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JEWISH AFFAIRS

**40th Anniversary,
Warsaw Ghetto Uprising**
By Sol Flapan

**A Thousand Years of
Jewish History in Poland**
By Conrad Komorowski

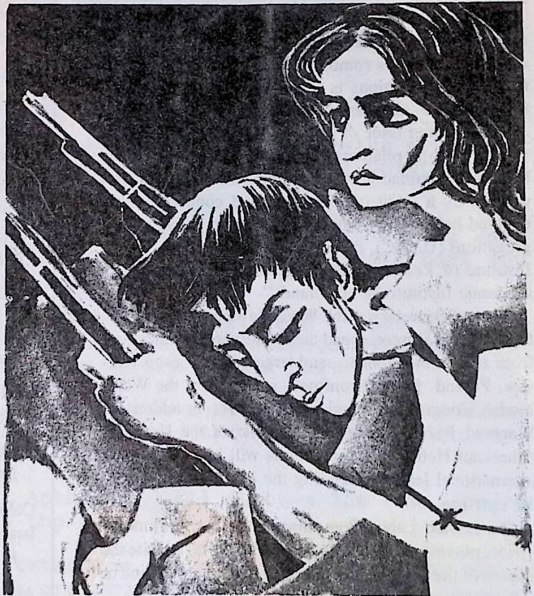
**Eyewitness Testimony on
Massacres in Beirut**
By Ellen Siegel

A Letter From Israel
By Esther

**Colorado's Jewish Community and the
Israeli Invasion of Lebanon**
By Rob Prince

**A Review of "Encounters in Democracy:
A U.S. Journalist's View of the G.D.R."**

Anti-Semitism and the Current Crisis
By N.M.



Warsaw Ghetto, April 1943

Jewish Affairs Delegation at Warsaw Memorial

Our managing editor, Lewis M. Moroze, will head the Jewish Affairs delegation to the Commemoration of the 40th Anniversary of the Warsaw Ghetto Uprising of 1943 to take place in Poland from April 14th to April 24. We are participating in the ten days of commemoration in response to the 1943 admonition of the Warsaw Ghetto Martyrs, "Never To Forget! Never To Forgive!"

The prestigious sponsoring organizations attest to the international, political, historical and cultural significance of this year's commemoration. A complete list of the host organizations is to be found in Sol Flapan's report from Poland elsewhere in this issue.

In the winter issue of *Reform Judaism*, Mark Cohen writes: "While relations between the U.S. and Poland have been strained in recent months an historic project marked by a spirit of friendship and cooperation has evolved between the Union of American Hebrew Congregations (UAHC), the Hebrew Union College-Jewish Institute of Religion and the government, church and academic institutions of Poland."

General Secretary of the World Jewish Congress, Dr. Gerhardt M. Ringer, urged the constituent organizations from around the globe to send large delegations to Warsaw, Poland. Edgar Bronfman, president of the World Jewish Congress is scheduled to deliver an address in Warsaw. Rabbi Alexander Schindler of the Union of American Hebrew Congregations will be amongst the international leaders attending the commemorations of the uprising.

The Jewish Labor Committee and The Workmen's Circle, playing their traditional splitting role, despite the lessons of the Holocaust, are urging Jews not to attend or to cancel reservations.

Reminiscent of the role of the Judenrat, the Simon Wiesenthal Center of Brooklyn is desecrating the memory of the Warsaw Ghetto Martyrs and the close to 20,000,000 men, women and children slaughtered by the fascists during the Holocaust by honoring Jeanne Kirkpatrick, U.S. ambassador to the U.N. In and out of the U.N. Jeanne Kirkpatrick is best known for her brazen support of fascist tyrannies; for her contempt for the United Nations and the newly liberated countries and is currently plotting to bring about a Holocaust for the

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JEWISH AFFAIRS

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JEWISH AFFAIRS

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against racism, anti-Semitism
and national chauvinism.

For progressive working-
class culture in the strug-
gle for socialism and peace.

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Dear Friends of Jewish Affairs:

We proudly announce that Wolf Ehrlich, renowned Israeli Marxist theoretician and member of the Central Committee of the C.P.I., will be our honored guest at the 11TH ANNUAL JEWISH AFFAIRS DINNER, SUNDAY, JUNE 5, 1983 at 12 NOON AT THE ROOSEVELT HOTEL IN NEW YORK CITY.

Dinner patrons, at this outstanding political, historical and cultural event, will hear first hand reports from the Middle East and from Africa.

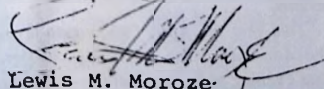
THE 11TH ANNUAL JEWISH AFFAIRS DINNER will cap a year of stepped up activity by the editorial committee in coalition efforts to bring about a just and lasting peace in the Middle East.

A leading member of the African National Congress will address us on the current status of the liberation struggle in South Africa and on the Israeli-South African connection.

Our editor, Dr. Herbert Aptheker, will discuss the new developments and trends among Jews in the U.S.

In bringing together outstanding authorities from across the sea and across the continent we are prompted to call upon you to extend yourself in your continuing financial support to make this extraordinary event possible. We suggest the early organization of telephone trees and house gatherings to maximize the number of greetings and to plan for an overflow audience to greet our honored guest from Israel.

Comradely yours,


Lewis M. Moroze
Managing Editor

40th Anniversary of the Warsaw Ghetto Uprising

Sol Flapan

WARSAW—This year's anniversary of the Warsaw Ghetto Uprising will be a major political, academic and cultural event here. Public organizations, community groups and government institutions have joined forces to mark the 40th anniversary of that heroic anti-fascist battle which post-World War II Poles have always hailed as an integral part of the nation's struggles (those of the distant past, and that of the resistance to the Nazi-German occupation).

The national youth daily *Sztandar Młodych* put it this way: the armed struggle by Polish Jews in the Warsaw Ghetto "has entered the annals of world history. It was a rebellion in defense of human dignity. It was a fight for the right to live. It was a revolt against discrimination of peoples. It was an armed struggle with Poland's mortal foe—the Nazi occupant. Poles also participated in that battle for it was the cause of the entire nation. Homage to, and memory of resistance movement heroes concerns us all. . . ."

It is also repeatedly recalled by Poles and Jews that the battery of the Warsaw Ghetto was the old Polish revolutionary slogan "For Our Freedom and Yours."

As usual, the co-hosts of this annual tribute to that last handful of emaciated men, women and children of the Ghetto who fought an armed to the teeth genocidal occupant to a brief but glorious standstill, are the Union of Fighters for Freedom and Democracy (ZBOWiD) and the Socio-Cultural Society of Jews in Poland (TESKAZET). ZBOWiD is Poland's organization of war veterans, of former inmates of Nazi concentration camps, as well as of activists of working class struggles here and abroad. TESKAZET is the secular organization of Jews here; there is also a religious congregation.

The ministries of Culture and Foreign Affairs, the Main Commission for the Investigation of Nazi Crimes in Poland, the Central Committee of the Polish United Workers (communist) Party, the Orbis Tourist Agency, the national LOT Airlines, the National Museum in Warsaw and the Jewish State Theater are among the main contributors to this year's extended memorial events.

This year the April 19th wreath-laying ceremony at the Monument to the Warsaw Ghetto Heroes at noon and that evening's meeting-cum-concert will be but a fragment of week long ceremonies. But before these for-

mally begin on April 14, the Post Office will issue a commemorative stamp; a special poster will be printed and distributed to workshops and offices, to community clubs and public organizations, also a 40th anniversary Ghetto Medal will be struck and awarded deserving Poles for their wartime active and militant solidarity with the Ghetto.

As for the wide-ranging memorial program itself it has been presented in detail by the print media. And so, *Folks Shtime*, the bilingual weekly of TESKAZET gave an account of a press conference at which the Minister of Veterans' Affairs ticked off the program agenda while the Polish press featured a similar type conference which was jointly fielded by Włodzimirz Sokorski, head of ZBOWiD and member of the All-Poland Ghetto Anniversary Committee, Professor Gzleslaw Pilichowski, director of the standing Nazi crimes investigating commission, and Szymon Szurmiej, director/actor of the Warsaw based Jewish Theater. Supplementary data were presented in Polish Press Agency interviews with Adam Kwatерko, TESKAZET general secretary and editor of *Folks Shtime* and with Moses Finkelstein, chairman of the Jewish Religious Congregation.

A first ever international scientific conference on the many faceted aspects of Hitlerite crimes perpetrated here from 1939 to 1945 will launch the comprehensive memorial events. This four-day session has been organized and will be hosted by the Main Commission for the Investigation of Nazi Crimes in Poland.

Discussing this point at the aforementioned press conference, Professor Pilichowski expressed satisfaction over the interest in this matter by academic centers in other countries.

Nothing strange in this, he observed, as the organizers of the session are interested in a comprehensive explanation of fascism and genocide and of seeking a way to shield humankind from repetitions of similar atrocities and crimes. This symposium, according to Pilichowski, will offer social scientists from 23 countries representing various areas of research and different political convictions a broad platform for discussion and exchange of views.

And so, *Folks Shtime* reports the declared access to the Warsaw Ghetto anniversary commemorations by "FIR," the International Federation of World War II Resistance Fighters. The government daily *Rzeczpospolita* in its part reports the possible presence of UNESCO and of International Red Cross officials. Warsaw is also expecting scholars from the World Jewish Congress and its president Edgar Bronfman, also from the

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Israeli Yad Vashem Institute, the World Association of Gypsies and others.

Poland's academia, declared Pilichowski, has amassed considerable achievements in its relentless study of fascism, war and genocide and it can pursue a fruitful dialogue on all this with scholars from around the world.

German fascism, averred the head of the nazi-crimes investigation group, had prepared the same fate of ultimate extermination for all citizens of this land—Poles, Jews, Gypsies and people of other nationalities. As a result of this policy a total of 6,028,000 Poles and Polish citizens of other nationalities died or were murdered. Despite the resistance and the host of counter-measures by Poland's masses, the nazis succeeded in wiping out 2,700,000 Polish Jews—practically the entire community.

Poland, stressed Professor Pilichowski, was the only country in wartime, nazi-occupied Europe where a special underground organization was created to assist and rescue Jews. That was the clandestine council known by the cryptonym "Zegota."

Another collective activist preparing for the scientific session devoted to the 40th anniversary of the Warsaw Ghetto Uprising is the Documentation Commission attached Military Historical Institute. Its contribution will be a paper on "Consecrating the Places of Martyrology of Poland's Jewish Population in Nazi-Occupied Poland and of Those Who Were Killed For Rescuing Jews."

Thematically, the conference will deal with the following three groups of issues:

—the policy of aggression, conquest and genocide pursued by the Third Reich (nazi Germany) in its ideological, political, historic and legal aspects,

—nazi genocide in Poland and in Europe, the struggle against ethnic/racial extermination of peoples, as well as assistance given victims of Hitlerite terror and crimes, and,

—research on and the pursuit and prosecution of nazi criminals, homage to nazi victims and consecration of places where nazi atrocities were committed and the question of the struggle against neo-fascism, racism and anti-Semitism.

That, beginning on opening day of the Ghetto Week, April 14.

The grand opening of the rebuilt and restored Warsaw Synagogue will be the highlight of the following day's agenda. Conservationist and reconstruction work has been carried out by relevant government enterprises co-supervised by officials of the Jewish congregation.

Highly emotive as well as militant anti-fascist, anti-war demonstrations will start on April 18th, the *March-April, 1983*

threshold of the actual anniversary date of the outbreak of the Warsaw Ghetto Uprising. That will be a special prayer by the faithful for the Ghetto fallen in the old/new Synagogue.

Then on the 19th there will be the civilian/military memorial service at the Monument to the Ghetto Heroes. Also—visits to the nazi death camps of Treblinka, Maidanek, Auschwitz and others; Jewish Theater performances about Janusz Korczak based on his diary entries of the last days before he and his orphanage were deported from the Ghetto to Treblinka and a Yiddish-Polish-German language play about the Ghetto and its fightback based on leaflets, posters and appeals by the Jewish and Polish resistance fighters, and proclamations and other documents by nazi officialdom; the awarding of medals to Poles for rescuing Jews from nazi clutches by the Jerusalem-based Yad Vashem Institute. To date more than 100 Poles have been thus honored.

"Once again, we prepare to hail a great date," says *Folks Shtime*.

"Glory to the victims of fascism," declares *Trybuna Ludu*, daily of the Polish United Workers Party.

"Remembering the (Ghetto) Heroes is our call for peace," proclaims Sztandar Mlodych.

Jewish Presence in Poland

Jewish presence in Poland was given high profile here in 1982. And good marks, too.

The year closed with the appearance of a 196 page breath-taking album "Polish Jews — History and Culture" published by Interpress, a media feature service.

The album's four chapters and their sub-sections, the preface and conclusion were authored by eminent Jewish scholar/historians of Judaism in the persons of Marian Fuks, Zygmunt Hoffman, Maurycy Horn and Jerzy Tomaszewski. The first 99 pages offer the reader a scholarly yet popularly written overview of the Jewish presence in Poland from the 11th century up to the present.

The oldest source material of a Jewish settlement in Poland stems precisely from the close of the 11th century, though it is generally considered that Jews came here much earlier. Thus begins this imposing print and pictorial account of the history and culture of Jews in this country. Thereupon follows an in-depth discourse on the Jewish people's language and literature on Polish soil; also of Jewish secular scholarship, mysticism, cabala and the messiah movement; then of the arts, the press and education; customs and family life; finally of the

nazi-German holocaust and the postwar revival of Jewish life in socialist Poland.

The second part of the album comprises a collection of photo-études of religious cult related paraphanelia in sharp black-and-white and in exquisite color. There are torahs in their ornately embroidered velvet sheaths and pictures of opened torah scrolls. Also artistic velvet envelopes for prayer shawls. And photo studies of silver crowns for torahs, paintings by famous Jewish artists eternizing Jews at work, leisure, study.

These reproductions were made from collections at the Jewish Historical Institute (JHI) and the National Museum here in Warsaw; the Museum of Judaism in Krakow, an academia/cultural center and former capital down south; and the Museum of Modern Art in Lodz, a textile/industrial hub in central Poland.

When the roar of battle in the Warsaw Ghetto died down in May 1943, says Marian Fuks, when the Hitlerites celebrated their "victory" by blowing up the Great synagogue on May 16 that year, it seemed that the nazis had also put an end to Jewish culture in Poland.

Not so. Similarly to their strategic plans in World War II, so this time too, they miscalculated. Though their crimes, genocide and savage devastations were unprecedented in the history of humankind, the nazis failed to completely exterminate Poland's Jewry not to speak of their culture.

When the war ended, it is recalled, the surviving Polish Jews emerged from their shelters accorded them by their Polish compatriots. They returned from the forests, from partisan (guerrilla) formations, from the ranks of the Polish Army, from abroad. Jews who had survived because they possessed "aryan" documents given them by the patriotic resistance movement and the church, reappeared — as Jewss. These survivors became the nucleus of a new postwar Jewish community. True, a small one, but with a high profile in comparison to its size.

At present, observes the album, a Socio-Cultural Society of Jews in Poland is active in Warsaw and in a score other cities and towns. This Society puts out a bilingual Yiddish-Polish weekly *Folks Shtime* (*Voice of the People*). Furthermore, there is the Jewish State (reputory) Theater headquartered in the capital as is the JHI which is housed in what was the prewar Institute of Judaic Studies Library.

Under the wing of the Polish Academy of Sciences the JHI has been publishing its own journals in Yiddish and Polish since 1948. It also houses a museum and two permanent exhibitions — one depicting "Jews in Poland Prior to 1939"; the other portrays the "Martyrology and

Struggle of the Jewish People During the Nazi Occupation" (1939-1945).

The tiny Jewish religious community is served by the Warsaw based congregation formally titled here "Followers of Moses."

The spiritual life of Poland's Jewry lives on, proclaims the album, and this to me is but one manifestation of this.

The four authors of "Polish Jews — History and Culture" then request a bit of patience from the reader for this is not the last publication of its kind, they pledge.

A boundless tragedy connected with the Jewish presence in Poland was the nazi German genocidal holocaust during the Hitlerite occupation of this country in World War II. That racist crime robbed Poland of six million of its inhabitants including the near complete extermination of a three million strong Jewish community.

Three major publications, among other things, were devoted in 1982 to that horrendous period of methodical mass murder spotlighting the unequal, dangerous and heroic fightback by the Polish people as reflected in the militant solidarity with, and life-giving succor rendered to their Jewish compatriots by the Poles; the Poles were destined to be slave/servants in the nazis' "New Order," while the Jews had been marked for physical annihilation.

"It's Death For That" is the title of a 328 page book of reminiscences by Poles who had risked their lives and those of their families and neighbors (in light of the nazis' collective guilt policy) for assisting Jews during the five and a half year fascist nightmare.

According to Waldyslaw Smolksi, collector and editor of the reminiscences, "an estimated 100 thousand" Jews were rescued from death "thanks to the assistance by Polish people. . . . Many Jews hidden by Poles survived the war. Many, however, were hunted down by the Gestapo (nazi secret state police) which in turn unleashed a terrible fate for those who had given them shelter." It was death "for the minutest of help to Jews. . . ." Indeed, just being aware that a Jew was being sheltered by someone, somewhere and not reporting that was punishable by death.

Put out by the PAX lay Roman Catholic organization, "It's Death For That" concentrates on assistance and relief efforts by the rank and file church faithful and local priests.

Each of the 22 personal flashbacks deserves book, even feature film treatment. One particularly moving scene is described by Janina Buncholtz-Bukolska. "An old granny, while enumerating her sins during confession, related to the priest that she was hiding two Jews

and sharing her meager rations with them. How surprised she was when, on hearing this, the priest stepped out of the confessional with an impassioned "Let me kiss you, noble soul!" (p. 95).

Smolski also speaks at length about the clandestine Zegota organization, a special Council of Assistance For Jews which is the subject of a separate 483 page monograph by Teresa Prekerowa.

While this work is but one of many over the years on this emotive question it is, according to the prestigious weekly *Polityka*, "The first scholarly and comprehensive study on the history of Zegota. . . ." buttressed with. . . "33 documents, detailed footnotes, bibliography and index." Highly assessed as "scientific source material," *Polityka* applauds Prekerowa for having written her book with the average reader in mind.

Zegota was set up in December 1942 by the erstwhile London-based Polish government-in-exile. Its chairperson was the well known writer Zofia Kossak ("Angels in the Dust" and other historical novels) who wrote angrily at that time: "The world is witness to this crime (the Warsaw Ghetto) something more heinous than it has ever experienced in its history — and is silent. Millions of defenseless people are being slaughtered amidst a universal, sinister silence. the executioners are silent. they do not boast of their deeds. Not a peep out of England or America. Even influential world Jewry is silent. . . ."

It is difficult to say how many people were recipients of Zegota assistance, says Prekerowa. Before the outbreak of the Warsaw Ghetto Uprising (April 1943) some 40 to 50 thousand Poles were involved in Zegota activity. These punishable by death efforts ranged from financial relief to arranging "aryan" documents, from medical assistance to shepherding children to the relative safety of orphanages and cloisters.

Tribute to (Henryk Goldszmidt) Korczak

Still another reflection of the Jewish presence here was the unveiling on Oct. 28 of a memorial monument in Warsaw's Jewish cemetery to Janusz (Henryk Goldszmidt) Korczak.

This "Good Doctor" as he was endearingly called by generations of children and parents, pediatricians and child care workers refused to abandon the orphans in his charge when they were being shipped off in freight cars from the horrors of the Warsaw Ghetto to the inferno of the nazi death camp of Treblinka. He went with them, though according to reports, he could have been rescued.

The monument depicts Korczak holding a tiny tot in his arms, leading another youngster by the hand at the *March-April, 1983*

head of a group of children being driven to the entraining ramp.

The ceremony was attended by public figures, delegations of Korczak committees from a number of countries, Roman Catholic priests and church dignitaries of other Christian denominations, group of school youth and scouts. Also, of course, Jewish people — from the organized Jewish community and the unaffiliated. They were addressed by Moses Finkelstein, the head of the congregation which, he recalled, had first proposed the erection of such a monument in February.

Chairman of the International Janusz Korczak Association, Professor Jerzy Kuberski of Poland described the monument as a symbol of the terrible drama that was played on Polish soil as well as a tribute to a noble person.

A prayer in Hebrew was followed by a joint Christian denominations prayer intoned by clergyman Janusz Tarnowski who raised thanks ". . . to the Lord . . . that Korczak is — for his spirit lives on as do his ideas and followers. We are grateful that the Old Doctor shall forever be — for his thought is immortal. . . ."

Biographies of Heroes

One of an ongoing pocketbook series on "Contemporary biographies of Poles" put out by Warsaw's Iskry Publishing House is devoted to Hanka Szapiro-Sawicka, a leading activist of the left youth movement murdered by the nazis in 1943 at the age of 26.

Telescoped in but a few years and in conspiratorial conditions of nazi terror was this young Jewish woman's leadership of a Communist group "Spartakus" and then of a wider based group the Union of Freedom Fighters. Later, in 1942, she was a co-organizer of the Warsaw organization of the Polish Workers (Communist) Party and its military arm the People's Guard which eventually developed into the People's Army. Finally, at the turn of 1942/43 she was a co-founder and chairperson of the Union of Fighting Youth, the genesis of Poland's post-war socialist youth movement.

The early years of the Szapiro family are recounted with warmth and respect. Hanka's parents, Maris and Bernard, were Socialist-Left activists. Both were jailed by the czarist regime in pre-World War I days for their revolutionary activity. They met fleetingly in the Tenth Pavilion of the Warsaw Citadel, a notorious prison of the czarist oppressors and then of Polish bourgeois exploiters. Later as husband and wife their modest home "was always a hospitable meeting place and haven for revolutionary activists."

Hanka Szapiro-Sawicka, that bright school youngster, fiery young Communist, passionate freedom fighter

was "a symbol of the devotion of her generation," says author Janina Balcerzak, friend and comrade in arms of this national heroine. The biography also serves Balcerzak as a vehicle to pay tribute to the "hundreds and thousands of Hankas and Johnnies, Stanislaws and Kristinas." Poles and Jews.

Cultural Events

And yet it was not only tear evoking memories by which the history of the Jewish presence in Poland was marked in 1982. There were cultural and sports related events, among other things. Like the 100 birth anniversary of Arnold Szyfman in November. On that occasion Warsaw's Museum of the Theater hosted an exhibition devoted to this founder and many years long director of the capital's prestigious Teatr Polski (Polish Theater).

Housed in the magnificent Grand Theater and Opera complex, that Museum was also founded on Szyfman's initiative. His last great undertaking was the complete rebuilding of this splendid drama and music center from the war and occupation inflicted ruins.

During the occupation this Grand Theater was the site of executions of civilians by the nazis venting their rage over the 1944 Warsaw Uprising. Shades of that fascist official who had once said that when he "hears the word 'culture' he reaches for his holster."

Chess tournament

As every summer, that of 1982 saw the 20th International Chess Tournament in Polanica Zdroj named after Akiba Rubenstein (1882-1961).

"Poland's most outstanding chess player," is how the Tournament's program card rates him.

Akiba Rubenstein has been Poland's only potential contender for the world championship title. That's the weighty opinion of Wladyslaw Litmanowicz, chess activist and judge, journalist and author.

In 1912, he recalls in an interview for the national youth newspaper Sztandar Mloydych (Banner of Youth), Rubenstein challenged the erstwhile titleholder and were it not for the outbreak of World War I in 1914 there would have been a Rubenstein-Emmanuel Lasker chess duel. The date of their meeting had been set for Sept.

According to Litmanowicz 1912 was the "Rubenstein Year" in the chess world. That is when he won five major international tournaments. No one, not even Lasker, has chalked up such a record, Litmanowicz avers. At one of those tournaments Rubenstein defeated the master himself. After the war, Rubenstein's chess star dimmed somewhat but his supremacy here is yet to be approached.

The Polonia Workers Club in Warsaw has decided to

honor its most famous daughter while she's around to enjoy the accolades. With that in mind it organized an Irena Kirszenstein-Szewinska track and field meet last Aug. 16 with that seven Olympic medal winner acting as hostess of the event.

At one moment during the meet, the stadium froze as the public address system blared-out a 1964 recording of a sports announcer's eye witness account of the last 100 yards of the 400 meter women's relay race at the Tokyo Olympics. That's when an 18 year old Irena Kirszenstein ran for the white and red of Poland for the first time at such a world event. Victory in that team race was her first Olympic laurel. Then followed 20 years harvesting medals, titles, world records.

The fans loved reliving that thrilling moment. So did the meet's namesake.

I'm so moved, she told the crowd. Now what I want is that such events as this one attract ever more youngsters to our sport facilities.

Actually, that meet was a two year delayed farewell from competitive sports by "trackwoman of all time" as the media here prefixes her name.

Farewell? "No way," says the evening paper Kurier Polski. "May Monday's Polonia meet," said the paper reporting the event, "be the beginning of all sorts of meets, get-togethers and rendezvous with Ms. Irena."

Over the years, the fans, the media and the sports world speak of her simply as Irena or, if formally, Ms. Irena. Like youth political activist Szapiro-Sawicka was known and is remembered as Hanka.

The Kurier Polski wish has come to pass. This January 10 was another "rendezvous with Irena" day. Organized by the School Sports Association, Kirszenstein-Szewinska was again hostess of the event. Only this time it was not a formal track and field event graced by stars but a school youth oriented fun fest.

Hundreds of Warsaw kids flocked to the Agrykola Stadium that Sat. afternoon where Irena coached the youngsters how to warm up properly before running a race. As for competitive events there were a mixed girls' and boys' cross country run and some mini soccer games abbreviated in time and with squads of three to five players instead of the regulation eleven.

She may have hung up her running shoes but she is still drawing the young and the young at heart to the stadiums. Only this time she wants them not in the grandstands but on the pitch and the track. Another reason why Kirszenstein-Szewinska is "Our Irena" to most here. □

Sol Flapan is Polish correspondent of Jewish Affairs.

A Thousand Years of Jewish History in Poland

Conrad Komorowski

As you stand in the anteroom at the Synagogue in Krakow before entering the Temple itself, you can see on a wall the words of Tadeusz Kosciuszko, the Polish patriot who helped the American revolutionaries win their war for independence, greeting Polish Jews as brother and sisters.

The synagogue, which I had visited before, is a thing of beauty. People who come here, and there are many visitors, exclaim in wonder. The synagogue is like a jewel.

Everything has been rehabilitated by the Polish Government, just as the cemeteries are being restored. The heritage of the Jewish people is treasured. In Poland, there is, for example, an unrivalled collection of Torahs.

The classic lines of the medieval architecture of the synagogue attract one at once. Then the eyes center on the wedding stage and its magnificent iron work. The eyes are enchanted by unmatchable displays of sacred objects, a Torah Crown (Keter), for example, of silver and gilt, beautifully engraved and embossed, or a passover plate. Manuscripts, medals, hangings, a Torah curtain, a standing Hanukkah Menorah . . . a dazzling collection.

This is only one collection. In Warsaw, there is the Jewish Historical Institute, as well as historical objects in the National Museum. In Wroclaw, at the University, there are many Jewish relics.

Many of these objects were exhibited in the United States, with the cooperation of the Union of American Hebrew Congregations, of which Rabbi Alexander M. Schindler is President, and Rabbi Philip Hiat is assistant to the president.

The exhibit, "Fragments of Greatness Discovered," is a reminder of a thousand years of Jewish history in Poland. It is one of a number of endeavors already under way or planned. An agreement between the UAHC and the University of Warsaw includes "an exchange of scholars, microfilming of documents of Jewish and scholarly interest heretofore unavailable in the West, and further exhibits of items of special interest to the art and academic world," according to Rabbi Schindler.

This exhibit will be on display in Warsaw during the observance of the 40th anniversary of the Warsaw Ghetto. Large crowds will attend the commemoration, judging from early reports. Delegations will go from Israel and other countries. The World Jewish Congress,

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at a meeting in Washington, D.C., earlier this year, adopted a resolution stating that the occasion transcends political issues and that world Jewry should feel obliged to participate. A second resolution authorized attendance by a WJC delegation.

Lewis M. Moroze, managing editor of *Jewish Affairs*, will attend, and representatives of religious progressive secular Jewish circles.

The scope of Poland's respect for the Jewish heritage is broad. In a talk with Minister for Religious Affairs Jerzy Kubierski two years ago, he told me of his visit to Israel earlier that year, where he was an honored guest, and of the many activities being carried out in Poland. He spoke of the worldwide commemoration of the life work and martyrdom of Jan Korczak, the noted teacher, who died with his youthful students in Hitler's gas chambers. Poland sponsored this worldwide movement, and placed at its disposal talent and materials.

He told me about the "Fragments of Greatness" exhibit, then being planned, the restoration of Jewish cemeteries and historic buildings and the revitalization of Jewish institutions. The Jewish Theatre, of course, with its modern building, stage and equipment, has always been given special aid, including help in recruitment and training of actors.

Kubierski, a genial, outspoken, and enthusiastic man, was ebullient as he spoke about what is being done.

The following year, when I had an interview with the new Minister of Religious Affairs, Adam Lopatka, he told me about the progress being made in carrying out the plans Kubierski had discussed with me. They have been further expanded, and while I was in Poland last year, I saw the welcome extended to Jews from other countries, including the United States.

In Krakow, Wroclaw and Warsaw I visited Jewish centers and people, including some I have known for many years. The 1000 year heritage of the Jewish people in Poland has not been lost. Times have changed; socialism has provided all the people with new views, new attitudes and a new and better life. But as a Jewish writer put it, "the vitality and genius of one of the great communities in our people's history" is being preserved with the help of the Polish government. And Jews in Poland today continue to make their contribution to the progress of that socialist country. □

Conrad Komorowski, an authority on Poland, is on the editorial board of the *Daily World*.

Testimony of U.S. Eyewitness to Massacres in Beirut

Ellen Siegel

Below we publish the testimony of a U.S. witness given at the second session of the International Commission of Inquiry into Israeli crimes against the Lebanese and Palestinian peoples. The session was held in Geneva on February 27 and 28. The first session was held in Nicosia.

I was a volunteer nurse at the Gaza Hospital in Sabra Camp, Beirut, during the massacre that took place there last September. I testified before the Commission of Inquiry in Jerusalem as the 12th of 49 primary witnesses on November 1.

I went to Beirut after weeks of watching on television the grim effects of the Israeli invasion on the inhabitants of West Beirut. As a Jew, I felt a moral responsibility to use my skills to help those harmed by my own people.

I went as a humanitarian. I found destruction, devastation, death — results of a lack of respect for human life and property. When I arrived on September 2, much of West Beirut already lay in ruins; the Palestine Liberation Organization evacuated, and the peace-keeping forces had been withdrawn. My government, the government of the United States, guaranteed the safety and security of people in the camps.

I lived and worked at the Gaza Hospital, caring for shrapnel wound and chemical burn victims, typhoid fever cases, paraplegics, amputees and dehydrated infants. Most of my patients were Lebanese and many were women, children and elderly men.

On September 14, Bashir Gemayel, the new President-elect of Lebanon was assassinated. Early the next day Israeli planes flew over the city. I heard what sounded like automatic weapons fire, escalating as the day went on. On September 16, 2,000 camp residents sought refuge in Gaza Hospital, with another 2,000 outside. They kept saying "Kataeb" (Phalange), Israel, Haddad," making a slashing motion with their fingers across their throats. Both heavy artillery and automatic weapons fire continued all day. The BBC announced that the Israeli Army now occupied West Beirut.

That night I watched from the tenth floor of the hospital as flares were shot into the air, lighting up different parts of the camps. Rounds of machine-gun fire followed the appearance of each illuminating flare.

On Friday morning, September 17, all Palestinian and Lebanese staff left the hospital — they were told it was no longer a safe area. In the afternoon, the ambulatory patients fled; the refugees who had sought safety in and

around the hospital disappeared. Heavy artillery fire and smoke forced the remaining medical workers to evacuate the rest of the patients to the first and second floors. By late Friday evening, we heard only the sound of machine-gun fire.

At 7 a.m., Saturday, September 18th, about 12 men dressed in the uniform of the Lebanese Defense Forces were at the door of the hospital. From the window, I could see the camp people being herded down the street. The health care workers were ordered by these soldiers to assemble at the entrance to the hospital. We were then marched down the main street which connects Sabra and Shatila, passing several corpses and hundreds of terror-stricken refugees, making the V sign, guarded by soldiers. We heard machine-gun fire from both sides of the street — with no response or reaction from the soldiers escorting us. Other military men appeared, sloppier in appearance and without identifying marks on their uniforms. As we marched, they called us "dirty people, Communists, Socialists, Baader-Meinhoff, un-Christian" because we were treating "terrorists who kill Christians." At the end of Rue Sabra, just inside the entrance of Shatila, many bulldozers, at least one of which was marked with a Hebrew letter, the letter Aleph, were extremely busy — homes had disappeared. The militiamen I saw around us were continually using walkie-talkies.

Just before we came to the end of the camp, our captors ordered us to remove our white lab coats. Leaving the camp, we turned onto the highway that led to a United Nations building. We were then lined up against a bullet-ridden wall one-by-one. At least 50 militiamen stood opposite us, only a few feet away, pointing their rifles straight at us for several minutes. Suddenly, they turned and filed into the camp.

We were then taken along the highway to the courtyard of the United Nations building. We passed one Israeli soldier who spoke with one of us briefly, then disappeared. The militiamen interrogated us about our identity, why we had come to Beirut, and who sent us. No identifiable Israeli soldiers were present, but one courtyard contained many Israeli products including cans and liquor bottles with Hebrew markings, and Hebrew newspapers dated September 15 and 17.

Suddenly, at about 10 o'clock, the interrogation stopped and we were marched across the street to a building which was occupied by the Israeli Defense Force (IDF). On top of the building, Israeli soldiers were looking down on the camps through binoculars. Lebanese militiamen drove up in a jeep and wanted to take away an

attractive Norwegian health worker. We appealed to an Israeli soldier who then told the militiamen to leave. They did. Around 11:30 a.m., the Israelis drove us into West Beirut. I sat in the front seat of the IDF jeep that drove us back into West Beirut. (I knew Beirut better than the rest of the workers). The driver said to me: "Today is my Christmas (meaning the Jewish High Holiday Roshana) — I would like to be home with my family. Do you think I like going door-to-door and seeing women and children?" I asked him how many people had he killed? He said that was none of my business. He also said that "the Lebanese army was impotent — they had been in Beirut for years and done nothing — that Israel had to come and do all the work." There was a map of West Beirut in the front of the jeep — it was covered with a piece of plastic with Hebrew writing on it. They dropped us off close to the American Embassy, where I reported the events of the past several days.

A few weeks later, I read that a Commission of Inquiry into the massacre at Sabra and Shatila was being formed in Israel and that witnesses were being invited to testify. I felt it was my duty to make every effort to go and tell what I had seen and heard. With the help of some American news agencies, I was able to submit written testimony to the Commission. Several telexes were sent, and eventually I received a telephone call through the International Red Cross from the Israeli Ministry of Foreign Affairs in Baabda, East Beirut. They wanted us to come to East Beirut to speak to them. We said *no*, we wanted to go to Jerusalem and speak to the Commission directly. Plans were then made for Dr. Swee Chai Ang, Dr. Paul Morris, and myself to testify in person. On Sunday, October 31, we took a taxi from West Beirut to the IDF office in Baabda. The IDF drove us straight to the border, where we stopped for a short time, and then proceeded to Jerusalem. On one side of the border are ruins and women searching for water — on the other side are pretty, sweet-smelling flowers and happy little children. There is an inequality about this — an uneven balance. It is like going from Hell to Heaven — from darkness into light.

We testified on November 1. I spent one hour and fifteen minutes before the Commission members: Supreme Court President Justice Yitzhak Kahan, Supreme Court Justice Aharon Barak, and Reserve Army General Yona Efrat, in an open session at Hebrew University. I was questioned extensively and allowed to speak openly and honestly about what I had seen, and treated respectfully. After our testimony we were invited to tour Yad Vashem (the memorial to the Holocaust victims) and

Hadassah Hospital. Families of patients recognized us from the television and newspapers. They got up to shake our hands, hug us, and to thank us for coming to testify.

Looking back, I understand some things about what I saw and heard that were not clear at the time they happened. As it turns out, the flares used for lighting up neighborhoods of the campus were provided by Israel. The shots that we heard (and ignored by the militia) as we were being marched down the main street of the camps at about 8 a.m. Saturday, were the sound of the massacre still in progress. At least one of the bulldozers used to dispose of bodies and destroy homes was provided by Israel. While Israeli Defense Minister Sharon has denied that an efficient system of communication was in place, I saw extensive and constant use of walkie-talkies by the militiamen. Israelis had once occupied the U.N. building and had apparently turned it over to the Phalange, who interrogated us there. The Israeli soldiers looking down on the camps with binoculars could see at least parts of Shatila. An Israeli soldier was able to dismiss a Lebanese militia jeep because the IDF was in control of the area.

Israel originally claimed that it went into West Beirut to protect the people against unrest and harm. The Israeli government also said that it allowed the Phalangists into the camps to "clean out" the remaining 2,000 PLO fighters. How could approximately 300 Phalangists clean out 2,000 fighters and meet no resistance or take no casualties?

The Israeli Commission of Inquiry concentrated on two key questions:

- Did the Israeli government know what would occur if they allowed the Phalangists to enter the Palestinian refugee camps?
- When did key government officials learn that innocent people were being murdered — that a massacre was taking place? Once they knew, did they try to stop it?

Regarding the first question, the answer seems clear. The Phalange Party, an ally of Israel which openly claims to draw its ideological inspiration from European Fascism, has long been at odds with the Palestinians residing in Lebanon. To cite one tragic example, the Phalangists, in 1976, besieged the Tel Zaatar refugee camp slaughtering thousands of Palestinians. The report of the Israeli Commission has cited Defense Minister Sharon for failing to anticipate the possibility of a massacre.

As for the Israeli government's knowledge and reaction to the unfolding massacre, the Commission cited

Defense Minister Sharon for failing to act on early reports of heavy civilian casualties in the camps.

There are still many unanswered questions regarding the massacre and the Commission's Inquiry.

The missing limb of an Israeli child is no dearer a loss than that of a Palestinian child. Both are mourned. The toll and vastness of human misery of the invasion and massacre have appalled millions of people including many Israelis. We must ensure that the suffering of this past summer is the final episode of tragedy for the Palestinians.

I went to Beirut as a Jew with a profound understanding of the history of my people, a deep interest in the ultimate safety and security of Israelis, and a concern for human suffering.

During my testimony in Jerusalem Supreme Court Justice Aharon Barak assured me, "Justice will be done." With the Commission's findings and recom-

mendations, I feel some justice has been achieved. But, there is a far greater justice, and this justice has not been done. Only through a dignified, peaceful and lasting solution to the conflict based upon the principles of equality and the attainment of national rights will this justice ever be realized.

We spoke in Jerusalem on behalf of the men, the women, and the children whose mutilated bodies lie beneath the rubble of Sabra and Shatila camps in Beirut.

Their voices cannot be heard but their memory shall never be forgotten — just as the memory of those that perished during the Nazi Holocaust can never be forgotten. We hope that the people of Sabra and Shatila have not died in vain — and that eventually justice will prevail. □

Ellen Siegel is a nurse who resides in Washington, D.C. Since appearing in Geneva she has been asked to testify at a hearing to take place in Tokyo, Japan.

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“Encounters in Democracy: A U.S. Journalists View of the G.D.R.”

By Lee Carr

The outpouring of films, TV shows, stories, etc. about the Nazi period on the 50th anniversary of the handing over of power to Hitler and the Nazi party by German capitalism brings into sharp focus the existence today of two German states, one capitalist and one socialist, and the manner in which their policies since their formation have dealt with the meaning and consequences of that period.

The socialist state, the German Democratic Republic, established in 1949 in the area of the Soviet zone of occupation in the Eastern part of pre-war Germany, is today the tenth leading nation in the world in industrial production: is a leading and respected member of the socialist community of states and is recognized internationally for its material and cultural achievements.

How this nation of 17,000,000 people with very limited resources, with borders facing hostile nations of Western capitalism, with a population, particularly its youth, that had been reared in fascist ideology and racist chauvinism and from whose soil two world wars were launched overcame its fascist past and is building a revolutionary new society is one of the great marvels of history for today's and future generations to study.

This question is the subject of a fascinating well-written book by Margrit Pittman, titled “Encounters in Democracy—A U.S. Journalist's View of the G.D.R.” published by International Publishers. Ms Pittman, on assignment for her newspaper, *The Daily World*, spent six years (1974-1979) in the G.D.R. listening and talking to workers, farmers, community and church people, as well as to leading people in the economic, political and social life of the country. The book essentially deals with the nature of socialist democracy. Ms. Pittman selected the G.D.R. for this study for several reasons: “I was born and raised in Germany and from my early teens, was subjected to the Nazi's virulent anti-Semitism. It was my good fortune to escape the fate of six million Jews murdered by the Nazis, and it has been the profound satisfaction of my life to see a socialist state rise on German soil, free of exploitation and racism.” The question of how the two German states dealt with this heritage of racism and anti-Semitism “was of burning interest to me.”

The book shows the broad participation of the citizens of the G.D.R. in all aspects of the planning and decision
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making of their countries life—in production, legislation, in running their communities, and in the deep and enriching cultural life that is being developed. More importantly, it shows the leading role of the workers in the Socialist Unity Party (S.E.D.), in the unions and in the mass organizations of the people. An important section of the book is devoted to the advancement of the position of women in the G.D.R., although some prejudices linger on and must be fought. In a word, what emerges is the fact that democracy in a socialist state is many times superior to the formal, severely restricted and sometimes hollow democracy under capitalism.

Of special interest to the readers of *Jewish Affairs* are the sections dealing with the routing of racism and anti-Semitism, the treatment of victims of fascism and resistance fighters, and the carrying out of the terms of the Potsdam agreement to demilitarize, denazify and democratize Germany.

The author clearly shows that immediately after the defeat of Hitler's armed forces, the three imperialist occupying powers: the U.S., British and French, started to put into positions of authority many who worked for and served the Nazis, while victimizing known anti-fascists and resistance fighters. This was in accordance with their policy of making the two-thirds of Germany that they controlled “safe for capitalism” as part of their overall plans to “contain and roll back communism.”

In the Soviet zone, however, immediately after the fascists' surrender, steps were taken to cleanse the judiciary, the educational system, and the State apparatus of all fascists. Hero anti-fascists were elevated to positions of authority and control. War criminals were removed. Every official who had served the Nazis was subjected to a close scrutiny. Anyone found to agree with the Nazi views was removed. The training of new judges and educators was undertaken with cram courses. As one of the new peoples' anti-fascist officials stated, “It was preferable to have poorly trained officials with a democratic anti-fascist orientation to those who were well-trained, but who had served the fascists.”

One of the heroic accomplishments of the new anti-fascist people's power was the complete dismantling of the fascist educational systems. Every book containing Nazi and fascist ideology was discarded. A totally new curriculum was prepared. New People, primarily from the working class and anti-fascist ranks, who had never taught before, replaced the Nazi teachers and were given short courses, sometimes staying a lesson ahead of their pupils.

From that time to the present day the attitude and treatment of Hitlerism and Nazism by the capitalist re-

public of the F.R.G. stands in marked contrast to that of the Socialist German Democratic Republic.

Perhaps nothing illustrates this better than the response to the television series "Holocaust" shown in the Federal Republic of Germany (Western Germany) in 1979. Many in the F.R.G. expressed surprise exclaiming they didn't know such things took place. Student compositions in the 11 to 19 age group in the F.R.G. expressed a deep ignorance of Hitler and the entire Nazi period. A few samples follow. "If Hitler were alive today, there would be fewer crimes", (Age 15). "His aim is the equality of human beings." "Perhaps his intentions were not so bad", (Age 15). "Adolf Hitler was a social and national politician", (Age 14). "One thing I can't understand is why we are not permitted to wear a swastika", (Age 13). "I know he was a member of the Communist Party", (Age 13). "His first war was

against the Russians. Hitler chased them like hares", (Age 13).

Margrit Pittman contrasts this deep ignorance with reporter interviews of students in the G.D.R., the gist of whose replies were, "We know all about this; we have learned about it in school. We have visited concentration camps and have been informed. We have read books, seen films and we also know why this happened," which "Holocaust" did not show.

There is much more in Margrit Pittman's book that this brief review cannot begin to touch. It is clear, however, from the above that this is a major work. It is required reading for every person who wants to learn the lessons of the Nazi period and who is interested in working for a peaceful, just and better world. □

Lee Carr is a High School Teacher.

AN ISRAELI TRAGEDY: "Marcher Is Killed In Israeli Pro- test"

By Shirley Ranz

I met Emil 15 years ago. He came to Kibbutz Revivim as part of his army service in a branch known as the Nachal. I had come to the kibbutz 6 months earlier, straight out of high school in New York, but determined to make kibbutz and Israel my future home. I spent the next year and half there and Emil and I became friends. I did not make very many friends among the Israelis, but among the few I did, the memory of Emil lingered on while others faded. Whenever I reminisced with the woman who had been my roommate there, his name never failed to come up.

In 1969 I left Israel and did not keep in touch with Emil, so I can only describe him as he was at 18. Extremely handsome, warm, full of laughter, and an intense curiosity about everything. In this last quality especially, and in others there was something different about Emil, something which set him apart from the others in his army group. When he completed his military service he alone chose to return to kibbutz and to become a member.

As I picked up the N.Y. Times to read the article covering the grenade attack on the Peace Now demonstrators I approached it with the usual attitude of remoteness one must take when reading about tragedies in far away places, even in Israel. I read about the terrible insults hurled at the demonstrators by Begin-

Sharon supporters—"Hitler should have finished you off!", "You should have been in Sabra and Shatilla and died there instead." Such were the horrible things one group of Jews could say to another. I read that most of these Jews were Sephardim, and that the polarization between Ashkenazim and Sephardim was threatening Israel's democracy. This pro-Sharon group does not believe in the right of every Israeli to dissent, and express opposition to the government. And one of these Fascist Jews, for what else can I call them, threw a grenade into the crowd of protestors and killed 33-year old Emil Grunzweig.

Of all the ways for a young idealistic Jew to die, a Jes who had emigrated to Israel, fought in its wars, born the harshness of kibbutz life, and worked for peace,—for him to die by the hand of another Jew is too awful to contemplate. Would the pain and grief have been less if Emil had died in one of Israel's wars? Perhaps not but then the mourning would have been for him alone and not also for the future of Israeli democracy. □

Shirley Ranz is the daughter of Holocaust survivors. She has lived in Israel for two years and is currently a member of New Jewish Agenda, The Generation After and Pioneer Women.

Jewish Affairs

A Letter From Israel

Esther

The letter published below was sent by a young U.S. Jewish student now residing in Israel where she is studying and working.

Dear Grandma and Grandpa:

In the wake of this present crisis, which I'm sure you've been made well aware of, it is time to write. Your letters have been a good source of support. What I am doing here, why I am here, has little to do with any significant identification with a Jewish state, by virtue of the fact that I happen to have been born to a Jewish family. The distinction of Judaism as a religious belief and those of racial and family lineage, as well as how one is labelled by others, is very clear to me, or I should say, is becoming clearer. My view of the social and political realities here is not conditional upon any personal attachment to my own Jewishness. I have been continually striving to maintain objectivity, and it is a challenge, for true objectivity is not a quality one finds embodied in too many individuals here.

Seemingly nationalists dissolve into bizarre fits of fanaticism where opposing perspectives, threatening personal identification are presented. The events of this past week-end were symbolic of the irrationalism which prevails here. Never has Israeli Society (the Jewish segment) been so extremely divided. After the Kahan commission called for Sharon's resignation all hell broke loose. You probably saw on T.V. (as I did) what was occurring here. The violence at the Peace Now demonstration exemplified the extreme amount of tension between both sides. By mere chance I wasn't there as I was playing nurse-in-residence to my sick boy friend. The man killed and two of the eleven wounded were friends of his. As my boyfriend is active in the left here, and an organizer for "Yesh Gavul," (There is a Limit) a group of soldiers formed to oppose the Lebanon war — the phone didn't stop ringing all night, to find out if he was there and O.K., to check on others, to pass on information. The solidarity was very strong.

Now we are recovering from the horror, and awaiting to see what transpires in the government, if Sharon will be given another ministerial post, or if he will be placed in charge of Judea and Samaria (which is worse is debatable — this or his previous post).

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I am not sitting here idly, indulging in Middle Eastern hospitality. Right now I am studying the history and present realities of the conflict. I am working with an excellent sociologist from the States, who came here to work on research for peace efforts. I've been doing a lot of reading and research, crystalizing my opinions, dealing with deep feelings of anger and disappointment, as I realize the great contradictions and hypocrisy occurring here. The reality of Israel is by no means consistent with original aims (the positive ones at least). The whole question of Zionism; its relevance and meaning — plague me.

I am presently beginning a research paper on the Zionist idea of "Land Redemption" and the implications of this for the Palestinians living here. The facts are astounding. The laws enacted to deprive Palestinians of land, the tactics of the military government vis a vis the Palestinians are quite disturbing. In my desire for true objectivity, I am trying to account for the motivations of both sides. Both sides at various times have acted unreasonably, belligerently, radically, etc.

Now, however, I think if there is ever to be any vestige of peace in this region, certain realities must be faced and certain compromises made for both parties concerned. Palestinian self determination and their territorial needs are as much a reality as Israel's. It is not realistic to expect them to dissolve or be contented with acceptance into the other Arab countries, as many Zionists would like to have it. Terrorism will not abate while they are backed into the corner of a cage, I believe. The only long term solution is the formation of a Palestinian state, in conjunction with mutual Arab recognition of Israel. The practical implementation of this is another question. While many may agree in theory, the actuality of such a thing is a complex problem. If secure borders were maintained and a cessation of hostility was agreed upon, perhaps the West Bank would be the answer. It is clear, however, to many here and abroad, that the settlement policy presently being enacted in the West Bank is unduly antagonistic and causing great conflict in Israel. These expansionist trends are not placing Israel in a favorable light, and are pouring salt in the already festering wounds as well as increasing deep hostility.

I could go on and on — maybe I should stop here. I have become slightly obsessed with this whole issue. This is but a brief account of where I stand on this whole mess.

In Memory of
AARON CARROLL

Max Gitlin

GREETINGS
to
ROSE KLEIN
of Miami, Florida
On Her 80th Birthday

Editorial Committee
Jewish Affairs

We Honor the Memory of

Leo Shane

Issy Brown

Morris Cohen

Charles Nemeroff Reading Circle
West Palm Beach, Florida

There is a real counter-culture emerging, an articulate, fiery group of people who are opposing and supporting change, and who are becoming increasingly disillusioned and agitated by what they see happening in their country. The shift of emphasis, the policies of the present coalition, the real need for reconciliation and Palestinian self-determination. There is no longer superficial solidarity for the sake of a united Israel.

I am learning a great deal here. For some reason I've yet to fathom. I am drawn in here. It feels important to be here for me now. Besides my negative feelings for what is happening here politically and the effects of this on the society as a whole. I am challenged here, growing enormously and in personal ways very happy here. I don't see everything in this society from a political perspective. It's not my nature, and I would be ignoring vital sides of myself. The intensity, passion, volatility, of this part of the world draws me into it. In a strange way I am very comfortable here, in a deep place inside, which I cannot discount. There is room for change, for growth here which motivates me. I think I inherited revolutionary instincts from you — (in the Gandhian rather than Patty Hearst way . . .) I am deeply concerned with the question of human rights here and in general. And this concern is slowly crystallizing into a more coherent understanding of how one brings about change in soci-

ety, what my own work should be in the future, how to take effective action, etc.

While I humbly attest to my ignorance, my studies are the means by which I am systematically exploring the various components which make up society, the dynamics of international relations, the motivations behind social, political and human behavior. Now I am focused here. It is a useful model to work with.

I'll remain here until next January or so, and finish my studies here. I could conceivably stay longer if I am involved in something important and challenging, and I felt the need to commit myself for a longer period of time. At this point, besides my family (whom I truly miss) there is little which is compelling me to return to the states. I probably will want to go to graduate school, but there is no rush right now. My life is very good right now — I feel strong, healthy, and am deeply involved with a wonderful man, as I mentioned above. Through him I am coming in contact with many important, fine people here. There's a lot of love between us; it's definitely one of the best relationships I've had to date.

Well — I've got to study before I'm off to the restaurant where I work 3 evenings a week cooking. Write soon and send my love to all. □

Esther's parents live on Long Island.

Jewish Affairs

Colorado's Jewish Community and the Israeli Invasion of Lebanon

R. Prince

On the evening of September 20, 1982 a memorial service was held for the innocent Palestinian victims of the Sabra and Shatilla massacres. Organized only three days after the news of the savage attack reached the world, the service still managed to attract over 200 Coloradans, who in some modest way, wanted to come together and collectively mourn for the dead.

The ceremony was moving. A Christian and a Moslem representative spoke for their different religious constituencies. Also present were three young Jewish women (in their 20s or early 30s) who asked to be part of the program. Together they read the Kaddish, the Jewish prayer for the dead. When they finished their reading, they and so many others present that evening, stood there and wept.

So marked in a most dramatic, public and humane fashion the beginning of a series of new developments in Colorado's Jewish Community (or more specifically, a segment of that community) which would result in the beginnings of what have indications of becoming far-reaching changes.

To be sure, this new sentiment did not emerge immediately after the war. From early June to September 19 when the massacre occurred, Colorado Jewish opposition to Begin and Sharon's dirty war in Lebanon was muffled, despite the presence of strong undercurrents and almost daily conversations. A few angry letters to the editor did appear in Colorado newspapers from people opposing the Israeli invasion and openly identifying themselves as Jews. In one case, the writer combined a strong attack against Begin and Sharon with a bizarre and irrational criticism against the Left in this country.

At the same time, traditional pro-Zionist organizations in Colorado, in particular the Anti-Defamation League of the B'nai Brith were up to their usual activities. A number of prominent Colorado Zionists took summer trips to Israel which this year included one or two days in occupied areas of Lebanon. They returned to Denver talking of the "humane character" of the Israeli invasion and occupation, trying to deny that the massive bloodshed which Israel inflicted upon Lebanon with US weapons and encouragement was all that serious.

Among the more obscene arguments these elements peddled, and peddled it openly they did, was that Americans should be proud of the way US weapons in Israeli

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hands had "defeated Soviet weaponry." This assumes that they consider Soviet klashnikov submachine guns in the hands of at most 10,000 Palestinian guerrillas the equal to F-16s and M-48 and M-60 tanks manned by an Israeli armed presence of easily over 100,000.

But even before the massacre of September 19, supporters of Begin and Sharon in Colorado did not fare well. An Anti-Defamation League presentation before the Colorado Labor Council's Executive Board in mid-summer received a cold—and from some delegates very icy, reception. From Black and Chicano political circles there was silence. No minority politician or civic leader spoke out in support of Israel's policy in Lebanon all summer. Furthermore, opponents of the Israeli invasion in Colorado received unprecedented media attention for the first time.

Shortly after the massacre, a well-known and usually respected rabbi in Colorado spoke to his congregation and mildly, in the softest of terms, suggested that there were certain times when it might be necessary to perhaps criticize Israel. His congregation reacted sharply to even this suggestion. Probably to re-establish himself as a firm defender of the faith, shortly afterwards, he published a scathing and completely unfair attack on Pete Hamill's syndicated columns on the Middle East, accusing this progressive journalist, without any legitimate grounds, of anti-Semitism. Not exactly a courageous gesture.

However, this little incident was not the main trend. The three women reciting the Kaddish on the evening of September 20 was just the beginning. In short order, three completely new groups formed in Colorado. One has come to call itself "Sikkah," which in Hebrew means "dialogue." It consists of Denver Jews in their twenties and thirties for the most part. While it has within its midsts different ideological trends, most of the members are generally speaking, opposed to the Israeli invasion of Lebanon *in some way* and tend to support an Israeli withdrawal *in some form* from territories Israel occupied in 1967.

Sensitive not to isolate themselves from the larger (and generally pro-Zionist) Jewish Community in the state, Sikkah held its first public event in January of 1983. They invited a "Peace Now" representative, Dan Gordon to Denver to speak. Gordon spoke at the Jewish Community Center to an audience of well over 100 people. This audience was predominantly Jewish, but there were diverse trends in the room.

On many points Gordon's analysis leaves a lot to be desired. However, he was very firm on the oppression of the Israeli occupation of the West Bank and Gaza and

was (albeit timidly) calling for a negotiated settlement. For the Denver Jewish Community Center, the event has to be considered and was, historic, one which hopefully will lead to an opening of different view points within the community itself.

Particularly moving to this writer was the presence at this event of a well-known Denver rabbi (different from the one mentioned above). This rabbi was visibly upset with Gordon's presentation and not comfortable with some of the questions being asked from the floor. But he stayed for the whole session and seemed to be considering the remarks very seriously, which appeared to be something of a painful process for him. His presence was important. Perhaps he now has the opportunity to rethink some of his positions.

At about the same time, a second Jewish grouping formed in Boulder, a chapter of the International Jewish Union based in Paris under the leadership of the Israeli progressive and newspaper editor Maxim Ghilan, who has for years supported a two state solution to the Israeli-Palestinian problem.

The group published its first public statement in January, a letter to the editor which appeared in both the Colorado Daily (University of Colorado-related paper) and the Boulder Daily Camera. I quote a few paragraphs of this statement, which for Colorado are path-breaking.

"The oppressive treatment of the Palestinians in the Occupied Territories and the selling of arms to despotic regimes all around the world (by Israel) are betrayals of the traditional values of Judaism and Zionism."

"We deeply deplore Israel's panicky avoidance of negotiations with the most aggrieved Arab entity, the banished, dispersed and massacred Palestinians and their world-recognized representative, the Palestine Liberation Organization (PLO). Negotiations with the Palestinians are the only real means of gaining acceptance and official recognition by the peoples of the Middle East and the rest of the world. No other solutions, no matter how well contrived, will assure a secure future and a lasting peace."

Besides Sikkah and the International Jewish Union from Boulder, a third formation has emerged in which Jews play an important role. This formation calls itself the "Palestinian-Jewish Dialogue." Despite the fact that it has, at least up until now, no formal structure or political principles on which it is based, the "Dialogue" is a truly fascinating and heartwarming development. It too is a child of Sabra and Shatilla.

It emerged from the recognized need of both Colorado Jews and Palestinians to get to know each other as people rather as mere abstractions in the news. There was an

awareness on the part of both of a great human gulf, of mutual suspicion that had to be bridged.

The early meetings were uneasy, but both groups were motivated to get beyond media stereotypes and made efforts to keep it alive and going. The thoughts and feelings that emerged from both groups were honest and often painful to say. One of the Jewish participants, a man from Chicago, admitted that he had grown up hating Arabs, but really didn't know why. A Palestinian was deeply suspicious and did not *really* believe that American Jews could sympathize with his plight. And so it went, no one sure where the process would go.

What did result is that both groups continue to explore each other. They have tasted something of each other's humanity, or at least begun to. At the very least, they have burst asunder mutual stereotypes in a way which can only result in a progressive direction even if the political framework they hold has not quite yet clicked. One young Jewish man talked about the need for socializing in the warmer weather so that the children of both groups could get to know each other. He was concerned that the children of both groups not grow up with racist attitudes and hating each other.

The dialogue continues. They are now, in a frank and productive manner, talking politics. The framework of political unity is possible, an exciting prospect completely unthinkable six months ago. But the process is still in flux. There is still that wonderful air of excitement of a new process, of some basis of agreement, of the need to respect mutually the humanity of Palestinian and Jew and in all that there is new hope and new energy for a Middle East peace, a peace with justice. □

Rob Prince is chairman of the Middle East Task Force of the U.S. Peace Council.

Continued from page 2

peoples of Latin America struggling for their freedom. With this record the Wiesenthal Center is honoring Jeanne Kirkpatrick for her "human rights" concerns. Jeanne Kirkpatrick dreams of the American Century of U.S. imperialist hegemony but the millions demonstrating in the U.S. and around the globe are demanding world peace and friendship amongst the peoples of the world. The determined peoples will prevail.

In honoring the Warsaw Ghetto Martyrs, the peoples of the world are calling for a world free of want, racism and war. □

Jewish Affairs

Anti-Semitism and the Current Crisis By N.M.

This article, originally appeared in *The College Teacher Worker*, Winter 1983. It is reprinted with the permission of the editors and author.

LAST YEAR, A FORMER STUDENT of mine, now a teacher in a New Jersey high school, told me a story of some consequence for American Jews. In her school, a fifteen-year-old Jewish girl was being harassed and threatened by a gang of students identifying with the Ku Klux Klan. In a school where there were virtually no Jews, the girls' suffering was compounded by the fact that she was the daughter of the school's Vice Principal, who was cooperating with the other administrators to cover up the incidents in order to protect the school's reputation. Of course, if stories of such events had emanated from the Soviet Union, the *New York Times* would have published outraged editorials, committees would have been formed to bring the girl either to Israel or to the United States, and prominent politicians would have participated in protest rallies to publicize the affair. In New Jersey, however, there was only silence, coverup, and de facto surrender to anti-Semitic harassment.

This incident occurred months before another, more personal experience. In an anonymous student evaluation turned in for one of my larger classes (the evaluations are given out routinely at the end of the semester and are all returned unsigned), a student had written: "This guy is a typical Jew and I hate Jews because my grandfather killed them in World War II." Certainly the evaluation bore no resemblance to any other, and all of my students and colleagues were horrified that such people were still around. Yet no one could offer me any advice on what to do about the situation, even if I could have determined the identity of the student.

Finally, a recent experience placed much of what is happening in the United States today in perspective. In a health club, a middle-aged man was talking with a non-Jewish Soviet emigre about World War II. They agreed that the U.S. had saved the Soviet Union, which had then had the temerity to spread Communism in the world. When I presented some facts to show that this point of view was untenable, the middle-aged man launched into a defense of Nazi Germany, justifying Hitler's mass murder as a response to Jewish domination. I called him a few names, came near to slugging him, and felt bad that I didn't. I later discovered that he is a retired CIA agent, and a supporter of the sort of foreign

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policy that would win praise from the editors of *Commentary*. This kind of monstrosity has been bred by the cold war. But the crucial point here is that his anti-Semitism was as open as his anti-Sovietism and pro-militarism.

Examples from academia could be multiplied: the cynical comments of a university administrator in the early 1970s that because of the protests of the 1960s "we would now have to take in the Blacks, as we had to take in the Jews after World War II"; the "well meaning" comments of a colleague that as college jobs became fewer and fewer university employers would "have to choose between a Jew and a white man."

In the U.S., there is no real protection against either public or private racist or anti-Semitic slander. Rather, there is, among many who consider themselves civil libertarians and liberals, the peculiarly capitalist notion that such statements constitute "free speech"; that to repress them in any way, even when they are connected to organized groups like the Nazis and the KKK whose real history includes terror, torture and genocide, is to be "undemocratic," to be "totalitarian" like the Soviet Union—where there are laws against racist slander.

U.S. Jews, today representing the largest Jewish population on earth, face both an enormous crisis of leadership and the widest "window of vulnerability" to anti-Semitism in the post World War II period. In the last decade, the rising tide of economic crisis has produced a strong current of attacks on Jews. In the aftermath of Watergate, reactionaries sought to blame the messenger for the message by manipulating the widespread anti-Semitic myth that "the Jews" control the media. Portrayals of "the Jews" as rent-gouging landlords, as selfish doctors and lawyers, have become more widespread since the late 1970s than at any time since the depression.

At the same time, reported anti-Semitic attacks, swastika paintings, cross burnings, bombings, and other acts of vandalism against synagogues, Jewish owned shops and homes, and Jewish gravesites have shown large increases in recent years. All of this has taken place in an atmosphere of increasingly open, terroristic racism and active opposition to affirmative action.

Against the backdrop of this reality, consider the ideology promulgated by Jewish establishment organizations—that Jews, with the exception of some lingering "Gentleman's Agreement" style anti-Semitism in the world of exclusive clubs and luxury resorts, had made it economically and socially in the U.S.; that Jewish initiative and the political and military triumphs of Israel (about which more on another occa-

sion) had shattered the old anti-Semitism, leaving only disgruntled minorities at home and the Soviets abroad to threaten Jewish existence. Establishment Jewish organizations and prominent rightist intellectuals of Jewish background hang on to these myths more tenaciously as real economic and social conditions destroy their basis, encouraging U.S. Jews to descend deeper into a political "fool's paradise." Above all, the Jewish leaders refuse to see and act upon the connections between racism and anti-Semitism, in effect giving comfort to anti-Semitic forces by joining them in racist opposition to affirmative action.

In education, the leading exponent of policies that strengthen anti-Semitism has been Albert Shanker and the Shanker leadership of the American Federation of Teachers. By playing on the fears of Jewish teachers concerning affirmative action and community control, Shanker has sought to hide his complete failure to resist the massive budget cutbacks and layoffs that have wreaked havoc with the professional lives of teachers and scholars. By accepting Reagan's military priorities and criticizing him for failing to tax the rich for "de-

fense" (see "How to Lose World War III: Defense is Reagan's Second Priority," in Shanker's "Where We Stand" column, *New York Times*, December 19, 1982), Shanker enters with Reagan, Herbert Stein, General Sir John Hackett and other contemporary Dr. Strangeloves into the lunatic world of MX missiles, neutron bombs, and winnable nuclear wars. The cold war revival and military buildup that Shanker supports, connected to a sharply declining economy and a crippled social service sector, means fewer jobs, less benefits, more racism—and more anti-Semitism. Furthermore, Shanker's theatrical campaigns for Soviet "dissidents" and constant Israeli flag waving also serve to divert Jewish teachers from dealing with the problems they face. Solutions to these problems lie in support for affirmative action, alliance with other minorities in the struggle against racism, and unyielding opposition to the 1.6 trillion dollar Reagan military buildup, which threatens not only the livelihoods but the very lives of the American people. □

N. M. is a professor of history.

Money, Not Jewishness Brings Soviet Emigres to U.S. Rabbi Morris Casriel Katz

The article below appeared as a letter-to-the-editor in the Chicago Sentinel, January 3, 1983.

Relative to Carl Alpert's "Inside Israel" column Jan. 13 entitled "American Jews are to blame for the cutoff of Soviet Jewish emigration." I wish to recount a verbal report made about seven years ago by a case worker of the Jewish Family Service of the Greater Washington DC. area at a meeting of the Washington Board of Rabbis.

The essential facts of her report: all of the 56 Russian-Jewish families settled by the agency in the area were cases of intermarriage—all the wives were non-Jewish. The synagogues had offered all of them free membership and free religious school tuition and to prepare the children for bar or bat mitzva or confirmation in a Reform temple.

They all informed the case worker that they were not interested at all in Jewish education, in the Jewish religion, in Zionism, in the State of Israel, and didn't want to be identified henceforth as Jews.

They revealed their true attitudes only after they had fully exploited the generosity of the Greater Washington, DC. Jewish community. They were all helped to obtain proper apartments, which were very generously

furnished with refrigerators, TV sets, dishes, silverware, linens, towels, etc. All were helped to obtain good paying jobs and positions and within one year all were able to buy on their own new cars.

She further reported that she had asked each Russian Jewish family the following question: "You told me that in Russia you had a fairly good apartment, you had a fairly good job, you were not mistreated and you liked Russia. You were helped by the Jewish people to get a visa to Israel. If you were not interested at all in the State of Israel or in Judaism or in being identified as Jews, why did you decide to leave?"

She was shocked to hear from everyone of the 56 families the identical reply: "I was dissatisfied with the amount of my wages or salary paid by the Russian government. I knew that I had a lot more ability to earn more in a free enterprise system. I know that I will be able to earn a lot more and be happy as a human being, as an American citizen. I care not to keep my Jewish identity."

When the meeting concluded, Rabbi Stanley Rabinowitz, a former president of the Rabbinical Assembly of America, expressed the feelings of those present when he cried out to himself in anguish: "Is this the mitzva of Pidyone Sh'vuyim (the redemption of the captives)?"

**RABBI MORRIS CASRIEL KATZ
Watertown, N.Y.**

Jewish Affairs

וואנט קאר געמאכט אט די לעקציע. וויל מען לעבן, דארף מען גוט לערנען די דאזיקע לעקציע.

ס'איז ניט באקאנט, צי די ערשטע גרוסע אידישע איינוואוינער, וואס איז געקומען קיין ניו אמסטערדאם (ניו יארק) אין 1654, האט געהערט וועגן דער ערשטער גרוסע שווארצע, וואס האט געלאנדעט אין דזשיימסטאון אין 1619. די אידן זיינען געקומען אלס פיאצערן, וואס האבן געזוכט פרייהייט; זיי די שווארצע זיינען געקומען אלס שקלאפן, אפ געריסן פון זייער היימלאנד.

אזוי, אז פונעם סאמע אנהויב איז געווען אומפאר מיינלעך, אז די געשיכטע פון די אפשטאמיקע פון אט די צוויי גרופן (און פון אלע זייערע קרובים, וואס זיינען גע'קומען אין די שפעטערדיקע יארן מיט שקלאפן שיפן פון אייראפע) זאל זיך אנטוויקלען אויף פארשיידענע וועגן, אין דאך, אין די אלע פארשיידענע געוועבן, וואס שטעלן גיזאמען דאס געזעצט פון דער אמעריקאנער געשיכטע אין די פארנאגענע דרע הונדערט יאר, זיינען פאראן דירעקטע פעדים, וואס פארבינדן די אינטערעסן פונעם שווארצן פאלק און פונעם אידישן פאלק, אנהויבנדיק פון די סאמע ערשטע צייטן.

אנטיסעמיטיזם אין שווארצע אונטערדריקונג

פֿיטער סטאיוועסאנט, גאווערנאר פאר דער האלענדישער וועלט אינדיע קאמפאני, וואס האט געוואלט ארויס טרייבן די ערשטע אידישע אינוואגנדרער, איז שוין לאנג צוריק פארוואנדלט געווארן אין שטויב, פונקט אזוי ווי דער האלענדישער שקלאפן-הענדלער, וואס האט געבראכט די געפאנגענע אפריקאנער; אבער אנטיסעמיטיזם לעבט נאך אלץ און הארעוועט זיך אויף אונזער באדן, און די

שענדלעכע ירושה פון שקלאפעריי — אונטערדריקונג און עקספלוואטאציע פון שווארצן — האט נאך אלץ אן אנהאלט. דער נאָמען פונעם מאָן, וואָס האָט דער ערשטער פראַקלאַמירט אַנטיסעמיטיזם אין דער „נייער וועלט“, איז אונדז סאָדע דאָ אין ניו יארק באַקאַנט אין פאַרבאָדנע מיט אַנטי-שוואַרצע דיסקרימינאַציע. מיר געדענקען גוט דעם לאַנגן און ביטערן קאַמף קעגן פיל פון יענע, וואָס האָבן געמיינט, אז דער לבול-משפט וועגן דער רייכט-טאָג שריפּס איז געצילט בלויז קעגן לינגס — וויפּיל פון אַט-די פאַפּירטע זיינען אומגעקומען ?

און אזוי קאָנען מיר אַלע איינשטימען מיטן יוביליי-קאַמיטעט, ווען ער וואָרט, אז „די מעקאַרטישע אַטאַקעס אויפן אמעריקאַנער פּאַלק ברענגען די געפאַר פון פאַשיוס“, מיט זיכערקייט דערקלערט דער קאַמיטעט: „אין אַט-דעם קריטישן מאָמענט וועלן די אידישע אַרבעטער און פּאַלקס-מענטשן געפיינדן די נויטיקע קראַפּט און קלוגשאַפּט צו שטיין פעסט אויף דער זייט פון פאַרגרעס און שלום, קעגן מעקאַרטיזם, פאַשיוס און מלחמה.“

די פעלקער פון אַלע לענדער, וואָס האָסן די קריג-משוגענע ערשער פון אונדזער לאַנד, און האָבן מורא פאַר זיי, לעכצן ממש נאָך אַ צייכן פון דער „אַנדערער אמעריקע“, וואָס זיי ווייסן, אַז זי עקזיסטירט. — די אמעריקע פונעם פּשוטן מענטש, וועלכער זוכט אויך אַ פאַרלייכטערונג פונעם יאָך פון באַוואַפּענונג, פון „שפּיאַ-נאַזש“-גאַשרעקענישן און מכשפה-געיעג, און פאַרלאַנגט אַ פאַרבאַט אויף דעם הויפּט-אומגליק — אַטאַמישע מלחמה, טאָ זאָל זי פּייערונג פון דרע הונדערט יאָר אידיש פּאַלק אין אמעריקע דינען ווי אַ פּאַסיק מיטל צו לאָזן הערן די שטים פון אַט-דער „אַנדערער אמעריקע“ פאַר דעמאָקראַטיע און פאַרגרעס, פאַר פּרייהייט און פּרידן — פאַר אונדזער לאַנד און פאַר אַלע אַנדערע לענדער !

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The New Jewish Agenda announces the publication of the *Shalom Network Newsletter*, a bi-monthly newsletter covering events in the Mideast and peace activism in America, Israel and the Arab world.

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יידן און שוואַרצע—אַ בונד פון ברידערלעכקייט אין קאַמף קעגן ראַסיזם און אַנטי-סעמיטיזם

פון פאָר ראַבסאָן



פון רעדאַקציע:

דאָ דרוקן מיר איבער די באַגריסונג־רעדע פון דעם גרויסן שוואַרצן קינסטלער, צו דער געלעגנהייט פון 500 יאָר אידיש לעבן אין אמעריקע—אין 1954. דאָס איז אַ הערלעכער, אינספירירנדיג־קער דאָקומענט פון אידיש־שוואַרצע פריינטשאַפֿט. די געפאַר פון מעקאַרטיזם און רעאַקציע מיט 30 יאָר צוריק, איז היינט צוטאָג נאָך שאַרפֿער און די מלחמה־געפאַר נאָך שוידערלעכער.

באַגריסונג צום אידישן פּאָלק

מיין האַרציקע באַגריסונג דעם אידישן פּאָלק, וואָס פייערס איצט דרבי הונדערט יאָר לעבן און אַרבעט דאָ אין לאַנד. ס'איז גוט פאַר אַלע אמעריקאַנער, וואָס מען דערמאָנט זיי ווידער, אַז דאָס „אַנגלאַ-זאַקטיש“ בילד (אימאַש) און אמעריקע איז אַ פּאַלש בילד. הערנדיק די דערקלערונג פונעם „קאָמיטעט פאַר דער פייערונג פון 300 יאָר יידישער ישוב אין די פאַראייניקטע שטאַטן—מיר זיינען תמיד געווען און זיינען אַ טייל פון אַמער־ריקע“— מוז יעדער שוואַרצער אַ טראַט טאָן, אַז דאָס איז דאָך אויך אונדזער נאַכאַנאַנדיקע דערקלערונג: „מיר אויך זיינען אמעריקע!“

אַטְּדִי דערקלערונגען, באַשיינפערלעך־קלאַרע זינט די צייטן פון חיים סאַלעמאַן און גריספּוס אַטּוּס. זיינען אַפּגעוואָרפֿן געוואָרן דורך די ראַסיסטן און רעאַקציאָנערן פון יעדן דור; און נאָך קינמאַל פּריער זיינען אַטְּדִי שונאים ניט געווען מער מעכטיק און חוצפּהדיק ווי איצט. ניט בלויז איז ראַסע, קאַליר און גלויבן אַ וויטער־דיקע וועג־פאַרצוימנג פאַר אַ סטאַטוס פון אַן אַווי־נער־פּענעם „הונדערט־פּראַצענטיקן אמעריקאַנער“, נאָר יעדער מענטש אָדער אַרגאַניזאַציע קאָן איצט אַפּיציעל גע־שטעמפּלט ווערן אַלס „אומאַמעריקאַניש“ דורך אַ באַשלוס פון איין מענטשן. דער מעקאַרעו־וואַלטער אימיגראַציע־געזעץ קאָן זיך אין זיין נידערטרעכטיקייט פאַרגלייכן מיטן ערגסטן סאָרט פון נאַצישן ראַסיזם.

אַ בונד פון פּאָלק־מענטשן

די באַדייטונגפולע פאַרבּינדונג צווישן די אינטערעסן פונעם אידישן פּאָלק און די אינטערעסן פונעם שוואַרצן

Jewish Affairs

פּאָלק איז אַנגעוויזן געוואָרן דורך דעם יוביליי־קאָמיטעט: „לאַמיר מאַכן אונדזער יוביליי פאַר אַ קוואַל פון באַ־גייסטערונג אין דער פאַרטיידיקונג פון אונדזערע רעכט און פּרייהייט... לאַמיר אַרבעטן אין אייניקייט מיט אַלע גרופּן אין אמעריקע און באַזונדערס מיטן שוואַרצן פּאָלק— וואָס לייטט אַממערטן פון רעאַקציע און פּאַשיזם— כּדי צו פאַרטיידיקן אונדזערע דעמאָקראַטישע רעכט.“

יא, די זאַך פון דעמאָקראַטיע, די רעכט פון אַלע אַנדערע מינדערהייטן, זיינען ענג פאַרבּונדן מיט די באַ־פּרייאַונג־קאַמפּן פונעם שוואַרצן פּאָלק. אַנהויבנדיק פון דער „נאַר־נאַטינג“ פּאַרטיי פון אַ הונדערט יאָר צוריק ביז צום קרקלוקס־קלען און די מעקאַרטיס און די מעקאַרענס פון היינט. האָט דער געשיכטעס האַנט־שריפט אויך דער

אין די אונטערשעהן — סרויער-אקארעמיע אין זאל פון אפערע טעאטער.

מיטוואך, דעם 20סטן אפריל — ארויספאר קיין טרעבלינקע צום מאסן קבר פון די ווארשעווער יידן. דארט וועט פארקומען א צוזאמענפלי פון די הארצערן גרופן, וואס טראגן דעם נאמען פון יאנוש קארשאק און עס וועט געווייזן ווערן אן ארטיסטישער ספעקטאקל פון די יוגנט-אנאמבליען.

דאנערשטיק, דעם 21סטן אפריל — ארויספאר קיין אשוויענטשנים, באזוך פונעם יידישן פאוויליאן, לייגן קרענץ בנז דער טויט-וואונט. עפנטלעכער מיטינג מיטן אנטיל פון דער ארטיקער באפעלקערונג, בעת וועלן עס וועט פארגעלייגט ווערן אן אפעל צו די פעלקער אויף דער וועלט. עס וועלן אויך זיין ארויספארן פארבונדן מיט מאניפעסטאציעס אין די געווענליכע נאצישע לאגערן אין מאד-דאנקע, כעלמנא ביים נער א-אנד. ערטער פון מארטי-ראלאגיע.

פרייטיק, דעם 22סטן אפריל, באזוך פון די יידישע קולטור-דענקמאלער אין קראקע (דעם וואסאיטשן מוזיי, די סינאגאגע, דעם רמ"א בית-עולם).

שבת, דעם 23סטן אפריל — באזוך פון די אלטער-טימלעכקייטן פון קראקע.

עס ווערט אויך פארגעזען א צוגריפטער פון דער הויפט-פארוואלטונג פון קולטור-געזעלשאפטלעכן פארבאנד פון די יידן אין פוילן מיט די חשובע אויסלענדישע געסט. זונטיק, דעם 24סטן אפריל — אפפאר פון די דעלע-גאציעס.

אין די צענטראלע פיערלעכקייטן, געווידמעט דעם 40סטן יארטאג פון אויפשטאנד אין ווארשעווער געטא האבן געמאלדן זייער אנטיל דער "פיר" — (אינטערנא-ציאנאלע פעדעראציע פון די ווידערשטאנד-קעמפער קעגן נאשיים). און דער אינטערנאציאנאלער אושוויץ-קאמיטעט, וועלכע וועלן רעפרעזענטירט זיין דורך ספעציעלע דעלע-גאציעס.

אפיל די יידיש-ריידנדיקע אקטיוויסטן אין די פראגרעסיווע יידישע ארגאניזאציעס איבערן לאנד

די רעדאקציע פון די יידישע זייטן פון "דזשוואיש אפערס" ווענדעט זיך צו די יידישע אקטיוויסטן איבערן לאנד, אז זיי זאלן אריינשיקן באריכטן וועגן זייערע אקטיוויטעטן אין די מאסן-ארגאניזאציעס.

העלפט אונדז אפשפייגלען די טעטיקייטן אין די קלובן און סאסיעטיס, די טרעדי-ויניאנס, די ארבעטער-צענטערס, סיניאר-סיטיזענס צענטערס און די קאאליציעס פאר שלום און פריינטשאפט צווישן די נאציאנאלע מינערהייטן, שרייבט אין יידיש אדער ענגליש. מיר וועלן רעדן גיין און אפדרוקן אייערע בייטראגן אויף אונדזערע זייטן.

רעדאקציע "דזשוואיש אפערס"
March-April, 1983

וועט פארקומען די פיערלעכע דערפענונג פון דער רעמאניסטער סינאגאגע אויף סווארדע 6 (די אג נאזשיק-טול). מיטן אנטיל פון פארשטייער פון דער פוילישער מאכט און אויסלענדישע ארגאניזאציעס, עס ווערט פאר-געזען א צוזאמענפלי פון געווענליכע קעמפער פון ווארשעווער געטא; אויסטעלונגען פון מארטי-ראלאגיע פון יידישן פאלק.

דער ח' א. קוואטערקא האט צום סוף דערקלערט, אז פארן אקטיוו פון אונדזער פארבאנד שטייט די אויפגאבע פון העלפן אנגעבן די היינארטיקע געטא-פיערונגען א ווירדן קאראקטער.

וואס סייד די געטא-פיערונגען אין די שטעט און שטעטלעך פון פוילן, וועלן זיי דארפן פארקומען אין דער דריטער דעקאדע פון אפריל-חודש.

נאכן באריכטיגערפראט האט זיך אנגעהויבן א לעבנאפטע דיסקוסיע, אין וועלכער עס האבן זיך בא-טייליקט 20 אנפירנדיקע געזעלשאפטלעכע טער.

דער פראגראם פון די פיערונגען

דער מיניסטער סטאניסלאוו קוידא האט באקענט די פארוואלטער מיטן פראגראם פון די פיערונגען, וועלכע וועלן דויערן 9 טעג, נישט רעכענענדיק דעם טאג פון אנטומען פון די דעלעגאציעס פון אויסלאנד, וואס איז באשטימט אויפן 14טן אפריל (פון אייניקע לענדער וועלן די דעלעגאטן קומען נאך פריער).

פרייטיק, דעם 15טן אפריל איז פארגעזען די פיער-לעכע דערפענונג פון דער סינאגאגע אויף סווארדע 6 (די אג. נאזשיק-טול). מיטן אנטיל פון פארשטייער פון דער פוילישער מלוכה, ווי אויך רעליגיעזע פיער-לעכקייטן, מיטן אנטיל פון די אויסלענדישע געסט. שבת, דעם 16טן אפריל — א פיערלעכע פרעמיערע אין יידישן מלוכה-טעאטער, זונטיק, דעם 17טן אפריל, עפענונג פון די אויסטעלונגען אין יידישע מארטי-ראלאגיע אין די יארן פון דער נאצי-אקופאציע. (אין די זאלן פון יידישן היסטארישן אינסטיטוט) און אן אויסטעלונג פון ביכער אויף יידישער טעמאטיק, באזונדערס וועגן קאמף און מארטי-ראלאגיע.

חאנטיק, דעם 18טן אפריל — צוטיילונג פון מעדאלן "חסיד אומות העולם" פון יד ושם פאר פאליאקן, וועלכע האבן בעת די נאצי-אקופאציע גערעטעוועט יידן פון אומ-קום.

דעם זעלבן טאג — אין די זאלן פון נאציאנאלן מוזיי — דערפענונג פון אן אויסטעלונג אין "די מאטעריעלע קולטור פון יידן אין פוילן."

דינסטיק, דעם 19טן אפריל — פיערלעכע צערע-מאגיע פון לייגן קרענץ ביים מאנמענט פון די אויפשטענד-לער פון ווארשעווער געטא. ביים בונקער פון דער יידי-שער קאמפס-ארגאניזאציע אויף מילע 18, און בעז די אנדערע-טאווען אויפן געווענליכע פאלאץ.

יידישע ענינים

באריכט פון פוילן

צוגרייטונגען צום 40סטן יארטאג פון וואַרשעווער געטאָ אויפשטאַנד

פון אברהם קוואַטערקאָ (וואַרשע)

פון רעדאַקציע:

דעם 16טן דעצעמבער 1982, איז פאַרעקומע אין וואַרשע אַ פּלענאַרע זיצונג פון דער הויפט פּאַרוואַלטונג פון אײַשוו קולטור פּאַרבאַנד, מיטן אַנטייל פון העכער 30 אַנפירנדיקע יידישע געזעלשאַפטלעכע טוער פון אַנצו לאַנד און פּאַרשטייער פונעם אַדמיניסטראַטיוון אַפטייל פון צענטראַל-קאָמיטעט פון דער פּוילישער פּאַרייניקטער אַרבע-טער-פּאַרטיי און פון אַדמיניסטראַטיווראָגענולעשאַפט-לעכן אַפטייל פונעם אינערן-מיניסטעריום. עס איז לויבנסווערט וואָס די פּוילישע רעגירונג שטיצט אַט די אַרבעט. אין אײַטלאַנד האָט מען ביז איצט פּרובירט צו פּאַרלוימדן די פּאַלקס-רעגירונג פון פוילן.

מיט אַ באַריכט-רעפּערטאָ וועגן דער ביד-איצטיקער אַרבעט און די ווייטערדיקע אײַפאַנגן איז אַרומגעשטאַן דער סעקרעטאַר פון דער הויפט-פּאַרוואַלטונג פון פּאַרבאַנד, אברהם קוואַטערקאָ.

ווירדיק אָפּמערקן דעם אַנדענק פון די העלדן פון וואַרשעווער געטאָ

פון אַלע אייסקערעכטע דאַטעס — די וויכטיקסטע היינטיקס יאר, דער 40-טער יארטאג פון אויפשטאַנד אין וואַרשעווער געטאָ, וואָס פּאַלט אויס אין דעם געדענקפולן 19-טן אַפּריל. צוליב דער פּאַרשאַרפטער אינטערנאַציאָנאַלער סיטואַציע און געפאַר פון אַ נייער וועלט-מלחמה, צוליב וואַוקס פון טעראַריזם, ראַסיזם און אַנטיסעמיטיזם וועלן די צוגרייטונגען צו די געטאָ-פּייערונגען דאָס מאַל דורכגיין אונטערן צייכן פון אַפהיטן דעם שלום; רעדן צירן דעם באַוואַפּענונגס-געיעג; אויסלעשן אַלע ברעו-פונקטן אויף דער וועלט; לעזן די קאַנפּליקטן מיט פּריד-לעגע מיטלען; באַקעמפן די נעאַנאַצישע פּראַוואַקאַציעס קעגן יידן.

דער פּאַרגראַם פון געטאָ-פּייערונגען וועט זיין אַ געלעגנהייט צום באַערן אויף אַ ווירדיקן אופן די יידן

**„דזשוואיש אפּעירס“ וועט האָבן אַ
רעלענאַציע צום 40-סטן יארטאג
פון וואַרשעווער געטאָ-אויפשטאַנד**

דער פּאַרוואַלטונגס-רעדאַקטאָר פון „דזשוואיש אפּעירס“, לאוויס מאַראָ, וועט אַפּירן מיט אַ דע-לעגאַציע וואָס וועט פּאַרטעטן די פּראַגרעסיווע יידישע אַטעריקע ביים 40-סטן יארטאג פון געטאָ-אויפשטאַנד אין וואַרשע.

דאָס וועט זיין אַן אינטערנאַציאָנאַלע קאָנפּערענץ פון דעמאָנסטראַציע וואָס וועט דויערן 10 טעג — פון 14טן אַפּריל ביזן 24טן אַפּריל, 1983.

קרבתן פון היטלעריסטישן פעלקער-מאָרד און די העלדן פון באַוואַפּנטן קאַמף.

עס איז געשאַפן געוואָרן אַן אַלפּוילישער קאַמיטעט פאַר צוגרייטן די פּייערונגען, געווידמעט דעם 40-סטן יארטאג פון אויפשטאַנד אין וואַרשעווער געטאָ. מיטן אַנטייל פון פּאַרשטייער פון די יידישע אַרגאַניזאַציעס. אויף די פּייערונגען קיין וואַרשע ווערן פּאַרבעטן פאַר-שטייער פון די וויכטיקסטע יידישע אַרגאַניזאַציעס, ווי אויך גרויסע יידישע פּערווענלעכקייטן פון פּויל לענדער. עס איז שוין באַוואוסט, אָו עס ווערן איינגעלאָדן: דער יידישער וועלט-קאָנגרעס; די וועלט-פּעדרעזאַציע פון פּוילישע יידן; דער וועלט-פּאַרבאַנד פון יידישע קאַמבאַ-טאַנטן און אַסירן פון די נאַצישע לאַגערן; דער יידישער די אַמעריקאַנער העברעישע אוניע; דער בית לוחמי הגטאות; דער „דזשואַינט“; דער רבנישער קאַמיטעט פאַר אויפּוויכטן איבער די יידישע דענקמלעך אין פּוילן; דער פּרעזידענט-ראַט פון יידישע אַרגאַניזאַציעס אין אַמעריקע; דער איראַפּעישער ראַט פון יידישע קהילות; דער בני ברית; דער וועלט-קאָנגרעס פאַר יידיש. עס וועלן איינגעלאָדן ווערן פּאַרשטייער פון יידישע אַרגאַניזאַציעס אין אַלע סאַציאַליסטישע לענדער, ווי אויך פּאַרשטייער פון יידישע פּאַרעסעווע אַרגאַניזאַציעס אין דער וועלט.

די פּייערונגען יועגען אויסדערעכנט אויף 10 טעג (פון 14-טן ביזן 24-סטן אַפּריל). במשך פון די דאָזיקע טעג