

# JEWISH AFFAIRS

**Zionism in the Service  
of the Ultra Right**  
*Lewis M. Moroze*

**Saving Soviet Jews**  
*Florence Fox*

**To Clean Away the Chometz**  
*J. I. Fishbein*

**Scenes and Images of  
A Beloved Little Town**  
*David Seltzer*

**A Legacy of the Cold War**

**We Breathe Discrimination the Way  
A Human Being Breathes Air**  
*Tawfig Zayyad*

**An Appeal from Saudia Arabia**

**The Righteous Remembered**  
*Sol Flapan*

**Book Reivew: Where the Action Is**  
*Arthur Zipser*



*The historical drama Bar Kokh at the Jewish Chamber  
Music Theatre.*

## Zionism in the Service of The Ultra-Right

By Lewis M. Moroze

The demonstration "for Soviet Jewry" at the UN Plaza, Sunday, May 11th, featuring the convicted U.S. spy, Anatole Scharansky, Reaganites and local politicians, exposes further the Zionist leadership in the United States as the most vocal and active ultra-right grouping promoting U.S. neo-globalism and U.S.-Israeli hegemony in the Middle East. The gathering was a deliberate pro-war rally aimed to wreck the Geneva peace process despite serious warnings from within Jewish organizations. Of singular significance is the warning by the President of the World Jewish Congress, Edgar Bronfman, at a recent session of that body.

Bronfman vigorously asserted that: "We reject any linkage between arms control and the Soviet Jewry issue," and he insisted that "the road to peace runs not only through Washington but also through Moscow" and called for the participation of the U.S.S.R. in the Middle East peace process.

Bronfman took sharp issue with Morris Abram, head of the U.S. Conference on Soviet Jewry, a leading member of the American Jewish Committee and a Reagan appointee on the U.S. Civil Rights Commission, where he serves Reagan by scuttling civil rights programs and legislation. Bronfman attacked Abram for threatening to call for demonstrations of Jews against arms negotiations between the U.S. and the U.S.S.R. if the Soviet government does not open its doors for "Jewish emigration."

For the demonstration at the UN Plaza the Zionist leaders corralled school children enrolled in Hebrew parochial schools and large numbers of Jewish-Americans profoundly moved by the fascist perpetrated Holocaust into accepting the illusion that Zionism is a national liberation movement.

The key beneficiary of the chauvinism, bourgeois nationalism and jingoism generated by the Zionist leadership is the ultra-right and imperialist forces in the U.S. The Conference on Soviet Jewry, peddling the lie of "Soviet anti-Semitism," serves the Reagan military industrial complex in its drive for war against the U.S.S.R.

The Zionist dominated leadership invents anti-Semitism in the Soviet Union, but does not lift a finger to mobilize Americans to combat anti-Semitism in the United States. These leaders remained silent in the face

*Continued on page 20*

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**Editorial Committee**  
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Zionism in the Service of the Ultra-Right <i>Lewis M. Moroze</i> .....	2
Saving Soviet Jews <i>Florence Fox</i> .....	3
To Clean Away the Chometz <i>J. I. Fishbein</i> .....	6
UN Calls for International Peace Conference on the Middle East .....	8
Scenes and Images of a Beloved Little Town <i>David Seltzer</i> .....	9
A Legacy of the Cold War International Organization of Journalists .....	11
We Breathe Discrimination the Way a Human Being Breathes Air <i>Tawfiq Zayyad</i> .....	13
An Appeal Committee for Human Rights in Saudi Arabia ..	15
The Righteous Remembered <i>Sol Flapan</i> .....	17
Book Review: Where the Action Is <i>Arthur Zipser</i> .....	19
Yiddish Section <i>David Seltzer</i> .....	24

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# Saving Soviet Jews

By Florence Fox

*This article is appearing in the The Churchman, A Journal for the Religious Liberal, in two parts starting with the April-May 1986 issue, and the second in their June-July 1986 issue. We are reprinting it with permission.*

**Of all anti-Soviet fabrications, none is more blatantly false and pernicious than the allegations on "anti-Semitism in the Soviet Union."**

Soviet socialism delivered the Jews from the ghettoes and pogroms of tsarist Russia.

Jakov Sverdlov, a Jew, was the first president of Soviet Russia, and the Soviet Union was the first nation to recognize the state of Israel.

On U.N. Day (12/10/45), Albert Einstein, a Jew, expressed his gratitude to the Soviet Union, the only state to open its borders to tens of thousand of German, Polish and other Jews fleeing the Nazis in 1938-1939.

When Hitler launched World War II, only the Soviet Union protected its Jews by evacuating them to safety beyond the Urals. Israel's former leader, Menachem Begin, one of the Jews rescued, wrote in his autobiography: "I cannot forget, and no Jew should forget that . . . thanks to the Soviet Union, hundreds of thousands of Jews were saved from Nazi hands."

If the Red Army had not checked fascism, Jewry today would be reduced to a mere handful of hunted survivors. Soviet Jews now share the freedom, democracy, economic security and human rights guaranteed to all citizens by the Soviet Constitution.

In 1985, Boris Gramm, leader of the Jewish community in Moscow, ordered 20,000 copies of a Jewish pocket calendar in Hebrew and Russian to be produced by the state printing house in time to celebrate Rosh Hashonah at the recently renovated Moscow Choral Synagogue. It had previously published prayer books and the *Five Books of Moses*.

As an example of the good relations between the Jewish community and the municipality, Gramm cited the closing of Arkhipov Street, the site of the synagogue, during certain holidays to permit traditional dancing in the street by Jewish youth. He noted the synagogue's increasing income and observed that the life of the Soviet people was becoming better and more prosperous with each passing year . . . "Jews enjoy absolutely the same rights as all other Soviet people. . . . We'll never forget it was the Soviet Army that saved us from extinction. Our duty today is to devote all our energy to efforts for peace against the threat of

May/June 1986

nuclear war."

The population of the USSR is 270 million, of which 1.8 million — only 0.7% — are Jews. However, Jews comprise 15% of Soviet doctors; more than 8% of all writers; over 10% of all judges and lawyers; 5.7% scientists — half of them top specialists (8 times more than other Soviet nationalities); and 8% of all artists, musicians, actors and actresses.

Two Cabinet members are Jews. Eight Jews are members of the Supreme Soviet. Jews are heavily represented in the USSR Council of Ministers, Republics and Party bodies. There were more than 100 Jewish Soviet Army generals in World War II, 160,000 Jews received military honors, and 117 were awarded the nation's highest honor — *Hero of the Soviet Union*.

Jewish members of the Soviet Academy of Science, Yiddish writers, and other valued Jewish citizens are recorded in the *Great Soviet Encyclopedia*.

*The American Jewish Year Book (1985)* acknowledged Soviet encouragement of Jewish culture in literature, research, music, drama, religion and art, and notes awards of state prizes to Jews for distinguished achievement.

There are more Soviet Jews with advanced education in proportion to their numbers than in all western countries and Israel combined. The proportion of educated Jews, (25%) is higher than that of any other nationality in the USSR, — 329 per 1,000 as against 196 per 1,000 other inhabitants, and 65,000 Jews have PhDs.

The Leningrad Institute for Eastern Studies, and the Judaica collection of rare books and manuscripts in Moscow's Lenin Library are world famous — unparalleled for Judaica research by Jewish scholars worldwide.

Soviet scholars study ancient Hebrew history, culture and philology in institutes attached to the USSR Academy of Sciences. At the Gorky Institute of World Literature in Moscow, advanced literary courses are conducted for aspiring authors, including those writing in Yiddish. A rabbinical college (yeshiva) is attached to the synagogue in Moscow to serve the 10% of Jews who are religious. Jews train their rabbis, observe religious holidays, perform traditional rites, bake matzohs, prepare kosher foods, publish their literature, and maintain ties with Jews in Israel and other countries.

More Jewish literature is published in the USSR than any other country in the world. *Sovietish Heimland* publishes both Soviet and foreign Jewish authors and has a special section for the self-teaching of Yiddish. It is read throughout the USSR and thirty coun-

Page 3



tries abroad, and has the widest circulation of any Yiddish magazine worldwide.

A new Jewish-Russian dictionary published in 1984 included 40,000 entries and a grammar text.

The books of over 100 Jewish writers have been translated into fifteen other Soviet languages in the last decade. Lev Kvitko's books alone sold 9,300,000 copies. Hebrew literature is also reproduced, e.g., the revered 11th century Hebrew poet, Jehuda Halevi.

Central Television recently presented a TV mini-series, *Tevey the Milkman* by the celebrated Jewish writer, Sholem Aleichem, in whose honor a Kiev street was named. Hundreds of other respected Jews have Soviet streets named for them. Jewish theatrical and musical companies tour the country, playing to packed houses. The United States, with over three times as many Jews as the USSR, hasn't a single permanent Yiddish theatre.

In 1928, twenty years before Israel became a state, the Soviet Union gave Jews their own autonomous region on 36,000 sq. kilometers of arable land — twice the size of Israel, and as big as Belgium and Holland combined, with Birobidjan its capital. Their newspaper, *Birobidjaner Shtern*, is published in Yiddish, and books in both Yiddish and Hebrew fill their libraries.

*An Open letter to Jewish Americans from Jews in the Soviet Union* (1983) was signed by prominent Jewish leaders in the Soviet government, sciences, industry and arts: . . . "We Soviet Jews do not need self-appointed 'protectors' from across the ocean. We have no need to be protected from anyone or anything in our own country. . . . The reality fully refutes the slanders of western propaganda to the effect that 'official anti-Semitism' exists in the USSR. Only people who know nothing at all about the situation in our country can believe that invention. . . ."

Despite the favorable egalitarian, economic and political environment, some Jews emigrate for reasons which have nothing to do with the way they are treated in the Soviet Union.

1. Some leave for reasons of religious orthodoxy which mandates return to the land of their biblical ancestors, expressed in the centuries old prayer: *Next year in Jerusalem*.

2. The late Golda Meir stressed to members of the Knesset that it costs Israel 30,000 pounds to educate a doctor, which it could ill afford. Her solution was simple: — lure to Israel the Soviet Jews whose education and training had already been paid for by the Soviets. This massive brain drain was to be justified by a propaganda campaign to *Save the Russian Jews*.

The Soviet law which permits emigration for reunification of families dispersed throughout the world during World War II precipitated a flood of invitations from Israel to Soviet Jews to reunite with real as well as bogus relatives in Israel. Israeli officials note with alarm that most Jews who leave the Soviet Union, presumably to rejoin relatives in Israel, do not truly intend to settle in Israel. The campaign to recruit Soviet Jews grows increasingly urgent as Israel faces an exodus — not only of immigrants but native Sabras as well. Since the mid-70's disenchanting emigre Jews began returning to the USSR in droves.

Philip Bonosky *Political Affairs* stated: ". . . It is Zionism and America's Middle-East policy and not the Soviets who need anti-Semitism in the Soviet Union! And where it doesn't exist, it must be made to exist, one way or the other. . . . A campaign of letter-writing to Jews in the USSR organized by Jews in the U.S.A. and Israel, describe life in America (less so, now, in Israel where the dream has faded) as still the gleaming paradise of opportunities where rewards are instant. Although emigres tell themselves that they are going to America to better themselves, they know in their hearts that they are selling anti-Sovietism. And America is buying it." The truth is that most emigres come to the U.S.A. to get rich under capitalism.

3. Emigration is instigated by Jewish "tourists", Zionist activists promoting emigration to Israel (al-iyah), and by CIA-sponsored anti-Soviet propaganda beamed by the Voice of America, Voice of Israel and Radio Free Europe — which incite defection. It is ironic that some of the most strident voices protesting alleged mistreatment of Jews in the Soviet Union have been those of rabid anti-Semitic Nazi war criminals who were given sanctuary after World War II by the U.S. where some, like Nazi-collaborator Anton Adamovich, were assigned to lucrative posts on Radio Free Europe/Radio Liberty. (Washington's disgraceful protection of Nazi perpetrators of the Holocaust was later compounded by President Reagan's gravesite tribute to Hitler's S.S. at Bitburg.)

4. Although anti-Sovieters claim that Jews emigrate to escape "oppression", some flee to escape prosecution for criminal acts. A *New York Daily News* report (4/16/84) cited a "nationwide network of lawless Russian immigrants. . . . involved in murder, drug trafficking and counterfeiting . . . the country's newest crime syndicate. . . . hardened criminals from Soviet jails with bogus documents saying they were imprisoned as political dissidents. . . . Information gleaned by the FBI and police departments across the country

reveal that the mob's power base is in the Russian enclave in Brighton Beach, Brooklyn, where they terrorize other members of the Soviet emigre community. At least 150 ringleaders and top associates nationwide . . . are involved in systematic crimes."

Detective Charles Damiano of the 60th police precinct in Brooklyn stated (*Jewish Times*, Feb. 1984) that the criminals are referred to simply as "Soviet emigres", but a listing of their names reveals that they are Jewish, something that is not widely publicized. The crime network extends to Atlanta, Chicago, Cleveland, Dallas, Miami, Philadelphia, Portland, Montreal, Toronto and Winnipeg, — with international connections.

Jews who request exit visas from the USSR for any reason are termed **dissidents** by the West. However, the West, which exploits them as **champions of human rights**, fails to publicize their crimes. Shchranzky, for instance, was convicted for espionage, — arranging to deliver intelligence data on Soviet defenses to the West, and collaborating with foreign centers of anti-Soviet subversion.

Soviet emigres learn that the more tales of "oppression" they relate, the more acceptance, sympathy and favors they receive from Jewish communities in the U.S., — which they milk to the limit. Most of those who claim the need for "religious freedom" by-pass the religious state of Israel, and surveys show that most Soviet Jewish emigres do not practice their religion or participate in Jewish affairs in the U.S.

While working for the Hebrew Immigrant Aid Society (HIAS) some time ago, I learned what happened to Soviet emigres in New York City. They were obliged to fill out forms indicating previous education and work history for placement purposes. I was amazed to learn of the general superior level of education and positions they had in the USSR.

Despite language difficulties, chronic unemployment and the housing crisis plaguing the U.S., these newcomers had been led to expect jobs as good or better than those they had back home. The immediate problem facing HIAS was to provide housing for their new charges. The housing shortage obliged them to be moved in with immigrants previously sheltered in overcrowded quarters.

Only 1.2% of Soviet Jews emigrating to the U.S. have found employment in occupations related to their professional training. Most must settle for low-paying menial jobs and substandard working conditions. After a few months in the U.S., their sponsoring agencies leave them to shift for themselves. They are further Americanized in unemployment and welfare offices.

The majority of emigres experience culture shock when they discover that in this free country, nothing is free, and they are confronted with problems of survival they did not have back home. And they are shocked to learn that anti-Semitism exists in the United States. The Anti-Defamation League of B'nai B'rith records hundreds of anti-Jewish incidents, — unknown in the USSR where such deeds are officially outlawed.

Nazi-type movements in the U.S. are free to publish anti-Semitic literature for distribution in the U.S. and to fascists in West Germany.

Whereas Jewish doctors practice their profession freely in the Soviet Union, they encounter unaccustomed discrimination when they "defect" to the United States. Arkady Fishman, spokesman for 34 Jewish emigre doctors, lodged a complaint with the U.S. government when, after passing all qualification exams in medicine and English, their applications were turned down by 800 hospitals, including some in Alaska. U.S. medical establishments do not welcome foreign-born doctors practicing medicine in the land of the free.

Some emigres, their illusions shattered, and unable to return to their homeland, have committed suicide. Their stories have not been publicized. An official of HIAS told me sadly: "How I wish someone would tell the Jews in the Soviet Union how much better off they would be to stay where they are."

Disillusioned emigres succumb to feelings of guilt for having betrayed their country, their family and friends. Their letters to Soviet officials pleading for readmission to the USSR have reached flood proportions. They find life in the capitalist jungle alien after growing up in the spirit of socialism in a country which provides lifetime security for all. They belatedly appreciate all the benefits guaranteed by the Soviet Constitution which they had taken for granted.

Jewish Colonel-General David Dragunsky, twice honored *Hero of the Soviet Union*, denounced the "Save Soviet Jews" propaganda: "Save us from what? From the full equality we enjoy? From the peaceful and steady progress we have made under socialism? The enemies of peace base their insane nuclear arms race, their mad Star Wars, on lies about the Soviet Union. Jewish people should remember who saved millions of Jews from the gas chambers, who shed so much blood to defeat fascism."

As a Soviet Jew who remains loyal to his country, Dragunsky was not welcome in the U.S. which denied him a visa to attend a dinner in his honor in New York City in 1985.

Shalom. □



## To Clean Away the Chometz

*The following address was delivered by J.L. Fishbein, editor of the Sentinel, the Chicago Anglo-Jewish weekly, at a meeting commemorating the Warsaw Ghetto Uprising. It was published in the April 17, 1986 issue of the Sentinel and we are reprinting it with their permission as a public service.*

*"Chometz" — refers to food and tableware that are not to be used during Passover.*

If you will pardon a personal explanation, I begin by telling you that this is only the second time in three years that I have disobeyed my doctor's advice against making public speeches. I tell you this so that you will understand the importance I attach to this meeting.

For we have come together today on what is truly a sacred and holy occasion, to remember immortal heroism of our kedoshim who fought like Jews should always fight in behalf of kiddush Hashem, in defense of their traditions and families, against the onslaught of an overwhelming fascist military machine.

I must also add that we have gathered here today to clean away the chometz from Jewish life as Jews are expected to do on Passover. But in so doing, I do not mean only the chometz we find in our kitchens. I mean specifically, the chometz that began to clog our minds and is rapidly — not slowly — choking Jewish life to death. This clogging takes many forms and I propose to discuss it with you in plain mamaloshen, so that you will understand exactly what I mean.

Three years ago my wife and I stood on the hallowed ground where the ghetto defenders made their last stand, and we vowed anew that we would try our hardest never to forget the lessons of their timeless heroism. We had returned only a few days earlier from our second visit in 10 years to that hell hole of human degradation called Auschwitz, where three million of our brethren had been methodically and systematically converted into white smoke. I shall never forget as long as I live, how my gentle wife, a great artist in her own right, had stood before the open door of a still remaining oven, with the simulated flame burning inside, and wept like a child at the memory of countless Jewish brothers and sisters, including my own grandparents, who had paid the terrible price for having been born Jews. The sacred oath we repeat here today — never to forget, never to forgive — took on fresh meaning as we peered into those ovens.

Unfortunately, most Jews mouth this vow, never to forget — never to forgive — but do exactly the opposite. One example has been the failure of the Jewish

community of ours, after 43 years, to remember what John Hersey wrote in his memorable saga, *The Wall* — "In the final analysis," he writes, "as far as the Nazis were concerned whether communists, bundists, atheists, religious observers — in their eyes we were all simply Jews and had to be exterminated."

It is no secret that I have been urged not to speak here today since some of you may be "treife" — may not be kosher enough to be counted as real Jews. These are the "nuchloifers" (people who run after others) who like some of the Jews in the old shtetls took off their yarmulkes and bowed low before the Polish pans. They are able to find common cause with the worst right wing reactionaries bent on driving America into a nuclear war or to support the extremism of a Meir Kahane who would besmirch the teachings of our prophets, but they cannot sit in the same room with good Jews who refuse to knuckle under to the exponents of a modern "gehenna."

When I speak of cleansing away the chometz in Jewish life, I do not mean only those on the right. I mean also those on the left who in their unwillingness to battle the reactionaries, not having the guts to fight, abandon the battlefield under the excuse there is no hope of victory. Smug in their righteousness, they are content to remain comfortably isolated within their own limited circles, away from the mainstream of Jewish life and thus they give the right wing an easy victory. They besmirch the memory of our kedoshim who were able to unite against the murderers of our people even though the path was difficult. **Shame** on those who thus betray the lessons of the Warsaw Ghetto fighters in the guise of being progressive.

I also want to face one more kind of chometz that aids our enemies. I mean the business of using the Soviet Jews as an excuse for giving the war mongers grip for their mills of hate, thus pushing us along the road to a nuclear war.

I have visited the Soviet Union three times — the last time only this past summer. Those of you who subscribe to the *Sentinel* — those who don't should — know what I wrote. Things are not perfect: neither are they as bad as we are told. It is true that there is no future for religious Jews who want to practice their religion in the fullest sense. The Soviet government neither helps nor encourages the development of an observant Judaism. In fact, they vigorously discourage it. There are shuls — we visited them in every city we went to — but they must be self-supporting and active teaching of Judaism is strongly frowned upon. As an atheistic society, they find all religions outmoded. But

neither are Jews persecuted as we are told, unless they violate the laws of the state, laws we probably disagree with; yet we met many Jews who are quite content to be members of Soviet society.

I do not intend to imply the Soviets have not made mistakes: they most certainly have. Nor that there is no anti-Semitism; there certainly is as there is in the United States and everywhere else. To try, however, to rewrite history and compare the plight of Soviet Jewry with what we suffered under the Nazis or to say that it is encouraged by the Soviet government, is untrue. It serves no useful purpose to misstate the facts. Nor does it help those Soviet Jews who want to leave. Shouting and confrontation has been a proven failure and it's about time we changed our strategy to one that will be more productive.

As a leading Jewish editor who for half a century has devoted his life to fighting for Jewish rights, I have agonized over this question for many years. Personally, I think the Soviets would be better off if they let those who want to leave the country do so. I believe in time, the same assimilationist process we are undergoing here would solve the problem they are so concerned with. How many young Jews are entering the fold in our own country? Inter-marriage is now around 50% and growing. Soviet youth are no different from ours. Under the best of circumstances they would not be flocking into the synagogues anymore than do our young people. They are not going to turn into observant Jews just because we think they should.

Nevertheless, we have have only two choices — not three or four. Either we learn to live with the Soviets, though we disagree with their philosophy — or we go to war with them. I prefer the former. I recall that the chairman of the delegation of Soviet farmers said to a similar group visiting from Iowa; "We may not like your system and you most certainly do not like ours, but that is not reason to blow up the planet."

I would also add that knowing the people now in control of our country, supporting as they do practically every repressive regime throughout the world, I would hate to think what would happen to people seeking a better life through revolution, were there not another superpower that prevents our own warmakers, straining at the bit, from having a free hand.

The last chometz I want to speak about today is the one that has gained considerable currency among large numbers of Establishment Jews this past year and is pregnant with danger for all of us. I refer to the rising crescendo of voices emanating mainly from Washington seeking to make us believe that the destruction of

the "evil empire," as the President termed the Soviet Union, is now the number one problem before the American people — not peace and not a better life for millions of our disinherited. Fifteen percent of our people still live below the poverty level in this, the richest country in the world.

In commemorating the Warsaw Ghetto Uprising we should remember that raising this specter is not original with the current administration. Its inventor was Adolph Hitler and we know what happened to six million Jews as a result.

We Jews should also remember on this day that there are other similarities with the Nazis — the real evil empire. The strident voices of hate we hear every day from Washington; our adoration of the worst right wing elements throughout the world . . . Marcos, Duvalier, to mention only a few . . . the denunciation of anyone who opposes the current drive toward war, so reminiscent of McCarthyism — the pitiful attempt to label known gangsters — engaged in drugs — as "freedom fighters;" the piling up of huge expenditures for arms though no one threatens us, while all social services are cut; the threat to invade a small, primitive country under the guise that it endangers our national security. All this has the stench of an American fascism trying to pass itself off as democracy. Some Jews are foolishly aiding this hysteria as illustrated by this headline in Orthodox Jewish paper in New York. "Anti-Semitism in Nicaragua — threatens South America." There are about 12 Jews in that country.

If the Warsaw Ghetto Uprising should have taught us one thing it is that Jews are always the first victims of fascism no matter how much we get down on our hands and knees and lick the boots of the gauleiter.

I must tell you my friends, that the more I read and hear, the more frightened I become about the future of my grandchildren, one of whom turned 18 this week and had to register for the draft. Do not be surprised if before this year is over American boys are sent to "rescue" the people of Nicaragua, whether or not they want to be rescued by our marines. The Nicaraguan people will fight like hell in defense of their homes and many fine American boys will die. The latest *New York Times* poll shows that 43% of all Americans believe the invasion will take place this year and I agree with that perception.

Progressive Jews ought not to fall for the rot dished out even by some formerly progressive Jewish journals. We should instead fight for a better world, allying ourselves with all peoples who share our

*Continued on page 8*



## UN Calls for International Peace Conference on the Middle East

On December 13, 1983, the UN General Assembly adopted resolution 38/58c declaring:

The General Assembly:

Recalling its resolution 36/120 of 10 December 1981, in which it decided to convene, under the auspices of the United Nations, an International Conference on the Question of Palestine on the basis of its resolution ES-7/2 of 29 July 1980. . . .

Having considered the report of the International Conference on the Question of Palestine, held at Geneva from 29 August to 7 September 1983. . . .

Welcomes and endorses the call for convening an International Peace Conference on the Middle East in conformity with the following guidelines:

a. The attainment by the Palestinian people of their legitimate, inalienable rights, including the right to return, the right to self-determination and the right to establish their own independent State in Palestine;

b. The right of the Palestine Liberation Organization, the representative of the Palestinian people, to participate on an equal footing with other parties in all efforts, deliberations and conferences on the Middle East;

c. The need to put an end to Israel's occupation of the Arab territories, in accordance with the principle of the inadmissibility of the acquisition of territory by force, and, consequently, the need to secure Israeli withdrawal from the territories occupied since 1967, including Jerusalem;

d. The need to oppose and reject such Israeli policies and practices in the occupied territories, including Jerusalem, and any de facto situation created by Israel as are contrary to international law and relevant United Nations resolutions, particularly the establishment of settlements, as these policies and practices constitute major obstacles to the achievement of peace in the Middle East;

e. The need to reaffirm as null and void all legislative and administrative measures and action taken by Israel, the occupying power, which have altered or purported to alter the character and status of the *Holy City of Jerusalem*; including the expropriation of land and property situated thereon, and in particular the so called *Basic Law* on Jerusalem and the proclamation of Jerusalem as the capital of Israel;

f. The right of all States in the region to existence

within secure and internationally recognised boundaries, with justice and security for all the people, the sine qua non of which is the recognition and attainment of the legitimate, inalienable right of the Palestinian people as stated in sub-paragraph (a) above.

Invites all parties to the Arab-Israeli conflict, including the Palestine Liberation Organization, as well as the United States of America, the Union of Soviet Socialist Republics and other concerned States, to participate in the International Peace Conference on the Middle East on an equal footing and with equal rights.

*The International United Nations NGO's (Non Governmental Organizations) have decided to launch a campaign to collect signatures from the peoples of the world in support of an International Peace Conference on the Middle East as called for by the International Conference on the Question of Palestine of August 1983 and as endorsed by the General Assembly in its resolution 38/58c.*

*Copies of these petitions can be gotten from:*

*Jewish Affairs  
235 W. 23rd St. 7th fl.  
New York, N.Y. 10011*

*We urge our readers and friends to give their fullest support to this campaign.*

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*Continued from page 7.*

dreams of a life free from the threat of fascism and war. We should on this day — take renewed inspiration from the fighters of the ghetto, who against seemingly hopeless odds, joined together and united to make the good fight. I must confess that sometimes I grow weary of the endless struggle against an establishment that so often forgets its heritage and would lead us down the road to a right wing reactionary America. And I yearn for more cohorts from your ranks who would join the battle against them in the spirit of the Warsaw fighters.

But the spirit of those ghetto fighters gives me strength. I hope they will also give those of you who hesitate, new strength to carry on the struggle to save the world from nuclear destruction.

When will their glory fade? Only if we forget for what they fought and the lessons we should have learned from their sacrifice.



Scenes and Images  
of a  
**Beloved Little Town**  
Small Town Story

By David Seltzer

OF ALL THE NICKNAMES I was given in my childhood, only one stuck — *Dudele Mamaliga*.

Oddly enough, rather resenting it, it always made me feel good. Generally, *mamaliga* is used as a disparaging word, a barb at the Bessarabians, to show how backward they are, just like their dry and scrimpy piece of *mamaliga*. People don't realize, however, how precious that word is to every Bessarabian — it sounds almost like *Mama-liebe!*(1)

I got the name *Mamaliga* originally as a punishment, and this is how it happened.

In Soroki, my birthplace, there was a water-carrier named Reb Hersh. He was a big, strapping Jew with a tangled gray beard and dark bushy eyebrows under a black, weatherbeaten sheepskin hat. He always wore a long cotton shirt, and his wide canvas trousers were tucked into big suede boots. His whip was always with him. Even when he carried two buckets of water into a house at one time, he would first stick the whip into the leg of his right boot.

He drove a speckled yellow nag that was harnessed to a long wooden barrel fastened with axle-clips onto a flat little wagon on two wheels. When the barrel was full, it appeared that at any moment it would topple over on one end and lift the horse high in the air on the two shafts.

Whenever Reb Hersh came into the street, we children would run out to "greet" him.

"Hersh Mamaliga! Hersh Mamaliga!"

Reb Hersh never reacted to this teasing until a grownup would stop and laugh. Then he would grow furious, swing his and yell:

"Devil take your father, you rascals!" And he would chase us as if he were about to tear us to pieces. But of course we could outrun him any time.

Reb Hersh was actually a very peaceful man. Everyone liked him. How he ever got the name *Mamaliga*, nobody knew.

One day, noticing Reb Hersh and his old mare turning into our street, I ran out of the house, as usual, yelling "Hersh Mamaliga!" Like a wounded beast, he howled:

"I'll kill you, you little *manzer!*"(2)

I ran, but this time he ran into the house after me! I

ran to my mother in the kitchen. She looked up, startled by my appearance. When she heard Reb Hersh screaming — "Where is he, that brat: I'll show him what *Mamaliga* is!" — she clapped her hands and exclaimed:

"For heavens sake, Reb Hersh, what's the matter? I only sent the boy out to invite you in for some *mamaliga*! Here — taste it, Reb Hersh —"

The water-carrier stopped dead in his tracks with his mouth open. He couldn't believe his ears. He stared suspiciously into my mother's wise and smiling eyes and his own eyes darted toward the oven. Sure enough, there stood a steaming *mamaliga*. He stepped back, tucked the whip under his arm and, rubbing his palms together, said ingratiatingly:

"With pleasure, *Tsippe* darling, why not? Who can refuse your delicious *mamaliga*?"

My mother asked him to sit down and she picked up the rolling-pin. My heart sank as I braced myself for the blow. But she turned, stuck the rolling-pin into the pot of *mamaliga*, and started stirring. When it began to thicken and bubble — a sign that it was ready — she spread out a white napkin on the table, picked up the pot with two dishcloths and flipped the golden-yellow *mamaliga* onto the table. She tore a strong white thread from a spool of cotton, and using it as a slicer, cut off a big piece for Reb Hersh. Then she set a saucer of melted butter on the table and sprinkled the *mamaliga* with *brinrze*. (3)

Reb Hersh attacked the tasty morsel so fast that he burned his mouth, but his unkempt beard shivered with delight. When he was ready for a second helping, he glanced indulgently toward my corner of the oven and said suddenly:

"Nu, *Dudele*, you can hold my whip!"

Such good fortune I had not expected. I grabbed the whip and ran outside, cutting the air with it.

From then on, my mother called me *Dudele Mamaliga*. But I didn't mind at all. How fondly I often recalled her quick and clever idea and the fun I had with Reb Hersh's whip.

#### ANOTHER USE FOR MAMALIGA

One other pleasant episode is associated in my mind with my mother's *mamaliga*. It happened in 1917, when I was 13 years old, during the first World War. After graduating from the Talmud Torah I passed my examinations for the first class in the *gymnazie*. (4) But because of the quota system, I was not accepted. There were six of us Jewish boys and we all felt terrible: we had passed and still we couldn't get in.

Fortunately for us, however, the Austrians cap-

tured the city of Hotin near Bukhovina, and the sons of the rich Russians, along with some of their teachers from the Hotin gymnazie, escaped to Soroki. The intelligentsia of our shtetl welcomed the refugees with open arms and invited them to use "our" gymnazie in the evenings. And inasmuch as they had only a small number of students and an almost empty treasury, they accepted us six Jewish boys in return for a stipulated sum of money.

Every evening the Ladies Auxiliary came to the school and served free tea and sugar, but the students brought sandwiches, sardines, sausages, cheeses and pastries. We poor children would bring bread and cheese or even a chicken liver or gizzard salvaged from the family meal.

One day my mother had nothing to give me except mamaliga. Tearfully I refused to take it.

"I'm ashamed to let anybody see me eating it!"

"You know what, Dudele, I'll fry it for you." She cut the mamaliga in quarters, peeled and trimmed the edges, dipped the pieces into salty butter and fried it till it was brown and clear.

I wrapped it in paper and thought to myself, "I'll hold it in the paper and eat it so no one will be able to tell what it is. . . ."

It so happened, however, that when I opened my bag, all four pieces of mamaliga spilled out onto the table around which we were having our meal. One lady, who was serving me a glass of tea, picked up a piece of the mamaliga in her lily-white fingers and exclaimed, half-jokingly:

*Kak Priatno!* (5) "What kind of delicacy is this? May I taste it?"

*Pozholoysto!* (6) I replied without thinking.

She broke off a little piece, put it in her mouth, and all but smacked her lips. Before I realized what was happening, two other ladies and one of the teachers had also come over and tasted this "novelty."

That evening I ate imported sardines and two pieces of tart for supper. . . .

After that incident, my mother gave me, every evening, a dozen pieces of fried mamaliga to take to school, and we six Jewish kids dined on fancy delicacies that we exchanged with the rich Russian boys who had become addicted to the golden pieces of mamaliga.

So you see, the "Mamaliga" has remained dear to me this very day.

(3) Salted cheese made out of sheep's milk.

(4) High School

(5) How tasty!

(6) Please, do!

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*David Seltzer, the editor of the Yiddish pages of Jewish Affairs, is a poet and short story writer.*

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### **Karen Werner, 1950-1986 Trade Unionist's Life Honored**

The short, rich life of Karen Werner was honored by hundreds of her fellow union members and comrades in her own union's hall, the Service Employees International Union in San Francisco on March 28, 1986.

Ms. Werner was multi-talented and multi-active as an artist, musician, union organizer and political activist. Among her many skills was that of carpenter-structor of displays for exhibition at the M.H. DeYoung Museum of Art in Golden Gate Park in San Francisco. Her role as Chief Shop Steward for her union, Local 790, was earned from her part in organizing her shop from ground zero.

She was a dedicated Communist and played a major role in the Communist Party election campaign to put Gus Hall and Jarvis Tyner on the California ballot in 1978. As an educator she became director of the Marxist Study Series and taught an "Introduction to Marxism" class. She prepared and read a paper on the status of women at the Marxist Scholar's Conference in Berkeley in 1984.

Among her other activities was organizing clerical workers in Chicago, working in the Democratic Presidential primary for Jesse Jackson and playing a key role in the Women's Committee for Human Rights in Chile.

She will be missed. The editors and editorial board of Jewish Affairs express their deepest condolences to her parents, Leo and Ann Werner, supporters of Jewish Affairs, on the loss of this "beautiful sister who played an important role in San Francisco politics" as was expressed at the memorial meeting by Guiliana Milanese, Organizational Secretary of the California District of the Communist Party, U.S.A. □

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### **MAMALIGA**

(1) Beloved Mother

(2) Bastard



## A Legacy of the Cold War

*We are reprinting this article on the Heritage Foundation with the permission of the magazine of the International Organization of Journalists, which carried it in their February 1986 issue. This issue has special significance for readers of Jewish Affairs because of the dangerous growth and activation of ultra-rightism, racism and anti-Semitism in European capitalist nations and in the United States. We have also called attention in previous issues that Reagan's top adviser on Jewish issues, the extreme right-winger, Marshall Breger, is a leading figure in the Heritage Foundation.*

In recent months the world press has pointed out on several occasions the ever-growing influence of extreme right wing pressure groups in formulating foreign and domestic policy in the U.S.A. One of the leading institutions frequently mentioned is the Heritage Foundation, whose headquarters are on Massachusetts Avenue in Washington, D.C., and which enjoys considerable financial and political power. (And by the way, 11 of its 60 to 70 members work on the Reagan team.)

The Heritage Foundation was established in 1974 by Reagan's friend, the brewer Coors, who financed its beginnings with a contribution of more than 250,000 dollars. The organization developed thanks to the generosity of another millionaire, Francis Mellon Scaife, who put the sum of 100 million dollars into the treasuries of American right wing organizations. In the American press, Scaife is known as a man who influenced more than anyone else the way Americans view their own country and the "rest of the world" — by stressing nationalism and chauvinism. He has frequently let it be known in public that he regards the formation of public opinion as his own personal cause and sacred duty — in the name of anti-communism. He owns a number of newspapers and magazines and the Kern House Enterprise, which in London controls the agency linked to the CIA — the Forum World Features.

The Heritage Foundation's annual budget today exceeds ten million dollars. It closely cooperates with other anti-communist centres and movements, such as the Moral Majority, the Committee for a Free World, and the Committee on the Present Danger. The Foundation calls big news conferences, publishes dozens of documents, including the monthly *National Security Record* and the quarterly *Policy Review*. Its influence in formulating White House decisions has increased particularly since the beginning of the 1980's, when a

frontal attack began against UNESCO.

The Heritage Foundation made a splash on the international-political scene in 1983 by publishing the *United Nations Assessment Project Study* (authored by Thomas G. Gulick), which analyzed in particular the prospects and current state of relations between the U.S.A. and UNESCO and the *International Program for the Development of Communication (IPDC)*. In this study the New Information and Communication Order (NIICO) was represented as an instrument of communist endeavors to control third world countries; at the same time, all efforts by the developing countries to create a just and independent information system were attacked. Consistently, and very quickly, the wave of accusations against the IPDC and the NIICO spilled over into UNESCO itself and, Washington sources were able to state that the influence of the Heritage Foundation had become one of the basic moving forces in a process culminating in the withdrawal of the U.S.A. from UNESCO.

*The IOJ Newsletter (11/85)* discussed another propaganda campaign waged by the Heritage Foundation, this time in another information field. The Foundation put together an 11 page analysis and recommendations to be used by members of the American delegation to the World Conference on Women, held in 1985. No matter how much this report wanted to sound like it was concerned with "women," most of the pages were taken up with purely financial methods. It summarizes possible means of pressure to be used against "disobedient developing countries" through financial aid, doled out on the basis of agreement and support by these countries for American policy.

The American women delegates learned from this report how to prevent the conference from becoming "uncomfortably politicized," how to resist the proposals and initiatives of non-governmental organizations, which the Heritage Foundation has listed as "private organizations controlled by the most extreme anti-American groups." It was in this spirit that the American delegation spoke at the Nairobi conference, and so it can surprise no one that this vicious anti-communist rhetoric faced decisive resistance by the majority of delegates.

The Heritage Foundation has chosen outer space as its new operational field. In 1984 it put together a confidential memorandum on how to direct a propaganda campaign promoting space weapons. The memorandum includes, among others, instructions on how to systematically weaken and paralyze opponents of space arming by having the U.S.A. present such weap-

ons as a means towards peace, as the way to halt arming on earth. This study characterizes the main proponents and supporters of research and the manufacture of space weapons in the U.S.A.; they include in the first place the American aircraft industry and in the second place the monopoly-controlled press.

The memorandum admits that space weapons are chiefly a matter of policy by American right-wing forces and that this should be kept secret from the public. The purpose of the campaign is to make sure that decisions about space arming are not changed even after 1989, when Reagan leaves the White House.

Last year in October, the French monthly *Le Monde diplomatique* published an article by Georges-Albert Astre on the role played by the Heritage Foundation in America's right-wing campaign against the United Nations and its whole system of organizations and agencies.

In April 1984, the Heritage Foundation issued a lengthy study accusing the U.N. of being unwilling to serve American interests, of not agreeing with the system of free enterprise, of supporting organizations inimical to America such as the PLO, SWAPO, the ANC, etc. The attack was directed also against the role of the United Nations General Assembly, to prevent it from appearing as a worldwide, legal and impartial forum. The study's conclusion was conceived precisely in the spirit of American big-power chauvinism: if the United Nations does not accept the proposed American reforms of that body, then the United States — and together with its allies — should think about leaving the U.N.

Not even President Reagan has been spared criticism by the American extreme Right. For instance, the American weekly *U.S. News and World Report*, in an article by W. Mashek, quoted Burton Pines, Vice-President and director of research at Heritage Foundation on clashes among leading U.S. politicians on domestic policy, who said that the President had betrayed some of his friends and that he would have to do something about it. The right-wing extremists are continually talking about the President's weaknesses, "softness," about his making concessions to the Soviets, using rhetoric instead of hitting hard, about his cowardice to strike where American interests require that he do so, even at the price of provoking a military conflict.

In judging these and similar remarks, it is important not to lose sight of the fact that although the extreme right-wing today on the American political scene represents a relatively small number of groups, its importance is not in its numbers but in its influence,

which in recent years has grown very quickly. One should certainly not underestimate or bagatelize (as some of the so-called big Western press does) this extreme right-wing tendency whose typical spokesman is the Heritage Foundation, and dismiss its opponents simply as a handful of radicals who are unable to do anything except try to shock the public with their revelations. The facts show how truly dangerous these tendencies are. And in America's political life, what is at stake, of course, is the period following Reagan. □

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### Letter to Editor

Dear Mr. Morozov:

In March when Harry Tobman and his wife, Sara, were vacationing in Miami Beach, he induced me to see that the two poems printed in the Jan.-Feb. 1986 issue of *Jewish Affairs*, one by Margaret Burroughs, *What Shall I Tell My Children Who Are Black*, and the other, *What Shall I Tell My Children Who Are White* by Susan Kling, be read at one of our Cultural Club meetings. He also suggested I write to *Jewish Affairs* on the following activities.

On April 5, 1986 the Coalition for a Free South Africa held a meeting at the Jewish Cultural Center in Miami Beach at which Dr. Melvin Dube, Professor at Stony Brook College in New York and a member of the United Nations Mission of the African National Congress was the guest speaker. Not only did Professor Dube make a very clear presentation on the struggle against apartheid in South Africa, but he spoke strongly on the question of academic freedom, both as regards his own case and of those on other campuses.

An Afro-American member of the Coalition read Margaret Burroughs' poem mentioned above and I read Susan Kling's poem. Both poems were very well received.

The next reading of the two poems will take place on May 20th at one of the Reading Circles of which I am a member.

With kind regards  
Peace and Friendship  
Pauline Tarkoff  
Miami Beach, Florida



## **Tawfiq Zayyad, Mayor of Nazareth** **“We breathe discrimination the way a human being breathes air.”**

*Tawfiq Zayyad is one of the foremost Palestinian poets, the mayor of the City of Nazareth in the Galilee, and a member of the Israeli Knesset from the Democratic Front for Peace and Equality list, and a member of the Central Committee of the Communist Party of Israel. The speech (a summary translated from Arabic by the United Nations) and Palestine Focus interview excerpted here are both from the September 1985 International NGO Conference on Palestine in Geneva. Since that time the U.S.-Israel-Jordan “peace” maneuvers have in the main failed, but U.S. imperialism is trying to revive them in one form or another.*

The latest American assault, which is being stepped up over recent months, is very far removed from being a peace initiative. Its real aim is to impose a liquidation of the Palestinian issue and of the rights of the Palestinian Arab people to national sovereignty. It is being conducted on the basis of the officially declared American position (the Reagan plan), which is based on rejection of the right of the Palestinian Arab people to self-determination, and an independent state, and rejection of recognition of the Palestine Liberation Organization as the sole legitimate representative of the Palestinian Arab people. At the least, it is conducted with a view to harnessing the PLO to the American position and depleting it of all Palestinian national content, thereby widening the split in the organization and aggravating its internal difficulties.

American timing is based on the difficulties facing the Palestinian people and the PLO as a result of the Israeli invasion of Lebanon in 1982. The American (and Israeli) precondition for those Palestinians participating in the joint Jordanian-Palestinian delegation is that they should be “acceptable,” in other words, that they should, in practice, be appointed by the United States and be acceptable to the government of Israel. This implies a violation of the principle that the PLO is the sole legitimate representative of the Palestinian people and opens a breach for the potential elimination of the legitimate leadership of the Palestinian Arab people recognized at the Palestinian, Arab, and international levels. Accordingly, the foundations are being laid for the implementation of the second phase of the Camp David design (the Reagan Plan), this time by making use of the Jordanian regime and admitting it as

*May/June 1986*

a formal participant along with other Arab leaders who are sympathetic to the United States and to its strategic designs in the region and are endeavoring to increase pressure on the PLO. The Camp David agreements did not bring peace and did not resolve the Palestinian issue, which is the essence of the crisis, but were an invitation to a new war (that in Lebanon); a Camp David II would also be an invitation to future wars.

Reference must be made, with particular gravity, to the fact that the United States and Israel are using the so-called “peace initiative” or “peace process” referred to in order to cover up a number of matters of extreme seriousness: cover-up of the continued Israeli occupation of parts of southern Lebanon, directly by Israeli forces and indirectly through the intermediary of the mercenary Antoine Lahad forces, and of the sabotage activity of Israeli lackeys inside Lebanon; cover-up of preparations for a new war against Syria in order to open the way for the complete subjugation of the Middle East; cover-up of Israel’s involvement in schemes of the United States beyond the Palestinian issue and beyond the Middle East region, as seen in the strategic cooperation agreement, Israeli readiness to take part in Star Wars, nuclear-weapons production programs, etc., in the belief that the United States will gain ascendancy internationally and in the Middle East and that the Soviet Union and the national liberation movements, in general, will be weakened by the success of Israeli schemes and expansionist ambitions.

There is no essential qualitative difference between the two major parties making up the Israeli government, the Ma’arakh (Labor) and the Likud. The differences are tactical and matters of outward form. Complete agreement exists on the three Israeli no’s: no withdrawal to the 1967 borders; no right to self-determination and an independent state for the Palestinian Arab people; no recognition of the PLO. This makes Israel the only rejectionist state in the region. The continued settlement activity, the stepping up of the “Iron Fist” policy, and occupation-related oppression in the occupied territories are destructive not only for the Palestinian Arab people, but for the Israeli people and its national interests.

The solution, a just, comprehensive, and lasting peace, is possible only on the basis of withdrawal from all the areas occupied in 1967, the right of the Palestinian people to self-determination and an independent state, and recognition of the PLO as the sole legitimate representative of the Palestinian people. This solution is based on the resolutions and covenants of the United Nations, which prohibit the acquisition of the territory

of others by force of arms. What is needed is a balance of power, both internationally and within the region, and an objective outlook which does not permit the imposition of an unjust "settlement," as the experience of continued wars over 37 years (particularly that of the Lebanon war of 1982) has proved. International experience (that of the Vietnamese, Cuban, and Algerian questions and of dozens of other national liberation causes) demonstrates that it is not possible in our time to solve national issues by military might, but only on the basis of the principle of the right to self-determination.

#### The Question of the International Conference

The entire discussion of the international conference (under the auspices of the United Nations and with the participation of the Soviet Union, the United States, Israel, the PLO, and the other states concerned) is a discussion of whether there is to be a just solution or an unjust solution. All those who reject the international conference reject a just solution and seek to impose the liquidation of the rights of the Palestinian people to national sovereignty and the exclusion of the Soviet Union and the PLO. All those who desire a just, comprehensive, and lasting solution see the international conference as the framework for its achievement.

The international responsibility is a direct one. The conflict involved in the Palestinian issue cannot be removed from the general context of international relations. Conflagration and outbreaks of hostilities cannot always be contained within the Middle East. The Middle East issue (with a war every three to four years) may lead to an international eruption or one extending beyond the Middle East.

Accordingly, in present circumstances, the international conference is an appropriate framework, or rather the only framework, for reaching a just solution which is also accompanied by assured guarantees for the future. The latest statements made by Reagan, Peres, and King Hussein on their conception of the international conference demonstrate that they seek an "international conference" that will be an umbrella, a rubber stamp, and an international endorsement of a liquidationist settlement of the right of the Palestinians to national sovereignty, of the realization by Israel of territorial acquisitions and of a settlement reached by them in advance.

The statements in question were, nevertheless, made as a pro-forma retreat in the face of the international campaign of pressure conducted by the United Nations and its member states, by world public opin-

ion, and by all the forces that truly desire a just, comprehensive, and lasting settlement. At the same time, caution should be used against any illusions created by this merely formal retreat. The idea of the international conference is taking firm root among such extensive international circles that the United States and Israel cannot ignore them and are resorting to stratagems against them. This shows the need to intensify the international pressure exerted by the United Nations, its member states, the peace-loving states, and the forces of rationality on the rulers of the United States and of Israel as a strategic framework for bringing about a just, comprehensive and lasting peace in the Middle East. □

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#### Excerpted Interview of Tawfiq Zayyad by *Palestine Focus*

**PF:** How has the rise of Kahaneism affected Palestinians living within Israel at the present time?

**TZ:** Nazareth is the biggest Arab town inside Israel; it's population is more than fifty-five thousand people. The overwhelming majority of people work outside the town because of the lack of factories, and they work in Jewish-owned places of work. Now unemployment is rising intensively — it's over 20% (for the population as a whole it is 10% J.A.) — because we don't have local industrial projects.

This is a result of the Israeli policy not only toward Nazareth but toward the other Arab towns and villages. Since the establishment of the State of Israel, the official policy toward its Arab citizens was — and still is — a policy based on racism and on national discrimination. I can say we breathe national discrimination like the way a human being breathes air in all spheres of life.

This is expressed mainly in the process of confiscation of the lands which belong to Arab citizens of the State of Israel. And this process of confiscation of land is continuous all the time. Another thing is discrimination against Arab municipalities. The governmental budgets given to Arab municipalities are not more than 25% of the Jewish towns or villages. In education we suffer from a shortage of school buildings. There are about three thousand classrooms for seven hundred thousand people. And we suffer in all spheres of life.

I believe that this anti-Arab policy has been the basis for the rise of Kahaneism, which is the worst kind of Israeli racism against the Arabs. Kahaneism is not the only form of racism. All the policies are racist poli-

*Continued on page 16*



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*We are publishing for our readers the following appeal from the Committee for the Defense of Human Rights-Saudi Arabia and we call upon them to act in solidarity in the various ways indicated in the appeal. This appeal was distributed in Saudi Arabia.*

## **Appeal by the Committee for the Defence of Human Rights-Saudi Arabia on the Latest Campaign of Arrests and Repression Currently Being Carried Out in the Country!**

February 1986

**To all international, judicial, political and trade union organizations.**

**To all honest and freedom-loving people.**

As from the end of September 1985, and as a result of the various protests brought against the policy of suppression and terror by the Saudi Arabian authorities, the waves of arrests and surveillance increased and widened, whereby men, women and youth from our people in unaccounted numbers are arrested and subjected to savage physical and mental torture, where they face difficult conditions, such as the prevention from visits of kin, and where the destiny of some is unknown while others received severe sentences of imprisonment for unspecified periods.

In addition to that, most of the released detainees especially those freed in July 1983 or previous to that date, face deprivation and oppression from the authorities and face an unspecified period of prevention from their right to travel. The authorities also place obstacles before them and their families in employment, notifying companies and other institutions against their employment or their return to their previous jobs. The authorities withhold the issuance of passports to others, while at the same time insist on ignoring the persistent demands to put a stop to oppression.

The increasing waves of oppression and terror in our country is typical of the conduct and nature of the Saudi reactionary regime in the denial of the simplest precepts of human and democratic rights, and enmity to all opposition.

In the regime's attempts to halt the increasing discontent and dissatisfaction as regards the deteriorating economic and social conditions in the country as a result of the authorities neglect of the country's and peoples' interest, the authorities recently increased their surveillance, harassment, detention and arrests.

These savage attacks by the Saudi suppressive authorities is a link in the chain of the imperialist, Zionist, and reactionary conspiracies that are aimed at striking at the aspirations of the people in the Arab world, to impose obedience and submission and to dominate their future.

The Committee for the Defence of Human Rights-Saudi Arabia appeals to world public opinion and to all freedom-loving people to raise their voices against suppression, surveillance and arrests currently carried out in our country.

We appeal to you to send cables of protest, delegations of journalists, jurists, politicians and trade unionists to the Saudi authorities or their diplomatic missions abroad, demanding a stop to repression, surveillance and arrests, and for the immediate release of all political prisoners.

We also urge the relatives of all detainees and their friends, and all our people to express their solidarity:

—Send group and individual petitions.

—Make group visits to the detainees and gather in numbers in the form of a demonstration in front of the jails.

—Urge the detainees to organize and go on a hunger strike.

—Develop other effective means to express your protest and solidarity with the detainees and for their release.

Insist on and stress the following:

—Stop police surveillance

—Stop campaign of arrests

—Immediate release of all political detainees and prisoners.

—Make known the whereabouts of those who have disappeared and among them Nasir Al Saeed

—Lift all forms of suppression against all persons released

**The following is the latest list of workers, students,  
professional and ordinary citizens of Saudi Arabia who have been arrested:**

Hazem M. A. Kuralsh  
Jafar A. A. Almubarak  
Mohammed M. A. Khalifa  
Ahmad Mushin  
Sahedd M. A. Alzahar  
Atif A. S. Alfaraj  
Thamir H. A. Ahmad  
Miss Ibtisam Aljarrash  
Mrs. Aklish Hassan Alshseikh  
Kifah A. S. Alfaraj  
Ali Albehrani  
Yassin M. A. Alyssin  
Miss Buehra H. Alyouself  
Mohammed M. Al Gahtani  
Tahir Hassa  
Hussein Gallef  
Abdulwahab Al Buri

Ahmed A. A. Almubarak  
Hussein Kuraidah  
Habib Nouh  
Ahmad Abdullah  
Salman A. S. Alfaraj  
Ali H. A. Ahmad  
Hassan Al Haddad  
Miss Alwiyah Aljarrash  
Ali Al Madan  
Saad A. S. Alfaraj  
Mahdi Fairuz  
Miss Rajas S. M. Alyouself  
Mohammed A. Almatrud  
Hedi S. Alyami  
Zakaria Bnoheid  
Hussein Miskeen  
Abdullah Saeed

**EVERY READER GET A READER**

*Continued from page 14*

cies; and, thanks to these policies, Kahane could rise — and not only Kahane. During the last year, for the first time, there are many groups, committees, associations of racists, which remind me of the Ku Klux Klan in the United States. They attack Arabs and call openly for expelling Arab citizens from Israel.

Kahaneism is rising in a very dangerous way in the last year. Last year he got enough votes for one member of the Knesset, but the newspapers report that if the election happened today Kahane would have eleven. This is terrible. But the whole process inside the country is going to the right. Inside even the Labor Party, the characteristic process is to the right, the same inside the Likud; and the extremists are becoming even more extreme than before. Our people are united against this policy. We believe that the struggle against racism and national oppression is a Jewish-Arab struggle, and we are working hand in hand with Jewish democratic forces inside the country. But, in general, the situation is very hard and getting harder and harder and more complicated. But we are doing our best to strengthen our unity, to strengthen our struggle inside the government, inside the Israeli Knesset, and in all other frameworks. □

**Sidney Ravden  
June 21, 1900 — March 22, 1986  
Worker and Fighter for Socialism**

The people of Massachusetts have lost a devoted fighter for peace, people's rights and socialism in the passing on March 22, 1986 of Sidney Ravden as a result of a heart attack.

Sidney Ravden was a long time supporter and activist for *Jewish Affairs*. He was always trying to promote its circulation and influence. Together with his good friend Herbert Hysen he visited public and college libraries and was instrumental in getting many of them to place *Jewish Affairs* on their bookshelves.

He was a leader in the *People's Forum*, which had Hy Lumer and Herbert Aptheker, past and present editors of *Jewish Affairs*, among their speakers.

The editorial board of *Jewish Affairs* expresses its heartfelt condolences to the Jamaica Plain Club of the Massachusetts District of the Communist Party, U.S.A. on the loss of such a true and staunch friend. □

In Memory of  
**SIDNEY RAVDEN**  
For Annual Dinner  
\$ 50.00

Herbert Hysen



## The Righteous Remembered!

by Sol Flapan

Warsaw: In Jerusalem on the Mount of Remembrance, next to a crypt with the remains of the martyrs of the Nazi death camps, the first trees were planted in May 1962 along the Avenue of the Righteous Among the Nations of the World (Sderot hassidei umot haalam). Each tree has a plate bearing the name of a person who, during the years of annihilation, stretched out a hand to the perishing, and with the name of the country that person came from. Many of the plates bear the name "Poland". *Righteous Among Nations How Poles Helped the Jews, 1939-1945*, Edited by Wladyslaw Bartoszewski and Zofia Lewin, London 1969, Earls Court Publications Limited. The book was also put out by the Kosciuszko Foundation 1970 as the *Samaritans: Heroes of the Holocaust*.

All told nearly 5,500 people of different nationalities have been awarded the "Righteous Among Nations of the World" medal by the Jerusalem based Yad Vashem Institute of Remembrance for stretching out that "hand to the perishing."

Poles comprise over 26% (about 1600 men and women of the recipients. They were workers and farmers, artisans and shopkeepers, scholars and clerics, resistance movement activists of different political persuasions — from the Peoples Army of the underground Workers (Communist) Party, to the Peasant Battalions, to the Home Army of the erstwhile emigre government in London.

All had "stretched out a hand to the perishing" in defiance of the fact that Nazi-occupied Poland was the only country in Hitler ravaged Europe where any help to Jews was punishable by death. Merely not reporting the whereabouts of a Jewish person was cause to be sent to concentration camp and everything this implied.

And so the time has long matured for these silent heroes to stand tall and be counted. Especially so as anti-socialist, anti-Polish circles in the West are not only trying to minimize these efforts or even consign them to oblivion, but are distorting the history of the Nazi holocaust by accusing Poles of collaborating in the mass murder of Jews here. Such is the case with the Frenchman, Claude Lanzman, with his film *Shoah*.

At a founding assembly held in the last week of November in the Historical Institute of the Polish Academy of Sciences, some 170 of those who had "stretched out a hand to the perishing" set up the Polish Society of the Righteous Among the Nations of the World. President of this new organization is Andrzej

Klimowicz, who during World War II, was a member of Poland's "Zegota Council to Assist Jews" the only such wartime underground organization in the world. The Society's secretary is Wladyslaw Szafraniec, a 1984 laureate of the Yad Vashem's medal, for rescuing together with his parents the Wolfowicz family in Rataje, southeastern Poland.

Replying to a Polish Press Agency question on the who and what of the new society, Andrzej Klimowicz said his organization is a voluntary grouping of Yad Vashem medal holders. Of the 1600 so honored 1200 are still living. "We hope they all become active members of our society," Klimowicz said. . . .

The society's statute and program calls for close cooperation with the "Main Commission for the Investigation of Nazi Crimes in Poland." It will also work with the Historical Institute of the Polish Academy of Sciences, the Jewish Historical Institute and the Janusz Korczak Society. Another ally will be the Union of Fighters for Freedom and Democracy an organization of Polish veterans of the Polish and international working class movements of freedom struggles such as the defense of the Spanish Republic in the 1930's against the Franco-Hitler-Mussolini onslaught, the anti-Nazi resistance movement here in Poland and in other countries during World War II, and of soldiers who fought on all the fronts of that war here in Poland, on the Soviet-German front, in North Africa and Italy and in the air Battle of Britain and the Atlantic. The Society also pledges to join forces with all Polish and foreign scientific and scholarly centers whose efforts serve the consolidation of peace and friendship among nations. It plans to organize public meetings and scientific sessions devoted to the common martyrology and the joint-freedom fightback of Jews and Poles during World War II.

"We will rebuff any attempts at manipulating the history of the war years by Western propaganda centers and individuals of the Lanzmann stripe," vowed Klimowicz.

Also attending the founding of the Society was Hanna Gdalewicz, who was one of the 20 Jewish children rescued by the late Maryna Falska, a principal of a wartime orphanage in Warsaw. Maryna Falska was posthumously awarded the Yad Vashem medal earlier this year and in June, Ms. Gdalewicz planted a tree in her name on Jerusalem's Mount of Remembrance.

Revisiting her wartime clandestine haven after 40 years, Ms. Gdalewicz recalled how she had been "hidden in this home for three years with other Jewish children. . . . Those were years of hunger and death stalk-

ing every step. I survived that horrible time thanks to the devotion and bravery of Maryna Falska. Together with her staff she managed to hide us for such a long time and to give heart with words of encouragement. She was true to her principles and aims. She never abandoned us, not for a moment in those grimmest of times. She fought the Hitlerites like a soldier. Thanks to people like her there is hope that children will never have to experience what I did."

Poland's Janusz Korczak Committee, on its part, awarded its medal to four of Maryna Falska's fellow workers. In relevant papers read at the founding convention of the Polish Society of the Righteous Among Nations of the World, the Nazi genocide of Jews and Poles in World War II was recalled as was the Jewish-Polish struggle for human dignity and freedom. The Jewish resistance movement, it was stressed, cooperated closely with Polish resistance forces especially with the People's Guards which eventually evolved into the People's Army and with the Home Army.

This joint patriotic struggle for Poland's liberty and independence, it was repeatedly pointed out, are gold lettered pages in this nation's history.

Risking their lives and the lives of their own near and dear ones, Poles who were also condemned by the Nazis to genocide as "sub-humans", rescued several score thousand Jews, recalled these righteous among nations of the world. And "whoever saves one life," says the Talmud, "is as though he or she has preserved the existence of the entire world."

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*Sol Flapan is the correspondent for Jewish Affairs from Warsaw, Poland.*

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**BOOK REVIEW: Where the Action Is — Memoirs of a U.S. Communist**, by Jack Kling. New Outlook Publishers and Distributors. (1985)

By Arthur Zipser

Events keep moving and times keep changing — and so it is not easy to study the history of the Communist Party. William Z. Foster wrote the *History of the Communist Party of the United States*, but that was thirty-five years ago. And in 1979 *Highlights of a Fighting History* was published, but that has the limitations of a documentary history and, as the title suggests, gives only the highlights.

Fortunately for those who want to know the history of the Party there are many biographies and autobiographies available — the life stories of past and present leaders and activists of the Party. If you are interested in Party history it is always rewarding to sit down with one of these volumes. Each has something to teach us — even the oldtimers — about the long, busy years of the Communist Party.

The latest volume of such memoirs is *Where the Action Is*, by Jack Kling — which sums up 55 years of such action. For Jack Kling this started when he joined the Young Communist League in New York on May Day 1928. Some of his earliest tastes of “action” were in the rough and tumble of organizing fur workers in New York City — against the wishes of the American Federation of Labor.

Kling was trained for leadership at a YCL school in Cleveland in 1929 and after that was always active on various levels of leadership, at first in the YCL and the Trade Union Unity League and later in the CPUSA. In 1931 he moved to Chicago where he became district organizer of the YCL. His work involved him in all the principal struggles of the Depression days: Mooney-Billings freedom campaign; the struggle for jobs and against hunger; for civil rights and against racism; freedom for the nine Black youths at Scottsboro and for Angelo Herndon; and against war and fascism.

In 1935 Jack Kling, with his young wife Sue, was sent by the YCL to Moscow to represent the League at the Young Communist International. They remained there until 1937. In 1941 he was elected secretary of the CP of the state of Illinois. Later he was back in New York and after that in Wisconsin and after that, in the worst of the McCarthy era, he served four years in the underground section of the Party leadership — which meant a painful separation from his wife and children.

When he emerged from his underground work he was asked to become Chicago Manager of the *Morning May/June 1986*

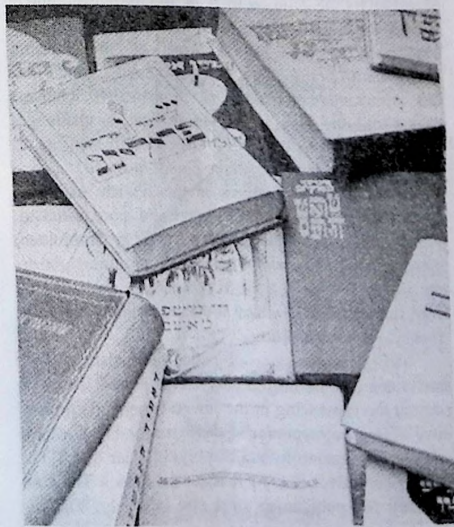
*Freiheit*. He did not at first appear to be the logical choice for that post as he had an imperfect command of Yiddish and his relations with the Jewish community were scanty. But his years in the *Freiheit* position were full of gratifications, as it turned out, and he developed into a very useful functionary in a field he entered almost as a stranger. By 1963, however, the *Freiheit* had adopted policies which caused him to resign his connection with the paper. He returned to full-time Party work in Chicago.

Since then he has always served the Communist Party in one capacity or another. Since 1983 he has curbed his input owing to some very serious bouts with illness. But, as he states, “I have kept broad contacts and work in various fields, including the very important Jewish field.”

In Jack Kling’s personal memoir we have one more useful volume for the study of Party history (despite some minor errors of facts and dates) and a warm human document as well. □

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*Arthur Zipser is a member of the History Commission of the Communist Party, U.S.A.*



*The Soviet Union publishes more literature in Yiddish than does any other country in the world.*

(Continued from page 2)

of the anti-Semitic attack on the floor of Congress by the Reaganite Congressman, Robert Dornan. They take no steps to mobilize against the growing revanchism and anti-Semitism in the Federal Republic of Germany, nor have they mobilized for mass protests against the existence of active KKK elements in the U.S. Army and Marines.

A local Jewish committee for Soviet Jewry in the 11th and 12th Congressional Districts of New Jersey, gerrymandered to guarantee that the correct grouping of the wealthiest suburbs would select two ultra-conservative members of Congress, financed the Congressmen from the two districts, James Courter (Rep.) and Dean Gallo (Rep.) for a trip to the Soviet Union to meet with "dissidents" in order to whip up more anti-Soviet sentiment, not alone in the two congressional districts, but throughout New Jersey and in Congress.

Discontent with Zionist ideology and its alliance with the ultra-right in the U.S. is evidencing itself more and more in the U.S. In the U.S., at best, but 12% of Jewish-Americans are organized Zionists, that is participating members of the Zionist Organization of America.

"Breira," the Jewish committee established in the 1970's to call for a new policy in the Middle East was smashed by the Zionists in 1979. But the questioning of Zionist domination of Jewish Americans and the bureaucracy of the Jewish American organizations brought into being "New Jewish Agenda," which now has thousands of members in some 40 chapters throughout the U.S. New Jewish Agenda challenges the rigid positions of the Zionists, though many of its members consider themselves Zionist oriented.

The neo-conservatives in the Jewish American community are coming in for more and more criticism. Many members of the American Jewish Committee, sponsors of *Commentary* magazine, the ultra-right organ in the Jewish American community, are smarting from the criticism levelled at the magazine for its reactionary, pro-war positions.

Most recently, a combination of Jewish liberals, moderates and certain conservatives joined forces to combat the right wing in the Jewish American community. This group announced their sponsorship of a new quarterly magazine to make it crystal clear that: "The neo-conservatives don't speak for the Jews." They announced the publication of a new quarterly, *Tikkhun* (the Hebrew word meaning to repair, heal and transform) stating that "Jews remain committed to the great liberal and progressive social movements of our time -

for peace, nuclear disarmament, equality for women, anti-apartheid and for human rights and justice." Combatting narrow nationalism the sponsors of the new periodical assert that "*Tikkhun* is not just for the Jewish world - its articles are addressed to all people who like to think deeply about politics, culture and society."

The World Jewish Congress, itself Zionist oriented, perforce finds itself differentiating from certain Zionist practices and from the ruling circles in Israel. Jews in the capitalist world outside of Israel are not being drawn to Zionism nor to Israel, accounting for this differentiating position of the World Jewish Congress. In England Zionists compose but 9% of the Jews; in Argentina but 4%. With the mass flight from Israel, some 500,000 Israelis now reside in the U.S. It is under these conditions that Zionist Organizations world-wide are trying to hold on in the face of growing differentiation and outright opposition. The World Zionist Organization is now even promoting a movement of "Zionist Christians."

Jewish Americans and all Americans concerned about anti-Semitism and seeking answers to the correct application of the national question and how best to combat anti-Semitism and racism would do well to win subscribers for *Jewish Affairs* and to become readers and subscribers to the new nationwide working class paper, *the People's Daily World*. Armed with this powerful working class voice, the democratic and peace forces in our land can embark on the road to peace and freedom for all peoples. □

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Editorial Committee



נויט און ארסענערייניקט פון ראסיס און אַנטי־סעמיטיס.  
 מיר באַגריסן אייך פאַר אייערע אַנשטרענגונגען די אַלע  
 יאָרן און די קאַמפּן פאַר א ווידערגעכורט פון  
 דעמאָקראַטיע אין אייער לאַנד, פאַר אַ סוף צו נאַציאָנאַלער  
 אונטערדריקונג אין פאַר אַ וועלט פון שלום.

אייער אַנדענקונג פון דעם 43סטן יאָר — טאָג פון דעם  
 וואַרשעווער געטאָ ארפּשטאַנד איז בלויז אַ ווייטערדיקער  
 באַווייז פון אייערע לאַנגיאַריגע אַנשטרענגונגען אין  
 אַפּערונגען צו באַערן די צוואַנגן פון די וואַרשעווער געטאָ  
 מאַרטירער.

חבריש אייערע,

רעדאַקציע "דזשוואַיש אַמעריס"

לואיס מ. מאַראָז

פאַרוואַלטונגס־רעדאַקטאָר

אַבאָגענטן באַגריסן מיר די פאַרהאַלטער און מיטגלידער  
 פון אַרגענטינער "איִקוף" פאַר ערן דעם צוואַנג פון די  
 וואַרשעווער געטאָ מאַרטירער: "קיינמאַל ניט פאַרגעסן.  
 "קיינמאַל ניט פאַרגעבן", מיר זאָגן צו אויספילן אונזערע  
 פליכטן דורך פאַרזעצן און פאַרגרעסערן אונזערע  
 אַנשטרענגונגען צו אויפדעקן און באַווייזן די פלענער פון  
 דעם רעגענ מיליטעריש — אינדוסטיעלן קאַמפלעקס  
 וועמענס טרייב — ציל פאַר אַ וועלט אויבערהערשאַפט  
 דראָט די וועלט מיט אַ נוקלעאַרן האַלאָקאַסט.

עס האַלטן אין איין וואַקסן די באַווייזן אַז די רעגיריניסטן  
 קענען באַזיגט ווערן אין זייערע נעאַ־גלאַבאַליסטיש־  
 פלאַנירונגען. מיר באַמערקן דאָס באַשטייען און  
 וואַקסנדיקע מיליטאַנטישקייט פון די פעלקער איבער דער  
 וועלט, שטרעבענדיק פאַר אַ וועלט פון שלום, פריי זיין

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רעדאַקציע "יידישע ענינים" ענטפערט מיט

אַ וואַרעמען בריוו און באַגריסט זייער וויכטיקע אַרבעט

וואָלטן מיר געווען פיל דאַנקבאַר פאַר אַ בריוו וועלכער וואָלט פאַרנעלייענט געוואָרן אין אייער נאָמען כּי אַט דער פאַרזאַמלונג.

וואָס איז זאָלט גיט באַשליסן וועגן אַט דער איינלאַדונג, בעטן מיר אייך אונז לאָזן וויסן אַזוי שנעל ווי איר קענט, כּדי אייער קומען אָדער בריוו קען אַנאַנסירט ווערן מיט מעגלעכער דערוואַרטונג.

מיט ברודערלעכע גרוסן.

אַראָן באַרדאַזש, פּאַרזיער

חיימי קאַרדאַן, סעקרעטאַר

מיר דרוקן דאָ איבער די צוויי בריוו צווישן אַרגענטינע און די פאַרייניקטע שטאַטן. זיי דריקן אויס די פריינטלעכע באַצייאונג און חבּרשע מיטאַרבעט פאַר אַ וועלט פון שלום און פעלקער־פריינטשאַפט.

## דער בריוו פון אַרגענטינע

קאַנסאַעיראַס, פעברואַר 1986

"דזשואיש אַפערס"

ניו יאָרק, פאַראייניקטע שטאַטן

טייערע פריינט :

## דער בריוו פון דער רעדאַקציע

"דזשואיש אַפערס"

ניו יאָרק, אַפּריל 2, 1986

אַראָן באַרדאַזש, פאַרזיער

חיימי קאַרדאַן, סעקרעטאַר

יידישער קולטור פאַרבאַנד

באַנאַס־איירעס, אַרגענטינאַ

טייערע חבּרס :

מיר האָבן דערהאַלטן אייער וואַרעמע איינלאַדונג צו באַטייליקן זיך אין אייער פאַרזאַמלונג צו ערן יעדס 43-סטן אַנדענק פון וואַרשעווער געטאָ אייפּשטאַנד. עס איז מיט טיפּן באַדויער וואָס מיר מוזן דערקלערן אַז געוויסע באַדינגונגען כאָ אונז צורייגען אונז נישט צו קענען זיך באַטייליקן אין אַט דער היסטאָרישער פּיל מיינענדיקער אונטערנעמונג.

אין נאָמען פון אונזער רעדאַקציע־קאָלאָגיע און אַבאַגענטן האָפּן מיר דאָך צו באַגריסן אייער אַנדאַנק פאַרזאַמעלונג איבער הויפט צוליב דער באַדייטונגס פולער ערן־פאַרזאַמלונג פון דעם וואַרשעווער געטאָ — אייפּשטאַנד היינטיקס יאָר.

די יוניטער ניישאַנס האָט דערקלערט 1986 אלס "דאָס יאָר פון שלום". מיר געפינען אייך אַז היינטיקס־יאָר זיינען פיל מיליאָנען באַפעלקערונגען איבער די אַמעריקאַס אין איבער דער גאַנצער וועלט באַשטימט אין פאַרערוגען צו פאַרזען דעם זשענעוואַ שלום פּראָצעס. דערצו מחן מיר אונטערשטייען אַז אירף יעדער קאַנטענענט זיינען די מאַסן פאַרוויקלט אין שאַרפע קאַמפּן צו כּרעכּן די קייטן פון פּאָליטישער אונטערדייקונג און פאַראַרעמונג.

אין נאָמען פון אונזער רעדאַקציע־קאָלאָגיע און

אַ דאַנק אייך פאַר אייער בריוו פון 25-סטן סעפטעמבער, וועלכן מיר האָבן דערהאַלטן מיט פאַרשפּעטיגונג, אַלס רעזולטאַט פון דעם פּאָסט — אַרבעטער סטרייק ביי אונז.

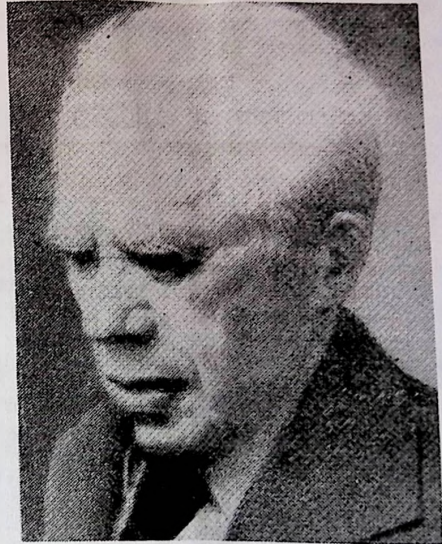
מיר שאַצן שטאַרק אַפּ אייערע פאַרוזכן צו קריגן פאַר אונז די ביכער וואָס מיר האָבן אַנגעפּרעגט, און מיר זיינען נישט נאָר וויליג אייך פרעגן וואָס מיר קענען טאָן פאַר אייך און מיר זאָגן צו אויסנוצן אַט די מאַטעריאַלן פאַרן וואַיליאַט פון אונזערע אַלגעמיינע צילן.

מיר זיינען צופרידן אייך לאָזן וויסן אַז אַלס אַ וויכטיקן בייטראַג צו אויפנאַכן פאַר גרוסן און אַנטי־פאַשיסטישע קאַמפּן, אַרגאַניזירן מיר אַ גראַדיעזע אונטערנעמונג צו פייערן דעם 43-סטן אַנדענק — יוביליי פון וואַרשעווער געטאָ אייפּשטאַנד וואָס איז שרין געוואָרן אַ וויכטיקע טראַדיציע פאַר די פּראָגרעסיווע און פּאָלקס — מאַסן — יידישע אָן ניי־יידישע — אין אונזער לאַנד.

דער הויפט אויסדרוק פון אַט דער אַנדענק־פייערונג וועט פאַרקומען דעם 27-טן אַפּריל און איינעם פון די מוניציפאַלע טעאַטערן אין אונזער הויפט שטאַט בענאַס־איירעס אין אויך אין אַנדערע פּראַווינציעלע שטעט. צווישן די געסט וואָס מיר האָבן איינגעלאָדן, איז אַ סאָוועטישע דעלעגאַציע פון צוויי וועלכע האָבן צוגעזאָגט צו קומען.

מיר וואָלטן געווען זייער צופרידן צו האָבן אויך אייך כּי אַז זייער וויכטיקער פאַרזאַמלונג אויב איר קענט דאָס באַווייזן אין שיקן איימיצן פון אייך וואָלט עס געווען אַן אומשעצבאַרע הילף אין אונזער אַרבעט. אָבער מיר פאַרשטייען די שוועריקייטן, עקאַנאָמישע אָן אַנדערע.





"פון סאוועטיש-היימלאנד", — פעברואר, 1986

צעשפאלטן. די ארבעטלאזיקייט האָט פאַרגעשטעלט אַ באַשטענדיקע געפאַר פאַר יעדן אַבעטער, די פרידלעכע סטרייק־אַקציעס פלעגן אָפטמאַל זיך פאַרוואַנדלען אין צוזאַמענשטויסן מיט פּאַליציי, — אין אָט דער קאָמפּליצירטער אומגעבונג איז אַלעקס קאַלקין אַרויסגערוקט געוואָרן אין דער אָנפירונג פון די ניו־יאָרקער פּראָפּאַראַיינען, וווּ ער האָט געאַרבעט איינינעם מיט בען גאַלדן, אידווינג פּאַטשאַס און אַנדערע אָנפירנדיקע פּרעזענטלעכקייטן אין דער דעמאָליטיקער אַרבעטער־באַוועגונג פון פּשא.

די געטריישאַפט זיינע צו די קאָמוניסטישע אידעאַלן האָט אַלעקס קאַלקין דורכגעטראָגן דורך דעם גאַנצן לעבן. בעשאַס דער צווייטער וועלט־מלחמה האָט ער געקעמפט קעגן די אַמעריקאַנער רעכטע, פאַר עפענען דעם צווייטן פּראָנץ. אין דער נאָך מלחמהדיקער אַמעריקע, וואו עס האָט געבושעוועט די אַנטי־קאָמוניסטישע היסטעריע, איז ער אַרויסגעטראָטן פאַר פּריינטשאַפט מיטן ראַטנפאַרבאַנד.

באַזונדערס גרויס איז קאַלקינס צושטייער אין דער אַרבעט פון דער אַמעריקאַנער קאָמפּאַרטי צווישן דער יידישער באַפעלקערונג. אינעם קאַמף קעגן דעם ראַסיזם, אַנטי־סעמיטיזם, ציעניזם איז ער געשטאַנען אין די פּראָנטיקע רייען. צוזאַמען מיט ד"ר היימען לומער האָט ער מיט 15 יאָר צוריק געגרינדעט די צייטשריפט "דזשוש אַפּערס". אים האָבן געקענט און ליב געהאַט אַלע די, ווער עס האָט געקעמפט פאַרן סאַציאַלן פּראָגרעס אף דער אַמעריקאַנער יידישער גאַס.

די פּראָגרעסיווע אַמעריקע האָט געליטן אַ שווערן פּאַרלוסט. וועגן דעם האָבן גערעדט אף אַלעקס קאַלינס לוויה דער פּאַרזיצער פון דער קאָמוניסטישער פּאַרטי פון פּשא הענרי ווינטנאַן, די מיטגלידער פונעם צענטראַל־קאָמיטעט דזשעק קלינג, הערבערט אַפטעקער און אַנד. די רעדאַקציע און די רעדאַקלגיע פונעם זשורנאַל "סאָוועטיש היימלאַנד" דריקן אויס טיפן מיטגעפיל די קאַמפּ־באַוויריירס, די קרויוויס און גאַנצע פונעם פּאַרשטאַרבנעם. ערע זיין אַנדעק!

פון ניו־יאָרק איז אַנגעקומען אַ טרירעריקע ידיעה אין עלטער פון 87 יאָר איז געשטאַרבן דער אַקטיווער טוער פון דער אַמעריקאַנער אַרבעטער־באַוועגונג און פון רער קאָמוניסטישער פּאַרטי אַלעקס קאַלקין, וועלכער איז אין משך פון פיל יאָרן געווען פּאַרויצער פון דער נאַציאָנאַלער קאָמיסיע פאַר יידישע עניינים אין צענטראַל־קאָמיטעט פון רער פּאַרטי, מיט־רעדאַקטאָר פון דער ענגליש־יידישער צייטשריפט "דזשוש אַפּערס", ("יידישע עניינים")

ער איז געבוירן געוואָרן אין וויטעבסק, ווייסרוסלאַנד, אין אַן אַרעמער משפּחה אַ קינד נאָך, האָט ער צוזאַמען מיט זיינע עלטערן עמיגרירט פונעם צאַרישן רוסלאַנד, עטלעכע יאָר געוואוינט אין דער הויפּט־שטאָט פון דענעמאַרק — קאָפּענהאַגן און שפּעטער געקומען קיין אַמעריקע און זיך באַזעצט אין פּילאַדעלפּיע.

פון די סאַמע יונגע יאָרן איז אַלעקסן אויסגעקומען שווער צו האַרעווען, אַ שניידער לויטן פּאַך, שליסט ער זיך אין אין דער סאַציאַליסטישער באַוועגונג. אין סוף פון די צוואַנציקער יאָרן פּאַרט אַריבער קיין ניו־יאָרק, דאָרט ווערט ער אַ קאָמוניסט און אַ פּראָפּאַריי־טוער. אין יענער שווערער צייט, ווען די אינדוסטריע איז געווען דעוואַרנאַניזירט, די פּראָפּאַריי־באַוועגונג

IN MEMORY OF  
ESTHER WILLIAMS

Editors, Jewish Affairs

# ווידישע ענינים

## דער "רונדער טיש" וועגן די סאָויעטישע יידן

אַ באַריכט אין דער פּאַריזשער יידישער צייטונג  
"נייע פרעסע"

טראָץ דעם באַיקאַט פון די אַפיציעלע יידישע עסקנים, טראָץ דעם שרייאַיקן טומל אינדרויסן פון אַ גרופּע יידישע סטונדענטן — האָט דער "רונדער טיש" וועגן די סאָויעטישע יידן געהאַט אַ רואַיקן, נאַרמאַלן פּאַרלויף. עס זענען געווען אַנווענדיק אַחוץ די טוער פון מרא"פּ (די אַרגאַניזאַטאָרן) און די 3 געסט פון ראַטנפּאַרכאַנד אויך זשורנאַליסטן, אַדוואַקאַטן א.א.

אויף די פּראַגן פון מערערע אַנווענדיקע האָבן זינס, ראַבינער שאַיעוויטש און גאַלאַווקאַ דערקלערט צו "אַנד": אַז די צאָל סאָויעטישע געלערענטע פון יידישן אַפּשטאַם איז אַ 20 ביז 25 מאָל מער ווי דער פּראָצענט יידן אין לאַנד;

אַז יידישע ביכער ווערן סיסטעמאַטיש אַרויסגעגעבן און אַז אויך סירורים ווערן היינט געדרוקט אין לאַנד; אַז די צאָל קאַמדיאַטן אויף אַרויספאַרן קיין ישראל (אין די ראַמען פון פּאַרייניקן די משפּחות) איז היינט אַ קליינע און אַז די באַרענעצונגען זענען נוגע די, וואָס באַזיצן מלוכה-סודות.

אַז פּובליקאַציעס פון אַן אַנטיסעמיטישן כאַראַקטער זענען געווען אין דער פּאַרגאַנגענהייט אַבער עקזיסטירן מער נישט זינט 1980.

וואָס שייך די פּאַלן פון אַ קאַרניעיעו אָדער אַ יעמעליאַנאָוו זענען זיי, לויט זינסן, שוין לאַנג געוואָרן סאַנקצאַנירט און אויסגעשלאָסן פון דער פּאַרטיי.

דער ראַבינער שאַיעוויטש האָט בעת זיין באַזוך געגעבן אַן אינטערוויו פאַר דער ישראל-טעלעוויזיע און אויסגעדריקט זיין גרייטקייט צו קומען אויף אַ באַזוך אין ישראל אויב מען וועט אים איינלאַדן.

"נייע פרעסע", פּאַריז