

JEWISH AFFAIRS

March/April 1985
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15 Years in the Interests of the People

**Reaganism and the New Christian Right:
An Unholy Alliance**
Howard L. Parsons

Who Supports the Ultra Right Groups?
Michael Doran

Israel After the Elections
Meir Vilner

If I Forgot Thee, Oh Zrariyah
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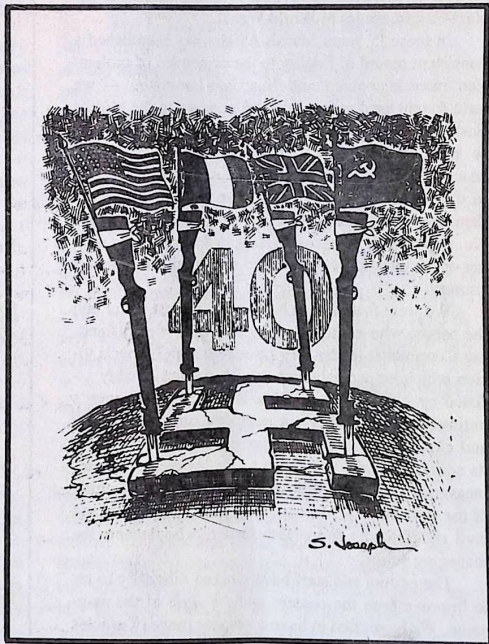
Religious Tolerance in Poland
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The 40th Anniversary and Political Reality
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New Jewish Agenda Convention

Women in the Historic Yale Strike
Joelle Fishman

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**13th Annual Jewish Affairs Dinner
Commencements
40th Anniversary of the Victory Over the Fascists
Sunday, June 9, 1985**

15 Years in the Interests of the People

The 13th Annual Jewish Affairs Banquet on June 9 of this year will mark 15 years since the first issue of Jewish Affairs was published on June 1970.

We have come a long way since our first "Dinner" in 1972 when more than 300 of us jammed into the Paradise Restaurant on 27th St. in New York City and listened to words of welcome and encouragement from Gus Hall, Angela Davis and others.

It is fitting that the celebration of 15 years of publishing by Jewish Affairs comes at the time of celebration of the 40th Anniversary of the defeat of the Nazi-Fascist armies in World War II.

In these 15 years Jewish Affairs has established a consistent record of fidelity to the principles of proletarian internationalism and Marxism-Leninism — we have fought hard and well for a just peace in the Middle East, for the rights of the Palestinian and Arab peoples as well as for an Israel devoted to democracy and peace. We have challenged anti-Sovietism and racism in the Jewish community and have participated in the democratic and peace struggles of the American people. Importantly, we have highlighted the growing danger of the ultra-right, fascist and neo-Nazi forces in our country.

We were fortunate in having as our first editor and the person who guided it for many years, the outstanding Communist leader, Hy Lumer. It was Lumer's vision which helped establish Jewish Affairs — ably assisted by his co-worker, Alex Kolkin. Upon Lumer's untimely death another outstanding Communist leader and close associate of his, Herbert Aptheker, became its editor. Of great assistance to Dr. Aptheker and immeasurably strengthening the magazine was the joining of the staff by Lew Moroze, long time Communist and civil rights leader from New Jersey, who became the managing editor.

The editors and staff have worked diligently to try to improve both the content and the style of the magazine. We have tried to have a broader range of articles and have secured more people to write for us. There is a greater use of pictures and we are attempting to add to the human interest and personal quality of the magazine.

Nevertheless, many problems persist, among the most important of which are rising costs and financial pressures. Jewish Affairs does not have the material

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Reaganism and the New Christian Right: An Unholy Alliance

by Howard L. Parsons

"The New Christian Right," a series of articles in *Present Tense* (Winter, 1985), commands our study. It gives much useful information about the nature and activities of today's right-wing politics and its dangers to democracy.

Let us look at the beginnings of this uniquely American phenomenon in our history in order to understand why and how it has recently emerged into national prominence in the past four years. Protestant fundamentalism had its origin in the 19th and 20th century in conflicts deep within the industrial and scientific revolution occurring in American society. The swift spread of large industry and monopoly after the Civil War, massive immigration to supply the needs of shops and factories, impoverished slums, sweatshops, the rise of trade unions and strikes and other forms of class strife and class struggle, racist and ethnic injustice, the exploitation of women, the devastation of World War I — all these compelled a people with an individualistic, supernaturalist religion, principally Puritan and Calvinistic, to respond to this new social world in one way or another. To this process of socialization and secularization, some religious people answered with a program of reform and even revolution. Walter Rauschenbusch attacked the "social sins" of capitalism, calling for its revolutionary overthrow and for socialism. Captains of industry, apologists for them in pulpit and education, and others with stakes of money, power, and status in the existing social order could not tolerate such a challenge. They fought it with lockouts, goons, guns, starvation wages, and other material weapons, as well as with all ideas they could muster.

Thus class war was fought out on the ideological battleground of religion. Science painted a radically different picture of the cosmos, the earth, and humanity from that of the traditional medieval world view of creationism and supernaturalism. The methods and conclusions of science commenced to affect religious thought. The result was an increasingly liberal and humanistic interpretation of nature, society, and social issues, and the application of "higher criticism" to the Bible. Fearful of this menace to their bigoted beliefs and privileged social positions, conservative religious people reacted zealously. They dogmatically thrust for-

ward the "fundamentals" of their faith in the face of this economic and ideological threat. In 1909 the Fundamentalist movement proclaimed — against "modernism" — its Five Points: the doctrines of the divine plenary inspiration and inerrancy of the Scripture, the deity of Jesus, the virgin birth of Jesus, substitutionary blood atonement, and the physical resurrection and pre-millennial imminent second coming of Christ.

What were these "fundamentals" of a Scripture to be taken literally? Not the righteously wrathful denunciations hurled by radical Jewish Prophets (including Jesus) against an oppressive ruling class. Not Isaiah's "What do you mean by crushing my people, by grinding the face of the poor?" Not Amos' "Let justice roll down like waters." Not Jesus' "Blessed are you poor . . . woe to you that are rich." But instead those passages that enjoin blind faith in the ruling powers, that induce shame and guilt, that encourage selfish preoccupation with the "salvation" of the individual soul, that preach passivity toward struggle here with social ills in favor of hope toward the afterworld.

Though some fundamentalists, like Dwight L. Moody and some evangelicals among poor congregations in the South, did good for the dispossessed, most were reactionaries in social matters. As Henry Steele Commager had said, "geographically, fundamentalism and lynching seemed to go together." Two California oil millionaires first financed the movement; and its ideology was consciously used by industrialists to divert workers from independent critical thought and union organizing. Joe Hill's militant union song, "Pic in the Sky," was a parody of an old other-worldly hymn.

This fundamentalism was allied with the Ku Klux Klan and fought for the Klan's position at the Democratic national convention in 1924 and, at the Scopes trial in 1925, against the teaching of evolution in the schools. It fanned the flames of nativist prejudice against Catholics and Jews. But, as the processes of secularization and science ineluctably went on, the social and ideological influence of fundamentalism rapidly declined, displaced by both the increasing this-worldliness of the middle stratum and the growing trade union consciousness of the industrial workers.

Now, why has fundamentalism emerged with such abruptness and vigor in recent years, particularly the four years of the Reagan regime? It is because world capitalism, led by the the US ruling groups, has entered into a new crisis, both socio-economic and ideological, and because the alliance between Reaganism and the ideology of the New Christian Right seems to some to

promise a way out.

This crisis is first of all economic. The U.S. military-industrial-political complex has on its hands an ailing economy whose symptoms resist all diagnosis and treatment — a slow growth rate, unused human and natural resources, an unparalleled budget deficit, inflation, high interest rates, and exorbitant domestic debt, a widening trade deficit, severe competition with other capitalist economies, runaway companies, and immense uncollectible loans to developing countries. The crisis is social and human — deepening poverty, hunger, unemployment, homelessness, racism, suicide, crime, alcoholism, drug addiction, mental illness, abuse and neglect of children and the elderly and women, industrial and other accidents. It is political: neither party commands the convictions and loyalties of the great mass of people. It is ecological: pollution and poisoning of the natural environment continue. It is military: the unilateral escalation of nuclear weapons guided by an explicit policy (until recently) of a survivable and winnable conflict with the Soviet Union, though all sane people know such a policy means the extinction of our species. Although Reagan has now said, "Nuclear war cannot be won and must never be fought," he persists with his contradictory and insane policy of refusing a treaty of no-first use of nuclear weapons with the Soviets (who have unilaterally pledged no-first use). And he persists with his maniacal effort at "superiority" by Star Wars and other programs.

Not least, the crisis is ideological. Historically the American people have believed in several ideologies. Up until the Revolution the principal ideology was that of Puritan and Calvinistic Christianity. In the late 18th century and in the 19th century this religious ideology lived side by side with the prudential commercial rationalism and the new political ideology of Social Darwinism. Slowly, as the wheels of secular progress ground on, religious ideology receded into the background, its representatives serving as symbols of Righteousness on ceremonial state occasions and adorning coins and seals. Religion was not seen as central or necessary to the task of the imperialist American state in the second half of the 20th century. As capitalism became fully industrial, corporate, and urban, severely reducing the numbers of self-employed entrepreneurs, independent farmers, and free professionals, the philosophy of rugged individualism and the self-made man remained only as a nostalgic myth, widely shared but ineffectual in social life. The ideology of America as the greatest imperial power, superior and righteous — germinating

in the late 19th century, coming to full bloom after 1945 — no doubt owes much of its popular strength to the decline of the small entrepreneur and the collective projection of the ideal of "free enterprise" onto the corporate nation.

Through World War I this ideology had relatively smooth sailing. Then came the Bolshevik Revolution of 1917. Its creation had to be "strangled," as Churchill declaimed. Since material overthrow proved impossible, the ideology of anti-communism — which at least from the days of the French Revolution and the American Republic — emerged as a major weapon in the armament of imperial America. It became a negative, necessary, and equal complement to the ideology of "freedom," employed not only in foreign policy but also at home in justifying brutal assaults against progressive causes (as in the Palmer raids of 1920). Somewhat muted during World War II and the US alliance with the USSR against fascism, this ideology was revived to a hysterical pitch during the cold war. Since that World War one-third of the world's people have taken up socialist systems and another one-third have liberated themselves from colonial rule. Faced with this epochal historic shift in world forces, US decision-makers set out to "contain" or "roll back" or actually destroy communism in many countries — and to abort or impede or ruin national liberation movements. The ideology of anti-communism was correspondingly escalated.

Reagan entered office in early 1981 during a critical time. In 1978 Iran and Nicaragua had been lost to American domination by indigenous revolutions. About the same time the Afghans liberated themselves from feudal despotism. These losses came in the wake of the bitterly remembered losses in Indochina in 1975 and, the year before, in Ethiopia, Greece, Portugal, and the Portugese colonies. Reagan thought he needed a new military policy. So he greatly escalated Carter's "limited nuclear war" policy (launched in August, 1980).

Reagan also recognized an ideological crisis, one he personally had met in the late 1940s and early 1950s when as president of the Screen Actors Guild he helped to kick out progressives and communists. Carter's feeble and contradictory ideology of "human rights" had not prevented revolutionary changes. Reagan needed an ideology to match an unparalleled military escalation against communism. He had it in his childhood fundamentalism. So in his inaugural address he announced that "We are a nation under God, and I believe God intended for us to be free," losing no time fusing

religion and politics. Later he revived the ancestral American messianism, the notion of white Christian Americans as the chosen people of God, by pitting the spiritual strength of the USA against atheistic materialism and communism's "aggressive impulses of an evil empire." The military and rhetorical imperialism appealed to the moneyed interests; the moralism, to many Americans, religious or not; and the fundamentalism, to its millions of adherents clinging to its "blessed assurance" in a nuclear age. The combination proved successful at the polls a second time.

The invocation of the Almighty in a Holy War against the Devil by President Reagan was not a mere whim. Moreover, his personal conviction that the drama of salvation is being played out on a global scale and will have its denouement in a real Armageddon in our own time coincided with the appearance of a new cult of evangelicals and fundamentalists who were ready to do battle for the Lord by devoted political action in the ranks of the Republican Party.

We must understand that Reagan's political-religious views are essentially those of the New Christian Right. Reagan affirms, "I've found that the Bible contains an answer to just about everything and every problem that confronts us." But he brings to his very selective, imaginative, and unliteral reading of the Bible a heart that is deceitful above all things, that worships wealth, and that treats with unconcern and contempt the poor and the disadvantaged. Of course, like the "whitewashed tombs" of the Bible he hypocritically tries to hide his idolatry by piously quoting Scripture. Reagan is a mimic Christian, masking his own predatory nature and that of the class he represents. He is the actor chosen by history to play the role of the "Christian" emperor seeking to save American imperialism during the last days of its decline and fall.

Like their brother Reagan, the spokesmen of the New Christian Right are in no small part creatures of television. During the 1960s, as the articles point out, television with vivid immediacy documented demonstrations against US aggression in Vietnam and protests against violations of civil rights. Moreover, sharp changes were occurring in personal and social life — in lifestyles, sexual behavior, family, women's roles, and values and philosophies generally. A new permissiveness, consumerism and instinctual hedonism, a counterculture of the youth, a welfare state, the nuclear arms race and the peace movement's challenge to it — all these called into serious question the old ideologies of Victorian sacrifice and repression (both economic and religious), self-reliant individualism, trust in gov-

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ernment, and spiritual supernaturalism with narrow values and closed universe. But precisely because of television the old-fashioned evangelical voices had their chance to speak up for an absolute and unshakable point of view; and they discovered a responsive audience of millions. The votaries of the Christian Right dealt with their sense of this disorder, disaster, and imminent doomsday by a simple infantile strategy: they retreated into the bomb shelters of their self-absorbed souls, assuring themselves that everything will turn out all right; and they invited their look-alike friends in, convinced that the God created in their own image will guard over them here and hereafter, sending the infidels to hell. The childish illusory regression to traditional orthodoxy when believers are threatened by "the acids of modernity" can be observed to some degree in Judaism and Islam. We must note too that this anxiety-relieving ideology calls for an absolute division between the good and the bad, the saved and damned, and hence definition of an enemy or Devil that must aggressively be destroyed (as in the assaults on abortion clinics). At this point the religious war against the AntiChrist coincides with the international political war against communism. Communism becomes one with Evil. This new religious anti-communism is the new ominous ideological peril of our time.

These articles tell us that "the three currently most visible New Christian Right groups" are the Moral Majority led by Reverend Jerry Falwell, Christian Voice, and the Religious Roundtable. A larger group is the new American Coalition for Traditional Values (ACTV), including television preachers and evangelists like Pat Robertson, Jimmy Swaggart, and Jim Robison. It was at Dallas in August, 1980, that candidate Ronald Reagan "endorsed" these Christians — at the same Religious Roundtable where Bailey Smith, once president of the Southern Baptist Convention, said, "God Almighty does not hear the prayer of a Jew."

No estimate is given of the numbers enrolled in this army of the Lord. But about 1.5 million watch Falwell's weekly TV show, and many millions must watch or hear the other electronic evangelicals. Evangelicals are said to number more than 40 million, and according to polls cited here fundamentalists make up no more than 20% of these. ACTV claims to have 300 local coordinators in touch with a total of 100,000 churches and hence 30 million churchgoers reachable for political exhortation, registration, and voting.

Reagan's rise to power coincided with and stimulated the political activities of the New Christian Right. In 1980 a chapter of the Moral Majority took control of

the Republican Party in Alaska. After a slump in 1982, the New Christian Right revived in 1984, taking over about half of the Independent Republican Party in Minnesota. In Texas the Christian coalition won seven of the nine races that it entered for House seats. Christian Voice plans to duplicate its Texas feat in 1988 and at the Republican national convention to bring in up to one-half of the delegates, and so to capture control of the Republican Party. The ACTV hopes to get 3000 "appointive offices" and more than 3 million positions for Christians in civil service. Today the alliance between Reagan and the evangelicals is firm; in 1984 Reagan won 80 per cent of the votes of the evangelicals. Both want a "Christian America." The logic of this, as Falwell sees it, is that "If the vast majority . . . still believe the Ten Commandments . . . why are we permitting a few leading amoral humanists and naturalists to take over the most influential positions in the nation?"

The "10 moral concerns" that drive these Christians to work in the political vineyard include Bible reading and prayer in the public schools, an anti-abortion amendment, anti-pornography laws, an end to state regulation of Christian schools, defeat of ERA and gay-rights legislation, more defense spending, and less spending on social programs.

The political conservatism of the New Christian Right comes out in its positions toward the Jews and Israel. Tim Lehaye, chairman of ACTV and a frequent guest at the White House, has written that "Israel as a people turned their backs on the God of Abraham, Isaac and Jacob and embraced pagan idols . . . Except for orthodox and conservative Jews, the sons of Jacob have often yielded to a secularistic, even atheistic spirit . . . Karl Marx, Leon Trotsky, Sigmund Freud and John Dewey!" Further: "The Jews rejected the Son of God, crying 'Crucify him!' . . . the people of Palestine brought the judgment of God upon themselves and their land." He likewise has called Catholicism a "false religion." In these views he echoes the virulent prejudices of old-time fundamentalism.

By sharply even maliciously sundering Jesus from his long and rich Jewish background, the fundamentalists prepare the way for scorn and hatred toward the Jews. Is this "Christian?" If so, so much the worse for Christianity. But the best in Christianity would find common cause and commitment in the great humanism of Judaism — justice, love of self and neighbor, peace. The Bible was the book of the Jews for more than a thousand years before Christianity; apart from this history and heritage Christianity would be nothing. The New Christian Right is a retrograde, anti-human ver-

sion of Christianity and is therefore not true Christianity at all. Further, it is doubly dangerous when joined to the genocidal politics of Reaganism.

Some fundamentalists and evangelicals appear to be friendly to the Jews. Reverend Jimmy DeYoung, who manages WNYM-AM in Staten Island, every night except Friday airs Jewish programs — while giving an open platform to Rabbi Meir Kahane. Jimmy Swaggart says of Jews that "some day they're going to rule the world" — though not before the AntiChrist fools the Israelites into believing he is the Messiah and Armageddon destroys two-thirds of the Jews. Fundamentalists contribute money to anti-Israel Senators like Jesse Helms, Strom Thurmond, Steve Symms, and James McClure — while pro-Israel Senators like Church, Bayh, Kennedy, Moynihan, and Levin were opposed and some were defeated. The fundamentalists have not changed their 19th century original stripes. They are essentially anti-Semitic and racist. Their leaders are allied with entrenched wealth (a tie-in not discussed in this article). They want an end to government enforcement of civil rights and anti-discrimination laws. Roman Catholic Professor Daniel Maguire of Marquette University is quoted: their agenda as a "blueprint for a fascist family" is a model for the state and the wider society. In the 1984 election a large majority of the Black voters could see through Reagan: 91 per cent rejected him. Some 68 per cent of the Jews did so.

This article points out how fundamentalism endangers our tradition of democratic and religious pluralism. We must add that as the neo-fascism that it is, it endangers pluralism on a world scale. It wants to ensure that ultimately all peoples and social systems and nations of whom it disapproves will disappear. That means systems that are Jewish, Muslim, atheistic, socialistic, semi-socialistic, etc. The logic is that Armageddon must come and will come. This is madness. The only real and sane imperative for us in our time is the peaceful coexistence of different social systems — capitalist, socialist, and other states, whatever their ideologies and religions. If we will to live, if we are sane, we must choose this way. Along the other way lies insanity and death for all. That is why we must oppose with all our might this unholy alliance of the New Christian Right with Reaganism. □

Howard L. Parsons is Professor of Philosophy at the University of Bridgeport in Connecticut.

We Shall Remain

A Poem on the Thirtieth Anniversary
of the Brotherhood Synagogue

By Richard Davidson

Editor's note: Due to space limitations this poem is published slightly abridged.

Count the years,
Thirty or a thousand,
Count the years,
We have been here. The solid sanctuary of truth,
The saga of justice.
We have come,
From the city, from flat plain,
From the drove of avenue where lights sprinkle like toys
Half-hung on sprawling trees.
We have come to this spot,
This particle of earth so shaped, so revered.
In the beginning it was a Friends Meeting House,
In the beginning it was years before the turn of steel.
And then the quiet Quaker; the true believer turned his
house

Into a monument. And the house became ours,
From religion to religion.
From truth to truth.
The house became ours.
We, of the five-thousand year history and then some,
We, out of Egypt and hell; out of a broken Europe,
Out of the bright flag and lusty march,
We came; we saw; we dreamed.
Three hundred years to the day we traveled to this land,
Our congregation was formed.
Our heritage pressed in leaf-turned books,
Our song was sung by choirs of faith.
We, of the talis and the yarmulke,
Who have known the high roads and the cellars of
existence.
We, who have checked our growth in summer's pastures
Or winter's breath,
Now claim a home, now announce a horizon, now say
our prayers
To a God who answers.
We are home. It shall remain.

At first we were in the Village,
But history had different plans
And we were soon without a base.
But we had hope, we had a shining leader,
We had a song to sing, we had stories to tell,
We had hymns to glorify,

We had a past that was the present which would become
the future.

Our good Rabbi, a man of dignity and steel,
Sang out his blessings; wrote out his beliefs; presented
his truths,
And a meeting house became a synagogue,
And prayers touched the Gramercy night.

Count the years,
Thirty we have come,
From Avenue A where trucks rumble down tired streets,
From Park and Lexington where paintings hang taste-
fully from
Cream-colored walls,
From Chelsea where kids run laughing on tangled pave-
ments,
From Gramercy itself as careful as holiday wrappings.
Bankers, lawyers, doctors, merchants, factory workers,
artists,
Young women with their children tugging at their skirts,
Ladies of the new season circling decades of service,
This is home.
This is the splendid unity the night demands.

There are many voices to be heard,
Shadows on a groping wall to consider,
A history of a people told in thirty years.
The meaning of brothers; the meaning of love and dig-
nity,
The meaning beyond the stenciled book and ripe report.
The honoring of labor's historic shield,
The fighting for black rights;
The rights of all peoples to be felt and worn.
Not just ours, but everyone's . . .
This is the voice of thirty years—
The voice handed down by Sinai,
The voice to cry for justice . . .
Better housing . . . justice . . .
Proper food . . . justice . . .
Better conditions for all . . . justice . . .
To be Jewish in the highest sense . . .
The call for action; the eternal cry for peace . . .
This is our mission.
And we who come to Gramercy's cool deliberate night .

We from all strata must love all strata . . .
The mountain of faith to be built, to be presented . . .
And our leader so blessed in blessing us . . .

(Continued on page 8)

Our Honored Guest; General David Dragunsky

Soviet General David Dragunsky was born in 1910 in the pale of settlement in Czarist Russia in the town of Sviatsk. He was one of 10 children of a Jewish tailor who wished for him to become a "good tailor" while his mother had higher hopes for him — to become "a bookkeeper and someday work in an accountant's office".

General David Dragunsky is now Chief of the Vystrel Military Academy where Higher Officers Courses are given.

General Dragunsky was seven years of age at the time of the Bolsheik Revolution. His biography reveals the life of an heroic and extraordinary personality, a life fashioned by the new socialist society of which he is now an outstanding and honored citizen.

General Dragunsky's military career started with his term in the army as a youth. His military skill evidenced itself at that time so he was assigned to a tank school "where the best of the best" recruits are sent.

He saw service in the Far East in response to the attacks by Japan. He saw service in WWII as a tank commander from the very first day straight through to Berlin.

General Dragunsky was seriously wounded three times; twice he hovered between life and death. Each time he chomped at the bit to get out of the hospital and back to the front. His superiors were forced to order him to rest.

Seventy four members of the Dragunsky family were slaughtered by the nazis. he and his brother are the only two Dragunskys left of that generation. His mother was gunned down for her open defiance of the nazis.

General Dragunsky is chairman of the anti-Zionist Committee of Soviet Public Opinion and has authored several memoirs and journalistic works.

General Dragunsky has represented his country abroad and is one of the 52 signers of the "Appeal of

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And if you look carefully, quietly,
You will see some visitors in our sanctuary here,
Names on history's flaming wall,
The song of Moses is here,
Abraham too,
The dream of David becomes our dream,
The touch of humanity's wisdom presses in our minds
and hearts.

Our Honored Guest: Felicia Langer

Felicia Langer, famed Israeli attorney, fearless and tireless advocate of the rights of Arabs and Israeli champions of equal justice and peace will be a guest of honor at the 13th Annual Jewish Affairs Dinner, Sunday, June 9.

Felicia Langer migrated from Poland, where she was born, to Israel in 1950. She settled in Israel soon after her marriage. The Langers went to Israel to please her mother who wanted her children to be close by.

At the beginning of World War II Felicia Langer's family fled to the USSR. She keeps ever in her memory the Russians who saved their lives and shared their meagre rations with them. Upon returning to Poland Felicia learned that her entire family was slaughtered by the nazis.

In Isreal she joined the Communist Party. Her husband, also born in Poland served in the Israeli army and did reserve duty until he retired in 1982. He is a member of the Communist Party of Israel which Felicia joined after coming to Israel.

Felicia Langer found her early years in Israel difficult. She engaged in hard physical labor in a factory job which she considered a much better course in Marxism than that taught in her high school.

Having been brought up in the spirit of internationalism she was proud to join the CPI whose membership consisted of Arabs and Jews. "Still fresh from the triumph over fascism, as a holocaust survivor, I couldn't understand the prejudice against Arabs. . . . I wanted for Israel the kind of beautiful society we were struggling to achieve in Poland."

Felicia Langer feels deeply that her efforts may make Israel a more humane, just and fair society, that her efforts for the Palestinians may be "doing more for my homeland Israel than for the Palestinians."

Soviet Jews to US Jews" for joint efforts to promote world peace. □

And they are here; the thread of the twelve Million,
Brothers and sisters all, lost in smoke and cannon,
The evil stains of Auschwitz and Dachau,
The ovens of hate,
The clubs of madness,
All are here . . . Here to pray with us for futures yet
unborn. □

Richard Davidson, actor and poet has frequently written reviews and poetry in the Daily World.

**JEWISH AFFAIRS
13TH ANNUAL DINNER**
Commemorating
40TH ANNIVERSARY OF THE DEFEAT OF FASCISM

HEAR

HENRY WINSTON
Chairman, Communist Party, U.S.A.

GENERAL DAVID DRAGUNSKY

Soviet World War II Hero

FELICIA LANGER

World Renowned Israeli Civil Liberties Attorney

HERBERT APTHEKER

Editor, Jewish Affairs

SUNDAY, JUNE 9

12:00 NOON

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Reservations \$25.00

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Please make _____ reservations at \$25.00 each
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Please make checks payable to *Jewish Affairs*.

Who Supports the Ultra Right Groups?

by Michael Doran

Item: The warm evening breezes carried the message that summer was finally coming to the Rocky Mountains as Alan Berg, a Denver radio talk show host drove up in front of his home last June and parked his car. Berg, who was Jewish, had been outspoken on his radio program in his denunciation of the increasing activities of local neo-Nazi and Ku Klux Klan groups. As he stepped from his car, a sudden burst from a .45 caliber automatic weapon ended his life. The weapon used to kill him was later found at the Idaho home of one Gary Yarborough, a member of a group calling itself the "Aryan Nations," a Nazi outfit with several hundred active adherents and loose ties to other groups in the West, Midwest and South. Thus far, however, no one has been charged with Berg's murder.

Item: A freshman student at Yale University, a young Asian woman, returning to her dormitory room from the library one evening last October, found it vandalized. Her belongings and furniture lay in a heap of wreckage and splashes of red liquid (imitation blood used in drama productions) had been used to blot out her name on the door. In its place were three letters smeared in the imitation blood — KKK.

Item: Anti-Semitic vandalism and other assaults or threats against Jews, Jewish institutions or property increased in 1984 after having declined for two years in a row, according to the annual audit conducted by the Anti-Defamation League of the B'nai B'rith. The audit revealed a noticeable increase in such serious crimes as arson and bombings.

Item: A dinner on January 8 at one of Washington's luxury hotels honored the late Congressman Larry McDonald of Georgia who was president of the ultra-right wing John Birch Society until his death in 1983. The Birch Society was once an embarrassment even to the right wingers in this country — columnist William F. Buckley, Jr. had even denounced them as giving the "conservative" cause a bad name. Not any more. Among the guest speakers at the black tie-optional affair were Arnaud de Borchgrave, former Newsweek correspondent, and Lewis Lehrman, candidate in 1982 for Governor of New York State and now chairman of Citizens for America, a nationwide pro-Reagan outfit. The dinner's master of ceremonies was former football

star Roosevelt Grier.

These events, seemingly isolated and unconnected in character, have become, during the past year, part of an intensifying pattern that is now beginning to worry a number of organizations that have been monitoring the activities of neo-fascist groups for years. While most observers agree that last November's elections by no means showed a mandate from the American people for a swing to the right, many of the ultra-rightist groups, buoyed by both pre-election anticipation and the aftermath of the Reagan victory, have begun to increase their activities sharply.

That the Reagan administration has been a major catalyst for the emergence of a revitalized right wing is not in dispute although some prefer not to talk about it publicly. Its hostile anti-Communist rhetoric, its huge arms build up and glorification of the military, its attacks upon unions, its thinly veiled appeal to racism, its pandering to the religious right and its broadside attack upon the great social gains won by hard struggle for vast sections of the American people have all sent out an unmistakable message. From the right wing think tanks like the Heritage Foundation to the religious zealots of the Moral Majority, from the the big business PAC's to the resurgent Ku Klux Klan and the Birchites, the first four years of Reagan have provided no doubt in their minds that they have a friend in the White House. And the message they have read from the election results appears to be to make as much hay as possible out of the next four years.

The following are just a few of the recently reported incidents involving right wing fringe groups:

In July 1983, the Klanwatch Office of the Southern Poverty Law Center in Montgomery, Alabama was bombed. While two Klansmen were finally indicted for the crime nearly a year and a half later, the District Attorney told a crowded press conference, "I don't think they were acting alone." The Southern Poverty Law Center operates Klanwatch, a non-profit group that monitors KKK activities. The 1983 fire caused heavy damage to the Center's headquarters and completely destroyed its Klanwatch office.

According to Morris Dees, the Center's chief trial counsel, those "Klansmen still on the loose want revenge against us . . . We have uncovered an incredible and highly secret plot by Ku Klux Klansmen and neo-Nazis who have vowed to carry out an organized program of terrorism." In the face of this, Dees declared that the Center's offices now being rebuilt will have to spend over \$150,000 a year for security guards in addition to \$285,000 already budgeted for building secu-

rity. "The lives of our employees are in constant danger," said Dees.

A new para-military group of neo-Nazis, "Declare War", with connections to right wing Christian fundamentalists has recently been formed which has "declared war" on the United States and the "Jew-controlled media". According to a New York Times report on December 27, the group, which calls itself the Silent Brotherhood, is the small para-military arm of a larger organization called the Aryan Nations, which has links to Klan and Nazi groups around the country. In December, members of the Silent Brotherhood were involved in a shoot-out with law enforcement authorities in the state of Washington after they had engaged in a series of robberies including the holdup of a Brinks armored truck which netted them over 3½ million dollars. The money was to be used by a future "White Revolutionary Army" to take over the government of the United States. One of the members of this group was Yarborough, in whose home the weapon used to murder Alan Berg was found. Another member is Louis Beam, a Klansman who is described as the "ambassador at large" of the Aryan Nations. Beam has declared that Jews are "human scum promoting and abetting the decline of Western civilization," who must be "hunted down like mad, rabid dogs."

The head of the Aryan Nations is Richard Girnt Butler, a neo-Nazi who also heads a religious sect called the Church of Jesus Christ Christian. Both organizations have headquarters at Hayden Lake, Idaho. Butler's church preaches that Jews are the sons of Satan of the line of Cain and should be exterminated. A 1982 Aryan Nations newsletter declares their intention to "have a national racial state" at "whatever price is necessary."

"Just as our forefathers purchased their freedom in blood, so must we," the newsletter says. "We will have to kill the bastards."

Investigators probing the group after the Washington shoot-out said that while the ties of these groups are still very loose, some of them are already being linked organizationally by a rudimentary computer network being set up by Beam.

"Today's Klan is a polished, efficient and growing organization, working to broaden its appeal among white Americans," writes Martha McBrayer in the December 7 issue of Yale University's publication, *The New Journal*. "Since 1970, Klan membership has doubled to nearly 10,000 members . . . Today, there are some 350-400 KKK members in Connecticut, more than in any other northern state."

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Particularly active in Connecticut, reports McBrayer, has been the Invisible Empire headed by Bill Wilkinson and generally regarded as the most violent and dangerous of the Klan groups. One of its leaders, John Dillon, described as the "Great Titan of Connecticut", believes that KKK support was responsible for the Reagan victory. "We like Mr. Reagan very much," Dillon declared. "When I went to see Reagan speak at Fairfield, I could practically close my eyes and be at a Klan rally. He speaks out very clearly on everything we say."

Karl Peterson, head of the Northeast United Ku Klux Klan, had no hesitation in describing to McBrayer his group's para-military apparatus. "We're anti-Communist," he said. "We're a military organization. We have a para-military camp in Vernon, Vermont. Veterans make good Ku Klux Klan recruits because they're used to a chain of command, according to Peterson. The NUKKK goes to Veterans of Foreign Wars and Foreign Legion (sic) stations across Connecticut to find a lot of members. Peterson claims that police forces are a fertile ground also for Klan recruitment. "Everywhere the Invisible Empire has been," he said, "there's a police chief who has a Klan T-shirt. They're sympathetic."

Another Northeast United KKK leader, Al Groth, a former Green Beret paratrooper sergeant in Vietnam, was even more blunt. "I just hate niggers . . . I'm sure the country will lead up to a race war. I've been prepared for years." He carries several guns with him including a .44 Magnum and .9 millimeter pistol. "I figure if you've got to shoot somebody and it comes right down to it, you might as well do a complete job of it."

The stepped up activities of these lunatic fringe groups all around the country raises many troubling questions that go beyond the existence of the groups themselves. Where is the money coming from? Who's paying for the training camps, the caches of guns and other weapons, the literature and printing expenses? Who's now picking up their checks? These are the questions that must be examined and exposed. □

Michael Doran is a teacher of history.

**FOR A
NUCLEAR WEAPONS FREEZE
NOW!**

Israel After the Elections

by Meir Vilner

This article by the Gen. Secretary of the Communist Party of Israel was excerpted from a lecture delivered at the 24th Plenary Session of the Central Committee of the Communist Party of Israel.

In the election campaign all the parties severed their relations with the world. We were the only party which did not disconnect itself. All the other parties spoke about problems of Israel, the Palestinian problem, the Middle East, the U.S.A., as if those spheres were outside the rest of the world. For them no world exists beyond that. This is one of the calamitous scourges here in Israel. Very numerous persons, not just politicians, are detached from the wider range of our problematics. They disconnect our problematics from that of the world. However, without that connection it is impossible to understand the problems facing Israel.

The elections to the 11th Knesset were held under conditions of great international tension, of the worst relations between the USA and the Soviet Union. Why do I mention this in the context of the theme? Because the international situation influences the climate here in Israel. The fact that at present there are no suitable international conditions — because of the sabotage by Washington — for a solution of the crisis in the Middle East; this fact prevents a perspective in the very near future for solving the fundamental problems, and first of all the Palestinian problem.

Consciously or sub-consciously this influenced the atmosphere in Israel too. In certain circles this gives rise to a pessimistic mood, that is exploited by fascist elements.

I would like to speak about the new danger to world peace. Here, in Israel, there is almost no talk about that. But in the international scene, one of the central issues is the danger of installation of nuclear arms and the use of rockets in the cosmos by the USA. Such a development is liable to bring about a most perilous arms race in the cosmos. This is a peril whose repercussions on the future of mankind is hard to imagine. In the USA it has already been decided to allocate budgets to start this activity. The Soviet Union raises this issue in every forum, at every opportunity and calls on the peoples to frustrate the new design against world peace.

We must explain to the Israeli public that if the development in the international arena continues in the adverse direction and a danger of extermination of mankind is created, Israel is a part of mankind. Let no one think that the world will be destroyed and . . . Israel will remain keeping the occupied Arab territories in its hands.

But in spite of the grave international situation, lately initiatives for a solution of the conflict in Middle East are being taken. As known, the Soviet Union has long ago proposed to convoke an international conference as the only path to a solution. It also puts forward a peace plan for the Middle East. The "Brezhnev Plan" of September 1982 was one of the outstanding initiatives. In December 1983, the UNO General Assembly adopted a resolution about the convocation of an international conference for the Middle East in the spirit of the Soviet proposal. The initiative to convoke an international conference for the establishment of comprehensive peace in the Middle East is thus also the initiative of the UN. The General Secretary of the UN, Peres de Quellar, approached 20 states which are closely related to the issue or have relations with the PLO, and requested them to support the resolution of the Assembly. The majority of those 20 states expressed their agreement. Only two (the USA and Israel) expressed their opposition.

The new Soviet initiative of July 30, 1984 for a peace settlement in the Middle East, which has been published as an official proposal of the Soviet government, is of great importance, because of its contents as well as because of its timing. What is new in this Soviet plan is the specification of matters, a specification which convinces any unbiased person, for this is the only feasible peace plan, which takes into account the rights of all sides involved in the conflict, and that this is the sole road to achieve peace. The fundamental lines of the solution naturally remain intact: the establishment of an independent Palestinian State in the West Bank and the Gaza Strip, alongside the State of Israel; East Jerusalem shall be the capital of the Palestinian State; the line of June 4, 1967 shall be the peace frontier; effective international guarantees shall be given to the agreements with the participation of all members of the UN Security Council, or part of them, among them the Soviet Union.

In its new proposal the Soviet Union sets out a detailed plan for the work of the international conference (committees, sub-committees, etc.). It thereby stresses its serious attitude towards the convocation of the conference and the establishment of peace in the Middle

East. Of course, a preparative activity towards such a conference must be carried out. But the out-of-hand rejection from the side of the USA and Israel of an international cooperation for the solution of the crisis in the Middle East shows that they are not interested in peace. They continue the line which undermines the endeavors towards peace, made by the Soviet Union and numerous other states, which are concerned about the existence of a hotbed of war in our region, that is liable to endanger the peace of the world.

I should like to point out that in spite of the Camp David accords, and despite the fact that there are pro-imperialist Arab states, all the Arab states which were approached, have agreed with the UN resolution regarding the convocation of the international conference for the Middle East. It is very important to point out that pro-imperialist Egypt and Jordan as well as Syria and Lebanon and the PLO have expressed their agreement to the convocation of the international conference. This proves that also pro-imperialist factors are afraid of a dangerous slithering down in the Middle East.

As against this, in Israel we witness an additional negative development: the deepening and widening of the strategic alliance with US imperialism. The beginning of direct military collaboration took place already in the Lebanese war. Meantime also joint military Israeli-American manoeuvres were held.

In Lebanon certain positive developments are apparent. The various political bodies in Lebanon have signed an agreement and started to put it into practice. Indeed, from day to day we witness distinct provocations from the side of the Israeli authorities and their agents in Lebanon, and also from the side of international reactionary factors, from the side of CIA agents, and other elements. The forced closing down of the Israeli representative offices near Beirut has been used by the Israeli government as a new pretext for taking steps which cause a more difficult life in Southern Lebanon and erect obstacles regarding the communications between south and north. Israeli warships and planes attack towns, villages and refugee camps in Lebanon.

The ruling circles in Israel and the USA view with anxiety the process of stabilization of the situation in Lebanon, under the leadership of the Rashid Karami government and its agreement with Syria. Therefore still great dangers loom ahead. □

Meir Vilner is General Secretary of the Communist Party of Israel.

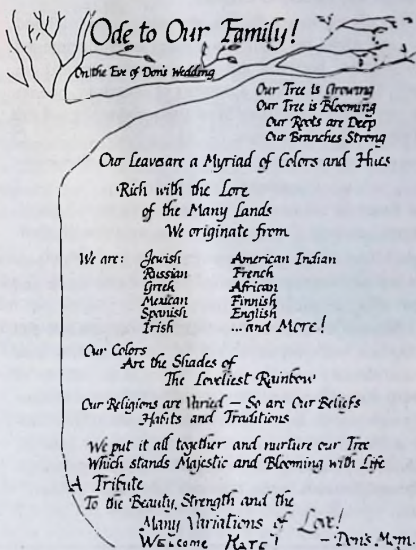
March-April 1985

Ode to Our Family! And Harry Eisman Remembered

By Eda Beck

Editor's Note: Eda Beck, who has from time to time contributed her poetry to *Jewish Affairs* forwarded to us a copy of the wedding announcement of her son, Don. We find it a rich example of proletarian internationalism, the highest form of humanism and are, therefore proud to reproduce it below.

Eda Beck, happy mother of the groom, is the sister of the late Harry Eisman who was deported while still in his teens for his activities in behalf of the working class during the depression. In honor of Harry Eisman and Eda Beck we are, therefore, also publishing below a biographical sketch of Harry Eisman written by Eda Beck.



Harry Eisman was a product of that horrendous economic crisis of 1929 which brought untold misery to the people of the U.S. Though only a youngster in his early teens, Harry understood the need of participating with the older people in the struggle against the depression and the system responsible for it.

New Jewish Agenda 1985 Convention

Many stories can be told about Harry's role in the struggles of that period, his ability to organize, his oratorical ability, his staunchness in the face of the crumbling economic situation and, most importantly, his devotion to the needs of the people. US capitalism did not want the likes of Harry Eisman around and, therefore, decided to deport him to the country of his birth — at that time fascist Romania.

When, as a result of mass pressure, Harry was given the right to choose voluntary departure, he elected to go to the USSR rather than to Romania. The USSR opened its doors to the young man.

A new life opened up for Harry in the land of socialism. He completed his education; married; became a father and threw himself in, with the Soviet people, to the building of socialism. Harry fought and distinguished himself in the war against fascism. He was decorated for heroism. There he became a most respected and esteemed citizen.

Harry never forgot the US, the land of his childhood, the land where his family and many friends remained. When travel between the two countries opened up, Harry visited the US on a number of occasions, becoming, one might say an unofficial ambassador of good will between our two peoples.

(Continued from page 2)

and financial resources of the bourgeois Jewish publications, such as Commentary, American Jewish Congress, Bnai-Brith and others. Our staff and office people are all volunteers. Financial questions more and more affect political potentials.

We are confident, however, that our readers and supporters will give Jewish Affairs a resounding vote of confidence for its 15 years of service in the interest of Jewish-Americans and the people by their overwhelming participation in the 13th Annual Jewish Affairs Dinner at the Hotel Roosevelt in New York on June 9, 1985, and by sending in the largest number of greetings and contributions ever between now and "Dinner" time.

In the five years of its existence New Jewish Agenda, ignored, ridiculed and or attacked at its birth in 1980 by the established Jewish leadership, now ranks amongst the most responsible Jewish-American organizations. Dedicated to the aspirations of humanity for a world of peace and plenty and free of racism and anti-Semitism, New Jewish Agenda is increasing its chapters throughout the land and has won the respect of the responsible leaders and many adherents of the established Jewish-American organizations.

As we saluted the Founding Convention of New Jewish Agenda, today we salute their coming convention to take place in Ann Arbor, Michigan, Thursday, July 18th through Sunday, July 21.

Deeply involved in the struggles for peace and nuclear disarmament along with the campaigns for jobs and social justice, New Jewish Agenda has endorsed the 4 Days in April Peace demonstration to take place in Washington April 19-22.

The theme and focus of the convention in July is entitled: "Hillel's Second Question; Jews and Coalitions". The theme stems from Hillel's observation: "If I am not for myself, who will be for me? If I am only for myself, what am I." "If not now, When?"

The convention will concentrate on developing progressive Jewish responses in three key areas: (1) Economic and Social Justice, (2) Feminism and (3) U.S. Foreign Policy.

Strategy papers will be prepared for discussion at the convention by the following task forces: a) Middle East, b) Disarmament, c) Economic Justice and d) Central America.

We extend our greetings to the convention and look forward to rich discussions and the fleshing out of constructive programs on the issues placed on the agenda for the promotion of activities to guarantee jobs, peace and social justice and to rid our land of Reagan and Reaganism.

*For A United Nations
Conference
For
Peace In The Middle East*

The 40th Anniversary and Historical Reality

by William Pomeroy

We are reprinting this article from the February 26, 1985 issue of the Daily World because during this year of commemoration of the 40th Anniversary of defeat of Nazism and Fascism we feel it makes a significant contribution to understanding the period of the Second World War, and will thereby help the struggle for peace today. We commend it to our readers, to those who have already read it and to those who may be reading it for the first time.

It is a pertinent commentary on the character of World War II that the ordinary people of all participating countries want to celebrate the 40th anniversary of its ending and the way it ended, but the present leaders of the capitalist powers have wanted to ignore the occasion or to distort its significance.

Only the fact that the socialist countries are giving the anniversary major attention, and that those who fought and worked to defeat the fascist aggressors in that war do not want to forget it, has compelled the Reagans, the Thatchers and their ilk to observe the date.

One of the main reasons for the dislike by these Western leaders of any commemoration that would stir memories of why World War II was fought or of the wartime alliances that were necessary to defeat the German-Italian-Japanese fascists is that 40 years of attempts to obliterate those memories and bury history could be wiped out and historical reality revealed. Exposed, too, might be the lack of justification for the anti-Soviet campaigns, the cold wars, and the costly NATO military alliance that were conceived after the Nazi armies were crushed and that had no reasonable basis in such a broadly popular victory.

However, having been forced by popular demand to mark the 40th anniversary, in particular the final capitulation of the Nazis in May 1945, the Reagans and the Thatchers are striving hard to evade any celebration jointly with the wartime allies of the U.S. and Britain, i.e., the Soviet Union and the anti-fascist resistance forces.

According to President Reagan, any observance of the occasion must be one of recognizing "friendship March-April 1985

between erstwhile enemies," while Mrs. Thatcher has expressed preference for some kind of ceremony of "reconciliation." In other words, the 40th anniversary of the defeat of Hitler fascism is to be celebrated with the Federal Republic of Germany (FRG), not with the Soviet Union. What must be emphasized is reconciliation by U.S. and British big business with the monopoly capitalists of the FRG, who in the 1930's and 1940's financed, participated in and profited from Nazi rule and sought to use it to destroy both their Western rivals and the socialist state. Such reconciliation is integral to today's anti-Soviet NATO alliance.

From such an attitude, it is difficult not to suspect that if Ronald Reagan were U.S. president in the 1940's in place of Franklin Roosevelt, or if Margaret Thatcher were prime minister instead of Winston Churchill, the alliances in the world might have quite a different shape, and there might have been no 40th anniversary to celebrate today.

As the time of the 40th anniversary approaches, and as the Soviet Union and the other socialist countries (which were liberated as the consequence of fascism's defeat) are proclaiming widely the facts and lessons of the anti-fascist struggle and calling for detente, disarmament and peace between capitalist and socialist countries, the NATO propaganda agencies are churning out one anti-Soviet theme after another to blot out the meaning of the anniversary.

One of those themes is that the victory over Nazism should not be celebrated because of "Yalta," i.e., the 1945 meeting between Roosevelt, Churchill and Stalin that, among other things, discussed the future of the European countries liberated from Hitler's armies. This, it is said, permitted "Soviet domination" in Eastern Europe.

It has been a theme constantly played upon over the past 40 years, creating a fairy story of Red armies allegedly conquering Bulgaria, Rumania, Hungary, Czechoslovakia, Poland and East Germany, snuffing out democracy, and establishing rule from Moscow. "Freeing the enslaved nations of Eastern Europe" has been a prominent cry of the most reactionary sectors in NATO, was projected by the president at the start of his first term, and was revived by Secretary of State Shultz last year.

Conveniently ignored in this lying version of history is that democracy, if it had ever existed, had been snuffed out in all these countries long before World War II was launched. There was fascist rule in all but Czechoslovakia, and there democracy was destroyed when Britain and France handed that country over to

Hitler in the notorious Munich betrayal. The Red Army in 1944-1945 not only drove out the Nazi armies of occupation, but made it possible for people oppressed by fascist rulers to throw out their long-standing oppressors.

The prosperous countries that have risen there since 1945 bear no relation to the backward, poverty-stricken regions that existed in Eastern Europe as late as the 1940's. The profound liberation significance of the 40th anniversary could nowhere be better illustrated than in the socialist countries that grew from the defeat of fascism.

The problem for the Reagans and the Thatchers in their attempts to erase records and twist meanings of World War II is that there are still too many people in the world who took part in the anti-fascist struggle, who remember the mighty role of the Soviet Union in smashing the fascist threat, or who have suffered themselves under fascist rule. Too many people have learned the lessons of history. And too many people regard the Reagans and Thatchers as today's enemies of peace and progress to let them stand in the way of opportunities to improve international friendship and cooperation.

William Pomeroy is the London correspondent of the Daily World.

Jewish Affairs

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Women in the Historic Yale Strike

by Joelle Fishman

In honor of International Women's Day we publish below a moving report on the Yale Strike by Joelle Fishman. The report was originally published in the Daily World of 3/7/85.

Institutionalized wage discrimination against women and nationally oppressed workers was dealt a significant blow this year as 2,600 clerical and technical workers (C&T's) scored a major victory against Yale University.

Their cause — around which they organized for 18 years and struck for 10 weeks — became a national symbol in the pay equity challenge to historic super-exploitation of women workers.

Stemming from the civil rights movement of the 1960's, and the enactment of legislation to prohibit discrimination in wages due to race or sex, the concept of comparable worth is an attempt to provide a concrete means of increasing wages of women in jobs traditionally held by their sex, and systematically underpaid.

The members of Local 34, Federation of University Employees, aided by sister Local 35, service and maintenance workers, were the first to invoke the comparable worth concept in negotiating a private sector contract. The gains they made were only possible through the unity of the two locals, one primarily men and the other 82 percent women; and the wide solidarity from all sections of the campus, the labor movement, women's and civil rights organizations.

This struggle was a direct challenge to the right-wing Heritage Foundation, the National Association of Manufacturers, and the Reagan Administration, all of whom have targeted equal pay for work of comparable worth as number one on their hit list. They argue for "cost-efficient government and freer labor markets" — in other words, open season on the working class.

The facts of Yale's discriminatory practices were made public early in the strike by a study based on the university's figures. Women's salaries averaged \$1,000 per year less than men's, and Black workers made \$1,000 per year less than white workers. There are 13% Afro-American C&T's, compared to over 35% Afro-American population in New Haven, showing discriminatory hiring practices.

The administration had to admit to a problem, but tried to shrug it off as a reflection of the national situa-

Jewish Affairs

tion, over which they said they have no control. This \$ 1.2 billion corporation claimed poverty, that they couldn't afford to correct inequities.

In fact, Yale's board of directors includes representatives of some of the wealthiest conglomerates in the country. They knew, as AFL-CIO President Lane Kirkland asserted from the picket line, that "the results of this struggle will be felt far beyond Yale in work places throughout the land."

The depressed wages of women and nationally oppressed workers have lowered the wage spectrum for all workers. The struggle for pay equity and affirmative action in this context is a powerful weapon in the hands of the labor movement.

The comparable worth issue is a threat to corporate profits because it is tied to the organizing of previously unorganized sectors of the work force. Jobs held primarily by women, for example clericals, have long gone unorganized, the major factor in their low pay. And despite progress made by Washington State workers through judicial channels, and work in many states on the legislative front, comparable pay for all women will not be won without massive organizing of women workers.

Local 34 negotiating proposals were not tied to a comparison with the service and maintenance jobs directly, but centered on the need for a qualitative wage increase, on the basis that most C&T's, despite years of service, were paid below-poverty level wages. In addition, many of the women are heads of households.

The strike blew off the veil of secrecy the university used to cover up its wage policy. Strikers posted their years of seniority and wages on the picket signs. It was a shock to the greater New Haven community. The strike quickly became a national cause.

The Local 34 negotiating committee — composed of many who had never belonged to a union before, never been on strike and never imagined it possible to confront the Yale corporate giant — recognized that their plight was not unlike that of millions of unorganized office workers.

The strike broadened the vision of many of the workers, and put the struggle for pay equity in a working class context. "I first came into this struggle from a feminist perspective," said union leader Deborah Chernoff at a major rally in support of the strike last December. "But I have come to realize that is too narrow a perspective. Comparable worth is not only a women's issue. It is a worker's issue."

The experience of the Local 34 strike against Yale — which succeeded in upgrading the lowest job classi-

fication, where many Black workers were concentrated; which provided a structure to reevaluate all jobs; which resulted in significant wage increases; which enabled Local 35 to win a contract without a strike, including strong affirmative action hiring language; and which gave the clerical and technical workers their first union contract — shows the potential to unite women and men, Black and white for improvements of the most exploited to the benefit of all.

To be successful, future and ongoing struggles around comparable worth will have to deepen the interrelationship of demands for wage increases for all women, and for nationally oppressed workers. The joint struggles for comparable worth and affirmative action will enable both to succeed.

As the struggle for comparable worth gathers momentum, big business will try to distort the issue to divide unorganized, white collar women workers from the labor movement and to divide white women from the movement for Afro-American equality. The Yale strike provides an example of how comparable worth can be used to advance the cause of all workers. □

Joelle Fishman is the district organizer for the Connecticut District of the CPUSA.

NOTICE

Do you know about the Herbert Baum group?

A writer working on the Herbert Baum Resistance Group of Berlin would appreciate hearing from former members or people that knew the Baum Group personally. If you have such data communicate with Jewish Affairs.

We Extend Our Condolences

To

Paula Brownstein

On the Death of
Her husband and comrade

Manny Brownstein

Long time devoted associate
of Jewish Affairs

Herbert Aptheker
Editor

Lewis M. Moroze
Managing Editor

If I Forget Thee, Oh Zrariyah

by Lewis M. Moroze

During this period as we prepare to commemorate the 40th Anniversary of the Allied victory over fascism in World War II, we are most mindful of the Holocaust blood-letting during the war and the heart-rending plea of the Warsaw Ghetto Martyrs, speaking for all the victims of the barbaric fascists: "Never Forget! Never Forgive!"

From the testimony given in the Nuremberg Trials of the nazi war criminals and from the daily press during the war we learned about the barbaric attacks on civilian towns with the butchering of countless men, women and children. These atrocities were justified under the principle of "collective guilt" for the anti-fascist acts of individuals.

Quite frequently the press would report that fascist storm troopers had ravaged a town or village of 8,000 souls, slaying 37 civilians, blowing up dozens of private dwellings, kidnapping 150 young men and women as they spread terror and widespread destruction in their wake.

The report above resembles one of the many in the press during World War II but it is actually a report of the self-proclaimed "iron fist" and "scorched earth" tactics of the Israeli Defense (Sic!) Forces in Lebanon, in the town of Zrariyah.

The racist, expansionist, duplicitous Likud ruling circles unleashed the bloody war against Lebanon in June 1982 to secure "peace for the Galilee". In the Knesset opposition to the war was limited to the vote of the Democratic Front for Peace and Equality, the coalition around the Communist Party of Israel. That principled vote brought in its wake 9 abstentions including one from Mapam. The Labor Alignment voted for the war and now because of mass revulsion hypocritically criticizes the unleashing of the war.

The recently published sections of Moishe Sharett's diary in English translation sheds light on the background to the war against Lebanon. The diary★ was translated against the wishes of the Israeli government by Livia Rokach, daughter of Israel Rokach, Minister of the Interior in the government of Moishe Sharett.

A reading of the diary of Moishe Sharett, a leader of the Labor Party, Israel's first Foreign Minister and second Prime Minister, reveals that David Ben Gurion of the Labor Party and Israel's first Prime Minister laid the plans that eventually resulted in the first bloody

civil war in Lebanon and the Israeli invasion of Lebanon.

As Prime Minister, Ben Gurion plotted to bring about an Israeli dominated Maronite Christian enclave along Israel's northern border under the renegade Major Saad Haddad.

Knowing all this what did Moishe Sharett do at that time? Let us hear from Sharett himself. He "deplored. . . I walk around. . . horror-stricken and lost, completely helpless. . . what should I do?"

Had Sharett, as Prime Minister, exposed and put an end to the steps being taken by the Labor Alignment ruling circles to provoke an Arab-Israeli war there might not have been the blood letting in 1956, 1967, 1970, 1973 and 1982 and now the outrages in Zrariyah and other towns and the Lebanese civil war.

Rabbi Arthur Hertzberg of the U.S. warned that the control of the Israeli government by the Zionist "zealots" would bring Israel and the Israeli people to Armageddon, stating that Jews throughout the world "did not welcome a new Sparta" with the establishment of the State of Israel.

Scores of thousands in the peace movements in Israel are demanding immediate withdrawal from Lebanon and are denouncing the "iron fist" and "scorched earth" policies of the Israeli Labor-Likud ruling circles in Israel.

The growing unease by Jewish Americans resulting from the Israeli "iron fist" and "scorched earth" policies must turn into sharp opposition to that genocidal policy.

To this date only the Arab voices in the U.S. along with the advanced peace forces have spoken out against the atrocities of the Israeli occupation army. How long can the Jewish American leaders remain quiet and justify the atrocities?

For an end to the blood-letting there still remains the one and only hope force in the Middle East — that is the acceptance of the right of the Palestinian people to establish an independent state alongside of the State of Israel within secured and recognized borders. This can come into being only through the convening of an international conference under the aegis of the U.N. with the participation of all the parties in the area including the PLO and the US and the USSR □

★★ "A Study Based on Moshe Sharett's Personal Diary and Other Documents," by Livia Rokach, Belmont, Mass., Association of Arab American University Graduates, 1980, 73pp. \$ 4.50 (paper).

Religious Tolerance in Poland

by Sol Flapan

Jews bestially exterminated by the Nazi German occupiers shall be assured assistance in rebuilding their existence and their complete legal and actual equality.

Thus Szymon Datner, member of the Main Board of the Jewish Congregation here, recalled the July 22, 1944 Manifesto of the erstwhile Polish Committee of National Liberation. That document, something akin to the Declaration of Independence, also included a program of intent to launch socialist transformations while the Committee was the embryo of a socialist government in birth.

Historian Datner was addressing a meeting here of leaders of non-Roman Catholic churches and organizations with Deputy Premier Mieczyslaw Rakowski. A separate chapter in this sort of dialogue is the ongoing high level exchange between the government and the Roman Catholic church representing this country's historically oldest and largest religious community.

Though the spokesmen of the various religious denominations discussed church-state relations through the prism of their particular communities, the ideas of "religious pluralism," "religious tolerance" and support for socialist Poland's socio-political domestic policy and its peace and security oriented foreign policy dominated their remarks.

This round table like conference held in the building of the Council of Ministers (cabinet), was given extended coverage in the news media. The large format government daily, *Rzeczpospolita*, for example, devoted three full columns to it while the national TV featured it at prime time.

Forty three years ago, said Datner, a holocaust storm raged over Europe. It consumed much of Poland in which soldiers of the Wehrmacht (the regular Nazi German Army), the SS (the notorious black uniformed elite guard) and the police in criminal cooperation exterminated 3,200,000 Polish Jews including a million children.

Of the handful of Jewish survivors of that genocidal reign of terror now living in Poland, continued Datner, half of them are World War II combat veterans. They are, he enumerated, soldiers of September 1939 (a reference to the defensive war against Hitlerite aggression) and veterans of the First and Second Armies of a new people's armed forces which fought shoulder to shoulder with the liberating Soviet Army.

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Their supreme desire now, declared Datner, is to contribute to national calm and security, at ever heightening the significance of People's Poland on the world scene.

The name "Poland," said this official of the Mosaic Religious Union, the official name of the Jewish congregation, "must be spoken everywhere with reverence due a great nation, a people of freedom traditions and a history of tolerance."

Another tiny religious grouping at this interfaith dialogue with the government was that of the Moslem Religious Union. According to its vice-president, Stefan Bajraszewski, "1984 was a very special year for Poland's believers in Islam. For the first time in 192 years," he explained, "Polish Moslems began the building of a new mosque in Gdansk," a coastal city on the Baltic in northern Poland. Bajraszewski hailed this as "one more convincing proof of the goodwill of the Polish public and the government vis-a-vis our miniscule religious community."

"In our international contacts we Moslems stress Poland's traditions of religious freedom," he told the assembled. Then came this telling remark: "We highly appreciate the state's tolerance towards our faith despite the fact that Islam, to a greater extent than any other religion, professes an ideology incompatible with that of Marxism."

The term "Marxism" was also raised by Bishop Janusz Narzynski of the Evangelical Church of the Augsburg Confession (Lutheran), who also spoke in behalf of the Polish Ecumenical Council which he chairs.

Early in his remarks he pointed out that for the past 40 years (a reference to the existence of People's Poland) Council member churches have rejected the path of confrontational opposition to and struggle against the socialist state. On the other hand they have also rejected the idea of the ghetto and of self-isolation. There is nothing surprising, he said, that "these churches have opted for dynamic loyalty and for service to the country and the nation."

That is why, he then emphasized, "Today, with our — please forgive the term — with our brother Marxists we hold that the interests of Poland call for the blossoming of activeness by all citizens, both believers and non-believers." Here the speaker reinforced his argument by quoting a similar thought contained in the final document adopted by the March 1984 National Conference of Delegates of the Polish United Workers (Communist) Party.

Further on, Bishop Narzynski underscored what he described as the "world outlook and confessional

pluralism of the meeting."

"Religious pluralism," he averred, "has been a centuries long hallmark of church formations in Poland . . . The present relations between State and Church are a confirmation that such pluralism is a concrete reality here . . . Nor is it of a formal character . . . All of us (believers and non-believers) are responsible for that same Human Being, for this single world. That is why we are active in the broad based Patriotic Movement for National Renewal creating a wide platform for our cooperation in its ranks." Like minded observations and sentiments were voiced by leaders of other non-Roman Catholic churches.

Bishop Sawa Hrycuniak of the Orthodox Church pointed out that the separation of the the Church from the State in People's Poland has ensured equal status for all churches and religions.

"People's Poland is a land of religious liberty," he declared and went on to decry a handful of irresponsible clergymen "who are causing harm to the Church and public calm."

He was referring to those who recently tried to ignite obscurantist passions and arouse public discontent with their crucifix in the school room drive. This backfired even among the mass of practicing Catholics.

Bishop Hrycuniak then spoke with gratitude of the opening of new facilities to train Orthodox Church clergymen and of the radio broadcasts of church services (Parenthetically speaking, the government also runs Polish Radio special features by and for other religions, for example, Passover and other high holy days for religious Jews.)

These word and music programs (both liturgical and scholarly) are of keen interest to the general public as well. Besides, the TV on its part has been presenting a cycle of "Religions of the World," an in depth study of the philosophy, customs, life and geography of peoples professing the major and lesser known religions. In addition to all this are the regular Sunday morning Roman Catholic Masses broadcast over the radio.

Also touching on the crucifix in the school issue, Dr. Stanislaw Dabrowski, president of the Seventh Day Adventist Church in Poland, reaffirmed his church's support for the idea of a secular school system.

"We remember the inter World Wars (capitalist-landlord) period when our children were discriminated against in the schools, when our youth and co-religionists were treated as second class citizens. We prize the social changes."

Another clergyman declaring for secularity of the public school system and favorably comparing socialist

to semi-fascistic pre-war Poland was Revered Adam Kuczma, superintendent of the Methodist Church and presidium member of the Ecumenical Council.

"As for church symbols," (apropos the failed attempts at bringing the crucifix into the schoolroom) "they should remain in their place . . . What happened in the town of Wloszczowa" (where a priest inspired sit-in strike was attempted) "was a profanation of what we hold holy."

The final word in this inter-faith and government dialogue went to white bearded, venerable Basil Doroszkiewicz, Archbishop and National Metropolitan of the Orthodox Church. He voiced ardent gratitude to the Polish government and addressed personal best wishes to General Wojciech Jaruzelski, the first secretary of the Polish United Workers Party and the Prime Minister.

"First and foremost we are human beings," he said among other things. "We do not divide ourselves according to faith. Our evangelical duty is to oppose all hatred and to build peace."

Opening the meeting, Deputy Premier Rakowski hailed the churches represented around the dialogue table as displaying a high degree of patriotism and keen awareness for Poland's "reason of state." In his closing statement he thanked his co-panelists for the "prayers intoned for the common well being." □

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Jewish Affairs

דעלעגאציע פון ישראל קאָמפּאַרטיי קאָנפּערירט אין מאַסקווע מיט דעלעגאציע פון סאָוועטישער פּאַרטיי

די אַנטיילנעמער אין דער באַגעגעניש האָבן פעסטגעשטעלט, אַז די אַגרעסיווע פּאָליטיק פֿון פּאַראַייניקטע שטאַטן, אַמעריקע, די ערגסטע עסקאַלאַציע פון איר זייט פון דעם באַוואַפֿענונגס־געיעג, האָבן דערפירט צו אַן ערנסטער פּאַרשאַפּונג פון דער אינטערנאַציאָנאַלער שפּאַנונג; האָבן פּאַרשטאַרקט די סכּנה פון אַ טאַמאַישן קאָנפּליקט.

דער איינציקער וועג פאַר דער לייוונג פון סכּסוך און פאַר שלום אין מיטלען מזרח — זאָגט זיך אין דער דערקלערונג, איז מאַכן געמיינזאַמע אַנשטרענגונגען דורך צונויפּרופֿן אַן אינטערנאַציאָנאַלע קאָנפּערענץ מיטן אַנטייל פֿון ראַטן־פּאַרבאַנד און די פּאַראַייניקטע שטאַטן און פון אַלע צדדים פּאַרמישטע אין סכּסוך איינשליסלעך די "פּי־על־אַ" דער אויסשליסלעכער פּאַרשטייער פון פּאַלעסטינער פּאַלק. זיי האָבן איבערגעחזרט און געטאַדלט די פּאָליטיק, וואָס ווערט אַנגעווענדעט דורך פּש"א און ישראל אַנצואוואַרפֿן איינזייטיקע סעפּאַראַטע טראַנזאַקציעס מיט באַזונדער אַראַבישע מדינות, וואָס דערלאָזט ניט צו דערגרייכן אַן אַלגעמיינעם פּאַפּאַך און וואָס פּאַרשאַרפט נאָך מער די לאַגע אין מיטעלן־מזרח. אין דער דערקלערונג ווייזט זיך אַן אויף דער נייטיקייט פון "פּאַראַייניקן אַלע שלום־כּוחות, אַן אונטערשייד פון אידעאָלאָגישע אָנשיאוונגען, פאַר אַ גערעכטן און סטאַבילן שלום אין ראַיאָן". דאָס איז אַ כּפּירושע אָנזייטונג, אַז פּאַרן קאַמף פאַר שלום איז נייטיק אַ פּאַראַייניקונג פון אַלע שלום־כּוחות, ניט קוקנדיק דערויף צו וועלכער פּאַרטיי זיי געהערן. די קריטעריום דאַרף זיין דאָס שטעלן זיך אויף דעם יסוד פון אַ ליניע פון שלום, פון אָפּזאָגן זיך פון די אַקפּאַציעס, קאָלאָניאַליזעציע, די דאַוויקע דערקלערונג אָנטהאַלט אין זיך אַ דירעקטע ווענדונג צום ישראלדיקן פּאַלק, אַז ס'איז מעגלעך צו מאַכן אַ סוף צו מלחמות, איינשטעלן אַ גערעכטן און סטאַבילן שלום אין ראַיאָן.

וועגן דער גריסער וויכטיקייט פון די געשפּרעכן, וואָס זיינען פּאַרגעקומען אין מאַסקווע צווישן דער דעלעגאציע פון דער ישראלדיקער קאָמוניסטישער פּאַרטיי און דער דעלעגאציע פון דער סאָוועטישער קאָמוניסטישער פּאַרטיי האָט איבערגעגעבן אין ביז סאַקאַלאָוו, תּל־אביב דעם 19טן יאַנואַר 1984, די דעלעגאציע וואָס איז צווינגעקומען פון די געשפּרעכן.

די דעלעגאציע פון דער ישראלדיקער קאָמפּאַרטיי האָט איבערגעגעבן וועגן קאַמף פון דער פּאַרטיי קעגן דער אַגרעסיע־פּאָליטיק פון די הערשנדיקע קרייזן אין ישראל אין באַצוג צו די אַראַבישע אונטערדריקונג אויף די אַקופּירטע געביטן; פאַר פּאַראַייניקן אַלע שלום־כּוחות אַן אונטערשייד פון אידעאָלאָגישער וועלט־אָנשיאוונג, פאַר דערגרייכן אַ גערעכטן און סטאַבילן שלום אין מיטעלן־מזרח. די ישראלדיקע קאָמוניסטן קעמפֿן קעגן אָנגריף אויף די רעכט פון די אַרבעטנדיקע; זיי שטעלן זיך דעציירט קעגן דער דיסקרימינאַציע פון דער אַראַבישער באַפֿעלקערונג אין פּאַלעסטינע פון וואָקסנדיקער געפּאַך פון פּאַשיאַציע אין פּאָליטישן לעבן, קעגן דער אַנטי־סאָוועטישער העצע וואָס כּושעוועט אין לאַנד.

אין דער כּשוּתפּוּחדיקער דערקלערונג זאָגט זיך, אַז די קאָמוניסטישע פּאַרטיי פון ראַטן־פּאַרבאַנד דריקט אויס איר סאָלידאַריטעט מיטן קאַמף פון די ישראלדיקע קאָמוניסטן, יידן און אַראַבער, וועלכע טרעטן אַרויס אַלס פּאַרטייסטן און אינטערנאַציאָנאַליסטן קעגן דער אַקפּאַציע־פּאָליטיק פון די רעגירנדיקע ציוניסטישע קרייזן; מיט אַלע שטרעבנדיקע צו שלום אין ישראל, וועלכע זיינען אַקטיוו אַן אונטערשייד פון אידעאָלאָגישע אָנשיאוונגען פאַר אַ גערעכטער רעגלירונג פון סכּסוך אין מיטלען־מזרח און פאַר אַן אַלגעמיינעם גערעכטן און סטאַבילן שלום; פאַר שלום און פּריינדשאַפט צווישן די פעלקער.

For A Bilateral No First Strike Pledge!

אַן אָפּענער בריוו פון די סאָוועטישע יידן צו די יידן און די פאַראייניקטע שטאַטן

אַלגעמיינעם שונא — דער "בריווער פעסט" פון היטלעריזם, קעגן יענע, וואָס האָבן זיך אַרומגעטראָגן מיט פלענער פון וועלט־הערשאַפט, מאַסקוֹוֹדניק זיי מיט דעמאָגאָגיע וועגן אַ "ייִדיש־קאָמוניסטישער פאַרשווערונג".

פונקט ביי אַלע סאָוועטישע מענטשן, האַלטן מיר אַז שלוש אָף דער ערד קאָן מען גאַראַנטירן בלויז מיטן וועג פון אונטער־האַנדלונגען, וואָס ווײַנען געצילט צו אַן אַלגעמיינער און פולער אַנטוואָפּענונג. ווי אַן ערשטער שריט צו אַ סטאַבילן שלום טרעטן מיר אַרויס פאַר דעם, אַז עס זאל וואָס גיכער אַפּגעשטעלט ווערן דער וואַפּן־געיעג.

די אַמעריקאַנער יידן און די ייִדישע אַרגאַניזאַציעס וואַלטן אייך געדאַרפט אַ טראַכט טאָן וועגן דעם גורל פון די יידן אין ישראל. די פּאָליטיק פון די רעגירונדיקע קרייזן פון ישראל ביי דער שטיצע פון דער אַמעריקאַנער אַדמיניסטראַציע שאַפט דאָך אַ סכנה פאַר דעם עצעם קיום פון אַט דער מדינה. מיר האַלטן פאַר נויטונדיק, אַז עס זאלן וואָס גיכער באַנייט ווערן די קאַלעקטיווע באַמייאונגען, כדי געפינען אַ וועג צו אַ שלום אָפּן נאָענטן מורח. דער קאַמף פאַר אַ גערעכטיקער אַיינרעגולירונג פונעם נאַנטן מורח־דיקן קאָנפּליקט איז אומצערשייט באַראַונדן מיטן קאַמף פאַר שלום אין דער גאַרער וועלט. היינט, ווען יעדער איינוואוינער פון אונדזער פּלאַנעטע דאַרף באַזייניקן די געפאַר, וואָס דראַעט דער וועלט, אַנטשטייט מיט דער גאַנצער קלאַרקייט די פּראַגע: צי וועלן די יידן פון פּשאַ דערלויבן, זיי זאלן אויסגענוצט ווערן דורך יענע, וואָס פירן אַ קורס אָף אַיינצוקריכן אין אַ טערמאַנוקלאַרער מלחמה, אין וועלכער עס וועט אומקומען די גאַנצע מענטשהייט, אָדער זיי וועלן אַריינטראָגן זייער צושטייער אינעם אַפּשוואַכן די שפּאַנונג, אינעם פאַרמיידן אַ מלחמה, אין דער אינטערנאַציאָנאַלער מיטאַרבעט און פּרינציפּאַל צווישן די פּעלקער?

די צייט וואָרט ניט, דאָס אָפּציען איז ניט לעטויוועס דעם שלום, נאָר לעטויוועס אַ שוידערלעכער מלחמה. מיר רופן אייך אַנווענדן אַלע באַמייאונגען, אויסנוצן אייער אוטאָריטעט, אַרויסווייזן גוטן ווילן און, לעסאַף, שפּוט ניט פאַרלירן דעם שכל, כדי מיטהעלפן דער וויכטיקסטער אויפגאַבע פון דער מענטשהייט — אויסקעמפן דעם שלום אויף דער ערד.

אין "סאָוועטיש היימלאַנד" פון דעצעמבער 1983, איז געווען אַפּגעדרוקט דער בריוו אונטערגעשריבן פון 52 ייִדישע כלל־טוער, גענעראַלן געלערנטער און שרייבער אונטער דער פירערשאַפט פון ווערגעליס און גענעראַל דוד דראַגונסקי.

מיר דרוקן אים געקורצט:

מיר סאָוועטישע יידן, האָבן, באַשלאָסן זיך ווענדן צו אייך מיט דער האַפּענונג, אַז אונדזער רוף, וואָס גייט פון טיפן האַרצן, וועט געפינען אַן אָפּקלאַנג באַ אַלע ערלעכע מענטשן, וועמען עס איז טייער דער שלום אין דער גאַרער וועלט.

איבער אונדזער פּלאַנעטע לויטערט היינט אַ שוידערלעכע געפאַר. עס דראַעט דער מענטשהייט אַ פּאַרניכטנדיקער טערמאַנוקלאַרער קאָנפּליקט. אַ באַזונדערע געפאַר פאַר דער זאָך פון שלום שטעלן מיט זיך פאַר די באַהיפטונגען, וואָס מע זאָגט אַרויס אַלץ העכער וועגן דעם, אַז אין אַ נוקלעאַרער מלחמה קאָן מען כלומערשט זיך דערשלאָגן אַ נחצון, אַז אַ נוקלעאַרע מלחמה קאָן כלומערשט טראָגן אַ באַגרענעצטן כאַראַקטער. מען וויל די מענטשן צוגעוויינען צום געדאַנק, אַז די אַטאָם־באַמבע איז ניט געפּעלעך, אַז זי איז כלומערשט אַ געוויינלעכער אינסטרומענט פון פּאָליטיק, די דאָזיקע רייד זיינען דורכגעדרונגען מיט אַ פּולשטענדיקער ביטל־באַציאָנונג צו די גיראַלעס פון מיליאָנען מענטשן, וועלכע מע לייגט פאַר צו באַצאלן מיט זייער לעבן פאַר די אומזיניקע פּלענער דער פּאַנאָרעוויקלען אַ נוקלעאַרע מלחמה.

מיר זיינען זיכער, אַז איר, אַמעריקאַנער יידן, פונקט ווי דאָס גאַנצע אַמעריקאַנער פּאַלק, ווי אַלע מענטשן אָף דער וועלט, דאַרפן ניט קיין מלחמה, דאַרפן ניט קיין טריטגעפערלעכן וואַפּן־פאַרמעסט. ווער קאָן זיך פילן אויסער געפאַר, ווען ער ווייסט, אַז אַלץ נייע און נייע נוקלעאַרע אויפרייס־קעפלעך גייען אַראָפּ פון די קאָנוויערס אָף די מיליטערישע זאָרואַרדן?

מיר, סאָוועטישע מענטשן, האָבן מער, ווי אַ באַליביק אַנדער פּאַלק, אויסגעפרואוּט אָף זיך אַלע גירילן פון דער מלחמה. 20 מיליאָן סאָוועטישע מענטשן האָבן אָפּגעגעבן זייערע לעבנס אינעם קאַמף קעגן דייטשישן פּאַשיזם. דעמאָלט זיינען דאָס סאָוועטישע און אַמעריקאַנער פּעלקער געווען פאַרכינדעט אינעם קאַמף קעגן דעם

פארטייען פונעם זיבן ארבעטער-קלאס אָנגענומען קאָנקרעטע אַקציעס מיטן ציל אָפצושטעלן די מאַסן-שחיטה.

דער אמת וועגן ישראל

לאָמיר אופשטעלן נאָך איין היסטאָרישן אמת: ווען אינעם טאָגסדר פון דער אַרגאָניזאַציע פון די פאַראייניקטע נאַציעס איז געשטאַנען די פראַגע וועגן אויסבילדן און אָנערקענען ישראל אַלס סוואווערענע מלוכה, האָט די רעגירונג פון פשא געפאַסטערט חדישים אָף דעבאַטן וועגן דעם, צו זאָל אונטערהאַלטן אַזאַ שריט. די נאַפֿט-מאַנאַפּאָליעס פון פשא זיינען אַרויסגעטראָטן קעגן. זיי האָבן שוין באַלעבאַטעוועט אָף די רייכע נאַפֿט-געווערכן און נאַענטן מודה און אינעם ראַיאָן פונעם פערטישן איינגוס.

און אין דער זעלבער צייט האָבן די סאָוועטישע פאַרשטייער אין דער אונז אַנאָך שוין עפנטלעך זיך אַרויסגעזאָגט לעטוויזש דעם דאָזיקן מאַסמיטל און אַרויסגעוויזן אַ פעסטע איניציאַטיוו און פלאַן פון אויסבילדן די מדינה ישראל.

דער סאָוועטנפאַרבאַנד האָט אונטערגעהאַלטן ביידע פון די צוויי קאָנצעפציעס: דאָס אויסבילדען צוויי באַזונדערע מלוכה — אַן אַראַבישע און אַ ייִדישע, אָדער דאָס שאַפן איינע — אַ ייִדיש-אַראַבישע מלוכה. די דאָזיקע סאָוועטישע פּאָליטיק איז ניט געווען קיין צופעליקע, לעפערדיקדיק אָדער סוביעקטיוו, דאָס איז געווען אַ פּאָליטיק, וואָס פירט צו אַקציעס, וועלכע באַזיך זיך אָף אַ פעסטער קלאַסן-פּאָזיציע. דער סאָוועטנפאַרבאַנד האָט אויסגעצייכנט פאַרשטאַנען, אַז דער אַנטיסעמיטיזם איז, פונקט ווי דער דאָס, אַ געצייג פון דער קאָפיטאַליסטישער קלאַסן-עקספּלואַטאַציע. ער האָט אירך פאַרשטאַנען, אַז די אַקטיווע אָפּאָזיציע צו דעם דאָס און אַנטיסעמיטיזם איז די פּאָזיציע פונעם אַרבעטער-קלאַס.

איינגעשלאָסן די פאַראייניקטע שטאַטן, האָבן אינגאַריט די רופן וועגן הילף און צו אַנטיפּאַשיסטישער איינהייט, האָט דער סאָוועטנפאַרבאַנד געענטפערט אָף דעם מיט העלדנמוטיקע אַקציעס, וועלכע האָבן געראַטעוועט מער לעבנס פון יידן, איידער עס זיינען געראַטעוועט געוואָרן אין אַרעולטאַט פון וועלכער-ניט-איז באַזונדער גענומענער אַקציע אין דער געשיכטע.

עס וואַלט געראַטעוועט געוואָרן נאָך מיליאָנען לעבנס. דערנעבען מיליאָנען ייִדישע לעבנס, ווען די פאַראייניקטע שטאַטן, גרויסבריטאַניע און פראַנקרייך וואַלטן זיך אָפגערופן אָף דעם פאַרשלאָג פונעם סאָוועטן-פאַרבאַנד וועגן געמיינזאַמע באַמאָונגען, ווען היטלער האָט פאַרגעזען די אַגרעסיע, אַרייַנסטייגן זיך אין שטעכאַסלאָוואַקיע.

אין טאָג גערעדט — ווען די אַנטיפּאַשיסטישע קאָאָליציע, דער אַנטיפּאַשיסטישער פאַראייניקטער פראַנט וואַלט זיך באַוווּזן פריער, וואַלט, מעגלעך, זיך איינגעגעבן פאַרמיידן די צווייטע וועלט-מלחמה.

און ווען ס'איז שוין פאַרגעקומען היטלערס אינוואַזיע אין די אייראָפּעיִשע לענדער און דער אָנפאַל אָפן סאָוועטנפאַרבאַנד, וואַלט מען געקאָנט ראַטעווען נאָך מיליאָנען מענטשלעכע לעבנס, ווען די פאַרבינדעטע — די פאַראייניקטע שטאַטן און ענגלאַנד — וואַלטן זיך צוגעהערט צום רוף פון סאָוועטנפאַרבאַנד וועגן עפענען אין אייראָפּע דעם צווייטן פראַנט קעגן היטלערן.

זיי האָבן צו דער צייט זיך ניט אָנגעשלאָסן צום אַנטיפּאַשיסטישן קאַמף, ווייל זיי האָבן נאָך אַלץ געהאַפּט זיך באַלאָקירן מיט היטלערן קעגן דעם סאָוועטנפאַרבאַנד און האָבן פאַקטיש מאַנערווירט, כדי דערפירן דערצו דעם איינען.

דער אמת וועגן דער אַרויסזעצונג אין נאַרמאַנדיע אין אָט די טעג רעדט מען אַ סך און מיט היכע ווערטער וועגן דעם 40טן יאָרטאָג זינט דער אַרייַנדריינגונג אין נאַרמאַנדיע. אינדעראמתן איז עס נאָך איין כעפּייערשער ביישפּיל, ווי אזוי עס ווערט פאַקריפּלט דער אמת מיט דער הילף פונעם גרויסן שקר, ווייל עס איז אַ פּראַוואַ אָפּסניי איכערזשורייכן די געשיכטע.

אין גאַנצע בענדער קאָמעטאַרן ווערט גאַרישט ניט געזאָגט וועגן דעם, אַז די אַמעריקאַניש-ענגלישע אינוואַזיע איז פאַרגעקומען לאַנג נאָך דעם, ווי דער סאָוועטנפאַרבאַנד האָט שוין איבערגעבראַכן דעם רוקן באַ די נאַציסטישע באַוואַפּנטע קריכעס אָף די דורכגעזאַפּטע מיט כלות שלאַכטפּעלדער באַ די צוטריטן צו לעינגראַד. אין סטאַלינגראַד און אין קורסק.

אַ צווייטער אַבסאָלויטער אמת: כּעס היטלער האָט צעפירט די כלותבאָד, האָבן פון אלע פּאָליטישע פאַרטייען אין די קאָפיטאַליסטישע לענדער בלוזן די קאָמוניסטישע

**The fate of mankind
rested on the banners
of the glorious Red
Army**

**—General
Douglas MacArthur**

ווידישע ענינים

דער 40סטער יוביליי פון דעם זיג איבערן נאַצי-פאַשיזם

דעם 9טן מאי 1985 וועט די וועלט פייערן דאָס דערפאַלגרייכע באַזיגן פון נאַציזם דורך די פעלקער פון דער אַנטי-היטלער קאַאַליציע.

פון דוד סעלצער

באַפרייאַונג. האָבן זיך פאַרשטאַרקט די פּאָזיציעס פון די פּראָגרעסיווע, דעמאָקראַטישע שלום-קריכעס, סיאַז אויסגעוואַקסן די ווירקונג פון די קאָמוניסטישע און אַרבעטער-פּאַרטייען, סיאַז אַנטשטאַנען און אַנטוויקלט זיך דערפאַלגרייך די סאָציאַליסטישע וועלט-סיסטעם, עס האָט זיך פאַרשונעלערט דער פּראָצעס פון דער פּאַנאַנדערפאַלונג פון דער קאַלאַניאַלער סיסטעם פונעם אימפּעריאַליזם, וועלכער האָט זיך פאַרענדיקט מיט איר קראַך.

די קאָמוניסטן האָבן זיך געפונען אָף ד' סאַמע שווערע און אַנטשיידענע באַציריקן פונעם קאַמף מיטן שונא. מיט פּערזענלעכן ביישפּיל, מיט לידשאַפּטלעכן פּאַרטייאַישן וואָרט האָבן זיי באַגייסטערט און געפירט די סאָוועטישע מענטשן צום זיג מיט די פּאַסישטישע פּאַרכאַפּערס די קריגסלייט פון די מיליטערישע פּאַראַיינקונגען און פּאַרטיזאַנישע אַרמיען און אַטראַן פון יוגאַסלאַוויע, רומעניע, אַלבאַניע, אונגאַרן, די אַנטיילנעמער פון דער ווידערשטאַנד באַוועגונג און אַנטי-פּאַשיסטישן אונטערערד. אין די ערשטע רייען פון דער באַפרייאַונגס באַוועגונג זיינען געווען די קאָמוניסטן — טרייע זין פון זייערע פעלקער, פּלאַמיקע אינטערנאַציאָנאַליסטן. אַ גרויסן צושטייער אינעם דערגרייכן דעם זיג אין דער צווייטער וועלט-מלחמה האָבן אַריינגעטראָגן די פעלקער און די אַרמיען פון פּאַראַייניקטע שטאַטן גרויסבריטאַניע, פּראַנקרייך, כינע, פון אַנדערע מלוכהס פון דער אַנטיהיטלערישער קאַאַליציע.

גאָס האַליס אַרויסטריט ביים

1012 גרויס-יוביליי "דזשואיש אפעיכס"

אין ניו-יאָרק דעם 9טן יוני, 1984.

אין דער צייט, ווען אַלע קאָפיטאַליסטישע לענדער,

דעם 9טן מאי 1985, וועט די מענטשהייט

אָפּמערקן דעם זיג איבער דעם היטלער-פּאַשיזם: דעם גרויסן טאָג ווען די נאַציגענער אָלן און זייערע מאַרד-האַרדעס האָבן געלייגט זייערע געווער און געוואָרפן די איינגעטונקענע און מיליאָנען מענטשן-בלוט זייער פּאָן מיטן האַקן-קרייץ. זיי האָבן דאָס געוואָרפן פאַר די פיס פון די העלדישע זין פון סאָוועטן-פּאַרבאַנד.

פאַרן סאָוועטנפּאַרבאַנד איז די דאָזיקע מלחמה געווען אַ באַפרייערישע, אַ גערעכטיקע דערלאַנגט אַ צעשמעטערנדיקע מפּלה דעם פיינט, האָבן דאָס סאָוועטישע פּאָלק און זיינע באַוואָפנטע קרעפטן אונטער דער אָנפירונג פון דער קאָמוניסטישער פּאַרטיי אויסגעקעמפט פרייהייט און די אומאַפּהענגיקייט פונעם סאָציאַליסטישן היימלאַנד, פּאַרטידיקט די זאַך פון אַקטיאָבער. זיי האָבן אַריינגעבראַכט אַן אַנטשיידנדיקן בייטראָג אין דעם זיג איבער דעם פּאַשיסטישן דייטשלאַנד און זיינע פּאַבינדעטע, אין באַפרייען די פעלקער פון אַיראָפּע פון דער פּאַשיסטישער פּאַרשקלאַפונג, אין ראַטעווען די וועלט-ציוויליזאַציע, מיט ערע אויסגעפילט זייערע פּאַטריאָטישן און אינטערנאַציאָנאַלן חוב. אין דעם איז זייער גרעסטער פּאַרדינסט פאַר דער מענטשהייט.

די פּאַרגאַנגענע יאַרצענדליקער האָבן נאָך בילעטער און פולער באַווירן די אַלעוועלטלעך-היסטאָרישע באַדייטונג פונעם זיג פון דעם סאָוועטישן פּאָלק אין דער גרויסער מאַטערלענדישער מלחמה. די צעשמעטערונג פונעם דייטשישן פּאַשיזם און דערנאָך דעם יאַפּאַנישן מיליטאַריזם האָט אַרויסגעוויזן די טיפּסטע ווירקונג אָפּן גאַנצן גאַנג פון דער אַנטוויקלונג פון דער וועלט. עס האָבן זיך געשאַפן גינסטיקע באַדיינגונגען פאַרן קאַמף פון די אַרבעטנדיקע מאַסן פאַר זייער סאָציאַלער און נאַציאָנאַלער