish Federations. He reported that 50% of the Jewish community is not affiliated with any existing Jewish organizations. He called for the democratization of Jewish community and an end to the principle that "he who pays the piper, calls the tune."

Trude Weiss-Rosemarin, editor of the *Jewish Spectator*, bemoaned the fact that the reactionary Jewish bureaucracy deprived the Jewish community of some of our finest intellectuals "who think independently".

Avivah Cantor of *Lilith* magazine denounced the patriarchal practices of the Jewish establishment which deny Jewish women full participation in the leadership of the Jewish community.

"The survival of Israel must rest on the bedrock of morality and does not lie in the Pentagon as many Jews think," said Rabbi Israel Dresner in the panel on Reversing the Arms Race.

At this panel Marcus Raskin urged a stepped-up campaign against nuclear armaments, calling on us to go into the streets to bring home to the people the fact that the use of nuclear weapons is preparing for genocide. He warned that Reagan would attempt to reconstitute the security state in order to carry out his program.

At the workshop on Strategic Realities in the Middle East, workshop leader, employee of the State Department in the Carter administration warned that a continued deadlock in the Middle East presents a grave threat to peace. He proposed a negotiated peace with the P.L.O. to be signed by the USSR as well as by the U.S. to make it effective.

In the panel on Dissent in the Jewish Community, participants kept referring to "Jewish traditions". Here I urged that we be constantly cognizant of two currents among our people—progressive and reactionary, that there is the tradition of the P R O P H E T S and that of P R O F I T S. I proposed further that it should be our aim to promote progressive American Jewish traditions and not just Jewish traditions. This approach evoked great applause and was commented upon favorably in other sessions during the Conference.

At a plenary session David McReynolds of the Socialist Party, USA, spoke of the danger of unconditional support of the Israeli government and urged an end to the characterization of critics of Israeli policies as anti-Semites. He urged acceptance of the truth that the P.L.O. represents the Palestinians and should be recognized as was the F.L.N. in Algeria.

Stanley Aronowitz, who teaches at Columbia University, in referring to what he labelled "anti-Semitism from the left," distorted the Leninist position on the national question. He made no reference to Lenin's opposition to forced assimilation, Lenin held that Marxists view as correct policy on the

national question the eventual voluntary integration of national cultures drawing upon the finest democratic traditions of all cultures.

In a paper written by Morris U. Schappes, editor of *Jewish Currents* magazine, there was a call for "the raising of Jewish consciousness"; this advocated that "Jews reject assimilation from the right or left" and declared that all "assimilation prolongs the Hitler victory."

Speaking about the recent elections, Schappes indicated that there was no popular swing to the Right and he called for orientation to the trade unions and for the welding of broad coalitions.

At a workshop on Civil Rights and Civil Liberties, Esther Herst of the National Coalition Against Repressive Legislation warned that the Reagan administration was preparing for repression and that it would not employ that tactics of the McCarthy period but use more subtle methods which would have a "chilling" effect. At the workshop there was a plea for a more realistic approach by progressives in dealing with street crimes.

Allan Solomonow of the Mid-East Peace Project and the Coalition for Peace and Justice in the Middle East stated that we cannot demand of Christians that they not criticize Israel. Within two weeks after the Conference, the Morning Freiheit charged that U.S. church leaders who condemned human rights violations in Israel were enemies of Israel.

Tzali Reshef, an Israeli attorney and leader in the Peace Now movement, stated: "To support the peace forces in Israel means supporting the future of Israel. Critics of Israeli policy are called traitors. This is part of the price we who believe in the future of Israel must pay." He also made it clear that the fight for peace will go on with the new government when Begin leaves. He said that the Laborites would not represent peace; he reminded the participants that the Labor government established the first settlements on the West Bank and voted for the Jerusalem annexation law and the annexation of the Golan Heights. He concluded that a Labor government can be forced to listen to the people in the street; therefore, support of the peace forces is key.

The over-abundant number of simultaneous workshops makes it impossible to report fully on the Conference.

The structural form adopted for the New Agenda was the most practical of the three proposed for discussion. It provides for a national leadership of 25 elected at the National Conference and for the addi-

tion of representatives from chapters and affiliates. The elected leadership reflects the breadth of the Conference and provides geographic representation from throughout the land.

Because of the lack of time for the fullest debate, the adopted resolutions are to be considered as a guide for the national leadership rather than as a mandate. The vote on each resolution was carefully noted to indicate the position of the participants. Since all of the resolutions were overwhelmingly approved, they can be turned into mandates by functioning chapters and affiliates. In the last analysis work carried on in the communities is the best guarantee for breathing life into the resolutions.

While we differ with some formulations in the resolutions, we feel that New Jewish Agenda and its program deserve the wholehearted support of all who are determined to turn the U.S. around. New Agenda is an important coalition in that historic

## Negroes in the American Revolution

By William Z. Foster

In honor of the 100th Anniversary of the birth of William Z. Foster and in tribute to Black History Month, we publish below an excerpt from Foster's "Negro People in American History," International Publishers, 1954.

William Z. Foster (1881-1961) is respected worldwide as the outstanding figure in the labor and Communist movements of the United States. For several years prior to his death, Comrade Foster was Chairman, C.P.U.S.A.

The [Revolutionary] war declared by the Constitutional Congress lasted seven years and was indeed a difficult one to win. England was the strongest power in the world and its army and navy towered above those of the colonies. The colonial industrial system was much weaker, and the colonies were honeycombed with Tories and traitors. Moreover, for all their fine words of revolt, the American merchants and planters were very hesitant to push their demand for national independence through to the logical end. These two groups directly and through

struggle. New Agenda deserves the support of all progressive American Jews. Jewish Affairs will give its fullest support and calls upon its leadership to do likewise. New Jewish Agenda can become a vital arm in moving broad sectors of the Jewish people in a progressive direction. The address of the New Jewish Agenda is 150 Fifth Avenue, N.Y.C. 10010.

Progressive Jews should avail themselves of this historic political opportunity to contribute to the creation of a New Jewish Agenda for the 1980's and a new agenda for the U.S.A. □

*Lewis M. Moroze, who has joined the editorial staff of Jewish Affairs, represented the editors at the Conference for a New Jewish Agenda held in Washington, D.C., December 24-28, 1980. This article is based on a report delivered to 200 people at the Unity Center, N.Y.C., January 17, 1981.*

their respective political agents, led the Revolution officially. Of the 56 who signed the Declaration of Independence, eight were merchants, six were physicians, five were farmers and 25 were lawyers. Washington, Jefferson, Randolph, and many others were slaveholders. The Revolution could never have been carried through successfully had it not been for the heavy political pressure and militant fighting spirit of the small farmers, petty merchants, craftsmen, and laborers.

From the outset, the Negroes and slavery played an important part in the revolutionary struggle. Like the immature working class of the period, the Negroes, free and slave, realized more or less clearly that the Revolution offered them an opportunity to come forward with their own specific demands. It was no accident, therefore, that the first man to be killed in open struggle in the Revolution was a Negro, Crispus Attucks, who died in the Boston Massacre of March 5, 1770.

Attucks, 47 years old, led a group of workers to the old, Brick Meeting House to protest against the British. Captain Preston and a file of British soldiers fired upon them, and the American Revolution had its first martyrs. Characteristically they were all workers—Crispus Attucks, sailor; Samuel Gray, rope-maker; James Caldwell, sailor; Samuel Maverick, joiner's apprentice; and Patrick Carr, leather worker. A monument to Attucks and his comrades now stands on Boston Commons.

Slaves also fled the plantations in great numbers during the Revolution. The British realized from the beginning of the struggle that the institution of slavery was a great weakness on the American side and sought to take advantage of this fact by calling upon the slaves to go over to them. Lord Dunmore, British Governor of Virginia, 1775, offered to free all slaves who would fight in his forces, and General Carlton thought this would crush the Revolution. Great Britain, however, fearing the effects on slavery in the West Indies, never completely adopted this policy.

The Negroes who, far and wide, saw in the Revolution a good occasion to strike for their freedom, were not slow in hearkening to such opportunities. During the Revolutionary War, although some slave conspiracies took place, most of the slaves' spirit of resistance expressed itself in Wholesale flight from the American plantations to the British lines.

"Thomas Jefferson declared that in the one year of 1778 Virginia alone saw thirty thousand slaves flee from bondage, and we know that many more escaped both before and after that year. Georgians felt that 75 to 85 percent of their slaves, (who numbered about fifteen thousand in 1774), fled, and South Carolinians declared that of their total number of some one hundred and ten thousand slaves at the start of the Revolution, at least twenty five thousand made good their escape. . . . it appears to be conservative to say that from 1775 until 1783 some one hundred thousand slaves, (i.e., about one out of every five), succeeded in escaping from slavery, though very often meeting their death or serfdom instead of freedom." (This paragraph was quoted from "The Negro in the American Revolution" (1940) by Dr. Herbert Aptheker.)

This mass flight of slaves put the Southern planters in a real predicament. In general they supported the Revolution, among other reasons because they were head over heels in debt to England for imports. [Louis M.] Hacker says that at the outbreak of the Revolution, of the total of about 5 million pounds owed to England by the colonials, the planters owed some five-sixths. Jefferson said, "these debts had become hereditary so that the planters were a species of property annexed to certain mercantile houses in London". When the planters took the great revolutionary plunge, they hoped to unload this burdensome debt, but the last thing they wanted was for the

Revolution to free their slaves, the source of all their luxury and easy life.

The new revolutionary government shared the embarrassment of the planters at the untoward attitude of the British, who themselves had done so much to build up slavery in the American colonies. Voices were raised to use Negroes as soldiers in the Continental Army, but at first there was much opposition. Madison, among others, urged that slaves be freed and armed. In October 1775, Washington and his council of generals decided, however, to reject Negroes as soldiers, and a month later they issued instructions to this effect to recruiters. On January 6, 1776 under pressure of the British, Washington reversed himself and agreed that freed Negroes could serve in the ranks. Thereafter Negroes were to be found among the armed forces of all thirteen colonies, sometimes in separate units and sometimes together with the Whites. It is estimated that of the 300,000 soldiers and sailors who fought in the war, at least 5,000 were Negroes. Often southern planters sent slaves, who fought, were freed, the government reimbursing their former masters for each slave. Others, to out people's disgrace, were reenslaved. Negro veterans, after the war, significantly increased the number of freed Negroes, north and south.

The Negro soldiers and sailors in the Revolutionary War acquitted themselves bravely and with honor. They took part in numerous key struggles—Concord, Lexington, Bunker Hill, Brandywine, Ticonderoga, Boonesboro, Fort Griswold, Eutaw, Yorktown, Saratoga, Trenton, Princeton and many other places. They distinguished themselves especially in the battles of Long Island, Red Bank, Rhode Island, Savannah and Monmouth.

Speaking of the [Negro] troops who took part in the battle of Long Island, a veteran, Dr. Harris, says, "Three times in succession they were attacked with more desperate valor and fury by well-trained, disciplined troops and three times they did successfully repel the assault, and thus preserved our army from capture."

Among the outstanding Negro revolutionary fighters were Peter Salem, a hero of Bunker Hill; Salem Poore, who was commended to Congress by fourteen commanders for bravery at the battles of Savannah and Charlestown; James Armistead, an astute Negro spy who fooled Lord Cornwallis and saved the army of Lafayette; Austin Dabney who for his bravery in many battles was honored by

Georgia and the Federal Government, and Prince, the Negro soldier who captured the British General Richard Prescott. The heroic figure, Deborah Gannett, who fought through the war disguised as a man, is believed to have been a Negro.□

## Nine Brothers

by Isaac Raboy

*We publish below chapter 1 from Isaac Raboy's story, "Nine Brothers," translated from the Yiddish by Max Rosenfeld. Raboy's first work was "Herr Goldenberg," published in 1916 followed by 10 other volumes. His last work was his autobiography, "Mayn Lebn," published in two volumes 1945-1947. "Nayn Briday" was published in 1936.*

The first to come here was Morris.

It happened this way. He had just turned sixteen and in the shtetl there was nothing for him to do. The one thing he did not want to become was a "young businessman." A healthy, strapping Bessarabian youngster, his inclination was rather to learn a trade. But this didn't sit well with his father, who was a "sheyn yeed"—an "established citizen"—with all the trimmings that go with that status. So Morris made up his mind to save enough money, secretly, for the journey to America, where no one could stop him from becoming a workingman. And one fine day after Pesach, when Moishe had finally accumulated enough money, he ran away from home.

In America he went directly to his Zeyde Manis and his Boba Sheva, who lived in two tiny rooms on the East Side.

Tall and strong, sixteen years old, he learned quickly. He became an "operator" in a fur shop and was soon able to support himself. He had his picture taken and sent it back home. Then he bought himself a gold watch-and-chain and a gold ring, changed his name from Moishe to Morris and wrote his parents that things were going well with him here in America, and that his father should now send several of the other boys over. There were eight brothers at home, but thus far only two were able to leave. The letters sailed back and cross the ocean and soon Morris's two brothers had joined him in America.

Isaac, the oldest brother, learned to make frames for Ladies Hats out of wire, and Motya became an operator "in fur."

So now there were three brothers here. All of them lived together on Delancey Street in a drab room with two beds, one large and one small. Isaac and Morris slept in the large one because back home they had also slept in one bed. Motya slept alone in the small one.

But though they did not all sleep in one bed, they did live "out of one pocket." Isaac and Motya brought their pay home Friday night and turned it over to Morris, who had appointed himself "treasurer" because he was here first and was no longer a greenhorn. In this way they saved their money to bring over two more brothers. Their earnings were meager. Morris, who by this time considered himself an experienced operator, made three dollars a week—in season. Motya, being less skilled, earned a dollar-and-a-half. Isaac, who worked piece-work, made less than the other two, the Ladies Hat season being a short one. Morris was therefore contently bragging that he contributed more than his brothers. This habit of his did not endear him to them and they grumbled about it behind his back.

Isaac had a "status" of his own. He had come to America with a store of voluminous reading in Russian and Yiddish literature. He could read and write Russian with ease and was forever exchanging tremendously long letters in that language with friends back home.

Motya, however, had no accomplishments to speak of. He was just a good boy. He respected his older brother Isaac for his erudition, and Morris for his "golden fingers" so skillful at bending back the fur and sewing a neat seam. Motya stayed close to both of them. From Isaac he tried to imbibe culture. When Isaac finished a good Russian book and related what he had read, Motya listened intently to every word, tried to appreciate the beauty of the author's style, and never ceased envying his brother's blessed ability to read a book through from first page to last. From Morris he learned how to sew a neat seam and how to "bend back the fur." After a while Motya too was an expert. At the same time he applied himself to reading a Yiddish book. In this way all three brothers made a real effort to know each other better.

Thanks to Isaac's efforts, Morris even improved the bad habits he had picked up on the East Side. Morris realized with some alarm that he had already been in this country four years and could still not read or write English. At first he fought a battle with himself. What good would English do him? For that

matter, he didn't even know Yiddish well. But when Isaac and Motya both started night school he didn't stand in their way. Finally he went and enrolled in a private school with greenhorns.

In the meantime, they saved enough money to bring over their brothers Nochem and Hoishek. So there were now five of them in America. Nochem and Hoishek also chose to become fur operators, although Isaac preferred that they learn the Ladies Hat trade. This they rejected because—they protested indignantly—what sort of ridiculous occupation was this, making hats out of wire!

But anyway—and this is the important thing—all five worked hard and saved their pennies diligently and in two years they sent money and “ship-tickets—for the rest of the family—mother, father, and four more brothers.

A long time went by before the letter came informing them that the family was ready to embark and that their ship was the Bremen—due to arrive in America in two weeks! In those two weeks the five brothers didn't waste a minute. When they first went out together looking for rooms they noticed that people seemed frightened of them. The things that could happen in America! Five tough-looking fellows—sho knows, maybe a gang or something. So they separated, and each one went out alone, until they finally found the place they wanted.

The house was an old one on Attorney Street, but looked new. The bricks still seemed to have the dust of the brickyard on them; they were so clean, such a pretty red-brown, and laid in such even rows, with the white cement so neatly ruled, that from a distance the house was a real joy to behold. The steps were of marble. And the handrails on either side of the steps were of shining brass. As the five brothers approached the house to examine the flat they were simply enchanted by this cleanliness. In their judgement it was the most beautiful house they had seen in America.

Then and there they paid a month's rent in advance, with the understanding that the month was not to begin until the family arrived. The landlady was more than satisfied; she was almost overcome with delight at the idea that five sons were bringing their parents from the old country. She even summoned her daughter, a little girl with blond curls down her neck, to witness the event.

“Look, daughter, these are five brothers and they're renting rooms and getting a home ready for their Mama and Papa from the old country!”

The little girl bent both knees in a low curtsy, meanwhile shaking her blond curls as though they were bells. The boys were so touched that they simply didn't know what to do with themselves. Finally they gave the landlady a substantial deposit and were entrusted with the keys to their flat.

Then began a process of furnishing the rooms. Every evening after work the five of them went from store to store selecting furniture and dishes. Again they noticed that it was a drawback for all five of them to walk into a store together. But this they were ready to put up with. The storekeepers, they reasoned, should be pleased. “The more the merrier . . .”

Thus they gradually bought what they needed, and every evening after work they would go to their new flat to set out the furniture and wash to floors and windows. And precisely when everything was ready the telegram came: “Your family waiting at Ellis Island.”

The five brothers were beside themselves with joy. They lit all the gas-lamps in their new home, sat down around the kitchen table and began to plan for the next day. Isaac proposed that from the moment their parents entered the flat the family should form a sort of “commune.” They would all put their earnings into one pocket—let's say Mama's—and Mama would run the kitchen, pay the rent and buy the clothes.

“I think it would be better to make Papa the treasurer. That'll give him something to do,” countered Morris.

“No. That would start an argument right away!” said Motya. “Have you already forgotten that Papa and Mama always disagree about money? Here in America we don't want any such arguments!” “Let it be Mama,” said Nochem, getting up from the table and pacing about the room in his restless way.

“Boys, we can't brush this money problem away so lightly,” insisted Isaac, putting a match to his cigarette and illuminating his face so that they could see he was in earnest. “In the kind of society we live in, where money is still the basis and the foundation, we must be very careful. In this function I trust Mama more. She's a simple woman; it's not her nature to be concerned with money. She's not money-conscious. So there's no danger that she'll hoard it or do any other sly tricks that go along with large sums. Papa, on the other hand—our *tatte*,—is the kind of man who if he ever gets the opportunity to put

together some money will jump at the chance. And in this way, with our own hands, we may help to build up a capital—and a nest of quarrels and bad-feeling and hate.”

Isaac knew what he wanted to say, but he was not an orator and could not express his thoughts as clearly as he would have liked.

There was much that he could not even begin to put into words, but his brothers apparently understood him.

Motya wanted to go into this matter more thoroughly. A simple, artless worker, he somehow felt that Isaac's words had a special message for him and his brothers. He needed a deeper understanding of this matter.

“Make it clearer for me Isaac,” he said. “When will we ever reach a point where money will no longer be necessary? In your opinion, how will money be abolished?”

Isaac, thoughts flying through his head one after the other, had no ready answer. One moment he had the explanation and just as quickly the words fell apart like a house of cards. Eventually he said: “The Revolution will destroy Capital with one blow!”

He wondered why it had taken him so long to think of this, when it was a ready-made axiom. He felt a little embarrassed. But he recovered himself quickly and slapped the table with his open hand.

“Yes! The Revolution!”

“But in the meantime, before the Revolution comes, why can't people save their money if they want to?” Morris loved to needle Isaac with his “Americanisms.” “Why should it bother you if our Papa puts together a few dollars, a few innocent dollars? Let's even admit that all of us are against it. But he's a different kind of man—our *tatte*, I mean. It's too late for us to change him. So I don't agree that as soon as he sets foot in America we should make him feel he's played out, finished, that *his* world is dead. Let *him* handle our money, and he'll give Mama whatever she needs to manage the house. Let them run their world the way they always have.

...

Isaac's big black eyes stared at Morris. It was not a look of hostility, yet Morris felt uneasy.

“No!” Isaac insisted. “And I don't want to be misunderstood. I certainly don't want Papa to feel helpless in America—superfluous. We didn't bring him all the way over here for that. Certainly we want him to feel like a new man here, a free man. But I'm against creating a blood-sucker with our own mon-

ey, God forbid! And I'm warning you, that's what will happen. First he'll accumulate a little Capital out of our hard-earned pay. Then he'll open a factory, learn to be a boss and turn into a blood-sucker.”

“I'll destroy him with my own hands!” cried Hoishek. “I swear it!”

The others were startled by Hoishek's words. They grinned in embarrassment and drummed on the table with their fingers and slouched down in their chairs.

“We're workers!” contended Hoishek simply in his gruff, direct way. “And we'll stay workers all our lives! And we won't allow our own father to become a boss here in America!”

“No? What will you make out of him, a worker?” asked Morris sarcastically.

“He doesn't have to do *anything* any more,” said Nochem. “There are nine of us. We'll all work and Papa and Mama can stay here with us the rest of their lives.”

“The only question is—will Papa want it that way?” argued Morris. “Every man has the individual freedom to do what he wants in this country—”

“He's here again with his individual freedoms!” laughed Isaac. “Our *tatte* cares a lot about individual freedom—oh boy!”

“Maybe he doesn't, yet; but it's our duty to develop that feeling in him, Morris insisted, ready to continue the debate all night.

“Look here!” Motya broke in suddenly. “What have we gone and done? We worked hard and saved our money and sent for Mama and Papa and the boys, and brought them over here, and we went out and fixed up a nice clean home, and now, right at the start, we're already at each other's throats! One says black and the other says white, and we're about to have a crisis. What did we need it for? We should have realized beforehand that it would turn out this way ...”

Motya's face, usually pale and gentle, turned paler. His shock of hair stood on end. His eyes glowed fiercely. The others slumped further down in their chairs, retreated into their own thoughts, each of them entranced by some distant scene.

Motya's voice pressed on. “I don't understand what has changed things. Up to now we were the same as always. We've lived two and three in one room before and haven't gotten in each other's way. What has changed now that makes us quarrel? For instance, now Morris is holding our money. So next

week Mama or Papa will hold it. What's the difference? Who's going to stop us from living the way we want to, each one of us? Leave things alone. They'll work themselves out!"

"But I won't allow Papa to become a boss!" shouted Hoishek.

"Nor will I," muttered Isaac. "I won't have it!"

"Don't be silly. Do you think I want my father to become a boss?" asked Morris, and his face broke into a smile.

Nochem was the first to get up.

"Wait! We haven't even drawn lots for the rooms!" Isaac reminded them.

There were four bedrooms in the flat, two with windows facing the street and two with windows facing a courtyard. The former were brighter, but the

## For Democratic Vigilance and Unity in Israel

By Ruth Lubitz

The adventurous policy of conquest followed by the Begin government also plays havoc with the Israeli economy, engenders a deep crisis in Israeli society and puts a heavy burden on the working family. This policy finds its expression in the new national budget 1980/81 endorsed by the Likud government. It shows a clear tendency to increase military expenditure and to drastically cut funds for the essential needs of the people. Military expenditure constitutes 63.6 percent of the budget; thus, Israel occupies first place in the world regarding military expenditure.

The Israel population, and in particular the working people, suffer severely under such a policy. At the beginning of 1980 inflation had already risen to 120% and shows a tendency of rising to 150% by the end of 1980 again the highest in the world. Unemployment is increasing, the number of people living below the poverty line has risen by 50% and it has already enveloped 3.4 percent of the total population in 1979.

More and more people have begun to grasp that the present rulers might bring Israel to a national disaster and that there is an urgent necessity to change Israeli policy. Social unrest has spread all over the country. Thousands of workers strike, demonstrate and protest again the lowering of their standard of living and in favor of democracy and

latter were bigger. For the next few minutes the brothers forgot about their quarrel. Drawing lots for the rooms, they laughed like little children, joking playfully as they tugged at the slips of paper. Then Hoishek boiled up some water and over tea they returned, as had become their habit, to their experiences on the journey to America.

Isaac usually had more to say than any of them. Even as a child he had acquired a reputation as a good story-teller. He had learned to build up his stories, embellish them, combine them. Now he was even more skilled, and his brothers listened avidly. They were annoyed only that such marvelous adventures had not happened to them. No one but Isaac seemed to have gotten into such extraordinary scrapes—one after the other. It must be that he was making all those stories up, all of them!

peace. Students wage fierce struggles and the campuses. The discriminated Arab population fight for its national and civil rights.

On May Day some 150,000 Jewish and Arab workers demonstrated in the streets of Tel Aviv demanding the dismissal of the government. The peace-loving forces organized in committees, in the "Peace Now" movement, the "Democratic Front For Peace and Equality" and the "Movement of Democratic" (MDW) express their solidarity with the struggle of the Palestinians in the occupied territories and demand that the Arab-Palestinian people have the right to self-determination. Special merit attaches to the struggle of young soldiers organized in the "27-Group" who refuse to serve in the Israeli occupied territories and prefer being imprisoned to serving in an occupation army.

During the five years that have passed since the Mexico Conference, the situation of women in Israel has deteriorated. Following an extremely anti-democratic course (which is influenced by fanatical religious parties) the Likud government gradually abolishes democratic laws, laws for the protection of women's rights that were achieved through tenacious struggles over many years.

Under the conditions of rising living costs, curtailment of services (kindergartens, feeding projects in schools, etc.) and deepening unemployment which affects women in particular, the lot of working women is a very hard one. Women's wages are only 60% of that of their male colleagues. Women are still discriminated against at their places of work, in society and in the family.



Particularly bad are the conditions of Arab women: Their wages are much lower than those of their Jewish fellow workers, and they can't avail themselves of the same public and social services that exist in the Jewish sector, not to mention the prevalent Anti-Arab national discrimination.

The "Movement of Democratic Women in Israel," numbering thousands of Jewish and Arab women, is one of the organizations that act and rally the women of the country against the policy of the Likud government. It fights against the encroachment on women's rights, mobilizes women in demonstrations against the high cost of living and inflation, for equality in work of Jewish and Arab women.

MDWI organized actions of solidarity with the Arab women of the occupied territories. It teaches women in Israel to act in the spirit of Jewish-Arab unity and international solidarity. The movement extends this activity over an ever wider strata of the population and leads them into the struggle for a just and permanent peace in our region, a struggle which will help ensure a happy future for our children.

The Camp David accords did not bring peace nearer, on the contrary, they moved it farther away and perpetuated the occupation which has lasted already 13 years. The Likud government which stands for the rule of the Israeli government of the whole of Palestine annexation of the occupied territories, including East Jerusalem, acts with a strong hand against the Arab population in the occupied territories.

The regime of oppression and terror in the occupied Arab territories has been continuous since 1967. Every activity of political parties, trade unions, the press and the women's organizations is forbidden. The prisons are filled with fighters against the occupation policy of the government. Among the detained are women and young girls who endured with praiseworthy heroism the tortures and grave conditions in the prisons. Among the prisoners are many who are kept under administrative detention without any trial. Palestinian leaders have been arrested and expelled from their homeland. The Israeli government violates paragraph 4 of the Geneva Convention of 1949; oppresses the population in the occupied territories; destroys thousands of houses and ousts Arab peasants (Fellahin) from their land and sets up on this land Jewish-Israeli settlements.

January-February, 1981

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However, despite all the persecution, the struggle against the occupation continues. Especially praiseworthy is the courageous struggle of women and girls who demonstrate, protest, organize the struggle of the youth and pupils against the occupation, encourage the fighting spirit for the just national rights of the Arab Palestinian people.

The Likud government is supporting fascist groups of Gush-Emunim which are revaging Arab villages, brutally beating up innocent people and even shooting them. Only recently a 22-year-old girl was shot dead. Zionist terror bands attempted the murder of the mayors of Nablus, Ramallah and Al-Bireh. Until now the criminals have not been found.

The peace forces in Israel organized many protest actions. Delegations of Jewish personalities, women and young people visited the injured and the wounded and expressed their solidarity with the struggle of the Palestinian people against the Israeli occupation. The forces of peace and democracy demand the immediate return to their homelands of the Mayors of Hebron and Halhoul, Qawassmeh and Melham who were arbitrarily and cruelly deported.

The ravings of armed fascists constitute and imminent danger for democratic freedoms in Israel. The Likud government, by its policy of occupation and settlements, assist these gangs who harass the progressive forces and public personalities of the country; attack clubs of democratic parties and threaten to expel the Arabs from the country.

Recently orders were issued for the confinement and house arrest of democratic Arab personalities.

## Olgin Memorial Meeting in L.A.

by Eda Beck

Steeped in our memories of the period when the American Jewish progressive movement was young and we were younger, one figure stands out, one voice left an indelible mark on our minds. He was Mossaie J. Olgin.

We who knew him, remember him with pride, as the teacher, orator, writer, builder and idealist—the first editor of the militant “Morning Freiheit.”

With sweet nostalgia and comradesly love, we came to commemorate and to honor Olgin and what he stood for. Best, most clearly spoken, were the remarks of Chaim Swartz, our people’s writer, who gave us a short history of those times and the historic contributions Olgin made.

What was most potent was Swartz’s estimate of where Olgin would stand today. After tracing Olgin’s road, his building of the revolutionary daily, “Morning Freiheit,” he concluded that Olgin would champion world peace and detente between the Soviet Union and the United States. He would support the “Peace Now” movement in Israel and would urge friendship with the Arab people and a homeland for the Palestinians.

Olgin would champion the development of coalitions and minimize differences. He would combat the sifting of organizations and expose the splitters in our midst. He would be in the forefront in the daily struggles of our multi-national multi-racial working class. In strong, simple, yet poetic words, Chaim Swartz called for unity. “Friends, let us not lose our dreams, the idealism of our youth. Only in this manner can we honor the life of our leader, M. J. Olgin.”

Chaim Swartz prefaced his remarks with a reading from Olgin’s “Diary on the Death of Lenin”:

These are also signs of the pro-fascist tendency. The democratic forces in Israel are called upon to act in unity and vigilance—to block the path to war and fascism. □

*Ruth Lubitz is a leading member of The Movement of Democratic Women in Israel. This article originally appeared in Women, #4, 1980, publication of the Women’s International Democratic Federation.*

One brick, then another,  
He laid on the edifice,  
The new life we were building  
With the sinews of his brain,  
He cemented each brick.

With the blood of his heart  
We colored our flag  
With the light of his life,  
We set flame, gave light  
To the toil and creation  
Of our fortress.

The more he gave of himself  
More joyous he became.  
His greatest dream, his dearest hope,  
That one day our creation  
Would stand firm in a free world.

He gave his all to our creation  
The last drop of the marrow of his brain.  
The last offerings of his creative thoughts,  
The last breath  
And even the final shiver.  
A salute to him  
Who with hands and brain, planted his seeds  
In the rich black earth of history  
So that there will be  
A blossoming of the blooming tomorrow.

Our dear friends of the Jewish Cultural Chorus, a great addition to our cultural life and so beloved by us all, once more gave of their best.

For a time the meeting slipped into the void of the “collection”. We were then saved by becoming the beneficiaries of a real treat—the beautiful singing of Skales, who evoked memories of Paul Robeson.

With power and great dignity he sang Earl Robinson's "Ballad for Americans" supported by the generous and talented Waldemar Hilly. His beautiful, powerful voice still resonates in my ears.

There were about 200 in attendance. I could not help but think of others who would have come had they not been confused by those who speak so glibly in Olgin's name. His history, his teachings tell us he would never permit himself nor his co-workers to be trapped in the swamp of opportunism and anti-Sov-

ietism. Olgin would have fought and won against the splitters in the ranks.

We agree with Chaim Swartz that most of us are not giving up our young dreams. Progressive Jews all over the world are marching together with all progressive forces for peace and detente, for a new world. Yes, M.J. Olgin, was our teacher. He belongs to us. Growing numbers will yet march to the music of his drums. □

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We are happy to continue to publish a list of contributors to the Jewish Affairs Sustaining Fund. We wish to thank our contributors, and we will continue to list the name of all those who offer contributions.

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In memory of  
**HY LUMER**  
Herman Hyson

# “Month of Peace”

By CHAIM BEIDER

Swift they pass, an ever-flowing stream  
Fourteen hundred days, then seventeen.

Time inexorably keeps the score:  
Days, then weeks, then months, and then a year.

When the runner's sighted, war must cease:  
He bears tidings of a month of peace.

Through the villages he races on:  
Quarrels, battles, force of arms—begone!

No more swords, or lives laid down, or graves,  
When at last the month of peace arrives.

Healds coming! What they're heralding,  
Is the greatest news heralds can bring!

Plant the spear-head downwards, ground the  
shield!  
Peace shall reign for one month in the world!

Now Hephaestus leaves his forge in haste.  
Though he is lame, he hobbles very fast.

Clean white tunic for the holidays  
Hammer left behind, For thirty days,

Forge no sword-blades, strike no red-hot metal...  
All the troops have left the field of battle.

See the birds already homeward winging;  
Soldiers listen to the skylark singing.

In their serried ranks they march away.  
Over Hellas, night has turned to day.

War and deprivation are no more:  
Now its peaceful contests to the force.

Fame and honor to the youth that come  
Marching up towards the stadium!

No blue glint of weapons in the fight,  
Only musces rippling, gleaming bright.

No swords whirling, terrible to see—  
Just team spirit, friendly rivalry.

Now the lyre sings in the trumpet's place:  
Festival of unity and peace.

Thirty wonderful and joyous days  
Without guile, or arms or bloody frays.

This poem was reprinted from Sovietish Heimland,  
No. 10, 1980 published in Birobidjan, USSR.

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to the friends of Jewish  
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**ERLING OLSON**  
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In memory of  
**ISAAC SHILLER**  
He was dedicated to world  
peace and a better America.  
Bess Nemeroff

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פון שלום עליכמיס ווערק.**



**תנחום קאפלאן זעלבסט פארטייט**

געשטארבן טאנאס קאפלאן, ס'האט אומגעזעהט קלאן דאס הארץ פון א גרויסן קינסטלער, פון אן אָנגעזעהענעם מיטטער פון דער הינזעצטיקער פארטייטער גראפיק ופן קאמפן אין געזעצן שטארק פאָולער אין אטורעטן פארבאנד און אין אויסלאנד. ער שאַט און געזעצן אָנגעזעצט מיט האַרציקער פּענסלעכקייט און טיפער האַרעמקייט. זינע קינסטלערישע ווערק האָבן פאר אַסאך גרויס מיריד געזעצט באַ מענטשן די ברעסט געפילן. טאנאס קאפלאן אין געבוירן געזאָרן דעם 28 יענקאָבער 1902 אין וויסולאנא, אינעם שטעטל רהאטשאָו. דאָס שטעטל מיט זינע ספּיריטועל דעכער אָפּ ווען דאָס ברעסט בילד, האָט דער קינסטלער האָט אין זפן קינדהייט דערזען און פארקויפן פּערס שפּעטער אין זינע ווערק. צוזאמען מיט זפן בעסטן באַווער, דעם קומענדיקן גרויסן יידישן דיכטער שמועל האַלקין, האָט טאנאס גענומען פאָלן שילדן פאר די רהאטשאָווער שוועטער און שנידער. שפּעטער, און אַסאך יאָר, איז ער געוואָרן אַ לערער פון מוזיקלעריי אין די רהאטשאָווער דער שולן. אין 1922 פּאַרס ס. קאפּלאן אַוועק פון זפן היימטשטאָט קיין

כאראקטעריסטישע סימאזשן פון נעם גרויסן קלאסיקער — דער מאַרטישעפּער שנידער, שטחיע דער מילביקער, טעמעפּעניו — האָבן באַקומען אַ שפּעם אין דער וועלט אין די לעצטע יאָרן פונעם קינסטלערע לעבן וועגן די דאָ וועט אַלבאָמען פּיל פּאָל אַרויס געגעבן געוואָרן באַ אונזר און אין אויסלאַנד. אינעם לעצטן יאָרצענדליק ווערט קאפּלאַנס נאָמען באַוונדער פּאָפּולער. זינע ווערק ווערן עסקאָנירט אַף פּיל קינסטלער־שע אויסשטעלונגען אין לענינגראַד, מאַסקווע און אין אַנדערע שטעט. אין 1970 ווערט ער באַ ליזנס מיט אַ דיפּלאָם פון דער ערשטער שטופּע אַף דער אלמאָר באַדישער ביכער־אויסשטעלונג פון דער קינסטלערישער בוך־אויספּאַרמירונג. אין איטאַליע און מראַנקריץ, אין אמעריקע און ענגלאַנד, אין דער דעמטישער דעמאָקראַטישער רעפּובליק און טשעכאָסלאַוואַקיע ווערן דעמאָנסטראַטן. ס. קאפּלאַנס ווערק, אַף דער צווישנפּעלער־לעכער ביכער־אויסשטעלונג אין לייפּציג ווערט ער באַלוינט מיט אַ וויכעריגער פּראָזאָ. ס. קאפּלאַנס אַלבאָמען און ליי־טראַפּיעס באַקומען די בעסטע אַרופּן פון באַוויסע קונסט־ער אין גאַר דער וועלט.

קלאסישע ווערק פון שפּאַלע־אלי־געמען און פּערעצן. זינע שאַך געמאַלייכעם־אַלבאָמען מיט די פּעטראַגראַד לערנער זין אין דער קונסט־אקאדעמיע לויט דער קאָ מאַנדירונג פונעם ראַיאָנישן בילד־אַפּטייל. ער פּאַרענדיקט די אַקאָדעמיע אין 1927 יאָר און ווערט אַף וויכעריג אַ טוישער פון לע־יינגראַד. דאָ אַנטוויקלען זיך זינע גרויסער טאַלאַנט. ער פּאַלע לע־יינגראַדער פּיאַנאָס, פּאַרטערען, גאַר זיין וויפּטישעם ווערן די

עס איז אַ וויכטיקע קאָליציע אין קאַמף פאַר שלום און פּעלער־פּרינציפּאַל. די "נייע אָגענדע" איז ווערט די שטיצע פון די פּרינטי און ליינער פון "דושר" איש אפּעריס", ווייל עס קאָן ווערן אַ פּאַקטאָר אין באַ־וועגן ברייטע שיכטן פון יידישע מאַסן אין אַ פּראָג־רעסיווער ריכטונג.

די פּראָגראַם פון דער "נייער אָגענדע" רעפּלעק־טירט געוויסע שוואַכקייטן, וועלכע שטערן ניט בשום אָפּן זינע פּאָליטיקן אויסקוק.

עס וועט שוין לעצטנס אַרגאַניזירט געוואָרן אַפּ־טיילונגען פון "אָגענדע" אין ניו־יאָרק, פּילאַדעלפּיע, דעטראַיט, באַסטאָן, וואַשינגטאָן, לאַס אַנדזשעלעס און סאַן פּראַנציסקאָ.

פּראָגרעסיווע יידן דאַרפן אויסנוצן אַס די היס־טאָרישע פּאָליטישע געלעגנהייט און צולייגן אַ האַנט און העלפן פּאַרשפּרייטן דאָס אַרגאַניזירן און מאַבילי־זירן נייע כּוחות פאַר אַ "נייער יידישער אָגענדע" און אַ נייער אָגענדע פאַר אונדזערע פּאַראַייניקטע שטאַטן פון אמעריקע.

אָגענדע־באַוועגונג האָט אַ דערפרייענדיקן אויסרוף צווישן די מאַסן פּראָגרעסיווע יידן. די פּאַסליסטעס און אַרדעסן זיינען אין "אָגענדע" אַפּים פּאַרטיעפּערט געוואָרן מיט טויזנטער נעמען. דער אַפּיס איז אַ קאַנ־טאַקט מיט גרופּן און קאָמיטעעס איבערן לאַנד.

**אינטערעסאַנטער באַריכט ביי פאַרוואַלונג פון דזשוואַס אפּעריס"**

ביי אַ פּאַרוואַלונג פון 200 פּרינטי און ליינער פון "דזשוואַס אפּעריס", דעם 17טן יאַנואַר 1981, אין יוניש צענטער, 235 וועסט 23טע גאַס, מאַנהעטן, האָט לואיס מאַרזאָ, מיטעדאַקטאָר פון "דזשוואַס אפּעריס" און דעלעגאַט פון דער "נייער יידישער אָגענדע"־אָקטאָנע־רענץ, אָפּגעגעבן אַ וייער אינטערעסאַנטן באַריכט. ער האָט דערקלערט אַז די "נייע אָגענדע" איז ווערט די שטיצע מיט אַ פּולן האַרצן פון יעדן איינעם וואָס וואָלט וועלן אַ קער טאָן דאָס אמעריקאַנער יידי־שע לעבן.

קאנען מער ניט פילן זיך באקוועם אין דער געזעל-  
שאפט.  
מישביני האָט און אויסגערדיקט זיין אייגענע  
בייגונג:

דער רעאליסטישער פאקט איז אז די קאנצע-  
רענץ פאר א נייער יידישער 'אגענדע' האָט שוין גע-  
קלאָנג און קאלטע אויפנאָמע דורך דער באַנצער יידי-  
שער 'עסטאָבלישמענט'. איז אויזלירט מן דער גרעס-  
טער טייל פון דער יידישער פרעסע. די צענזור וואָס  
דאָמינירט דאָס אמעריקאנער יידיש-לעבן און צווינגט  
ארויף אזא שוידערלעכע נקמה אויף יעדן וואָס וואָגט  
צו אָפּגיין פון דער אנגענומענער 'עסטאָבלישמענט'-  
טעמע, וועט זיכער באַשמאָצן און דעגריירן אַפילו דעם  
מינדעסטן פּאַרווון צו אַרייַברענגען אַ קליין ביסעלע  
פון דעמאָקראַטיע אין אמעריקאנער יידישן לעבן.

די אַרגאָניזאַטאָרן פון 'אגענדע', מערסטנס פון  
זיי, האָבן געוואוסט וואָס עס שטייט זיי פאַר. די וואָס  
זיינען געווען פאַרבונדן און מיטגעלעבן 'ביברייע',  
וואָס האָט געוועט אַ מער בייגונג פיל געלעבטער פאַ-  
ליטי פאַר דעם מיטל-מורה, האָבן פיל געליטן פון דעם  
צאַרן פון דער יידישער 'עסטאָבלישמענט' דורך טע-  
ראָר-אָפּאַקעס פון דער 'דזשוואַיש דעפענס ליג' און זיי-  
נען געוואָרן געשטעמערט. דער טרועריק-אָרימע  
פּאַרהאַרעץ און זיינס גלייכן האָבן געשפּילט אַ ספּעציע-  
לע ראַלע אין דעם.

### א קאָלירטלעך פאַרבאַנד פון פּערזענלעכקייטן

#### ביי דער 'קאָנסערווענץ'

רונד אַרום דעם הויפּט-אָרגאַניזאַטאָר פון דער  
'אגענדע', ראַבאַי דזשואַרלד טערנאָטע, האָבן זיך אַז-  
געווען:

טעמועל נאַריטש, דירעקטאָר פון יידישן וויסנשאַפּט-  
לעבן אינסטיטוט 'ייוואָ' און וויצע-פּרעזידענט פון יידישן  
וועלט-קאָנגרעס, וועלכער האָט באַרייטעט וועגן דעם  
וואָרגנדיקן דרוק אויף דער יידישער געזעלשאַפּט דורך  
די יידישע פּעדעראַציעס. ער האָט גערעדט וועגן דעם  
פאקט וואָס 50 פּראָצענט פון דער יידישער 'געזעל-  
שאַפּט' איז נישט פאַרבונדן מיט קיין איינעל פון די צענט-  
ראַלע אָרגאַניזאַציעס. זיין צוגאַנג איז ערנדערן וועג  
באַרייך און 'דער וואָס האָט די מאַה, דער האָט די דעה';  
ער האָט דערפאַר גערופּן צו דעמאָקראַטיזירן די יידי-  
שע קהילה.

טרודע וואָיס-ראַזמאַרין האָט באַזייערט דעם פאקט  
וואָס די רעאַקציאָנערע יידישע ביוראָקראַטיע באַזייטיקט  
פון פּירערשאַפּט אונדזערע פּיינסטע אינטעלעקטן, וועל-  
כע דענקען זעלבסטשטענדיק.

אויבאָ קענטאָר און דעם זשורנאַל 'ליליט'-האַט  
פאַרדאַמט די פאַטריאַרכאַלע פּראַקטיק פון דער יידי-  
שער עסטעבלישמענט — דאָס אַנטזאָגן יידישע פּרויען  
פון פּולע ריכט צו אַנטוילעמען אין דער פּירערשאַפּט  
פון דער יידישער געזעלשאַפּט.

ראַבאַי ישראל דרעטנער האָט ביים פּאַנעל פון 'אָפּ-  
שטעלן דעם באַוואָפּענונג-נייער' דערקלערט: 'דער קיום

פון ישראל מוז באַזירט ווערן אויפן באַדן פון מאַרקאַל  
און נישט איינליגן אין 'ענטנאַפּאָן', ווי אַ סך יידישע דענקער.  
מאַרקוט דאַסקין האָט ביים זעלבן פּאַנעל גערופּן צו  
פאַרשטאַרקן די קאָמפּאַניע קעגן נוקלעאַרע באַוואָפּע-  
נונג און אויפּגעפּאָרעט צו באַטייליקן זיך אין גאַסן  
דעמאָנסטראַציעס, וואָס זאָלן אויפּדעקן די געפאַר פון  
באַנצן נוקלעאַר-געווער וואָס וועט פירן צו גענאַטיד.  
ער האָט געוואָרנט, אַן פּרעזידענט ריעיגען וועס פּרובירן  
צו רעאַגאַניזירן און פאַרגרעסערן דעם מיליטערישן  
בוהשעט.

דעיוויד לאַוונפּעלד, אַן אַנגעשטעלטער אין סעסי-  
דעפּאַרטמענט און פּירער פון מיטל-מורה פּאַנעל, האָט  
געוואָרנט אַז דער 'דעדלאַק' אין מיטל-מורה-פאַרהאַנד-  
לונגע שטעלט פאַר אַ גרויס-געפאַר דעם שלום. ער  
האַט אַרייַסגעראַכט אַז אַ שלום-פאַרהאַנדלונג מיט דעם  
אַנטויל פון דער 'פּאַלעסטינא ליבערייטשאַן אָרגאַניזאַציע'  
און אונטערשעריבן פון דעם סאָוועט-פאַרבאַנד און די  
פּאַראַייניקטע שטאַטן פון אמעריקע וואָלט געווען אַן  
עפּעקטיווער שלום.

לואיס מאַרזאַ, מיט-רעדאַקטאָר פון דעם זשורנאַל  
'דזשוואַיש עפּירס', פון דער יידישער סעקציע קאַמ-  
פּאַרטיי, האָט ביים פּאַנעל 'דעסידענט אין דער יידי-  
שער געזעלשאַפּט', זאָל פיל האָבן זיך געהאַלטן אין באַ-  
זירן אויף 'יידישע טראַדיציעס, זיך אויסגערדיקט:

עס איז מיינונג, אַז מיר דאַרפן שטענדיק  
האַבן אין זיך צוויי שטרעמונגען צווישן אונדזער  
פּאַלק — פּראָגרעסיווע און רעאַקציאָנערע — אַז אין  
אונדזער יידישער געזעלשאַפּט זיינען פאַראַן די טראַ-  
דיציעס פון די פּראָטעסטן (די באַיאַם) און פּראַפּיטן  
(געלט-מאַכן). מיר דאַרפן זיין קלאַר, אַז מיר צילן צו  
מיטוירקן צו פאַרשפּרייטן פּראָגרעסיווע אַנטוויקלונג  
'דישע טראַדיציעס און נישט בלויז יידישע טראַדיציעס'.

דעיוויד מעקלענבאָרג, פון דער סאַציאַליסטישער  
פּאַרטיי, האָט גערעדט וועגן דער געפאַר פון אַן אומ-  
באַגרענצעטער שטיצע פאַר ישראל און געמאַדערט אָפּ-  
שטעלן דאָס באַקאַנטערייזירן פון קריטיקער פון דער  
ישראל-רעגירונג אַלס אַנטיסעמיטן. ער האָט גערופּן  
אַנגעמען דעם אמת, אַז די 'פּי-על-אַ' פאַרטרעט די  
פּאַלעסטינער און דאַרף אַנערקענט ווערן, ווי זי איז  
אַנערקענט געוואָרן ביי דער לעצטער קאָנסערווענץ אין  
אַלדזשי.

עס זיינען אויך אַרויסגעטראַטן מיט רעדעס אין  
די פּאַנעלן די פּאַלנדיקע: דזשאַק דזשאַקאָבס, אמתר  
הוירטע, מאַקיל כאַלדין-בראַון, ליזאַ ליפּמאַן, עלען  
טאַלעראַנאָו, לעס פּריזמאַן, מאַרטינ שאַפּעט און אַז-  
דערע.

די קאָנסערווענץ האָט דערווילט אַן עקזעקוטיווע,  
וואָס זאָל אַנפירן מיט דער פּאַרמעדיער אָרגאַניזאַציע  
פון דער 'נייער יידישער אַגענדע'. די עקזעקוטיווע  
באַשטייט פון עלף מענער, און גיין פּרויען.

אין אַ געשפּרעך אין אָפּיס פון דער 'אגענדע',  
150 מינוטע עווענינג, צימער 710, מאַנהעטן, מיטן קא-  
אָרידנאַטאָר דזשאַק ראַטמאַן (געוועזענער דירעקטאָר פון  
'דזשוואַיש פּיס עטאַפּי') האָט ער דערקלערט, אַז די

# די נייע יידישע „אגענדע“ - א פאראייניקטער

## פראנט פון פראגרעסיווע איבערן לאנד

א נאציאנאלע ארגאניזאציע ווערט געשאפן ביי קאנפערענץ אין וואשינגטאן פון פארשיידענע ריכטונגען אין אמעריקאנער יידישן לעבן

פון דור סעלצער

וועלכע איז געשאפן געווארן אין 1973 און האט זיך געמוזט אויפלייזן. א סך פון די אוועקוויקע זיינען געווען געוועזענע „ברעריע“ מיטגלידער. מען האט טאָ-קע איבערגעגעבן דעם נייעם ארגאניזיר-קאמיטעט אלע אדרעסן פון די געוועזענע „ברעריע“ מיטגלידער.

צוויי פראיעקטן זיינען אנגענומען געווארן — דאס אפדרוקן אן אנאנס - ברייוו אין דער פרעסע און דאס פלאנירן פון א נאציאנאלער קאנפערענץ פון 1980 צו דיסקוטירן א „נייע יידישע פאליטישע און קאמונאלע אגענדע“ פאר די 80קער יארן.

דער הויפט-פראבלעם איז געווען וויאזוי צו שאפן א ברייטע „ברעריעס“ באוועגונג מיט מאקסימאלער דעמאקראטישער סאציאליקונג.

### די דערסאָלגרייכע נאציאנאלע קאנפערענץ

ביי דער קאנפערענץ זענען אנגעבער 1980 יוני-געווען פארטראָסן פארשיידענע ריכטונגען אין פאָ-ליטישן יידישן לעבן אין אמעריקע: פראגרעסיווע לי-בעראַלן, לינקע ליבעראַלן, ציוניסטן, סאציאליסטן און קאמוניסטן.

צווישן די 700 דעלעגאטן זיינען געווען פארטרע-טער פון יידישע קאמיוניטי-צענטערס, יידישער סאָ-ציאליסטישער פארבאנד, דער יידישער יונגנט-בונד, אַמעריקאנער פאַר פראַגרעסיוו איראָעל, יידיש קלובן און סאָטייעטיס, רעליגיעזע סאָציאליסטן און פאַרשטייער פון יידישע צייטשריפטן, אריינגערעכנט דעם מיטעדאקטאָר פון „דזשוואיש אפערס“.

עס זיינען אויך געווען א צאל דעלעגאטן פון אויס-לאַנד: די שלום איצט- באוועגונג אין ישראל, די ישראל בלעק פענטערס“ (ספרדישע און אַפריקאנער יידן אין ישראל) און דער מיטל-מזרח שלום-פראיעקט.

י. י. פישביין, רעדאקטאָר פון שאַקאָר „סעטינג-נעל“ האט אין דער אויסזאָגע פון 18טן דעצעמבער 1980 ציטירט דאָס דזשענעראַל טערמטע, איינע פון הויפט-אָרגאניזאטאָרן פון „אגענדע“:

„אונזער ציל איז צו אריינציען די נישט-אנגעשלאָ-סענע, די אויסגעשלאָסענע אין איבערהויפט יענע, וואָס זיינען אַפגעפרעמדט פון דער אַמעריקאנער יידישער געוועזענע פאָליטישע — יענע וואָס פילן אַז זי האָט זיך אַ קער געטאָן אזוי אויף רעכטס אָדער גאַר אינויך, אַז זיי

אין פארלוף פון פיר טעג איז לעצטן דעצעמבער, 1980, אפגעהאלטן געווארן א יידישע נאציאנאלע קאָ-פערענץ מיטן אָנטייל פון 700 דעלעגאטן פון איבערן גאַנצן לאַנד צו פאַרמולירן א „נייע יידישע אגענדע“ פאַר די 80קער יאַרן.

דער קאנפערענץ איז געווען אַן אַפגעט טריבונע און האָט איינגעשלאָסן עלעמענטן פון די פאַרשיידענע פאליטישע און געזעלשאַפטלעכע ריכטונגען אין אמע-ריקאנער יידישן לעבן. 75 פראצענט פון די דעלעגאטן זיינען געווען יונגע מענטשן אין די צוואנציקער און דרייסיקער.

א ליבעראַל-פראַגרעסיווער גייסט האָט באַהערשט די אַלגעמיינע זיצונגען, סיי די צענדליקער פאַנעלן ביי דער קאנפערענץ, וואָס ווערט באַטראַכט ווי אַ געשע-עניש פון אויסער-אָרגאַניזירטער באַדייטונג אין אמערי-קאנער יידישן ישוב. זייט-בייזייט מיט סקולערע עלע-מענטן זיינען געווען פאַרשטייער פון פאַרשיידענע רע-ליגיעזע גרופן.

ביי דער קאנפערענץ און אין די פאַנעלן איז גע-קומען צום אויסדרוק שרפע אומצופרידנקייט מיט די יונגונגע פון דער „עסטאַבלישמענט“ - די אַפיציעלע טאַרנבער אַמעריקאנער יידישן לעבן.

### עס האָט גענומען צוויי יאָר צוצוגרייטן די וואַשינגטאָנער קאנפערענץ

עס האָט גענומען אַרום צוויי יאָר צייט זינט די אָרגאַניזירער פון דער קאנפערענץ — דאָס דזשענעראַל טערמטע, דירעקטאָר פון די היילעל-קלובן ביי דעם ראַט-געמס אוניווערסיטעט אין ניו דזשוירי, דאָס אַקטעל-רעז פון בראַנדעס אוניווערסיטעט און אַנדערע האָבן ביי אַ פאַרזאַמלונג פון היילעל-דירעקטאָרן אין דעצעמבער 1978 פאַרטראַכט צו שאַפן אַזאַ פאַראייניקטע יידישע אָרגאַניזאַציע.

אין מאַי 1978 האָבן 50 פראַגרעסיווע יידן, די מערהייט פון זיי אין די צוואַנציקער און דרייסיקער יאָרן, זיך געטראָפן ביי אַ פאַרזאַמלונג אין ניו יאָרק און דיסקוטירט די נויטווענדיקייט פון אַ נייער אָרגאַ-ניזאַציע, וואָס זאָל אויסדריקן זייערע שטאַנדפּונקטן. מען האָט אַרומגערעדט די אָרגאַניזאַציע „ברעריע“

# וידרשע עבריים

יאנואר-פארבראר-1981

## מקאז קיין מרוימען ניט דערשטן

פון דוד סלוצער

די קויל, וואס האט זיין לאפן אויפגעקויפט,  
געצילט האט און זיין חלופיזשע דעם שונעם.  
נאָר מען קען קיין פרוימען ניט דערשיפן —  
וי פלעסערן אין האַרץ פון יעדן אינגעם.

די האַפּט געפירט זי ווען דעם פּאָג,  
ווען אויפגעקומען וועט הערן אונזער לאַג,  
און אויפגעקומען וועט הערן האַרץ פּאָגלעך.  
און וויס און שוואַרץ וויד געבן ווערן האַפּט.

די האַפּט געפירט, אַ קומען וועט דער פּאָג,  
אבער דישאָרדזשיאַס בעהענדלעך אַפּאָרדויען,  
ווען וויד פון שקלאַפּען און וויד פון שקלאַפּעלעך.  
ווען ברויטעליען ביי און פּאָג פּאָג ווערן ברויט.

די האַפּט געפירט, אַ קומען וועט די פּאָג,  
אַ פּאָג פּאָג, וואָס פּאָג פּאָג וויד און גוואַלד,  
וועט אַפּאָרדויען וועט ברויטעליען פון קרויטעליען,  
און פּאָג פּאָג און געפירט ברויטעליען און געפירט.

די האַפּט געפירט, אַ קומען וועט די פּאָג,  
ווען וויד פון פּאָג און פּאָג און פּאָג,  
און קומען ווען וויד פּאָג און פּאָג,  
ווען וויד פּאָג און פּאָג און פּאָג.

די קויל, וואָס האָט זיין לעבן אויפגעקויפט,  
געצילט האָט און זיין חלופיזשע דעם שונעם:  
נאָר מען קען קיין פרוימען ניט דערשיפן —  
וי פלעסערן אין האַרץ פון יעדן אינגעם.