

January/February 1990
\$1.50

JEWISH AFFAIRS

Whitewashing Official

U.S. Anti-Semitism

Alfred J. Kutzik

U.S. Leaders Challenge

Israeli Policy

Jon Weisberger

Coalitions Bring

Electoral Victories

Lewis M. Moroze

**School Promotes Jewish-
African American Understanding**

Bernard Gordon

Report From Israel

J. Lipski

**Problems and Progress
In Polish Jewish Life**

Sol Flapan

Poetry

Jana Klenburg

Book Review

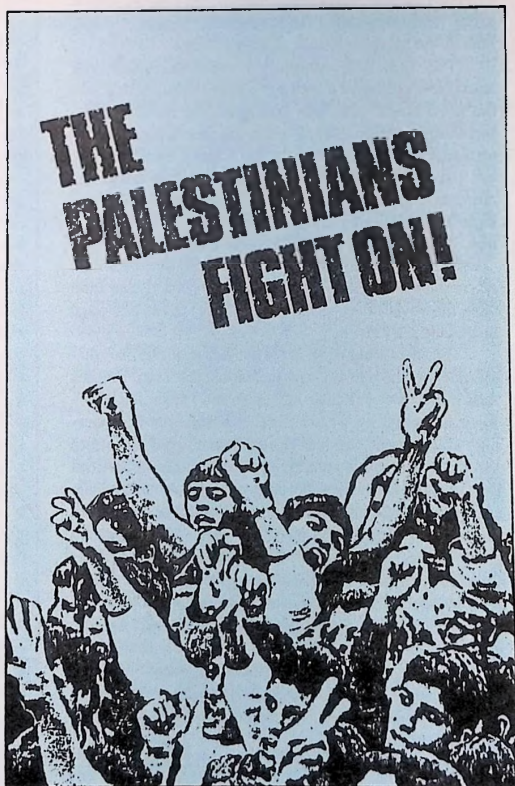
Gerald Horne

Documents:

Time to Dissociate

From Israeli Policies

*Nationwide Yiddish Cultural
Society Founded In Moscow*



Letters

The following letter was sent to the New York Times on December 15, 1989 by our associate editor.

Herbert Mitgang's December 9 review of Richard J. Evans' *In Hitler's Shadow: West German Historians and the Attempt to Escape from the Nazi Past* is mistaken in applying to East Germany Evans' conclusion that West Germany requires "a continuing, open and honest confrontation with the Nazi past" and in asserting that "East Germany never acknowledged the extent of the Holocaust to the same degree as the West German government." From its establishment in 1949, the German Democratic Republic (East Germany) has continuously confronted and actively eradicated the remnants of the Nazi past through its judicial and educational systems as well as its scholarly and belletristic literature. Unlike the Federal Republic of (West) Germany, the G.D.R. has excluded former Nazis from teaching or holding public office and prosecuted and severely punished every known war criminal within its jurisdiction.

The G.D.R.'s government-controlled publishing firms have produced a plethora of anti-Nazi publications but not a single work that apologizes for the Nazi past, including the Holocaust. Among the most important historical works on this subject are Klaus Drobish *et al.*, eds., *Jews Under the Swastika: The Persecution and Extermination of the German Jews 1933-1945* (1973) and Kurt Paetzold, ed., *Persecution, Expulsion, Destruction: Documents of Fascist Anti-Semitism 1933 to 1942* (1984). Outstanding among belles-lettres are the works of the Jewish concentration camp survivor Peter Edel from his novel *Sister of the Night* (1947) to his 870-page biography (1979).

Obviously unaware of "what the East German historians . . . (have been) writ(ing) about the Third Reich's atrocities," Mr. Mitgang has apparently been led to assume the worst by what he believes to be the East German government's failure to fulfill its "responsibility to the victims of the concentration camp." This relates to the refusal of the East German government to provide monetary compensation to Jewish victims of Nazism in the lump sum payments provided by the West German government. Again, Mr. Mitgang is unaware of East Germany's special "pension for the persecuted" which goes to every citizen who was in a concentration camp and every Jewish citizen, whether imprisoned or not, who lived in Germany from 1933 to 1945.

Mr. Mitgang's implicit criticism of Evans' book for not discussing East as well as West German revisionist historians of the Holocaust is unwarranted since there are none in East Germany.

Alfred J. Kutzik

JEWISH AFFAIRS

490M

Vol. 20, No. 1

January/February 1990

Editorial Committee

Herbert Aptheker, *Editor*
Alfred J. Kutzik, *Associate Editor*
Lewis M. Moroze, *Managing Editor*
Louis Kalb, *Production Manager*
David Seltzer, *Editor Yiddish Section*
David Fried Jack Kling

Letters	2
Editorials	3
Whitewashing Official	
U. S. Anti-Semitism	
<i>Alfred J. Kutzik</i>	4
Martin Luther King, Jr. — A	
Powerful Force for Our Time	5
U. S. Leaders Challenge	
Israeli Policy	
<i>Jon Weisberger</i>	6
Coalitions Bring Electoral Victories	
<i>Lewis M. Moroze</i>	8
A School Promotes Jewish-	
African American Understanding	
<i>Bernard Gordon</i>	9
Nationwide Yiddish Cultural Society	
Founded in Moscow — <i>document</i>	12
"Pilgrimage" — <i>poem</i>	
<i>Jana Klenburg</i>	13
Time to Dissociate from	
Israeli Policies — <i>document</i>	14
Report from Israel	
<i>J. Lipski</i>	15
Problems and Progress	
In Polish Jewish Life	
<i>Sol Flapan</i>	17
K. Flynn and G. Gerhardt's <i>The Silent</i>	
<i>Brotherhood</i> — <i>review</i>	
<i>Gerald Horne</i>	20
Yiddish Section	21-24

Jewish Affairs is published by the Communist Party, U. S. A., at 235 West 23rd Street, N. Y., N. Y. 10011, 7th floor (212) 989-4994, ext 209. Subscriptions: \$7.50 per year (bi-monthly). Second class postage paid at New York, NY and additional mailing office, ISSN: 0021-6305. Postmaster: Send address changes to Jewish Affairs, 235 W. 23rd St., N. Y., NY 10011.

Palestine and the Intifada

Jewish Affairs congratulates the Palestinian people on the first anniversary of the establishment of the state of Palestine (November 15) and the second anniversary of the start of the *intifada* (December 9). Despite more than 1,000 killed, 48,000 wounded and 64,000 jailed during the past two years at the hands of the Israeli occupiers of their country, the Palestinian people have set the world an inspiring example of heroism and steadfastness in continuing their unarmed struggle for national liberation against brutal military force. Hopefully, before another year goes by we will join our Palestinian sisters and brothers in celebrating the end of the *intifada* and the beginning of a free and self-governing Palestine — and join our Israeli sisters and brothers in celebrating the redemption of Israel from the crime and shame of its present policies in the West Bank, Gaza and Jerusalem.

The New York City Jewish Vote

Although the Jewish vote for Mayor David Dinkins was higher than that of any other white ethnic group — at least 31% as compared to an average of about 25% — and the Dinkins campaign attributed its margin of victory to the 150,000 or so Jewish votes he received, it is troubling that over 65% of the predominantly Democratic Jewish electorate voted for the Republican candidate. We agree with the general view that racism was a factor in this. But we disagree that it was the principal factor. Certainly, New York City Jews are no more racist than Chicago Jews who voted for the progressive African American Mayor Harold Washington and Los Angeles Jews who voted for the liberal African American Mayor Tom Bradley against white opponents by two-thirds majorities.

What made the difference in New York City was Jewish nationalism: Dinkins was tarred by the brush of anti-Semitism by his close association with Jesse Jackson, who has been branded an enemy of the Jewish people by the Jewish establishment, Zionist ideologues and political demagogues like former Mayor Koch for his principled stand in favor of Palestinian self-determination, his inadequate criticism of Rev. Farrakhan and his more than adequate apology for the "Hymietown" remark. Dinkins substantial record of support for Jewish causes, ranging from denunciation of Farrakhan's anti-Semitism to protesting Reagan's whitewash of the SS at Bitburg — and his uncritical support of Israel and the "Save Soviet Jewry" movement — was not sufficiently brought to the Jewish public. Nor was the importance for Jews, who need better education, health care, etc. no

less than others, of electing a liberal anti-Reaganite pledged to prevent making New York City a "nukeport."

The uncharacteristically illiberal Jewish vote in this election underscores the need, brought out in Jon Weisberger's article in our last issue, for Communists and other progressives to do yearround political work in the Jewish community, which we now see does not automatically support progressive or liberal candidates when conservative or reactionary politicians are permitted to get away with falsely accusing them of being anti-Semitic. (For further discussion, see in this issue "Coalitions Bring Electoral Victories.")

In Memoriam Salo W. Baron

The death of Salo Wittmayer Baron in New York at age 94 ends the career of the greatest Jewish historian of our time. Although he did not complete his monumental world history of the Jews, whose 19th volume would only have reached the 1500s, his early (1938) three-volume world history included the modern period and together with his dozen other books and hundreds of articles on every period of Jewish history provides a comprehensive objective record of Jewish experience.

The title of both his incomplete and briefer world histories, *A Social and Religious History of the Jews*, may keep secular Jews away from them and other of Baron's writings. But this title could well have been "A Secular and Religious History of the Jews", since under the rubric of "social" Baron deals with the non-religious dimensions of Jewish life, from the economic to the ideological. Baron does give much well-warranted attention to the development of the Jewish religion but, for all its importance in the pre-modern epoch, he does not present it as the determining factor in Jewish life at any time.

As a rabbi with a mastery of Jewish religious writings, a social scientist with a comprehensive knowledge of the literature on the Jews and an historian with the ability to examine primary and secondary sources in 20 languages, Baron is a most reliable interpreter of Jewish history. In addition to giving the non-religious dimensions of Jewish history their due, Baron — like his teacher, the secularist historian, Simon Dubnow — always combats what he calls the "lachrymose conception of Jewish history", the mistaken view that Jewish history essentially consists of persecution and suffering. Without minimizing the periods of persecution and suffering, Baron demonstrates that these were a small portion of the centuries of peaceful and creative life of the Jews of Babylonia, Spain, Poland and elsewhere. Again like Dubnow, in doing so, Baron demonstrates that the Jews have

throughout their history been an international people and that Israel is only one of their many homelands.

For all this and more, the writings of Salo Baron should be recognized and utilized as part of the cultural heritage of secular progressive Jews.

From Shoestring to Conveyor Belt

In our last issue Jon Weisberger's article "Some Notes on the Jewish Question" stated that, among other things reflecting the weakness of Communist work in the Jewish community, *Jewish Affairs* is being published "on a shoestring basis." It is a fact that we are just able to keep our heads above water financially since income from subscriptions and sales does not come close to covering the cost of publishing the magazine, which is why we have to have periodic fund drives.

As most of our devoted supporters who generously respond to appeals for financial contributions are getting on in age and dwindling in number, it is essential that we broaden our base of support among the younger generation of progressive and radical Jews. The best way of doing so, of course is to get them to subscribe to *Jewish Affairs*. Among the hundreds of thousands of progressive and tens of thousands of radical young Jews throughout our country, there are many who would find *Jewish Affairs* to be their kind of magazine if they got to read it—especially today when the patently unjust policies of Israel's misrulers and the positive developments in Jewish life in the Soviet Union have removed the principal ideological obstacles that formerly prevented left-oriented Jews from accepting our internationalist-socialist positions.

The editorial committee is taking steps to see to it that *Jewish Affairs* is sold or distributed at meetings, conferences, campus events, etc. where young Jews can be reached. However, we believe the most effective way of getting young subscribers is for our readers to give gift subscriptions to younger members of their families (at the special rate of \$6.00). If every present subscriber were to get at least one other subscriber to *Jewish Affairs*, this would go a long way towards replacing the shoestring on which we presently operate with a conveyor belt that provides objective information and Marxist analysis to readers and adequate financial support for our magazine.

**EVERY READER
GET A READER**

Whitewashing Official U.S. Anti-Semitism

Alfred J. Kutzik

Recently, more than a year after the Republican Party's Heritage Groups Council was charged with having anti-Semites and fascists of World War II vintage in its leadership, resulting in the resignation of several officials, the Council has released a report denying these charges and accusing those making them of political and even monetary motivations.

The report accuses Russell Bellant, author of a detailed study of the fascist anti-Semitic backgrounds of several Council leaders, of working for the Democratic Party and the Wiesenthal Center, which had publicized this and demanded the firing of these officials, with having received Dukakis campaign funds for doing so. Bellant has denied the accusation noting that he had done the study four years before the 1988 presidential election when his findings were first widely publicized. The Wiesenthal Center has characterized the accusation that the Democratic National Committee paid the Center to call Heritage Council officials anti-Semites as "preposterous." Typical of the Center's and other Jewish organizations' reactions, the B'nai B'rith Anti-Defamation League's Washington representative, Jess Hordes, called the Council's report "a whitewash."

Bellant's study concluded that the Heritage Groups Council "appears to have consciously recruited some of its members and even some of its leaders from an Eastern European emigre network which includes anti-Semites, racists, authoritarians and fascists, including sympathizers with Hitler's Third Reich, former Nazis and even possible war criminals." Although five officials in the Bush presidential campaign resigned as a result of Bellant's findings and the demands of Jewish organizations like the Wiesenthal Center, Bush's campaign spokesman called the charges "little more than politically motivated garbage" and campaign officials stated that these resignations were to avoid controversy during the campaign. After the campaign the Republican National Committee called upon the Heritage Council to investigate the charges, warning that the group's affiliation with party was "in severe jeopardy." When asked if the Council's report satisfied the Republican National Committee, a spokesperson stated "We have no comment now. It is under review."

Two months after the release of the report which is still "under review" by the Republican National Committee despite its unanimous condemnation by Jewish organizations, on December 11 Vice President Dan Quayle

(Continued on page 19)

Martin Luther King, Jr. — A Powerful Force For Our Time

In commemoration of Martin Luther King's birthday (January 15) and in observance of African American History Month (February), we reprint this editorial comment from the January 1990 issue of Political Affairs.

The brilliance of Martin Luther King, Jr. rests in his understanding that masses make history. His courage lies in his applying his enormous genius to the strategic and tactical tasks of the movements for African American equality, world peace and social justice. It is remarkable that as we move further away from the time in which King lived and worked, the closer, it might be said, we come to the concrete actualization of his legacy and ideals. Martin Luther King's life and work have become a powerful and historic force in our time in the struggles to transform our nation and world. The last decade of the twentieth century is creating foundations for the unfolding of a new epoch in human history. It is profoundly important at this moment that all fronts of struggle be intensified. In so doing, the example set by Martin Luther King, Jr. establishes a necessary example of forthrightness, commitment and courage.

King drew strength and vision from earlier fighters for human justice. Among them were the Biblical prophets Isaiah and Amos and contemporary figures such as scholar and preacher Vernon Johns and Communist Party leader Benjamin Davis, Jr.

He was drawn to the truth contained in the words he often quoted from Abolitionist preacher Theodore Parker, "The arc of the mortal universe is long, but it bends toward Justice."

King was born to and nourished within the institutions of the African American church and community. His vision was shaped by the monumental events of our age — the Russian Revolution, the anti-Hitler struggle, and the labor and farmers movement of our country. He was unbending in his commitment to the world struggle to guarantee that, "Justice runs down like waters and

righteousness like a mighty stream." It was this dedication that finally brought him into irreversible conflict with the forces of racism, war and exploitation — the ruling class of our country.

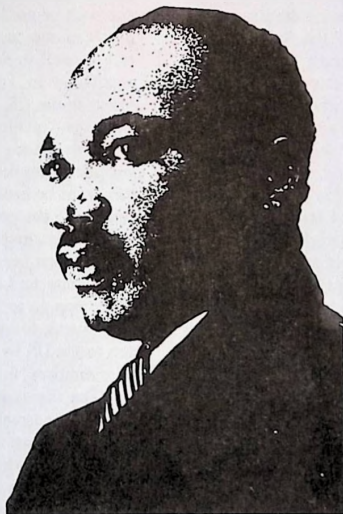
King's confidence in mass struggle, his belief that the material and spiritual wealth of our planet are the product of the creativity of ordinary people and should, therefore, be distributed among them, his vision of a single inviolable humanity were the intellectual foundations of his world view — a world view which was thoroughly democratic and increasingly revolutionary.

The core of his life and work centered upon the struggle to radically alter the millenia-old trajectory of human history that had plunged humanity too often into war and had subjected the majority of our planet's people to exploitation and oppression. King sought to contribute to the process of emancipation of the peoples from oppression and war and, in so doing, to create the actual foundations for a renewal of human civilization. Global political thinking and moral norms have begun to reflect King's vision.

We Communists, having completed celebrations of the seventieth year of our founding, acknowledge an enormous debt to Martin Luther King, Jr. His leadership stimulated powerful mass forces that have created in the current situation positive conditions for the working class struggle. The labor movement as a whole, the Pittston and Eastern strikers on the picket lines today owe a profound debt of gratitude to King. The victories of African American elected officials, especially in New York and Virginia, were built upon King's legacy. The movements for equality of women, for the rights of the family farmers, youth and students and all U.S. citizens are deeply indebted to King.

Finally, the life and work of Martin Luther King, Jr. must be a weapon against those who study and make war, who exploit the working class, pollute our nation with the poisons of racism and male supremacy and ca-

(Continued on page 10)



Roots and Branches

U.S. Leaders Challenge Israeli Policy

Jon Weisberger

Of all the gatherings of American Jewry, few are more significant than the General Assembly of the Council of Jewish Federations. While not a strictly representative meeting, since delegates are not elected by their communities or federations, the GA nevertheless is one of the biggest events in the American Jewish community and serves as a useful thermometer in taking its temperature. This year's GA, held between November 15 and 19 in Cincinnati, attracted more than 2400 delegates from Jewish federations around the country.

The focus of the Assembly was on the issue of Soviet Jewry, though other topics — the Jewish family, Jewish education, aging, the changing synagogue, the Jewish press, how federations meet community needs and, of course, US and diaspora-Israeli relations — were dealt with in some of the dozens of workshops, plenaries and panels. Another key event was the speech given by Israeli Prime Minister Yitzhak Shamir, whose visit to the GA was preceded and followed by Washington meetings with top Administration officials and Jewish community leaders. As important as Shamir's speech was, what was more significant still was the flurry of activity by Jewish leaders and activists opposed to the rejectionist stance of the Israeli government. Indeed, the growing breadth of that opposition is likely to be one of the most significant features of Jewish-American life in 1990. The emphasis on Soviet Jewry represented a change in plans from the original GA schedule, and was prompted by recent events in Moscow, Washington and Israel, as well as, it seems likely, private pressure exerted by the Israelis and agencies of the Zionist movement. The agenda appeared to be two-fold: first, to put an end to the debate within the Soviet Jewry movement prompted by the decision to put a ceiling on the number of Soviet Jewish emigrants admitted to the US as refugees, and second, having accomplished the unification of the Soviet Jewry movement around the priority of emigration to Israel, to harness the fund-raising capacity of the federations in support of Israel's "absorption" of Soviet immigrants. The State Department's decision to require a demonstration of eligibility for refugee status by Soviet Jewish applicants and the ceiling of 50,000 Soviet immigrants for 1990 have provoked a wide-spread (and often laughable) discussion among Israeli and American Jews. Estimates of the number of immigrants over the next 3 to 5 years have ranged from 100,000 to 1,000,000, with a few

brave souls predicting the exodus of virtually all Soviet Jews. Israeli authorities have been quite clear about their motives in approaching this issue; as Simcha Dinitz, Chairman of the Jewish Agency put it at the GA, "This is perhaps the last reserve of the Jewish diaspora that can come and help to fortify Israel." In a similar vein, Arnon Mantver, Director-General of the Agency's Immigration and Absorption Department claimed that "This may be the last potential which Israel has of a fresh number of people who can really change the face of Israel." The approach of the Israelis, then, has shifted from an emphasis on the "urgency" of "saving Soviet Jews" as an end in itself to the "urgency" of increasing the Jewish population in Israel. Some Soviet Jewry movement forces in the US, on the other hand, have continued to argue that "imminent pogroms" make the "rescue" of Soviet Jews the top priority, and that if — as is currently the case — Soviet Jews are unwilling to move to Israel, they must be brought to the United States. We are thus faced with the paradoxical sight of top Israelis arguing that anti-Semitism in the Soviet Union is "no longer" a serious threat (meaning that Soviet Jews who don't want to emigrate to Israel should stay in the Soviet Union rather than go to the US), while some American Jewish leaders seek to build support for Soviet Jewish emigration to the US by whipping up hysteria about "growing anti-Semitism" in the USSR.

The discussion at the GA, it seems, was (in the minds of the Israelis, at least), designed to strengthen the hand of US organizations such as the National Council of Soviet Jewry (which has already come out in support of the Israeli line) and to bring the UCSJ and related forces into line. The Israelis also came to ask for money, but took the precaution of finding American Jewish spokesman to rattle the cup. Marvin Lender, national Chairman-elect of the United Jewish Appeal (UJA), announced that the UJA will undertake the raising of \$350 million dollars to assist Israel in resettlement (as well as, presumably, the mobilization of American Jews in support of another \$400 million in US government loan guarantees). This vast sum is to be allocated solely for resettlement in Israel; additional fund-raising will have to be done by local federations to help in the resettlement of Jews emigrating to the US. Yet at the same time this announcement was made, it was revealed that UJA's Passage to Freedom campaign — which had a \$75 mil

lion target for resettlement in the US — had come up with only \$44 million by mid-November. Bowing to the inevitable, officials announced that Passage to Freedom would end in December, regardless of its failure to come anywhere close to meeting the target. How a failure to raise \$75 million is to be translated into a success in raising almost 5 times as great an amount was not explained, leaving observers with the distinct impression that the UJA was whistling in the dark, especially since the \$350 million campaign is to be a separate line-item, meaning that general UJA funds (which also go to other Israeli projects and to domestic spending) cannot be used to make up shortfalls.

Almost completely lost in this discussion was the question of what relationship American Jews might develop with Soviet Jews who will not leave the USSR. Mandell Berman, Council of Jewish Federations president since 1987, argued that American Jews have a role to play in sustaining and encouraging Jewish life in the USSR, helping Soviet Jews to “develop a Jewish life unique to their own needs.” Arthur Hartman, former US Ambassador to the USSR, reminded listeners that “They’ve discovered their Jewishness. We should be helping them to have that kind of life,” and that “there is no one solution.”

But these reminders were few and far between. Prime Minister Shamir’s appearance at the General Assembly was programmed to cap off the discussion of Soviet Jewish emigration and, indeed, much of Shamir’s speech was devoted to rallying American Jews in support of mandatory aliyah (“ascent” to Israel). But diplomatic activity around his “peace” proposal, coupled with a number of American Jewish initiatives to show opposition to the Prime Minister’s bid for continued occupation of Palestinian land, overshadowed the original purpose of his visit. Opposition to Shamir took a variety of forms. The Cincinnati chapter of New Jewish Agenda, together with a local Palestinian coalition, pulled out 200 demonstrators on a sub-freezing night for a three-hour vigil outside the General Assembly. The Jewish Peace Lobby released a letter to Shamir signed by 200 leading Reform and Conservative rabbis which called for him to “accept the principle of exchanging land for peace.” *Tikkun* editor Michael Lerner bulldozed his way through reporters at a photo opportunity held by Shamir and former President Ronald Reagan (with whom Shamir spent a friendly hour) to hand the Prime Minister a statement endorsed by several hundred intellectuals calling for an end to the occupation. And, most importantly, 41 prominent Jewish leaders presented an open letter to Shamir which warned him “not to mistake courtesy for consensus, or applause for endorsement of all the policies you

pursue.” This last letter, while offering the weakest criticism of Israel’s bankrupt occupation policy (going only so far as to say that “American Jews too hold diverse views,” and that “we believe most American Jews do not reject” the principle of land for peace with secure borders), was the most significant because of the prominence of the signatures attached. Signers included Theodore Mann and Lewis Weinstein, past chairmen of the Conference of Presidents of Major American Jewish Organizations; Jacqueline Levine, Michael Pelavin and Weinstein, past chairs of the National Jewish Community Relations Advisory Council; Morton Mandel, past president of the Council of Jewish Federations; Hyman Bookbinder, former Washington representative of the American Jewish Committee; Marver Bernstein, past president of Brandeis University; Joe Breslau, member of the Jewish Agency Board of Governors; Edward Sanders, past president of AIPAC (!); Sanford Solender, former executive vice-president of the New York UJA-Federation; Peggy Tishman, immediate past president of the New York UJA-Federation; George M. Zeltzer, president of the Federation of Jewish Culture; Rabbi Eugene Lipman, past president of the Central Conference of American Rabbis (the Reform rabbinical body); Rabbi Wolfe Kelman, former executive vice-president of the Rabbinical Assembly (the Conservative rabbinical body); Esther Leah Ritz of the Milwaukee Jewish Federation and past presidents of the federations in Boston, Houston and Miami. Confronted by this list of leaders whose “pro-Israel” credentials are impeccable, the prime minister was reduced to ranting against “some groups whose profession it is to criticize the government of Israel.” As the *Washington Jewish Week* laconically reported, “Asked whether Shamir was stating that the 41 signers had made careers of Israel-bashing, spokesman Avi Pazner responded, “All I can say is that they are doing it today.” (*WJW*, 11/23/89).

Shamir’s lead was bravely followed by B’nai B’rith President and Conference of Presidents’ chair Seymour Reich, who told the *Jerusalem Post* that “the American Jewish community is solidly behind the prime minister.... [the letter of the 41 is the work of] a few individuals who are out of sync with the Jewish mainstream.” (*JP International Edition*, 11/25/89). Yet for all Shamir’s (and Reich’s) bluster, the letter of the 41 was neither the first nor last criticism of Israeli policy during Shamir’s visit.

Prior to his appearance in Cincinnati, Shamir had met in Washington with representatives of the Congressional Black Caucus and Jewish congressmen to discuss the Israeli-South Africa connection. In an unusual move,

(Continued on page 19)

Coalitions Bring Electoral Victories

Lewis M. Moroze

"Unity, unity, unity, organization and unity," brought about the victory of David Dinkins in the primary election for the mayoralty of New York City said Jarvis Tyner, chairman of the Communist Party of N.Y. State in his address to the 17th Annual *Jewish Affairs* Dinner.

In the regular election every effort was made by the Giuliani-Reaganite reactionary cabal to undermine and split the coalition of people's forces supporting David Dinkins for mayor of the country's largest city.

Subtle racist propaganda was unleashed on television by the Republican campaign managers using tactics essentially like those employed by the Bush campaign committee to befoul the campaign of Michael Dukakis in the 1988 presidential elections. Though some elements of the voting population, including Jewish Americans, were poisoned by this racism, the unity of the groups supporting Dinkins held firm bringing about the Dinkins victory.

In an attempt to thwart the people's coalition President Bush himself was brought into the campaign to win the election for Giuliani. The broad coalition of people's organizations in support of Dinkins led by African Americans, organized labor, Latin Americans and sectors of New York City's multi-racial and multi-national population remained solid.

The victory in N.Y. City of David Dinkins and of other African American candidates across the nation is attributable not alone to the exemplary unity of the African American people but also to the involvement and vigorous support of organized labor, the civil liberties and civil rights constituencies and a significant sector of the Jewish American community. These elections nationwide were truly people's victories.

It is estimated that 35% of the Jewish vote went to David Dinkins as compared with the over-all white vote of 30%. The Jewish vote could have been higher and should have been higher but for the extreme nationalism that affected the thinking of many Jewish voters. It is significant to note that Jewish voters assisted in the election of the liberal Democrats, Miriam Friedlander, Ruth Messinger and Elizabeth Holtzman. The Jewish vote for Giuliani was soft and will be overcome in the ongoing support of the policies promoted by the coalition which elected David Dinkins. In their majority, 75% of the Jewish population are employed in white and blue collar jobs, many of whom are active in their respective unions, and are dedicated to broadening and shoring up our

basic rights.

The record makes clear the Dinkins potential for cementing Jewish-African American relations on a mutually advantageous basis. The sensitivity of David Dinkins to this question is revealed in his remarks at the victory rally when he spoke about Jewish Americans commenting "that community is again a light unto the nations."

Working together on the issues of common concern will not only strengthen the bonds between Jewish Americans and African Americans but will, in the process, develop among Jewish Americans an understanding and an appreciation of the concerns of African Americans for the right of the nationally-oppressed Palestinians who are determined to exercise their right to self-determination and to establish their State of Palestine alongside the State of Israel.

Further, in New York State this unity can help form and sustain a people's coalition to bring about the passage of the Patterson Bill, now in the N.Y. State Legislature, providing for the outlawing of and punishing acts of racism and anti-Semitism.

In New Jersey there is being currently launched a campaign to strengthen the existing state laws outlawing and punishing racist and anti-Semitic acts. The current temper of the voters across the breadth of our land makes possible the introduction of and the passage of similar legislation.

The arch reactionary forces are currently showing their fangs in the unprincipled, malicious and racist attacks on Dinkins under the guise of investigating certain financial dealings between himself and his son. The anti-people's forces are smarting from their defeat by an African American community leader determined to lead a people's coalition to make New York City livable for the overwhelming majority of its people.

Jewish Americans along with all sectors of the people's coalition will see the attacks for what they are. Our multi-racial, multi-national people banded together in the organizations that made the Dinkins victory possible are both determined and capable of defeating this cabal.

A School Promotes Jewish-African American Understanding

Bernard Gordon

Crown Heights presents an unusual aspect to the social observer. Located close to the center of Brooklyn, New York City's most populous borough, this area contains one of the largest African-Caribbean-American communities in the entire state as well as one of the country's largest communities of Orthodox Jews. What contributes even further toward making Crown Heights unique is that the great movement of these two groups to this locality took place concurrently and was accomplished in only slightly more than one generation, as earlier groups of settlers in this neighborhood moved elsewhere, making room for these newcomers.

By an interesting coincidence, the members of these two groups had much more in common than the fact that they both happened to arrive in the same area at about the same time. Both had been ruthlessly and forcibly removed from their ancestral homelands and made to wander the earth to be treated like pariahs or, at best, second-class citizens. Each in its past had borne the ignominies of enslavement and for centuries both peoples have been subjected to the vilest and most horrendous forms of bigotry humanity has ever devised for its members. Each had been tortured on the racks of bias and hatred, yet had managed to survive, bleeding but unbroken. Now these two groups were living side by side in Brooklyn destined to build a new community together.

Unfortunately, this joint community-building was not to happen easily. Generally, members of both groups were essentially shy in relating to strangers. Moreover, their experiences under oppression, one through racism and the other through anti-Semitism, made them naturally wary of trusting anyone whom they identified, however mistakenly, as belonging to the majority group of outsiders who had persecuted them and their people for so long.

Building a harmonious relationship between the two groups was further complicated by the fact that each group had already developed certain traditions and attitudes which were unfamiliar to the other and so were often looked upon with suspicion. As a result, observers would occasionally note situations like the following, with their consequent misunderstandings:

Item: A pious Jewish man, noticeably distinctive by

his traditional Hassidic garb, is walking along the street. Up ahead he sees two African American women engaged in conversation with each other. One stands at the base of the stoop of her house, while the other faces her from the curb across the narrow sidewalk. Since there is a religious concept of modesty among Orthodox Jews which prohibits a man from walking between any two women when he can avoid doing so, the man crosses the street before reaching the women and continues on his way. The women notice the man's actions and realize he has deliberately chosen to avoid coming near them. Since they unaware of the particular practice of Judaism which has motivated him, they mistakenly attribute his decision to pass by them to a deep hatred on his part of them and their people.

Item: Two African American children are out in their costumes during Halloween trick-or-treating. They ring the doorbell at the house of some people on their block, an observant Jewish couple whom they have often seen but never spoken to. The person answering the door is familiar with the general practices of the occasion and, in a spirit of neighborliness, takes two apples from her family's provisions and gives one to each child. However, soon afterwards, looking from her window, she sees the children throw their apples, untasted into a garbage can. Angry and disappointed, she erroneously concludes that the children hate her people so much they will not even accept food from them. However, what she does not know is that because of the constant possibility that some individuals with diseased personalities will use the trick-or-treating occasion as an opportunity to poison their neighbors' children, parents and teachers have been warning youngsters not to eat any unwrapped food they might receive while trick-or-treating but to dispose of it immediately. Since it is not in the religious Jewish children's tradition to go trick-or-treating this well-meaning neighbor has not heard of any such warnings addressed to the children she knows and because following her religious teachings keeps her from owning a television set, she is not even aware of the public service warnings being made from that source.

Since such misunderstandings can often flare up into ugly incidents which might lead to confrontations between members of the two groups, many leaders of both groups have been working for a long time to build bridges of understanding between them. One such per-

Mr. Gordon is the assistant principal of Jackie Robinson Intermediate School in Brooklyn, N.Y.

son is Sister Vergie Rasheedah Muhammad, the principal of Jackie Robinson Intermediate School in Crown Heights. The only Black Muslim principal in the New York City public school system, she eschews the title *Dr.* — she holds an earned doctorate in education from Teachers College, Columbia University — preferring instead to be called *Sister*, but in the familial sense rather than the religious.

At the December awards ceremony of the National Emergency Civil Liberties Committee in New York City, she was flanked by twenty members of the Chaney-Goodman-Schwerner Academy of Multicultural Creative and Performing Arts she had created at her school. The people in attendance with her represented the various components of the Academy — parents, students, staff and consultants. They had come to pay homage to one of their youngsters who had been selected to honor Dr. Carolyn Goodman, director of the Chaney-Goodman-Schwerner Coalition, with a performance of Edith Segal's song, *Tell It On And On*, written in the memory of the three slain civil rights activists.

Sister Muhammad had conceived of the idea of the Academy during the past summer after she had met the financier, Michael Milken, who indicated that his family foundation was interested in adopting her school. She had long been concerned with the need to bring the youngsters from her school, almost all African Americans, together with the Orthodox Jewish children who lived near them but who did not really know each other. She felt that the additional funding the Foundation of Milken Families might make available to her school could be helpful in setting up such a project, so when the staff reconvened at the end of August, she broached the subject to them. Much to her pleasure they seized upon it and determined that whether or not they received any additional funding, they would bring her idea to fruition, and so the Academy was born. It was agreed that the attitude exemplified by Andrew Goodman, James Chaney and Michael Schwerner would serve as an inspiration to the youngsters and for that reason the Academy was named after them.

Through the Academy it was felt that the pupils at Jackie Robinson would learn about their own culture and heritage and would prepare to transmit them to others, while at the same time learning about those of others. Operating through the stimulating vehicles of creative and performing arts they would additionally be motivated to read, write and study more. Thus the Academy would provide an especially effective learning environment for the youngsters who participate in it.

To date, in addition to performance for NECLC already noted, the Academy has taken part with outstand-

ing results in the International Black Storytelling Festival held recently at Medgar Evers College of the City University of New York. Pupils have just begun working on a study of Shakespeare's *Othello*, as part of a district-wide project, and will prepare scenes for a dramatic presentation in the spring. A number of art and creative writing competitions have already been entered and pupils recently presented a Kwanzaa dance and culture program to their schoolmates. The drama, dance, debate, journalism, music and art groups are presently working, in some cases with sub-groups, in order to mount their productions.

Simultaneously, at this stage the school has already launched an outreach project in order to contact schools and other social agencies in this city and elsewhere to bring in programs and exchange experiences. The Brooklyn Borough President's office has been notified as has the Board of Education, so that government officials might use their ability to publicize the Academy's efforts to set up joint projects with other schools in both the private and the public sectors. A letter-exchange writing program with a middle school in Minnesota is being set up and contacts are in the process of being made with the principals of some neighboring yeshivahs in Crown Heights, as well as in some other parochial and secular private schools, to arrange for cross-cultural learning activities involving both students and teachers.

The staff of the school is extremely optimistic about the Academy and the prognosis for its success is excellent. Thus, what started off as an attempt to bring mutual understanding to the two major ethnic groups in Crown Heights through a program in one school shows great promise of becoming a means eventually of broadening the multicultural understanding of the pupils in all of the public and private schools in the community as the idea spreads from one school to the next. □

M.L. King, Jr. (Continued from page 5)

preciously destroy the environment. In spite of efforts by "friend" and foe to distort and twist the meaning of his legacy, we remember him as he asked to be remembered.

He said:

Say that Martin Luther King, Jr. tried to love. . . I want you to be able to say. . . I did try to feed the hungry. . . I did try to clothe the naked. . . I did try to visit those in prison. . . I did try to love and serve humanity. Yes, if you want to say I was a drum major, say I was drum major for justice. Say I was a drum major for peace. I was a drum major for righteousness.

Museum Recreating Lower East Side N.Y. Apartment

Piece by piece, and board by board, the staff of a Living Memorial to the Holocaust-Museum of Jewish Heritage is assembling an authentic Lower East Side tenement apartment of the early 20th century. Ceiling fixtures, wall paneling, copper cooking pots, family portraits, and a *mezuzah*, all dating from the era of the great wave of Jewish immigration, are but a few of the items already acquired for this unique exhibit.

A Living Memorial to Holocaust-Museum of Jewish Heritage is scheduled to open to the public in 1992. The tenement apartment will be installed as part of the Museum's permanent exhibition on Jewish immigration to and settlement in the United States, one of four major themes to be addressed by the Museum.

"The community of New York's Lower East Side," according to David Altshuler, director of the Museum, "was the largest and most significant Jewish immigrant presence in the United States, and its heritage has remained precious to both its former inhabitants and to their descendants. The Museum's tenement apartment will provide a true sense of the life of that time."

The basic architectural components of the apartment, including the window frames, ceiling fixtures, molding, floor boards and the sink and bathtub, have all been recovered from an 1898 building, still standing at Avenue A and East 2nd Street in New York City. The completed apartment on exhibit will be furnished, with authentic artifacts, to replicate a typical Jewish household of the early 20th century.

Among the specific artifacts collected to date are a *mezuzah*, a Yiddish-English dictionary, an iron, a bedspread, copper cooking pots, eyeglasses, P and G laundry soap, and family portraits in their original frames [see photo]. These artifacts have been donated to the Museum by private individuals and a trade association, and all were owned and/or used by residents of the Lower East Side at the turn of the century.

The tenement apartment project is being supervised by Esther Brumberg, research coordinator at the Museum of Jewish Heritage. To continue outfitting the apartment in an authentic manner, the Museum is seeking major furnishings, such as a stove and beds, as well as everyday items including food packaging, books, kitchen utensils, and other household goods. Potential donors may contact Ms. Brumberg at the Museum of Jewish Heritage, 342 Madison Avenue, New York, N.Y. 10173, (212)-687-9141.

A Living Memorial to the Holocaust-Museum of Jewish Heritage is being created under the auspices of

the New York Holocaust Memorial Commission, and will be constructed in Battery Park City, on the Manhattan shoreline opposite the Statue of Liberty and Ellis Island. With a central programmatic focus on public education, the Museum will address four main themes: The World Before, The Holocaust, The Aftermath, and Jewish Immigration to the United States. Its completed facilities will encompass permanent and temporary exhibition galleries, a computerized interactive Learning Center, a memorial chamber, an auditorium, an education wing, a sculpture terrace, museum shop, dining facility and administrative offices and workshops. The Museum, New York's principal memorial to the six million Jews murdered during the Holocaust, is expected to attract more than 500,000 visitors annually.

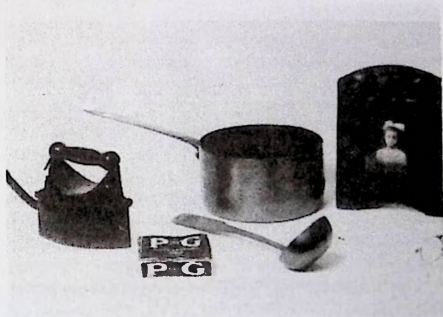


Photo: Peter Goldberg/Museum of Jewish Heritage.

In addition to material for its tenement apartment project, the museum is interested in a wide range of material that relates to the World Before, The Holocaust and the Aftermath and Jews in America. These include artifacts (products used at the time), fine art (paintings, drawings, graphics and sculpture), photographs, films, documents and manuscripts as well as personal memorabilia. While the museum prefers original photographs, documents, etc. and is prepared to provide copies to donors upon request, it would if necessary retain copies and return originals. To make your story a part of A Living Memorial to the Holocaust-Museum of Jewish Heritage, contact Esther Brumberg, Research Coordinator of the museum at 342 Madison Avenue, Suite 717, New York, NY 10173, (212) 687-9141.

Nationwide Yiddish Cultural Society Founded in Moscow

A new nationwide Yiddish cultural society was established in Moscow at a founding meeting held in late October 1989 and Aron Vergelis, the long time editor of the Yiddish monthly literary journal, *Sovetish Heymland*, was elected chairman. A preliminary report of the founding meeting of the new All-Union Yiddish Cultural and Educational Society was featured on the front page of the five-day-a-week Yiddish newspaper, *Birobidzhaner Shtern* (Oct. 31, 1989). The report asserted the meeting was attended by "representatives of the international clubs and centers of the Yiddish culture and by journalists."

The use of the term, "international", (which in other accounts is also stated as "internationalist"), the presence at the founding session of U. Surovtsev, the secretary of the Soviet Writers Union, and the meeting's selection of Aron Vergelis as the new society's chairman, indicate that the new organization is aligned with the Soviet Communist Party leadership. The newspaper account does not mention the existence of other Jewish cultural societies in various Soviet cities or of pro-Zionist or Hebrew language groups. The pro-Zionist groups lay much stress on the emigration of Soviet Jews to Israel. The new Vergelis-led cultural organization assumes the continuity of Jewish communal life in the Soviet Union and urges the promotion of the Yiddish language culture.

The slightly abridged text of the *Birobidzhaner Shtern* news report follows:

The meeting was opened by the chief editor of *Sovetish Heymland*, Aron Vergelis, who in his introductory remarks referred to the sharp turning points in the life of our society and (of the need) to tie the fate of the culture of the Soviet Jews and of the creative forces of the Jewish people to the (country's) reconstruction and to the broad prospects which are opening for the national cultures of the peoples of the USSR. . . .

Viewpoints and proposals on the establishment of the new All-Union cultural organization were offered by Ye. Yatzkovskis, honored jurist and writer of Vilnius, Lithuania; A. G. Veshnievitzky, pedagogue and scientific researcher of Tashkent, Uzbekistan; L. Galinsky, correspondent of the Ukrainian newspaper, *Radianska Ukraina*, of Kiev; Hershel Polyanker, Yiddish writer in Kiev; Khaim Beider, poet and associate editor of *Sovetish Heymland*; David Freishtadt, bibliographer; Mikhail Kul, editor of *Birobidzhaner Shtern* since December 1988; Shimen Sandler, Yiddish gram-

marian and teacher of Tirasopol, Moldavia; Hirsh Reles, poet and writer of Minsk, Byelorussia; Vladimir Terletzky, musical composer; Gennadi Estraiikh, the secretary of the staff of *Sovetish Heymland* and others.

In their comments the participants noted that the newly created organization ought to devote much attention to the practical work of consolidating the healthy forces of the Jewish population in the country to renew our socialist society and to further develop the Soviet Yiddish literature and culture. Yiddish needs to be broadly promoted and learned. . . .

The proposal to establish the All-Union Yiddish Cultural and Educational Society was unanimously adopted and an executive committee was elected. Aron Vergelis was elected the chairman of the Society and rules were adopted.

Introductory comment and translation by Sid Resnick.

Additional Contributions at Jewish Affairs Annual Dinner

Pearl Albert

Rae Andors

Dina Antonoff

Lynda Crowley-Abdelhoy

Dennis and Rebecca Barnabey

Rae Beale

Mary Berkelhammer

Julia Bondar

Esther Brall

Goldie H. Braverman

Bertha Brown

Paula Brownstein

In Memory of My Husband, Manny Brownstein

Rose Clinton

Celia J. Corr

Dora Elson

Edie and George Fishman

Anna Friedman

Jack and Evelyn Friedman

Sophie and Simon Gerson

Mary Golod

Abraham Golokow

William Goodich

Sarah Gouldin

Ray Green

Alvin and Sophie Hanover
Genevieve and Michael Hanusiak

Lenny Hirschman
Connie Hogarth
Dorothy Kahan
Ernest Kaiser
Bruce Kanze
Cele Keller

Charles Keller
David Kimmelman
Jack and Sue Kling
Nicholas Kohuniak

Stephen and Ann Kravath
Jennie Labanovich

Lillian Latin
Bernice Linton

Aaron and Mildred Mahler
Stella Markos

Charlene Mitchell
Dr. Aaron Moss

Margo Nikitas
Oscar Olshansky

Alexander and Minnie Ovan
Frances Popowitz

Marsha S. Rifkin
Mary Russak

Carrie Schreiber
Leah Shiffman

Ida J. Sincoff
Charlotte Sinovoi

Sarah Tannenbaum

JEWISH AFFAIRS

235 W. 23rd Street
New York, NY 10011

() Enclosed is my subscription at \$7.50 per year.

Name _____

Address _____

City _____ State _____ Zip _____

Please send a gift subscription for a first time subscriber at \$6 per year.

Name _____

Address _____

City _____ State _____ Zip _____

Pilgrimage

to Rabbi Shlomo Carlebach

Jana Klenburg

Hungry for Jewish geography
with needs that time did not forget
we are filled with longing.
Grandparents, cousins, old blood
thrusting to our hearts.
The "Singing Rabbi" leads
us through land of ancestry
in merry alchemy.

Even the chairs sang.

The second concert

Leningrad

three thousand Jews awakened to their song.

Suddenly in the audience,
one candle was lit,
then ten, twenty
one hundred suns burst in the night.

Babi Yar

our longing

confronted with Jewish massacre

Babi Yar

its river dried out

filled with corpses

sobbing from dusk to dawn.

With hearts drenched in hope,

we, wandering Jews

roam for lost family

Ladizchino, Berdichev,

Dubki, Tarasha. . .

returning only with a brick

from where the synagogue was,

or a stone from the cemetery

that is no more.

Rabbi Shlomo

desperate with genius

as if possessed by an earthly angel

gave Soviet brethren

with joy of awakening

the remembrance

of who they are.

Dr. Klenburg's poetry has been published in the
United States and Mexico.

Time To Dissociate From Israeli Policies

This "Statement of Principles" of the Jewish Committee on the Middle East, first published in February 1988, has since appeared in many magazines and newspapers including The Nation, The Progressive, The Christian Science Monitor and the New York Review of Books. The statement has been endorsed by thousands of American Jews including faculty at over 125 universities nationwide. The JCOME Advisory Committee consists of Prof. Yigal Arens (Univ. of S. Cal.), Prof. Michael As-tour (Univ. of Ill.) Prof. Joel Beinin (Stanford), Rabbi Leonard Beerman (L.A., CA), Mark Bruzonsky (former Wash. rep., World Jewish Congress, Wash., D.C.), Prof. Noam Chomsky (M.I.T.), Prof. Richard Falk (Princeton), Prof. Herbert Hill (Univ. of Wis.), Jeremy Levin (former CNN Beirut Chief, Wash., D.C.), Prof. Zachary Lockman (Harvard), Dr. John Mack (Harvard Med. School), Prof. Seymour Melman (Columbia), Dr. Eileen Newmark (Intercultural Communications, Cambridge, MA), Prof. Don Peretz (State U. of N.Y., Bing-hamton, N.Y.), Rabbi Michael Robinson, Croton-on Hudson, N.Y.), Henry Schwarzschild (N.Y., N.Y.), Prof. J. David Singer (U. of Mich.) and Richard Walden (attorney, L.A., CA).

(Affiliations noted for identification only.)

We are Americans and Jews and we come together at this time to publicly express our strong desire to see the United States take meaningful steps to dissociate our country from the policies of Israel.

For some years we have witnessed Israel increasingly deviating from policies we find acceptable and from moral values that we hold dear. These developments are not the responsibility of any single party in Israel but rather stem, in our judgement, from a tragically misguided approach toward the Arab world in which Israel is located, a racist ideology, and a growing militancy. We can no longer condone or be associated with such Israeli behavior, nor, do we believe, should our country.

In recent years Israel has twisted away from basic commitments made in many international agreements including Camp David; continued to annex territories including East Jerusalem and the Golan Heights while expanding settlements throughout the occupied territories; and used its military to bomb and invade neighboring countries, at a cost of tens of thousands dead and wounded, as well as to assassinate Palestinian leaders.

Furthermore, Israeli policies and attitudes toward the Palestinian people have made it evident that only major changes in Israel's fundamental posture will allow for

a peaceful political settlement with the Palestinians.

Covert Israeli complicity in arming the Contras, the Iranians, and other reactionary regimes, coupled with Israel's employment of American Jews as spies against the U.S., further underscore the growing dangers inherent in the current U.S.-Israeli relationship. The close identification in the public mind beretween Israel and Jews—an equation vigorously fostered by Israel and the American Jewish lobby which is under its control — threatens to stigmatize Jews everywhere.

The ongoing acts of killings, beatings, curfews, expulsions, house arrests, collective punishments, home demolitions, tax raids, and press censorship — all against unarmed Palestinians living in areas Israel has occupied through military force for 22 years — further demonstrate that Israel has become a badly fractured nation with many unfortunate similarities to the situation that prevails in South Africa.

Our ancestors came to the United States because, as a result of their Jewishness, they were discriminated against and abused. The European experience culminated in the horrors of the Nazi Holocaust. How tragic that in our own time the very State established by Jews in the aftermath of this evil has become a place where racialism, religious discrimination, militarism and injustice prevail; and that Israel itself has become a pariah state within the world community. Events taking place today are all too reminiscent of the pogroms from which our own forefathers fled two and three generations ago — but this time those in authority are Jews and the victims are Moslem and Christian Palestinians.

We believe that Israel's course could not be maintained but for the continuing financial, political, military and covert support of the U.S. government. And we fear that unless firm steps of disengagement from Israel are taken soon our country might get dragged into a major war for which preparations already appear underway.

For all these reasons we believe the time has come to normalize the U.S. relationship with Israel. A complete re-evaluation of what has become since 1967 the American sponsorship of Israel is required. We believe economic aid should be suspended until Israel agrees to self-determination for the Palestinian people along with withdrawal from the occupied territories pending mutually agreed security guarantees. And we believe that military and intelligence assistance should be radically reduced to demonstrate American refusal to endorse Israeli policies as well as the imperative of insisting upon a negotiated peace and an end to the brutal occupation.

(Continued on page 16)

Report From Israel

J. Lipski

"Two peoples with one country" could be the title of a recent tragic-joyful event in Israel that even a talented dramatist could not have imagined. It is not an unusual occurrence nowadays to transplant the heart of a dying man into the heart of a person whose life depends on it. But in the Israeli conditions of Jewish-Arab tension, transplanting the heart of an Israeli soldier who was killed by a Palestinian into the body of a Palestinian inhabitant of East Jerusalem is a remarkable event that can be a symbol of the possibility of Israeli-Arab coexistence and cooperation.

"We shall be forever thankful and pray for the life of the family of the killed soldier", declared the family of the Palestinian with a "Jewish heart." Many Arabs participated in the funeral of this Israeli soldier.

Such things can happen in Israel, even in a time of Israeli-Arab tension. Unfortunately, the Israeli rulers — and first of all the right-wing Likud leaders — have not absorbed the deep changes occurring in the world, where efforts are being made to resolve local conflicts, to prevent the possibility of an outbreak of another war. In our region, too, colossal changes have been taking place. The Arab states that boycotted Egypt because it made peace with Israel have now reaccepted Egypt into the Arab commonwealth. Even the Palestinian leaders have established normal relations with Egypt and the extremist Ghadafi of Libya has normalized his relations with Egypt. And Egypt, the most important Arab state, has now concluded a series of agreements on economic cooperation with Israel.

The Shamir government that rejects every idea of negotiations with the Palestinian leaders is actually conducting such negotiations through the mediation of the Egyptian president and the U.S. administration instead of negotiating directly with the Palestinian leadership. A few years ago it was unthinkable, that the Arab rulers should discuss the question on which basis they should negotiate with Israel. Today one speaks in the Arab and also in the Palestinian world of a Palestinian state not in the place of Israel, but alongside the State of Israel, in the territories occupied by Israel since the Six Days War.

Unfortunately, the Labor Alignment leaders are not yet prepared to accept the formula of a Palestinian state alongside the State of Israel and they refuse to negotiate directly with the Palestinian leadership. But something is developing. At a time when Abie Nathan has been put in jail for speaking with Arafat, other respectable political personalities like Liova Eliav, Shulamit Aloni, Hayim

Tsadok and others have participated in Milan in a meeting with Palestinian activists and Mapam representatives have taken part in another Israeli-Palestinian peace meeting in Switzerland. One of the Palestinian leaders even declared in Milan: "I agree to everything that my friend (Knesset member) Shulamit Aloni has said here about her political strategy that is our policy." (Al-Hamishmar, 11/20/89).

It is important to point out that even the U.S. rulers and U.S. Jewish public appeal to the Israeli government to start negotiations with the Palestinians and call for an end to the cruel methods of oppression used against the Palestinians who have conducted a two-year struggle against the Israeli occupation and for recognition of a Palestinian state alongside Israel. Unfortunately, there are all kinds of racists in Israel — first of all the architect of the Lebanon War, Ariel Sharon — who demand still more savage measures of oppression against the Palestinian people. The new situation is that the majority of the Israeli people already understand that it makes no sense to keep one and a half-million Palestinians under an occupation and that one has to end that insane and futile fighting that might lead to another war.

The elections in the Histadrut (national labor union) took place in this atmosphere. The right-wing Likud leaders took political advantage of the heavy economic crisis and the fact that the army of unemployed has surpassed 150,000 people, and that over 500,000 people, including 200,000 children, live below the poverty line. Likud conducted a widespread demagogical campaign against the Histadrut leaders of the Labor Alignment. They made use of the fact that the leader of the Labor Party is the Minister of Finance and they made every effort to oust the Labor Alignment from the control of the Histadrut executive and the Labor Councils. Likud calculated that, after having gained control in 30 municipalities in the municipal elections, they could take over at least 15 Labor Councils, but they were bitterly disappointed. They did not succeed in seizing control of even a single Labor Council, nor did they strengthen their position in the Histadrut after obtaining 27% of the votes. True, this is more than they got in the last elections, but not enough to have a decisive voice in the Histadrut.

The camp of the workers parties has reached a decisive majority: the Labor Alignment 55%, Mapam 9%, Ratz 4% and the joint Jewish-Arab List, including almost all Arab forces, got over 4%. The Joint List put forward a clear program for an Israeli-Palestinian peace

and its establishment was an important event. But a campaign of nationalist agitation against this list took place in the Jewish sector on the grounds that this is a "Palestinian Arab list," and in the Arab sector that it is a "Jewish list." At the same time, a new Islamic element has appeared, taking advantage of the disappointment at the failure to achieve peace and thereby gaining considerable support. However, the joint Jewish-Arab front continues to be an active factor in Israel's political life. Meanwhile another political crisis has arisen inside the Israeli government: the issue of the "Rights of Man". The religious parties became angry at this draft law for a bill of rights that says there can not be discrimination between one man or woman and another "for reasons of nationality, religion, race and community." The religious leaders fear that they might lose their grip on Israeli citizens from birth to death and that this law might lead to a separation between religion and the state. It is hard to understand such a protest on the part of the religious parties since Jews protest all over the world against discrimination. So how is it possible not to guarantee human rights in Israel?

Despite the difficult economic situation, which is exemplified by the crisis of Koor, one of the largest industrial enterprises where 25,000 persons are employed and that owes over a billion shekels in debts, and by the crisis in agricultural enterprises, including the kibbutzim, which owe the banks over 10 billion shekels, there are still some positive sides of the picture in this country. Diplomatic relations have been restored between Hungary and Israel, between Ethiopia and Israel and renewed diplomatic relations are expected with Poland and with the Soviet Union. The economic, cultural, even political relations of Israel with these countries have greatly expanded. Mutual tourism between Israel and the Soviet Union has grown and negotiations are going on regarding direct air flights. Many more Jews are arriving here from the Soviet Union.

These developments bring problems because very few apartments are being built. There is also a shortage of jobs. There is a growing public acceptance of the new developments in the world, including the Arab and Palestinian world, and their readiness to negotiate a peace with Israel.

Abandoning the occupied territories, where one and a half million Palestinians refuse to live under the occupation, is really the vital existential question for Israel. Such a peace, with necessary guarantees, would make it possible for Israel to dedicate its resources to building apartments, to creating work, to supporting industry, agriculture (including the kibbutzim that struggle with enormous difficulties) and at the same time it would be

possible to stop the bloody Intifada, to prevent another war, to secure the existence and the peaceful development of the State of Israel alongside the Palestinian state. *Mr. Lipsky is our Israeli correspondent.*

Time to Dissociate

(Continued from page 14)

Unfortunately, in recent years much the opposite course has been followed by the Reagan and Bush Administrations, and Israel has practically become a ward of the United States.

Consequently we urge an urgent and open debate about the serious problems and dangers which have resulted from the current structure of U.S.-Israeli relations. Few foreign policy issues are of such importance to our country. And so we call upon our elected public officials to resist the widespread inhibitions about speaking up about Israel, inhibitions which result from the severe financial, political and ideological pressures often brought against those who do.

We further believe that the time is overdue for negotiations between the Israeli government and the PLO which is beyond doubt the accepted representative for the great majority of Palestinians; negotiations that should quickly lead to a full recognition of the Palestinian State proclaimed last November by the Palestine National Council and reasonable security guarantees for all parties. In the security guarantees we think our country should participate; but no longer in the financing and supporting of the kinds of policies Israel has been pursuing.

The continual oppression and denial of self-determination for the Palestinians is an injustice which has become intolerable not only to those demonstrating for their freedom in East Jerusalem, the West Bank, and the Gaza Strip; but to many Jews throughout the world as well.

The citizens of Israel, of course, will ultimately choose their own country's destiny. But at the very least the citizens of the United States should stop financing and encouraging policies that are contrary to the principles and values we hold precious as Americans and Jews. □

**We honor the memory of
DR. ALEXANDER A. KATZ**

**lifetime activist for
a just and peaceful world.**

Clara and Meyer Case

Problems and Progress in Polish Jewish Life

Sol Flapan

A discordant note has jarred the harmonious rebirth of Polish-Jewish togetherness here. A screech of anti-Semitism.

This past decade the nearly one thousand year Jewish presence in Poland has been getting an ever higher favorable, revived and sympathetic profile. That goes for the print and electronic media, the publishing establishment, leading figures in academia, socio-political organizations and the government. The prevailing view of both Poles and Jews is that Polish history is incomplete without an unbiased study of the Jewish presence and its cultural contributions and, conversely, there is no complete Jewish history without a fair and honest assessment of all the lights and shadows of Polish life over the centuries — at times that of Poland's oppression of others but mostly of heroic periods of national and social liberation struggles. The most dramatic intertwining of Polish-Jewish history was the Nazi German genocidal occupation of this country in World War II. That five and a half year nightmare nearly totally exterminated the Jewish community of three million. It also launched what was to have been the biological annihilation of the 27 million Poles. A hallmark of that drama was the Polish-Jewish fightback in the anti-Nazi resistance.

The sour note in question, embarrassing for the entire left, appeared in the October 2 issue of *Gazeta Krakowska*, the prestigious daily of the Polish United Workers Party's Krakow province organization. It was immediately challenged, however, in the Party's national newspaper *Trybuna Ludu* by Jerzy Urban, a non-Party independent journalist long associated with those who think on their own and are not afraid or ashamed to broadcast their thoughts. Back in the 1950's he was on the now defunct muckraking *Po Prostu* weekly; for many years he was one of the luminaries of *Polityka*, another weekly (still around) which has always stepped on sensitive toes; in the social, political and economic crisis-ridden Poland of the 1980's he was the sharp-tongued press spokesman of the previous Polish United Workers Party-led administration. And just before *Solidarnosc* (Solidarity) took over, he headed the government radio-TV system for a brief period.

It is absolutely unacceptable, wrote Urban in *Trybuna Ludu*, that a PUWP paper carry such an article signed by a Prof. Dr. Stanislaw Borkacki. Urban observes that not since 1968 has a Party paper opened its

columns to such "nationalist-Catholic anti-Jewish" trash. The year 1968 is when a wave of anti-Zionist sentiment erupted in Poland in the wake of the Israeli aggression against her Arab neighbors. Anti-Zionism was manipulated by some into anti-Semitism resulting in personal wrongs and triggering an exodus of some twenty thousand Jews from Poland.

"What Prof. Dr. (Urban stressed his scholarly status) Stanislaw Borkacki writes can not be related much less summarized. He does battle, generally speaking, with Jews for poking their noses into our Polish affairs, as well as with the Catholic clergy for its dilatoriness instead of defending Christianity, the nation and the state." That refers to a Borkacki outpouring in connection with the Jewish-Catholic dispute over the Carmelite convent at the Nazi wartime death camp of Auschwitz in southern Poland which is a national (and international) shrine to the memory of its four million victims — Poles, Jews, Russians, Gypsies and others. Urban then gives an overview of Borkacki's ravings which embrace all the anti-Jewish stereotypes from time immemorial: that Jews despise "goyim" (gentiles); that they covet usury; that they are traitors to the country — the anti-Jewish big lie on and on ad nauseum. "In a word, Urban sums up the professor: "the Jews are menacing Poland's sovereignty."

Urban decries this *Gazeta Krakowska* article as "not only crossing the borderline of political discourse, but of violating all permissibility," citing Borkacki's "analogies between Hitler and those Jews who set out to evict the Carmelite nuns from Auschwitz." All that is missing in Professor Borkacki's attack on a satanic Jewry is, according to Jerzy Urban, "a clarion call for the Polish people to gather firewood (for lack of oil), ignite these twigs in the boilers of Polish warships and then dispatch a couple of gunboats to New York and Jerusalem (to silence) the rumblings there of the rabbis."

There was another, even more effective, answer to Borkacki's anti-Semitism. As in past years, on the last Thursday of September, 52 Poles were awarded the prestigious "Righteous Among Nations" medal by Israel for risking their own and their families' lives rescuing Jews from Nazi clutches. Hiding or in any way helping Jews was punishable by death in Nazi-occupied Poland. These latest recognized heroines and heroes swell the ranks of some 2,000 Poles already thus honored by Yad Vashem, the Israeli Institute of National Remembrance of the Holocaust. Poles comprise the largest single national group

Mr. Flapan is our Polish correspondent.

on that honor roll.

The non-Jew Lech Wittig of Otwock not far from Warsaw, for example, sheltered in his home a Jewish family of mother, daughter and son from 1942 to 1944 when that region was liberated by Soviet and Polish troops. To this day the daughter now living in Australia is in close contact with her rescuer. Wartime social worker Jadwiga Piotrowska is another of the Righteous Among Nations. Together with her administrative superior, Jan Dobroczyński, she sheltered no less than 50 Jewish youngsters. Both managed to get them all "Aryan" birth certificates and other essential documents. Ms. Piotrowski adopted two of the children as her own and has maintained close ties with many of her rescued charges to this day.

The Righteous Among Nations certificates and medals were presented by Ambassador Mordecai Palzur, head of the Israeli Interest Section in Warsaw, while General Jozef Kaminski, chairman of Poland's War and Working Class Veterans Association hailed his compatriots' patriotism and internationalism. Reporting this under an accompanying photo showing a white-haired Janina Kwos receiving her award, the Polish armed forces daily *Zolnierz Wolnosci* remarked that the ceremony "explodes the recent remark by Israeli Prime Minister Yitzhak Shamir." Shamir has been quoted in Israel as saying that anti-Semitism was so deeply rooted in Poland, the country of his birth, that Poles "suck it with their mother's milk." Shamir and Borkacki are the reverse sides of the same counterfeit coin of chauvinism and racism.

Another reflection of constantly improving Polish-Jewish relations here is a recent cover story in Poland's English language weekly *The Warsaw Voice*. The paper's title page is devoted to a photo of Pinchas Menachem Joskowitz, Chief Rabbi of Poland. "After more than 40 years there is a rabbi in Poland once more, extending his pastoral care over the religious and cultural community of Jews living here," reports the journal, opening a full inside page interview titled "Protecting the Roots."

Rabbi Joskowitz is introduced as having at long last returned to his native land after having miraculously survived the Holocaust and post-war wanderings which brought him to Jerusalem where he founded a flourishing wholesale medicine store. In pre-war Poland young Pinchas had a traditional cheder education and later studied at a rabbinical school, a Yeshiva, completing these studies in Palestine which he entered illegally in 1947 when it was still under the British mandate. In view of the large number of rabbis living in Israel, he did not pursue this calling. He took up a trade instead and had

Kristallnacht Was a Pogrom

The November 1989 issue of the Canadian magazine, *Outlook*, carried the following item that supports *Jewish Affairs'* objection to use of the term *Kristallnacht* made over a year ago:

DID YOU KNOW?

The Organization of Holocaust Survivors in West Germany are strongly opposed to the use of the term "Kristallnacht" to describe the vicious attacks that were perpetrated in Germany and Austria, November 8 and 9, 1938. They prefer the more suitable title "Nazi pogrom" to describe these horrific events. We concur.

been doing better than well.

According to the *Warsaw Voice* story, it was only after the Polish Minister for Religious Affairs, Wladyslaw Loranc, visited Israel and asked the authorities there to send a rabbi to Poland that Rabbi Joskowitz decided to change his prosperous way of life for that of religious leader of a small community. Asked whether he hadn't been afraid of the "Polish anti-Semitism" talked so much about in the West, Rabbi Joskowitz is quoted as replying "I haven't met with it in Poland yet. Just the opposite. Both the Department for Religious Affairs and ordinary people have been very helpful. . . . But anti-Semitism is smouldering in every country where there are Jews, including Poland. These embers must be extinguished. All kinds of people can be found among (Poland's) forty million. . . ."

The Chief Rabbi also appears as one of the contributors to the *Jewish Calendar-Almanac* for the year 5750 which began on Rosh Hashanah, September 30. This mini religious-secular history book, almanac and calendar is put out annually by the Union of the Mosaic Faith in Poland. Writes Rabbi Joskowitz: "May the words of our prophet Isaiah come to pass. . . that nation shall not lift up sword against nation, neither shall they learn war any more. . . and they shall beat their swords into plowshares." And then these meaningful words: "I have assumed the office of Chief Rabbi of the Polish People's Republic. I want to express my gratitude to the government for the assistance given us so that the Jewish community in Poland has its spiritual shepherd."

U.S. Leaders (Continued from page 7)

staff aides were barred from the meeting in an effort to prevent leaks. Still, an anonymous source told *The Washington Times* that "questions were raised, answers were not provided... We have certain information that we have provided to Shamir, but he had no appropriate answer." (WT, 11/17/89).

Further, at a post-Cincinnati meeting with 150 Jewish community representatives organized by the Conference of Presidents, Shamir's call for solidarity from American Jews was rebuffed, showing, as the Jewish Telegraphic Agency put it, "that unity and consensus among American Jewish leaders has become as slippery and elusive as among Israeli politicians." (*American Israelite*, 11/30/89). Henry Siegman, executive director of the American Jewish Congress, responded to Shamir by noting that the unqualified support he seeks "does not exist today," and that American Jewish organizations are divided over the issue of "land for peace." "The American Jewish community inevitably reflects what is happening in Israel itself," said Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, "The government there is divided on fundamental issues; you have that divergence here as well." The fundamental question, then, raised both by the General Assembly and by the outpouring of opposition to Shamir, has to do with division within the American Jewish community, and the relationship between that community and Israel. As Albert Chermín, executive vice-president of NJCRAC put it at the GA, "It's a new ballgame... [which will lead to] a period of testing and strain" during the next few years. Chermín argued that American Jewish leaders "will be challenged more and more" by friends, board members, Israelis and "even our own children."

In an important appeal to the General Assembly, Hebrew Union College-Jewish Institute of Religion president Dr. Alfred Gottschalk called on American Jews to "listen to each other... Let us devise a platform of unity on those matters on which we agree, and agree to differ where we cannot." In an important call for recognition of Jewish-American diversity and pluralism, Gottschalk said "there has never been only one type of Judaism in existence. There have been, often coexisting with one another... many variations of the Jewish theme.... There have always been, at some point in our history, the equivalents of Reform, Orthodox, Conservative, Reconstructions, Halachists and secularists, Zionists and anti-Zionists." Gottschalk urged "a level of tolerance which will allow all Jews to seek, and find, ... a way of life. We need to celebrate the very diversity which has been our salvation in times of persecution, as we seek to solve the

problems which threaten our survival now." The commitment of American Jewish organizations to diversity, and its responses to "testing and strain" will be important issues in the coming period, as attacks like Reich's and the shameful Americans For a Safe Israel assault on New Jewish Agenda continue. If the Jewish community is to survive and prosper, it would do well to heed Dr. Gottschalk's eloquence. □

Whitewashing Anti-Semitism

(Continued from page 4)

was given an honorary degree by Yeshiva University and, according to the *N.Y. Times* "addressed about 1,200 Jewish survivors of the Holocaust and their families . . . at the fifth annual Remembrance Award Dinner sponsored by the Israel Bond Organization." At both events, the vice-president "called for the Soviet Union to help the United States and Israel persuade the United Nations General Assembly to rescind its resolution equating Zionism with racism." This man, whose election campaign officials included Nazi-sympathizing anti-Semites and "possible war criminals" and whose Republican National Committee has no comment on their latest whitewash, was honored by a major Jewish educational institution and respectfully listened to by an audience of Holocaust survivors because he defends the good name of Zionism and helps raise money for Israel! Has there ever been a clearer example of how primary concern with Zionism and Israel diverts U.S. Jews from their responsibilities to the American Jewish community?



OUTSTANDING, original art, upbeat, big: *Israeli-Palestinian Peace Buttons*, \$1 each, 5 for \$3. Also, information on participatory poster projects. Artists for Mideast Peace. Mitch Kamen, 144 Moody St., Waltham, MA 02154 (617) 891-4235

Book Review

Kevin Flynn and Gary Gerhardt, *The Silent Brotherhood: Inside America's Racist Underground*, New York: Free Press, 1989, 419 pp.

Gerald Horne

With the coming of the Reagan-Bush Administration, there has flourished simultaneously a violence-prone fascist ultra-right wing.

The authors, both reporters for the *Rocky Mountain News* in Denver, have followed this unfolding story carefully. They were on the scene when controversial talk show host Alan Berg was murdered by some of these elements; Berg's death was ignited in part by his fierce opposition to anti-Semitism. They have expanded upon their investigation into this crime and have produced a chilling exposé that deserves wider attention.

The major focus is on the so-called Silent Brotherhood, which was catapulted into prominence when it robbed a Brinks truck of \$3.8 million dollars and began doling out these funds to fellow fascists in an attempt to forge a new unity within these circles. The groups which received hefty donations were "the National Alliance, led by . . . William Pierce; the Carolina Knights of the KKK, led by Frazier Glenn Miller; Louis Beam, the former Texas Klan leader; Tom Metzger, leader of the White Aryan Resistance in California; Bob Miles and his Mountain Kirk; and (Richard) Butler's Aryan Nations." (p.249).

It is important to stress that this fascist movement has not been small. "The Center for Democratic Renewal, which monitors right-wing organizations from its base in Atlanta, estimated in 1988 that there were fifteen thousand to twenty-thousand right-wing activists in the nation, backed by 150,000 supporters who show up at rallies, patriots' group meetings and church services" (p.8). The Silent Brotherhood and Aryan Nations in particular had a particular hateful animus toward the Jewish community. "To be an Aryan warrior, racist literature contended, one had to amass fractions of points amounting to one, and (killing) a Jew was a sixth of a point" (p.200).

Affirmative action was another target of their bile. One recruit to their ranks "blamed his inability to hold a job in the (San Francisco) Bay Area on the large influx of minorities, particularly Asians, and affirmative action programs" (p.217).

Not surprisingly, the mass media have played a role in this process. For various reasons they have downplayed or ignored the growth of these fascists. More direct is their complicity in assisting their development. When a Brotherhood leader concocted the idea of robbing pimps for seed money for their organizing, "all they knew about how a pimp or dope dealer looked was what

they had seen on television. Lost in their stereotypes, they sought black men who they felt resembled Superfly. Bob would target a Cadillac piloted through downtown by a flashily dressed black and follow it" (p.101). An essential part of the political education of their troops was watching Charles Bronson's racist film *Death Wish II*.

It is striking that these groups have surged in areas where there are relatively small Jewish and Black communities, i.e. the Pacific Northwest. The import of this needs to be considered carefully by all progressive forces.

Though the book is rather non-linear and confusing in the beginning and the authors are a bit too novelistic in their descriptions, this work gathers strength and climaxes powerfully with a bloody shootout with the authorities that leaves many of their leaders dead. But their death does not mean the death of fascist tendencies in the U.S. The womb is still fertile. . . .

Dr. Horne chairs the Department of Black Studies at the University of California at Santa Barbara.

Index for 1989

(Continued from page 21)

Jews, Nov./Dec., pp.15, 20-21.

Sadowski, Anne, *A Century of Yiddish Poetry* ed. and trans. by A. Kramer (review), July/Aug.-Sept./Oct., p.17.

Seltzer, David, *At the Blazing Bonfire* (poem), Jan./Feb., p.13.

Sarid, Yossi, *Speech at Peace Conference*, July/Aug.-Sept./Oct., pp.13-14.

Tcherikower, E. and Antonov, A., *May Day 1890 and the Jewish Labor Movement*, May/June, pp.11-13.

Tyner, Jarvis, *The Jewish Vote: Key to Unity in New York City*, Nov./Dec., pp.7-8.

Weisberger, Jon, *Jewish Americans Move Toward Independence*, March/April, pp.9-11 and May/June, pp.4-6; *The Jews and the Elections*, July/Aug.-Sept./Oct., pp.6-7; *Some Notes on the Jewish Question*, Nov./Dec., pp.12-14; *W.P.C. Delegation to Israel and Occupied Territories*, Jan./Feb., pp.7, 14-15.

Welty, Gordon, *Israel's Fatal Hour* by Y. Harkaby (review), July/Aug.-Sept./Oct., pp.22-24.

Zingeris, Markas, *A Feast of Dark Colors*, March/April, p.16.

Zipser, Arthur, *Rose Pastor Stokes: A Fighter For Women's Rights*, March/April, pp.12-13.

דערלאנגט און ווידער קרעפטיק א טרייסל געטאן מין
האָנט און געזאָגט:
— לייען און האָב הנאה!

אין דער צען־שטאָקיער געביידע

יענעם אַוונט. גלייך נאָך דער אַרבעט האָב איך געפאַסט
דעם רויטן "באָס" אויף יוניאָן סקווער און אוועק צו איסט
בראָדוועי. איך בין אַריין אין דער "פּאַרווערטס" געביידע.
אַרויף מיטן עלעוועיטאָר און געבליבן שטיין אין אַ בוך־
געשעפט מיט אידישע ביכער.

אַ יונגע פרוי האָט ביי מיר צוגענומען דאָס בריוועלע און
גענומען זוכן דעם בוך. ענדלעך האָט זי אים מיר דערלאָנגט
און בשעת זי האָט גענומען אויסמאַכן אַ פּאַרקיך־בלאַנק
האַב איך גענומען בלעטערן דעם בוך.

ליער טיר האָט זיך באַוויזן אַ בלאַנדער מאַן אין
גלעזער מיט אַ זייער איידעלן געזיכט. ווען די יונגע פרוי
האַט אים דערוען האָט זי פּריידיק אויסגערוּפּן:
— גענאָסע אַלגין. איר האָט דאָ אייערן אַ פּאַרערער. דאָס
האַט אים אַלעקסאַנדער טראַכטבערג געשיקט נאָך אייער
בוך. און זי האָט אויך מיר אַנגעוויזן. דערהערט דעם נאָמען
אַלגין. האָב איך זיך שנעל אויסגערייט און אים

באַטראַכט.

ער איז צוגעקומען מיט לייכטע אינגלשע טריט. זיינע
ברילן האָבן נאָך מער געשיינט פונעם ברייטן שמייכל אויף
זיין געזיכט.

— פון וואָנען קענט איר אַלעקסאַנדער טראַכטבערג?
— פון רענד סקול.
— נעמסט דארטן קורסן?
— נאָך נישט.
— לערנט זיך, יונגערמאַן אַלעקסאַנדער איז אַ גוטער
לערער.

ער האָט מיר אַ קלאַפּ געטאָן אין פלייע און אַ
צופרידנער אַרויס.

* * *

דאָס איז געווען דאָס ערשטע מאָל וואָס איך האָב זיך
באַקענט מיט אַ בוך אין אידיש, וואָס האָט צערוודערט מין
נשמה, מיט אַ אירישן שרייבער וועלכער האָט מיר
אַריינגעפירט אין דער וועלט פון געזאַנגען און קאַמפּן און
מיט אַן אַדוועסער לאַנדסמאַן, וועלכער האָט מיר
דערנענטערט צו דער סאָציאַליסטישער אידעאָלאָגיע און
באַוועגונג.

Jewish Affairs Index for 1989

Alfred, J. K., "The Flag Is Ours" (poem), July/Aug.-Sept./Oct., pp.16-17.

Almagor, Dan, "We Shoot Children Too, Don't We?" (poem), July/Aug.-Sept./Oct., p.15.

Apkheker, Herbert, *To Make the World Anew*, Jan./Feb., pp.4-5; *Racism and Free Speech*, March/April, pp.5,13; *On the 70th Anniversary of the Communist Party USA*, Nov./Dec., pp.5-6; *The Reagan-Bush Supreme Court and Human Rights*, July/Aug.-Sept./Oct., pp.5,24; *Why Did the Heavens Not Darken?* by A. J. Mayer (review), pp.14-15.

Beck, Edith, "Two Mothers" (poem), Nov./Dec., p.17.

Brown, Lloyd L., *Robeson, Scholarship and Slander*, Mar./Apr., pp.7-8.

Davidson, Richard, "The Jews Have All the Money" (poem), Mar./April, pp.7-8.

Flapan, Sol, *In Hitlerite Hell* Mar./Apr., p.17; *Poland's New Multiculturalism Benefits Its Jewish Population*, May/June, p.9; *Polish Jewish Society in Warsaw*, July/Aug.-Sept./Oct., pp.10-11.

Hogarth, Connie, *Eyewitness Israel*, May/June, pp.7-8.

Horne, Gerald, *The Birth of Israel: Myths and Realities*, by S. Flapan (review), Jan./Feb., pp.15-16; *Lyndon La Rouché and the New American Fascism* by D. King (review), May/June, pp.16-19; *Territory of Lies* by W. Blitzer (review), July/Aug.-Sept./Oct., p.21.

Katz, Aaron, *May Day and the Rosenbergs*, May/June, p.10.

Katz, Estelle, Sholom Aleichem — *Aleichem Sholom: We Go Back To Our Roots*, July/Aug.-Sept./Oct., pp.18-19.

Kent, Ronald C., *Jewish Youth and the Resistance In Nazi Germany* (review), Jan./Feb., pp.17-19.

Kutzik, Alfred J., *The Poles, the Jews and Auschwitz*, July/Aug.-Sept./Oct., pp.8-9; *The Poles, the Jews and the Holocaust*, Nov./Dec., pp.9-11; *Remembering the Holocaust*, March/April, p.6; *Their Commissars and Ours*, Jan./Feb., pp.8-11.

Lipski, J. *Historic U.N. Resolution*, Jan./Feb., pp.7, 12; *The Situation in Israel*, Nov./Dec., pp.16-17.

Moroze, Lewis M., *Abba Eban: Voice of Reason*, July/Aug.-Sept./Oct., p.11; *From Beirut to Jerusalem* by T. L. Friedman (review), Nov./Dec., p.20; *World Jewish Solidarity Conference*, March/April, p.14.

Percikow, Henri, "The Lod: Ghetto Wedding" (poem), March/April, p.13; "May Day — Day of Struggle" (poem), May/June, p.13.

Paul, Florence, *A Holiday Remembrance*, Nov./Dec., p.19.

Perel, Shloime, C.I.A. Brainwashing in Canada, May-June, pp.17-19.

Queen, Dan, "Palestine" (poem), Nov./Dec., p.18.

Rifkin, Marsha S., *In the Central Committee C.P.S.U.* (translation), July/Aug.-Sept./Oct., p.20.

Reutter, Mina Fridman, *The Situation of Argentinian*
(Continued on page 20)

אויגן. ווען איך האָב זיך איינגעבויגן צו ליינען די ווערטער "פרענק האַליוועל", האָב זיך שנעל אויסגעדרײט צו אים און געפרעגט:

- דאָס זײט איר?
- נײן, דאָס האָב איך געמאַלן.
- איז ווער זשע איז דער מאַן?
- דזשאַן ריד.

און האַליוועל האָט מיט אַ צעשטראַלט געזיכט מיך אַרומגענומען מיט זײן קרעפטיקער האַנט אַרום דעם אַקסל און צוגעגאַנגען צום בילד.

— דאָס איז מײנער אַ יוגנט־חבר פון אַניווערסיטעט. זײן נאָמען איז דזשאַן ריד, אַ באַרימטער שרײַבער און זשורנאַליסט. ער איז אומגעקומען אין דער באַלעוו־סטײטער רעוואַלוציע אין רוסלאַנד. ער האָט אָנגעשריבן אַ גרויס ווערק "צען טעג וואָס האָבן אױפגערווערט די וועלט". דאָס איז בלויז אַ קאַפּיע פון דעם אַרײנגאַל־בילד וואָס איך האָב אַוועקגעשענקט אַונזער "אַלמאַ מאַטער". דעם האַרואַרדער אַניווערסיטעט.

איך בין געשטאַנען אַ פאַרגאַפּטער און געשלונגען זײנע ווערטער. האַליוועל האָט געוואוסט אַז איך בין בלויז אַ האַלב יאַר אין לאַנד און קען נאָך נישט גענוג קײן ענגליש, האָט ער מיר אַ פּרעגגעטאַן:

- איך וועלכער שפּראַך איז דיר גרינג צו ליינען?
- אין רוסיש אָדער אידיש.
- גוט, איך וועל דיר קריגן דזשאַן רידס בוך אין רוסיש אָדער אידיש.

און ער האָט אַ קלונג געטאַן דער טעלעפּאָניסטקע: — קריג מיר די רענד סקול און פאַרבינדט מיך מיט אַלעקסאַנדער טראַכטבערג.

ווען ער האָט זיך פאַרבונדן מיט וועמען ער האָט געוואלט, האָט ער זײער פּריינטלעך דערקלערט:

- מײן טײערער אַלעקסאַנדער, איך וויל פון דיר אַ טובּה. דאָ געפּינט זיך בײַ מיר אַ חודול מיטן נאָמען דעיוויד, וועלכער איז בלויז עטלעכע חדשים פון דיין לאַנד. איך וויל פאַר אים קריגן דזשאַן רידס בוך "די צען טעג" אין רוסיש, אָדער אידיש. קאַנסט אים קריגן? גוט, איך שיק אים גלײַך אַריבער צו דיר.

האַליוועל האָט אױפגעהאַנגען דאָס טעלעפּאָן־טרייבל און אַ צעשטראַלטער געזאַגט:

- דעיוויד, גײ גלײַך אַריבער צו דער רענד סקול אויף זעכצנטער גאַס לעבן יוניאָן סקווער און פּרעג פאַר אַלעקסאַנדער טראַכטבערג. ער איז דײנער אַ לאַנדסמאַן פון אַדעס. ער וועט פאַר דיר קריגן דעם בוך. זאָרג זיך נישט פאַר געלט. איך גיב דיר אים אַ מתנה.

דער אַדעסיט מיט די שוואַרצע וואַנצעלעך ווען איך בין אַרײנגעקומען אין דער געביידע פון רענד־סקול, וואָס קוקט־אויס ווי דער אַרײנגאַנג צו אַ שלאַס און

דערנען דעם גרויסן בוך־געשעפט. איז מיר געוואָרן ליכטיק אין די אויגן. איך האָב געפרעגט אויף אַלעקסאַנדער טראַכטבערג, האָט מען מיר אָנגעוווּן אויף אַ טיר מיטן אויפּשריפט: "דעפּאַרטמענט אָוו לעיבאַר ריסורטש". איך האָב אָנגעקלאַפט און אַ קרעפטיקע שטימע האָט אויסגערופן:

- קומט אַרײַן.
- ווען איך בין אַרײַן אין העל באלויכטענעם קאַבינעט, האָב איך דערנען פיר ווענט מיט ביכער, אַ גרויסן טיש מיט אָנגעוואַפּענע ביכער, זשורנאַל און פאַפּירן און פון צווישן זײ שײנען אַריס אַ פאַר שוואַרצע אויגן איבער שוואַרצע וואַנצעלעך.
- אַ נידעריק געפאַקטער ברונעט האָט זיך אויפגעהויבן און אויסגעשטרעקט אַ האַנט:

- דעיוויד?
- יעס, סער.
- ער האָט מיר אָנגעכאַפט די האַנט און קרעפטיק אַ טרייסל געטאַן. ער האָט גלײַך גענומען רעדן אידיש און געפרעגט פון וואָנען איך שטאַם. ווען ער האָט דערהערט, אַז איך קום פון די ברעגן פון דניעסטער האָט ער זיך דערפּרײט:

- נו, און אין אַדעס ביזסטו מאַמל געווען?
- יאָ, אין 1914.
- וואוּ אין אַדעס?
- אויפן קריאַליצקי לומאַן.
- אויף וועלכער דאַטשע?
- קאַפּישעווסקי נומער 40.
- כאַ, כאַ, דאָס איז דאָך געווען מײן פעטער אַרקאַדיעס דאַטשע.

ער האָט מיך אַרומגענומען און אַוועקגעזעצט אויף אַ שטול לעבן זיך. ער האָט געבעטן דערצײלן ווי אַזוי אַונזער פאַמיליע איז אַנטלאָפן פון אונטערן יאָך פון די רומענישע באַיאָרן.

- מיטאַמאַל האָט ער מיך אַ פּרעג געטאַן:
- פון מאַסיע אַלגינען האַסטו געהערט?
- נײן.
- וועלכע אידישע צײטונג ליינעסטו?
- דעם "מאַרגן זשורנאַל".
- וויסטו וואוּ דער "פּאַרווערטס" געפּינט זיך?
- יאָ, אויף אַרטגערס סקווער.
- איך וועל דיר געבן אַ צעטלע צום בוך־געשעפט אין דער "פּאַרווערטס", געביידע. און זײ וועלן דיר געבן אויף מײן חשבון מאַסיע אַלגינעס אידישע איבערזעצונג פון דזשאַן רידס "צען טעג וואָס האָבן אױפגערווערט די וועלט". און אַז דו וועסט דעם בוך איבערלייענען קום אַרײַן צו מיר. איך וויל מיר דיר האָבן אַ געשפּרעך וועגן בוך. פאַרשטאַנען?

ער האָט אויף שנעל אָנגעשריבן דאָס בריוול, מיר דעם

אויפגערודערט אַ "גרינעם" אינגל

פון דוד סעלצער

קאָפּיל פּונעם בוך: "אַמעריקאַנער בילדער און געשטאַלטן"

מאַנוסקריפּטן, זיי וואָלטן דאָך היינט געווען טייערער ווי גאָלד.
איר פּלעג זען די באַרימטע ענגלישע שרייבער קומען אין די רעדאַקציעס און דורך מייענע הענט זיינען דורכגעגאַנגען זייערע מאַנוסקריפּטן און קאָרעקטורע אַפּדרוקן פון זייערע דערציילונגען, אַרטיקלען, לידער און רעפּאָרטיגעס פון באַרימטע מאַלער און סקולפטאָרן. איבערהויפּט האָט דער זשורנאַל "דאָיעל" מיך אינטערעסירט מיט די נעמען: וויליאַם באַטלער יעטס, ט.ס. עילאָט, שעוואַרד ענדערסאָן, בערנאַנד ראַסעל, פּאַבלאָ פּיקאַסאָ, און מאַרק שאַגאַל.

פּרענק האַליוועל און דזשאַן ריד

פון אַלע רעדאַקטאָרן און פּאַרוואַלטער פון די זשורנאַלן ביז איר אַמאַנענטסטן געוואָרן מיטן פּאַרוואַלטונגס-רעדאַקטאָר פון זשורנאַל "ניו רעפּאַבליק" — דעם מאַלער פּרענק האַליוועל.
ער איז געווען אַ זייער צוגעבליבטער און וואַילער מענטש און זיך אַפּט פּאַראַנטערעסירט מיט מיר, דעם גרינעם בחורל, וואָס כלעטערט נייערע די זשורנאַלן און פּאַרקעט זיך אין די בעכונדנע בענדער אין די ביכער-שראַנקען.

מיר איז זייער שטאַרק געפּעלן געוואָרן זיין פּערלדיגע האַנטשריפט — זיין קאַליגראַפֿיע. ער האָט קיינמאַל נישט געקלאַפט אויף קיין שרייב-מאַשינקע און קיינמאַל נישט דיקטירט דער סעקרעטאַרשע זיינע בריוו, אָדער מעמאַס. נאָר פּשוט געמאַלן מיט דער שוואַרצער פּעדער געדרוקטן אָדער שרייבנדיגן שריפט. עס איז זיך אויסלענגען שרייבן שיין, און איך האָב פון אים אַ סך געלערנט.

איינמאַל האָב איך זיך שטאַרק פּאַרקוקט אויף אַ געמאַלענעם פּאַרטעט, וואָס האָט געהאַנגען אויף דער וואַנט פון האַליוועלס קאַבינעט. דאָס איז געווען דאָס בילד פון אַ שיינעם מאַנספּאַרשויז מיט דורכזיכטיקע אויגן אין אַ פּוטערנעם טולילפּ און אַ פּוטערנעם הוט. איך האָב באַמערקט, אַז אויף דער רעכטער זייט ביים סאַמער ראַנד פון געמאַלענעם בילד איז פּאַראַן אַ נאַמען. איך האָב זיך שטיל צוגעשאַרט צום בילד.

האַליוועל האָט איבערגעריסן דאָס קאָרעגירן פון אַן אַפּדרוק און מיט אינטערעס מיר נאָכגעפּאַלגט מיט די

נאָך עטלעכע חדשים אַרבעט אין דעם פּעטער מאַניס דרוקעריי די "פּערענט פּרעס" אויף לטע עוועניו און 230 טענע גאַס, מאַנהעטן, ביז איך אַוועק אַרבעטן אין דער דרוקעריי פון מיין קאָזין הערשלייב. דאָס איז געווען סוף 1920.

הערש לייבס דרוקעריי די "מאָוק פּרינטינג קאָמפּאַני", אויף 25 טענע גאַס און זעקסטער עוועניו, האָט געזאָגן זייער אַ סך פּובליקאַציעס אַרבעט — זשורנאַלן און צייטשריפטן אין ענגליש.

הערשלייב אַליין איז געווען אַן ערשט-קלאַסיקער שריפטזעצער פּאַכמאַן, אַ געוועזענער פּאַרמאַן אין דער באַרמטער דרוקעריי "בלענשאַרד פּרעס". טאַקע דערפאַר האָט ער אַריינקראָגן די אַרבעט פון די זשורנאַלן: "די דאָיעל", "סיררוועי", "סיררוועי גרעפּיק", די "ניו רעפּאַבליק", און אַנדערע.

פּונקט ווי ביים פּעטער מאַני אזוי אויך ביי הערשלייבין ביז איך אַ לאַנגע צייט אַרומגעלאָפּן ווי אַ שיק-אינגל מיט אַפּדרוקן פון קאָריקטורן, געפירט מאַנוסקריפּטן און געוועלפט פּעק, אָבער ווייניק וואָס געאַרבעט ביי זעצעריי. די אַרזאַן פּאַרוואַס און אַן וואַוק פּונעם פּעטער איז געווען טאַקע דערפאַר, וואָס איך האָב געוואַלט וואָס שטעלער ווערן אַן "אַפּערענטיס" (אַ לערנער) אין דעם פּאַך, פון שריפטזעצעריי. הערשלייב האָט מיר צוגעזאָגט, אַז אינגיז וועל איך דאָס ווערן. דערווייל אָבער ביז איך נאָך אַלץ געלאָפּן אַ גאַנג. עס איז אָבער געווען פּיל אינטערעסאַנטער און באַלערנדיקער, ווי אין דער קליינער קאָמערציעלער דרוקעריי ביים פּעטער.

אין די רעדאַקציעס פון די דערמאַנטע זשורנאַלן, מיט זייערע רעדאַקציע-קאַבינעטן, שיינע ביבליאָטעקן און אויפנאַמעס-ציימערן, פּלעג איך אַפּט לאַנג וואַרטן, אַז איך בין שוין געוואָרן דאַרטן אַ היימישער, פּלעג איך פּיל פּאַרוואַנערן פון צימער צו צימער און געוואָרן פּאַני-בראַז מיט אַלע אָנגעשטעלטע.

איך פּלעג אַרומקוקען ווי אזוי די רעדאַקטאָרן אַרבעטן, ווי אזוי מען קאָרעקטירט און מען שרייבט-איבער מאַנוסקריפּטן. נישט איינמאַל האָב איך אַרויסגעזעענע פּלעגט אַפּיריענע שרייבן פון די עקרבליך, וואוהין מען פּלעגט אַריינזאָרפּן גאַנצע בלעטלעך פון באַרימטער שרייבער. אַיי, ווען איך וואַלט דאָן באַהאַלטן יענע שטיקלעך

יידישע ענינים

אידישע נייעס איבער דער וועלט

צוגרייטונגען צום קאנגרעס פון פארבאנד פון אידישע שטודיעס

דער אלועלטלעכער פאריין פאר אידישע שטודיעס, אָנעמירט פון פראַם, אפריס אורבאָך, האָט אנגעהויבן די צוגרייטונגען צום 10-טן קאָנגרעס וואָס וועט פאָרקומען דעם יאָר, ווען מ'וועט אָפּמערקן 40 יאָר טעטיקייט פון דעם אָנשטאַט. דער פאריין האָט איינגעלאָדן ספעציאליסטן פון פארשידענע צענטערן פון דער גארער וועלט. די ארבעטן פון דער קאָנגרעס וועלן פאָרקומען אין מיר גרויסע סעקציעס: פאר חנ"ך, געשיכטע, שפראך און קונסט.

אויף צוצוגרייטן דעם קאָנגרעס איז אויסגעוויילט געוואָרן אַ ספעציעלער קאָמיטעט. ערב דעם קאָנגרעס וועלן אָרגאַניזירט ווערן קאָלאָקוויומס אין שייכות מיט דער טעמאַטיק פון די סעקציעס.

נייע אויפלאַגע פון שלום-עליכום ווערק אין רוסיש

ווי עס גיט איבער דער "ביבראדיזשאַנער "שטערן" פון 16-טן אפריל ה.י., וואָס מיר האָבן לעצטנס באַקומען, גייט דער מאַסקווער פארלאַג, "סאָויעטסקאַיאַ ראַסיאַ" צו אַ באַנד דערצייילונגען פון שלום-עליכום, אונטער נאָמען "מיר וואָס" (שלום אייך).

אין דעם באַנד וועלן אָריינגיין די "נאָטיצן פון אַ קאָמיונאַציאָנאַר" און אַ ציקל מאַנגאַלאַן וועגן קאַסרלעוועק.

ווי די צייטונג גיט איבער וועט דאָס בוך דערשינען אין אַ טיראַש פון 50 טרוינט עקזעמפלאַרן.

בוך פון אַ נעאַ-נאַצי פירער אין מערבֿ-דייטשלאַנד

באַן. — דער הויפט פון דער אידישער געמיינדע אין מערבֿ-דייטשלאַנד, האַינץ גאַלינסקי, האָט באַשולדיקט אַן אָנגעזעענעם דייטשן פארלאַג אין אָפּאַרערי פאר פאַרענטלעכן אַ בוך פון אַן אויסגעשפראַכענעם נעאַ-נאַצי. ס'האָנדלט זיך וועגן "ווייכע טאָולען" (פעפּיעריבאַק) אויסגאַבע פון דעם פּירער דערשידענעם אַרטיאָביאָגראַפּישן בוך: "איך בין דערביי געווען" פון פּראַנץ שענהאָרבער.

אין דעם בוך שרייבט ער, אַז ס'איז גאַרישט געווען אומאַראַליש, אָדער אומלעגאַל אין די אַקטיוויטעטן פון דער עס־עס כּתב דער מלחמה. דער שרייבער פונעם בוך איז אַ פּירער פון דער נעאַ-נאַצישער פּאַרטיי. ער האָט

אָפּגעוואָרפּן אַן אומדערוואָרטן זיג כּתב די וואָלן אין מערבֿ-כּערלין דעם לעצטן יאַנואַר. ער האָט דאָן באַקומען 8 פּראָצענט פון די אָפּגעגעבענע שטימען.

אידן פון מזרח-כּערלין צייכענען אַפּ ערשטן יום־השואה

מזרח-כּערלין. — די אידישע געמיינדע אין מזרח-כּערלין האָט צום ערשטן מאל זיך פאַראייניקט מיט די אידן אין ישראל און איבער דער וועלט אין אַפּצייכענען דעם יום־השואה, נאָך די אויסגעמאָרדעטע זעקס מיליאָן קרושים.

אין די פּריערדיקע יאָרן איז אין מזרח־דייטשלאַנד נישט דערלויבט געוואָרן אָפּצוהאַלטן אזכרות נאָך די אומגעקומענע. אָנשטאַט דעם האָבן די אידן געמוזט אָפּמערקן אַ טאָג יעדן יאָר אין סעפטעמבער, וואָס די רעזירונג האָט באַשטימט, ווען ס'האָט באַערט "אַלע קרבנות פון נאַציזם".

ריגע האָט באַערט די קרבנות פון היטלעריזם אין איינע פון די קוואַרטאַלן פון ריגע, ווי מיט 48 יאָר צוריק, האָבן די היטלעריסטן צונויפגעטריבן אין דער סינאַגאָגע און לעבעדיקערהייט פאַרברענט עטלעכע הונדערט אידן, איז פאַרגעקומען אַ גרויסער מיטינג, געווידמעט דעם אָנדענק פון די קרבנות. אויפן אָרט פון דער סינאַגאָגע איז אַנטהילט געוואָרן אַ דענקמאַל.

פלאַן צו שאַפן אַ סעקציע, געווידמעט דער געשיכטע פון אידן אין עסטרייך

דער אוניווערסיטעט פון ווין האָט כּדעה צו שאַפן אַ ספעציאַלע סעקציע געווידמעט דער געשיכטע פון די אידן וואָס האָבן געלעבט אין עסטרייך און אין אַנדערע לענדער וואָ האָבן זיך געפונען אונטער דער האַכסבורגישער הערשאַפט אין דעם זינען, ווערן געכעטן די פּערוואַנען וואָס באַזינען דאָקומענטן, אָדער רעאַלע לעבנס פאַקטן פון יענער תקופה, זיך ווענדן צום אינסטיטוט פאר ווירטשאַפט און סאָציאַל־געשיכטע ביים וויענער אוניווערסיטעט.

דאַנקבאַרקייט פאר ראַטעווען דאָס לעבן פון אידישער קינדער

אַלגע באַומגאַרטען (שווייץ) האָט באַקומען מצד דעם אינסטיטוט "יד ושם", די אויסצייכענונג "צדיק אומות העולם", ווייל זי האָט גערעטעוועט דאָס לעבן פון 5 אידישע קינדער, אין דער צייט פון דער שואה.