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JEWISH AFFAIRS

**Racism, Fascism and Freedom of
Speech**

Herbert Aptheker

**The Destruction of the Jewish Com-
munity of Iraq II**

Naim Giladi

Shoah -- A Rejoinder

Alfred J. Kutzik

Updating the Rosenberg Case

Aaron Katz

Jewish Music in East Berlin

Eva Brück

Fiction

Sholem Aleichem

Judith Pasternak

Poetry

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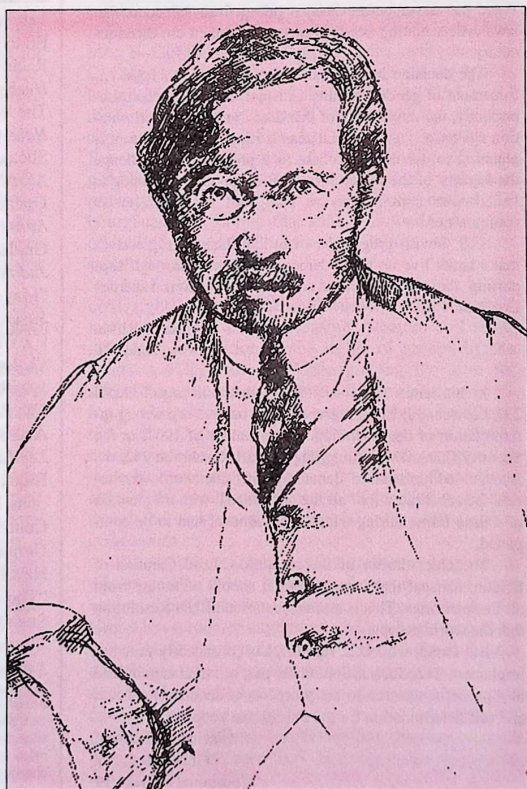
Review

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Documents

*Response of Dr. Lee Lorch to Award
of Honorary Doctorate*

*New Haven City Council Resolution
on Arab-Americans and Jews*



Sholem Aleichem

Samuel J. Gordon

Letters from readers

At every opportunity Israel presents itself as a democracy, which it is, but Israel has a long way to go to be democratic not only as regards the treatment of Palestinians under the military occupation but its Arab citizens and the one-half of the population which are women.

Of particular interest to me as a woman is the case of Dr. Naomi Nevo, an anthropologist, who was forced to retire from her position at the Jewish Agency at age 60. Under the law, if she were a man she could have continued to work until age 65 with additional income and satisfaction in her career as well as a bigger pension once she retired. Dr. Nevo recently won her case in Israel's Superior Court with the support of the American-Israeli Civil Liberties Coalition. There has never before been a ruling from the court that laws differentiating between men and women are discriminatory.

The decision in this case is the beginning of legal enforcement of gender equality in Israel. But, even more importantly, the implication of this decision is that discrimination against any group of citizens is illegal. The Coalition is planning to use the Nevo case as a precedent to challenge the legality of the lower allocation of government funds to Israeli-Arab communities as compared to Israeli-Jewish communities.

U.S. Jewish progressives can help Israeli progressives make Israel live up to its democratic rhetoric through supporting the work of the American-Israeli Civil Liberties Coalition.

Marsha S. Rifkin
New York, NY

In his letter "What UN Resolution 242 Says" (April 23), Lawrence J. Epstein gives what I believe is a wrong interpretation of the resolution. In November of 1967, as the Security Council was struggling to draft Resolution 242, the Johnson administration demanded that the word "territories" be substituted for "all the territories," with no mention of a time frame during which a withdrawal had to be completed.

The chief drafter of the resolution, Lord Caradon of Britain, insisted that it meant Israel should withdraw from all the territories. This is an interpretation of UN Resolution that the world accepts.

But Israel, with U.S. support, has consistently failed to implement 242. Such action on the part of Israel cannot lead to a peaceful solution to the problems of security for Israel and self determination for the Palestinian people.

Iring M. Satinoff
Great Neck, NY

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Editorial

Politically and Morally Correct

After having brought death and destruction to the Iraqi people, President Bush covered his blood-stained combat fatigues with an academic robe at the University of Michigan and lectured Americans on an aspect of the recent upsurge of racism, antisemitism and homophobia on campuses. He did not spend more than a moment criticizing these discrimination - and violence-generating prejudices but focussed his criticism on actions taken by university administrators against a few students who had publicly and repeatedly expressed such prejudices. Bush contended that administrators' actions were a violation of free speech which was "under assault throughout the United States, including on some college campuses." He defended those students who have been punished or expelled from college for repeated expression of group hatred as having been victimized for expressing views that did not conform to liberal standards of "political correctness."

Among the sharpest critics of Bush's speech was the *New York Times* which editorialized on May 12 that the real danger on campuses is not from "political correctness" curtailing free speech but from ethnic and sexual prejudices being expressed under the shield of free speech. We so infrequently agree with the *Times* on social issues that we quote extensively from this editorial:

"President Bush endorsed a wide, hysterical attitude toward 'political correctness'...(H)e exaggerated one danger and underestimated another. The real sources of intolerance on campuses are aggressive racism, sexism and homophobia. Yet Mr. Bush concentrated his criticism on those grappling with a difficult task: How to leave reasoned free speech intact while curbing speech so violent that it threatens to poison campus discourse...At some point, speech becomes action that a community may protect itself against...(U)niversity officials have a duty not to limit speech recklessly. But when the hate is egregious, a university owes itself a firm principled response. Courts have worked over the years to make distinctions between simply objectionable speech and 'fighting words' - aggressive, insulting behavior that is likely to provoke violent reactions. The schools are on firm legal and moral ground in curbing such speech....For the President to dismiss increasing alarm about racism and other intolerance as "political correctness" is sloganeering and it obscures the real danger: the rising tide of hate."

The *Times* here espouses a progressive position against the permissibility of group defamation that breaks away from the traditional liberal fixation on unlimited free speech irrespective of the consequences. While agreeing with this position, we disagree with the legal ground that the *Times* relies upon, i.e., the "fighting words" criterion. In the first place, the expression of group hatred seldom provokes violent reactions on the part of the target group's members. It more often incites violent actions and non-violent but still injurious actions against them. Far from being a firm legal basis, the expression of prejudice against groups cannot be effectively prohibited or punished by the courts' "fighting words" doctrine which, like practically all U.S. law, is designed to adjudicate grievances of or against specific individuals on a case by case basis. Under U.S. law individuals can be prosecuted if they call for the lynching of the individual Mr. A. Smith, the burning of the individual Mrs. B. Goldberg or the beating of the individual Mr. C. Jones but it is perfectly legal to call for the lynching of African Americans, the cremation of Jews and the bashing of homosexuals. A particularly positive aspect of the decisions by the administrators of Brown, Yale and upwards of 100 other universities to punish students who make a practice of expressing group hatred is that they have thereby denied the bourgeois legal fiction that society is made up solely of individuals and that insults or injuries to groups should not be punished.

In the last few decades, under the impact of the civil rights, gay rights and women's rights movements, there has been increasing although still minimal legal recognition of the rights of groups by the courts and legislatures. While gaining the vote for African Americans as a group still took place according to the principle of "one man, one vote," affirmative action legislation and court rulings have clearly recognized the existence and rights of groups. But there has been no progress in prohibiting the expression of the group prejudice which justifies and reinforces the very discrimination that affirmative action counteracts.

There has recently been significant progress in this regard in other countries. Long-neglected laws against the defamation of ethnic groups in the Soviet Union have been strengthened and are beginning to be enforced. In the last few years Canada, Great Britain and France have illegalized the disparagement of ethnic, racial and religious groups and begun to prosecute cases under these laws. Now is the time for the progressive and liberal forces of our country—which presently exports neo-Nazi, Holocaust-denying publi-

ations to Germany where their printing is illegal—to demand that the politically and morally correct policy of an increasing number of our universities prohibiting expression of group hatred become the law of the land.

Holocaust Denial Conviction in France

The Paris-area Versailles Appeals Court confirmed a lower court verdict on May 23, 1990 condemning fascist National Front leader Jean-Marie Le Pen for having insulted the Jews of France by stating in 1987 that the gas chambers were a "detail" (*'un point de détail'*) of the Second World War." The original verdict sentenced Le Pen to pay a symbolic fine of one franc to several associations of survivors of Nazi concentration camps. Not only did the court uphold the original verdict, but it imposed a sentence with teeth in it: aside from a symbolic amount to be paid to the MRAP (*Mouvement Contre le Racisme et pour l'Amitié entre les Peuples* — Movement Against Racism and for Friendship Between Peoples), the racist leader must pay 100,000 francs each (approximately \$20,000) to nine other organizations which participated in the legal action against him. But that's not all: the court ordered the publication of its decision in five national newspapers at a cost of up to 15,000 francs and in five weekly magazines at a cost of up to 20,000 francs, to be paid for by the defendant Le Pen. All legal expenditures are also charged to him.

Noted With Pleasure

Former managing editor, Lewis Moroze, received the Community Service Award from the Bergen County Chapter of the National Caucus and Center on Black Aged on May 15. Frank Powers of the Bergen County office for the Aged cited Moroze's civil rights and civil liberties activities, including support for the Trenton Six and the George Merritt case in Plainfield. Moroze was removed from his post as a history teacher for promoting the book *From Slavery to Freedom* by John Hope Franklin and for chairing the local Angela Davis Committee. After a fightback, the state Board of Education unanimously reversed the firing. Powers noted Moroze's continuing activities with SANE/Freeze, the Central American Network and the Rainbow Coalition.

Racism, Antisemitism and Freedom of Speech

Herbert Aptheker

From a paper originally delivered at a symposium, sponsored by the American Institute for Marxist Studies on January 23, 1978.

We believe that defending freedom of speech for Nazis and Ku Kluxers is wrong. We understand that many people hold that, on the contrary, the rights of all must be protected and that any exception to this is violative of the Bill of Rights, and may have a dangerous and reactionary impact upon society in general and radical advocates in particular. We know that many such people are perfectly straightforward and believe themselves to be as intensely antagonistic to the tenets of the Nazis and the Kluxers as we are. And we certainly understand that this is true of our distinguished colleague this evening, Professor Paul Chevigny [representing the American Civil Liberties Union, ed.], and AIMS greatly appreciates his participation in this event.

We believe that Nazis and Ku Kluxers have no rights—in terms of proposing and forwarding their objectives—that any decent person or society should respect. On the contrary, their proposals and aims are so repulsive, false and anti-human that allowing them freedom to promulgate those ideas is a disservice to real human freedom and well-being. It is as though one argued for the freedom of the wolf though it meant the death of the sheep, or argued for the freedom of the slaveowner to continue enjoying his peculiar property in the name of his freedom to do so, or insisting upon his freedom—or anybody else's freedom—to urge enslavement of Black people. The XIII Amendment, which abolished slavery and confiscated without compensation several billions of dollars worth of private property, terminated the freedom of the slaveowner.

It is absurd to abolish slavery and allow its advocacy; it is not only absurd, it is vicious and dangerous to do so. And the rationalization for slavery was racism. There is no more reason to tolerate racist argumentation in the name of freedom than to tolerate enslavement of Black people in the name of the freedom of others to possess slaves.

Racism is built upon falsehood and outright forgery—from the forged experiments of Robert Bean at the beginning of this century to the forgeries of Sir Cyril Burt as recently as the late 1960s and early

1970s.

The Protocols of the Elders of Zion is a forgery; there is no doubt about the fact. It also is one of the well-springs of antisemitism for which just fifty years ago Henry Ford devoted a fortune; it was distributed in Nazi Germany by the millions. It is printed today in the U.S. and is still widely dispersed (just the other day I saw a person reading it on the subway in New York City). That is a criminal publication; it is a lie and proven lie; its publication is not only an act of falsification but also of clear and deliberate provocation. Not only is the provocation aimed at insulting an entire people; it is aimed at annihilating an entire people. When I lectured recently under the auspices of the Daily World in Chicago, Nazis picketed the lecture hall; they carried signs stating: "Kill a Jew Today" and "Gas All Communists." That they were protected in their picketing was not a manifestation of freedom; it was a manifestation of a backward society where such messages are tolerated in the name of "freedom."

All of this is not a matter of theory or of a criminally insane group picketing a meeting. This is a matter of an outlook—this racism and antisemitism has resulted in oceans of blood and torment for hundreds of years of literally hundreds of millions of people. This racism is today in the U.S. and in other lands, as South Africa, the prop of a system of fascistic practices which is an abomination to the eyes and an atrocity to the senses of decent humanity. To permit the promulgation of such poison in the name of freedom is absurd and vicious.

I call to your attention the fact that in the U.S., the KKK was in power in a dozen states for almost a century after Reconstruction in this country. The KKK conquered states like Colorado and Ohio and Indiana in addition to southern states in the 1920s. The son-in-law of a president of the United States was an active KKK member at the same time that he was Secretary of the Treasury of the U.S. and very nearly became the Democratic candidate for president of the U.S. only fifty years ago. The Nazis conquered Germany and most of Europe only forty years ago; they rule today in Chile and in South Africa; there is again a Hitler cult in West Germany and there is the rise of a Nazi movement in the country. When we speak therefore of freedom for Nazis we are not speaking of some "miniscule" group—to quote the adjective of the New York Times (which defended their right to free speech); we are rather defending the right of those adhering to a philosophy which led to the death of over fifty million people and which almost conquered the world—and which today is in power in significant nations on two continents.

Sometimes it is affirmed that those demanding that Nazis and Kluxers be called criminals in terms of spreading their ideas and organizational networks are the censors. I do not think so. I think that the racists are the censors. It is they who have hidden from most people the truth about Black and Puerto Rican and Chicano and Native American Indian history and culture. They are the censors: they who have made of our dominant texts and curricula displays of racism through sins both of omission and commission. Combating racism is not censorship; it is one form of effective struggle against the dominant censorship which characterizes our society today.

Sometimes it is declared that this idea of making criminal the advocacy of views of Nazis and Kluxers is unprecedented or something done only by socialist states—and so presumably on its face wrong and "totalitarian." Actually in our own society through experience and struggle we do have laws and regulations forbidding the expression of racist and antisemitic ideas or desires. For instance, in many areas the placing of advertisements which are racially exclusive or hostile to certain religious affiliations is forbidden. You may not advertise in the New York Times, for example, and that newspaper is forbidden to publish an advertisement which states: "Only Whites Need Apply" or "No Irish Hired" or "Churches Nearby," etc. The freedom of landlords to so advertise or so control the use of renting of their properties also is denied by law. Not only do many political bodies in the U.S. have legislation banning racist and antisemitic writings and practices but many nations—including non-socialist nations—have such legislation. This is true of Great Britain, which makes criminal language that insults other peoples in racist terms. Noteworthy is the law in the Netherlands which has been in effect and has been effective for generations; Article 127c of the Penal Code of the Netherlands states:

Any propaganda or organization based on the theory of the superiority of one race or group of persons of one color or ethnic origin with a view to justify or promote racial discrimination, hatred or abuse; of any act of violence or incitement against any person or group of persons by reason of or reference to religious, racial or ethnic affiliation shall be considered an offense against society and punishable under law. A warning shall be given the persons involved that prosecution is intended.

By the Potsdam Treaty of 1945, signed by the victorious Allies—including the United States—the German people were forbidden the right to disseminate Nazi ideas. That Treaty specifically forbids to them all

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The Destruction of the Jewish Community of Iraq -- Part II

Naim Giladi

Part I of this article appeared in the last issue of Jewish Affairs. The Destruction of the Jewish Community of Iraq originally appeared in Hebrew in the Israeli weekly Haolam Hazeq on April 20, 1966.

Three months after the registration ended, a well-dressed man entered the Uruzidbak department store. When a store salesman, a Palestinian refugee, saw the well-dressed customer, he turned pale, left his post and ran outside. There he stopped two policemen and told them that an Israeli was in the store. The salesman was the Arab who had worked in Israel in a restaurant and he remembered Tagor from those days.

The circle of the arrested enlarged. The Iraqis arrested 15 people. The indictments were sensational. The prosecutor stated that "those arrested belonged to a Zionist underground organization." They possessed hidden arms and they had planted the three bombs. Their purpose: to scare the Jews and to hasten their emigration from Iraq. Another purpose — after transporting all Jews to Israel — that "the hidden arms and explosive materials be kept for bombing Baghdad."

The accused were defended by Iraqi lawyers. Two of the accused were sentenced to be hanged and the rest were given long sentences of imprisonment. *Haolam Hazeq* reports that all of the accused, except for the two who were hanged, now reside in Israel. The threads of the episode can be unraveled right here in Israel.

One person connected with the episode is Kaduri Salem, a man of 49 who looks at least 60 — lean, emaciated, bent, with a wrinkled face and one eye missing. He lost his eye in Baghdad while standing at the same Masado Shemtov synagogue. He tells the price — the right eye.

"I stood at the door of the synagogue, having surrendered my citizenship and wanting to find out what was going on. Suddenly I heard a noise like a pistol shot. Then I felt something hot and as if a wall had fallen on me. Afterwards it got dark and something cold flowed over my cheek. It was blood from my right

Mr. Giladi is a journalist formerly on the editorial staff of Haolam Hazeq. Born and raised in Baghdad, he lived for 30 years in Israel and now resides in New York City.

eye. When I closed my left eye, I couldn't see anything. The doctor advised me to have the eye removed."

After leaving the hospital, Salem stayed three more months in Iraq and then his turn to go to Israel came. All his efforts to get compensation were in vain. He argued: "I was injured by the bomb. The Iraqi court judged that the bomb was thrown by members of 'The Movement.' The Israeli government should be obligated to compensate me for the injuries."

But the Israeli government did not admit any responsibility for the Baghdad bombings. Therefore Israel denied any obligations. Salem is now employed by the Bnei Brak city government, but not on a steady basis.

Another one is Kaduri Eloyah. Formerly he was a member of the Or Yehudah Council. Now he is employed in Kupat Holim. He thinks that Tagor was not arrested. Eloyah's story: Tagor was not arrested the day that the Palestinian refugee spotted him. The Jewish clerks of the department store succeeded in confusing the Arab, which gave Tagor a chance to disappear. After that he had to stay home and leave Iraq at the first opportunity. But he visited the store once more, a week later. On his second visit he brought with him Ben Porot, the commander of the Aliyah. It was during his second visit that the refugee Arab called the police and Tagor was arrested. Ben Porot was arrested along with him. But the latter succeeded in convincing the police that he did not know Tagor and was freed on a 2,000 dinar bond. He jumped bail and fled to Israel.

One more person involved is an Iraqi lawyer, a resident of Tel Aviv, who wants to remain anonymous. He says:

"After the first bomb was thrown in the Dar-al-Bidah cafe, the rumors were that it was the work of communists. But the day after the blast, at four o'clock in the morning, handwritten leaflets were distributed among the early worshippers in the synagogue. The leaflets warned of the dangers to the Jews which the bombs foretold and they urged the worshippers to go to Israel."

One who was puzzled by the appearance of the leaflets was Salman al-Brath, examining magistrate of South Baghdad. The early distribution of the leaflets

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Shoah: A Rejoinder

Alfred J. Kutzik

Intense reactions from readers challenging the accuracy of my conclusions in "Shoah: A Critique" in our last issue (and earlier articles in March/April and November/December 1989) that the typical role of Poles in Nazi-occupied Poland was that of victims rather than perpetrators of the Holocaust and rescuers rather than persecutors of Jews require a response—since falsely blaming the Polish people for collaborating with the Nazis in the genocide of the Jews prevents an understanding of the political and economic forces in Germany and other countries that were actually responsible.

While the conclusions I have arrived at from my study of the historical data can be questioned even by those who have little if any knowledge of these data, it is hardly possible to question the similar conclusions of the most recent and authoritative articles on the subject in the *Encyclopedia of the Holocaust* put out last year jointly by the MacMillan Publishing Co. in New York and London, the Sifriat Poalim Publishing House in Tel Aviv and Yad Vashem in Jerusalem.

In his article, "Poland: The Jews of Poland," one of the world's leading Holocaust historians, Israel Gutman, editor-in-chief of the *Encyclopedia*, member of the faculty of the Hebrew University in Jerusalem and the staff of Yad Vashem—and a Holocaust survivor—concludes: "the Poles, except for auxiliary forces of the Polish police, did not take an active part in carrying out the 'Final Solution.'" These hundreds, at most thousands, of collaborationist police, who rounded up hiding Jews and the Poles who hid them, amounted to an infinitesimally tiny fraction of the adult Polish population of about 20 million. Gutman also notes that there were other individuals and gangs "some of them underworld types" that "engaged in uncovering Jews who were hiding or posing as non-Jews, extorting money from them and handing them over to the Germans." These criminals were even fewer and much fewer once they began to be executed for these crimes by the Polish resistance. Gutman does not note the crucial fact, which he evidently assumes the reader is aware of, that the many concentration and death camps in Poland were guarded by Germans, Ukraini-

ans and some Latvians and Lithuanians but not by Poles.

In the course of presenting his conclusions concerning the virtual non-participation of Poles in the Nazis' genocide of the Jews, Gutman refutes the principal argument that has led most people to come to the opposite conclusion:

"It is argued that the Germans deliberately selected Poland as the place to set up the extermination camps and implement the 'Final Solution' because the anti-Semitism that was rife among Poles held out the promise of local support for such deeds. There is no firm foundation for this argument, and other factors appear to have determined the choice. Poland had a total occupation regime, with no autonomous Polish authorities permitted to function....Moreover, the Poles, except for auxiliary forces of the Polish police, did not take an active part in carrying out the 'Final Solution.' It may also be assumed that the Nazis chose Poland as the site for most of the extermination camps because Poland, and the rest of eastern Europe, was where millions of Jews were concentrated, and because in this geographical region it was easier to keep atrocities secret from the knowledge of the general population than in the occupied countries of western Europe."

From Gutman's formulation that the Poles did not take an "active part" in the Final Solution, it can—and given the distortion of what happened in Nazi-occupied Poland by most non-scholarly publications and films like *Shoah*—it will be inferred that the Poles took an "inactive part," i.e., sympathizing and doing nothing to interfere with the Nazis' persecution and murder of the Jews. Gutman refutes this as well:

"Individual Poles, in some cases, did maintain contact with their Jewish friends and helped them. Some Polish groups that had had contacts with Jewish organizations in the past, such as the Catholic scouting group of activists, continued to meet with their Jewish associates and to help them in the wartime and underground conditions....Until the stage of total physical extermination, most of the Poles were indifferent to the fate of the Jews. This was undoubtedly due in part to the war conditions, the suffering, and the terror, which were also the lot of the Poles. But it was also true...that the spirit of anti-Semitism, which affected the masses of the Polish population in the 1930s and was widespread in the country, also had an impact on the

Dr. Kutzik has written and lectured on Nazi genocide and teaches a course on the Holocaust at the New School for Social Research in New York City.

behavior of the Polish population during the occupation. Besides those who were apathetic, some were eager to take over Jewish property and businesses. But there were also instances when former antisemites changed their attitudes toward the suffering of the Jews and supported them....

"The Polish underground did not undertake any military action to help the Jews or to sabotage the Nazi deportation and murder operations; but neither did it take such action to liberate non-Jewish Poles from any of the many camps in which they were imprisoned. Tens of thousands of Jews escaped from the ghettos and sought refuge or some means of existence in Polish cities and villages; in Warsaw and its environs alone, twenty thousand Jews looked for a safe haven. For Poles, saving Jews was much more difficult and dangerous than in any of the occupied countries of western Europe.

"Before October and November 1942, no clandestine public organization existed in Poland to extend help to the Jews. Whatever help was given was on a personal basis, resulted from individual political ties, or was in exchange for large sums of money. It was only in late 1942 and early 1943 that a provisional council for aid to the Jews was set up, which later became the permanent Council for Aid to Jews (*Rada Pomocy Zydom* known as *Zegota*). This organization was recognized by the Polish underground institutions and had their support. Several thousand Jews were taken care of and protected by *Zegota*, which was made up of Poles belonging to the Polish political Center and Left, some of whom were totally dedicated to their task. Thousands of Poles risked their lives to help Jews, and later they were officially recognized as 'Righteous Among the Nations' by Yad Vashem in Jerusalem. Many Poles paid with their lives for saving Jews; persons who helped Jews also jeopardized the members of their households, and in quite a few instances the Germans executed family members of Poles who had saved Jews or had tried to do so."

This honest, against-the-tide assessment of "the attitudes and reactions" of Poles to the Nazi persecution and murder of Jews tends to underestimate the positives. For example, tens of thousands of Jews not only sought but found refuge in Polish cities and villages, and in the Warsaw area twenty to thirty thousand Jews not only looked for but found safe haven despite the fact that saving Jews was not just more dangerous than in any other occupied country but punishable by death only in Poland. Also, *Zegota* was the only organization in all of Europe formed expressly to save Jews and not thousands but tens and hundreds of thousands of Poles risked their lives to save them.

As regards the latter point, the *Encyclopedia's* article on "Aid to the Jews by Poles" by the Polish scholar, Teresa Prekerowa, more accurately reports:

"According to postwar estimates by historians, several tens of thousands of Jews were saved by the local population. The number of 'Aryans' who gave help to Jews (Poles and, in eastern Poland, also Belorussians and Ukrainians—the latter more rarely) is variously estimated as ranging from 160,000 to 360,000...." While differing on the numbers involved, Prekerowa's conclusions on this and other issues relating to the Poles and Jews under the Nazis are in accord with Gutman's—and mine.

I recommend that readers interested in this or any other facet of the Holocaust, consult the *Encyclopedia of the Holocaust*. In it over 200 scholars from Israel, Germany, Poland, the United States and ten other countries present data-based information on nearly a thousand Holocaust-related subjects. □

Destruction

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proved to him that their authors knew ahead of time about the throwing of the bomb. He therefore advised the police to conduct the investigation among the Jews. He was convinced that the bomb throwers were Jews who wanted to hasten the Aliyah. Indeed, two young Jewish men were arrested.

Suddenly, the Department of Justice took an interest in the case. The two men were freed and the examining magistrate, Amal Shaben of North Baghdad, was assigned to be in charge of the investigation. Probably at this stage it was official policy not to publicize the mass emigration of the Jews, or possibly there existed some agreement between the government and Zionist representatives.

But after two additional bombs and after the arrest of the Israeli agent the attitude changed. The police went into action and it was impossible to stop the wheels of justice from rolling. We have to add that the trial which took place was considered to be in accordance with the rules of international justice. The evidence was convincing and one could not do otherwise but condemn the defendants.

All the Iraqis who took part in the "Iraqi affair," as well as those who followed it closely, congratulated *Haolam Hazeh* for making the facts of the affair known. It is about time that Israelis know the means that were used to bring the Iraqi Jews to Israel. □

Updating the Rosenberg-Sobell Case

Aaron Katz

The Sept. 1990 issue of Time magazine headlined a story about the newly-released Khrushchev tapes, "Khrushchev Thanks The Rosenbergs," supposedly for helping Soviets produce their atom bombs.

The falsity of this fraud was immediately exposed by the Rosenbergs' sons, Robert and Michael Meeropol, and by the National Committee to Reopen the Rosenberg Case (NCRRC). While the lie circulated worldwide, it was thoroughly refuted in a Nation magazine article of Dec. 9 by Walter Schneir, co-author with Miriam Schneir, of the book, Invitation to an Inquest.

The Rosenbergs never passed any classified information to the Soviets. Khrushchev never said they did and he never thanked the Rosenbergs. In hundreds of hours of disputed Khrushchev tapes that surfaced 19 years after his death, tapes of poor quality that could not be authenticated, the name Rosenberg appears in only two sentences, one of which includes the phrase "I do not know what the Rosenbergs are supposed to have done..." Those two unauthenticated sentences in the 200-odd page memoir, Glasnost Tapes, received the bulk of the media coverage!

If left unanswered — and the U.S. media did little to publicize the refutation — the Khrushchev "revelations" could have disturbed many supporters. NCRRC's director visited Israel and France to alert friendly press and organization forces, with good results.

By way of contrast, just one month before the Khrushchev memoirs surfaced a pro-Rosenberg book was published by Stanley Yalkowsky, a New York attorney. A detailed study of the released FBI files, it establishes the case as an FBI-prosecution frame-up of innocents to create the false equation: "Communist equals spy." The media's response to the book was virtually nil.

Adding to the growing number of books "proving" the Rosenbergs were guilty, is the "satirical" novel, Red Love, by David Evanier. It uses different names, dates and places, but it clearly presents Solly and Dolly Rubell as Julius and Ethel Rosenberg. Although Evanier met with us at NCRRC and probably knows better, he makes them appear guilty! I believe he assumes that he'll sell more books that way, especially with his prejudicial presentation of Communists (See our letter about his book in the Jewish Week below).

The Long Island Board of Rabbis, at its May 9th meeting, adopted a resolution calling on the House and Senate Judiciary Committee to appoint Commissions of Inquiry to study and report on the Rosenberg-Sobell case.□

The following review (excerpted) and letters appeared in the April 12 and April 26 issues of The Jewish Week

Red Love: A Novel. By David Evanier, Charles Scribner's Sons Inc., New York 340 pp. \$19.95

Jonathan Mark

"This is a novel about the joys of espionage....I began this book by placing ads in *The Jewish Daily forward*, *The Morning Freiheit*, *Screw*, *The Jerusalem Post* and *The New York Times*. I wanted to speak to anyone who had spied for the Soviets or who knew anyone else who had." So begins *Red Love*, a wicked but poignant novel about Jewish Reds and the Rosenbergs.

Julius and Ethel Rosenberg were electrocuted on June 10, 1953 for delivering atomic secrets to the Soviets. By 1991 everyone has pretty much decided for themselves if these sad lovers were icons, innocents or idiots. Everyone, until now, had approached the subject with a handgrip seriousness. Enter David Evanier: he changes the spies' names to Dolly and Solly, giving him the free reign of fiction to tell the story with a naughty, bawdy, political incorrect flair. He re-creates the milieu of those old City College, wire-rim revolutionaries who took their movable feast from the Upper West Side to Greenwich village to the Spanish Civil War to Soviet concentration camps....

With astute black humor, Evanier parodies everything, from the achingly noble jailhouse letters to the arch emotionalism of those who thought that Judaism meant Stalinism.

This novel is good fun, even if you still believe that whatever the Rosenbergs did, they didn't do it. Not only will you recognize Dolly and Solly, you'll recognize a Jewish community of 40 years ago that was painfully sweet, yearning for a better world even as this world was blowing up in their faces like a cheap cigar.

continued on p.10

Jonathan Mark misses the mark in his review of Davie Evanier's *Red Love*, a novel about the Rosenberg case, in the April 12-18 issue.

He writes: "This novel is good fun, even if you still believe that whatever the Rosenbergs did, they didn't do it."

That line might seem clever to one who finds humor in American Jewry's greatest tragedy. It will be far from funny to the victims of McCarthyism or to what Mark recognizes as "a Jewish community of 40 years ago that was painfully sweet, yearning for a better world...."

Like Evanier, Mark seems to have no doubt that the Rosenbergs delivered atomic secrets to the Soviets. He seems completely unaware of the unlawful judge-prosecution collusion, of what the Appeals Court described as "wholly reprehensible" conduct, of the McCarthyism and anti-communist hysteria that permeated Judge Irving R. Kaufman's courtroom, and of the shocking and unprecedented sentences by Kaufman.

Nor does Mark appear to realize that the Judge's sentencing statement and the press reports that continue to this day differ sharply from the jury's verdict. Kaufman sentenced them "for putting the A-bomb into the hands of the Russians." But the jury found them guilty, as charged in the indictment, "for conspiring (planning) to transmit classified information." No witness claimed that the Rosenbergs actually transmitted any classified information!

Kaufman had permitted massive evidence of the Rosenbergs' communist views into the trial, and the McCarran Internal Security Act of 1950 "found" or declared communists to be agents of the Soviet Union. Thus, the guilty verdict was built into the trial by an act most of which was later reversed by the higher courts as unconstitutional.

Unmentioned was the most disgraceful aspect of *Red Love*: the implied belief that many Jewish spies, friends and colleagues of the Rosenbergs are now circulating in our midst, free to continue their dirty work because of the Rosenberg's refusal to "confess." Without such "confession," there is insufficient evidence to convict. To Evanier, however, they are guilty anyway. Is the author encouraging another Dreyfus affair?

Aaron Katz
NCRRC

Anthony Mark's review of the novel: *Red Love* displays a deplorable lack of taste and is unworthy of your publication. The *Jewish Week* columnist Rabbi Emanuel Rackman and many others have repeatedly reminded readers for years that the Rosenberg case

deserves to be reopened and re-examined seriously.

Wit and satire have their place. But ridiculing people who consistently maintained their innocence and were killed anyway is not too different from laughing at pogrom, Warsaw Ghetto or Scud missile victims.

To anyone who has ever read the "Death House Letters" of Julius and Ethel Rosenberg or heard the recent cantata "We Are Innocent" based on them (recorded by Opus One), the case represents as great a blot on U.S. history as that of Sacco and Vanzetti. The cantata lets the Rosenbergs speak in their own words and has prompted standing ovations wherever it has been performed.

No witness at the trial testified that the Rosenbergs ever transmitted any classified information to anyone, and they were not convicted of espionage. A New York City jury without a single Jew found them guilty of "conspiracy to commit espionage."

Their execution at the height of the McCarthy period intimidated an entire generation of intellectuals especially Jews.

Nathaniel Lehrman
Roslyn, NY

New York Area Rosenberg Events

Two major events mark this year's 38th annual commemoration of the execution of the Rosenbergs. A demonstration will take place on Wednesday, June 19 from noon to 2 p.m. at the U.S. courthouse in Foley Square. As in the past, an open letter to Judge Irving R. Kaufman, who still sits in the courthouse, will be distributed. A commemorative meeting and concert will take place on Sunday, June 23 from 1:00 to 3:00 p.m. at Merkin Hall, 129 W. 67th street. The public is invited to attend at no charge.

Graduation Night

Judith Pasternak

Almost summer, almost the longest day. Sunset at eight-thirty, lingering light till nine. The sweetest season, this, season of passages and ceremonies, graduations and weddings. And the parents of the graduates, and of the brides and grooms, move through the rituals in two worlds at once, this one and that of their own time, when they were young and at the center of the world.

Here is one such world of half a lifetime ago:

Six-fifteen of a Long Island evening. Smells of cut grass, backyard barbecues, at moments the ocean not far off: suburbia in the fifties, archetypically pure.

In front of the junior high school, giggling groups of thirteen-year-olds spill out of family cars, the girls in pastel party dresses, the boys in blue suits. It is the class of '53, come to rehearse for graduation in an hour.

They crowd into the auditorium, where long, sealed windows hold in the afternoon's heat. Reeking of solemnities past, the stuffy room reminds them of the gravity of the occasion. So do the two clocks, audibly ticking away the minutes to seven-thirty, punctuated by the school bell system that rings every forty-five minutes, night and day.

The teachers, already sweating, instruct the graduates-to-be in the order of the ceremony: stand here, march there. Sing on this cue. Hold your head high as you walk across the stage.

Standing alone and apart is the valedictorian of the class of '53. She is not listening to the teachers. She is concentrating on the sheaf of note cards in her hand — her speech — and on the mimeographed program for the evening. The program says that the commencement will commence at seven-thirty with the processional, followed by the principal's welcome, the Glee Club's first song, and then the valedictory.

The valedictorian is immature for thirteen, her chest still flat under the pink dotted-swiss dress. Her face is childish, too, blue eyes dreamy and focuses elsewhere. She is trying not to tremble. She has never been so afraid.

She is not afraid of the rostrum or the audience. another time she might have been, never having made a speech before, but shyness is beside the point tonight.

Judith Pasternak is a free lance writer who concentrates on women's issues and film criticism.

She is afraid of the clock. She is afraid she will be delivering the speech at the moment that the clock ticks eight. She is afraid because at eight o'clock tonight, the world is going to end.

It is not exactly the world that will end, of course, but some of its underpinnings, certainties she is too young to put a name to. They will end, along with two lives, some fifty miles away as the crow flies, in Ossining, New York.

It is June 1953. At eight o'clock tonight in Ossining, another grimmer ritual is scheduled to come to its own terrible climax when Ethel and Julius Rosenberg die in the electric chair. The valedictorian wonders whether she can deliver the speech without looking at the clock opposite the rostrum.

The seventh grade ushers open the house. The audience files in, the graduates-to-be take their places. The bell at seven-fifteen makes the valedictorian shudder. She remembers that it will ring at eight whether she looks at the clock or not.

If she is at the rostrum when the eight o'clock bell rings, she may faint, or scream. If she faints, or if she screams, everyone will know it is because of the Rosenbergs. Perhaps they will halt the graduation, take her away, and put her in the electric chair. Perhaps — and this is the image that haunts her — even here, fifty miles away, the lights will flicker when the executioner pulls the switch as they did in the "Tale from the Crypt" comic book her best friend made her read half-against her will.

Seven-thirty. The auditorium is full, bustling, alive. The valedictorian is in a cold sweat as she marches in the processional. She imagines Julius and Ethel walking the last mile to the tune of "Pomp and Circumstance." Her mother, pale under the bright lights, waves as she passes.

The principal speaks, describing his pride in the class of '53 and his pride, and the graduates, in America. All over the country tonight, principals are infusing their usual graduation addresses with extraordinary declarations of patriotism; some of them are sincere. Some of them are thinking about the Rosenbergs.

The valedictorian does not know how many others, here and elsewhere, are thinking about the Rosenbergs. Nor does she know how many are facing their fears, risking the television cameras, and standing vigil

around the nation and around the world. The principal's speech is very like hers, which her social studies teacher "helped" her write.

The Glee Club sings Cole Porter's "Night and Day." The valedictorian's heart is pounding. "Like the beat-beat-beat of the tom-tom," sings the chorus, as if describing her own heartbeat. This strikes her as funny, and she giggles into her program. The cold sweat returns.

Seven fifty-five. The principal introduces her. It is happening; she will be speaking when the eight o'clock bell rings.

Then she is off the rostrum without knowing what happened, except that eight o'clock came and she neither fainted nor screamed. She does not remember her speech; she is not sure whether the lights flickered or not. She feels neither fear, nor relief nor, indeed, any other emotion. It seems she has survived. She is not sure this is the right ending.

Others speak. Finally, it is time for the Glee Club's last song. She is in this one. Along with all her classmates, she sings the song selected for the occasion. It is called "Where In the World But In America (Can You Sing True Freedom's Song)?"

During the graduation party, the valedictorian believed that she would weep for the Rosenbergs later, alone in her room. But she did not. Others did, even, it turned out, her own best friend, but not she. Something, it appeared — perhaps her fear — had turned to stone inside her.

She attended no more graduations. She sent for her high-school diploma during her second year in college and forgot about the college diploma entirely, though by then the terror had ended.

It became possible to speak in public of the Rosenbergs, without fear. She felt a detached amazement when people did. She remained aloof from the amazing events of the decade that followed, but read every article and book and attended every panel about the Rosenberg trial and execution. None of them answered, though, what the question was she could not have said.

Eventually, there was a novel, and then a film, about their lives, their trial, their death. Usually an easy cry at the movies, she remained dry-eyed. She blamed the screenplay but began to follow the story less avidly.

Now it is a June night, just before the solstice, thirty-eight years later. tomorrow she will watch her own child graduate from college.

The same sweet evening air drifts through her open window. She turns on the television idly; switching channels, she comes upon a documentary on the

Rosenberg case. Half-watching, she repairs a small rip on tomorrow's blouse. The parade of familiar news clips passes across the screen.

The narrator begins to count down the last day, June 19, 1953. When he reaches seven-thirty, the class of '53 valedictorian begins to cry. The television drones on; the phone rings unanswered; her blouse falls in a heap on the floor. For hours, she lies sobbing on the couch, not knowing or caring what part of her tears is for the Rosenbergs, at last, and what part for the child who looked at the Medusa and turned to stone. □

May Day Remembered

Susan Kling

*"There will come a time when our silence
will be more powerful than the voices
you strangle today!"* (August Spies, Haymarket Martyr)

Five score years so soon are gone
That crown that fateful hanging day,
Yet still the years live on and on,
And never will they go away!

Eight doomed martyrs spoke their dreams:
An eight-hour day, their modest hope.
For such effrontery it seems
Four lives were snatched by hangman's rope!

But by a miracle of fate,
The voices, stilled, ring loud and clear;
The voices stilled by cruel hate,
Are heard today, this hundredth year!

So many years have passed them by,
Yet louder still the timeless call
Rings 'round the world, a battle cry
For workers' rights, for peace for all!

Raise high the flag, you workers brave,
March strong and steady, side by side,
On first of May this hundredth year,
So not in vain those martyrs died!

If I Were Rothschild

Sholem Aleichem

May 13th was the 75th anniversary of Sholem Aleichem's death in honor of which we follow his behest of printing—he actually requested reading aloud, which we invite you to do—one of our favorite of his stories. Aside from its characteristic wit and wisdom, "If I Were Rothschild," published in 1902, is all-too-relevant today in its criticism of neglect of the poor and going to war over a piece of territory. It also contains a rare expression of Sholem Aleichem's understanding of the economic basis of antisemitism, oppression and war.

"If I were Rothschild...." The Kasrilovka *melamed* let his imagination run away with him one Thursday morning, after his wife had demanded money for the Sabbath and he had had none to give her. Ah, if I were Rothschild! Do you know what I would do? First of all I would make it a rule that a wife should always have a three-ruble note on her and not bother a man every time Thursday comes round and there's nothing to provide for the Sabbath. Secondly, I would take my Sabbath gaberdeine out of the pawnshop....No I wouldn't! I would buy out the wife's catskin coat, so she should not nag me anymore about feeling cold. Then I'd buy the whole of this house with all its three rooms, including the pantry, and the store-room, and the cellar, and the attic, and all that goes with it, so she shouldn't talk any more about living cramped. Here are two rooms for you—cook, bake, chop your cabbage, do your washing, do what you want, only leave me in peace to work with my pupils with a fresh head! No worrying about making a living, about getting money to provide for the Sabbath—what a blessing! I would marry off my daughters, and get that burden off my shoulders. What more do I need? This is when I begin to turn my mind to community affairs.

First of all I would donate a new roof to the old synagogue, so Jews should not have rain dripping on their heads when they are worshipping. The bath-house—may I be forgiven for mentioning them in the same breath—I would have completely rebuilt, because any day—God forbid!—you can expect an accident there, and who knows but that it might not happen on women's day of all days! And talking about the bath-house, then what should we say about the poor-house? It's about time it was pulled down and a hospi-

tal built in its place, you know—a real hospital with beds in it, and a doctor, and medicines, and chicken soup for the patients every day, the way they do in all decent towns. Then I would build a home for the aged, so the old Talmud scholars should not have to sit around the stove in *Bes Hamedresh*. I'll set up a "Clothe the Naked" Society, so the children of the poor should not run about—excuse me—with bare behinds, and a charitable Loan Society, so a Jew, whether *melamed* or a workman, or even a businessman for that matter, should not have to pay interest and pawn the shirt off his back; I'll found a Board of Guardians for Marriageable Maidens so that grown-up girls from poor families could be decently clothed and helped to get married. I'd start lots of similar societies here in Kasrilovka. But why only in our Kasrilovka? I'll set up such societies wherever there are Jews living—everywhere, all over the world!

And for the sake of proper order, so everything should be just so, do you know what I'll do? I'll set up one big charitable society to look after all the other societies, to take care of all Jews, that is, all the people, so that people everywhere should be able to make a living, should live together in friendship, and sit in the yeshivas, and study the Bible and the Talmud with all its commentaries, its supplements and what not, and all the languages of the world. And over all the yeshivas, I'd put one chief yeshiva—a Jewish academy—in Vilno, of course. From here would come the greatest scholars and sages in the world—and all for nothing, "at the expense of the rich," at my expense, that is, and things would be run strictly according to plan, so there should be none of that "you-me I-you grab-nab" business, and everyone should have only one care—the common good. And what must we do to have people think of the common good? We must provide for every single person. Provide what? A living, of course. To make a living, as you know, is the main thing. Without a living there is no friendship. For the sake of a crust of bread people—God help them—are prepared to ruin each other, cut each other's throats, poison each other. Even our enemies, our ill-wishers all over the world—what do you think they want of us? Nothing. It's this business of making a living that's at the bottom of it all. If they were better off they wouldn't be half so nasty. Making money leads to envy, and envy to ani-

mosity, which is the cause of all woes and afflictions, persecutions, killings, brutalities, wars.

Ah, wars, wars! I tell you, they are a curse to the world! If I were Rothschild I would put an end to wars once and for all. I suppose you will ask me—how? Very simple—with the help of money. Really? Let me explain.

Two countries, say, are quarrelling over nothing, over a patch of land that isn't worth a pinch of snuff. "Territory"—they call it. One country says this and that territory belongs to her, while the other says, "No, it's mine!" Since the beginning of time God had created that patch of land specially for her. But up comes a third country and says, "You are both donkeys! This territory belongs to everyone, it is, so to speak, 'common property.'" To make a long story short, territory here, territory there—the end of it is that rifles and cannons start going off, men slaughter one another like sheep, and blood, blood flows like water.

But just imagine me coming to them at the very start and saying, "*Sha*, brothers, let me put a word in! What's the argument about? You think we don't understand what you are after? You don't care for the gibble-gabble, it's the tsimmes you want. Territory is just an excuse. The *money*, that's what you're after and once it's a matter of *money*, then who's the man people come to for a loan? To me, to Rothschild, that is." And I say to them, "Do you know what? Here, you lanky Englishman in the checkered trousers, here's a billion for you! And here, Aunti Reizel (Russia), here's a billion for you! With God's help you'll pay me back with interest—not a lot of interest, God forbid—let's say four or five percent. I'm a reasonable man, I don't want to get rich on you..."

Do you follow me? I do some business, I make a loan, and people stop slaughtering one another like cattle for no reason whatever. And once wars are done with, then who wants all these weapons and troops, the thunder of the captains and the shouting—the whole mishmash? They're useless. And once there are no weapons, no troops, no thunder and shouting—then that means there is no more envy, no more animosity, no more Turks, Englishmen, Frenchmen, Gypsies, or Jews—the whole world will then wear a different look. As it says in the scripture: "And there came the day..." that is, the day of the coming of the Messiah.

What? It's quite possible. If I were Rothschild maybe I would do away with money altogether. Let there be no money! Now I ask you—what is money? Don't let us deceive ourselves—money, if you want to know, is just a hoax, a delusion. People have taken a piece of paper, printed a picture on it and written

down on it: "Three rubles silver." Money, I tell you, is a sheer temptation, a lust, one of the most ruinous passions. Everyone is out to make it and no one has it. But if money just didn't exist at all in the world, there would be no work for the Tempter, and lust itself would cease to be! Do you follow what I mean?"

But that's all very well. The question is—where would Jews get the money to provide for the Sabbath? If it comes to that, where am I to get the money to keep this Sabbath? □

City College Graduation cont. from p.16

demned African Americans to lower intelligence. They even invoke the name of science to this evil end.

As a scientist myself, I would appeal to these advocates: please, please, at least have the decency to stop pretending that there is any scientific basis to your doctrine. This has long since been completely debunked and shown to be tainted with fraud and distortion. If you wish to advocate a social policy which oppresses minorities and women, do so openly and honestly. You surely cannot use the substance of science. Do not try to use its verbiage as a fig leaf to conceal the nakedness of your racist and sexist passions. In the immortal words of Samuel Goldwyn, "please, include us out."

There is so much to say and far more to do. I have no time to say it now. But we can all do and I think we shall—together.

It was inspiring to stand shoulder to shoulder with the thousands who packed the town meeting at the Cathedral of Saint John the Divine the other day, to hear the determined roar of support for demands to end racism and sexism, to end the anomaly of poverty, homelessness and hopelessness in this rich land, to declare a massive peace dividend so that the three hundred billions given annually to the Pentagon can be converted at least in significant part to education, housing, health care, child care, job creation, civic needs.

We are all equally inspired by the fact that Nelson Mandela has been extricated from his long imprisonment and to see the determination and the will with which he is participating in the leadership to bring not only absence from prison but real freedom to that distant land. Democracy there will strengthen it here.

I am filled with optimism. In thanking today's assemblage in accepting me as a 1990 City University of New York graduate I pledge to my fellow members of this class that in their struggles to eliminate racism, sexism, poverty, disease, in their struggles to bring into being the proper national objectives, I shall remain in their ranks.

I thank you one and all. □

Jewish Music in East Berlin

Eva Brück

This article about one of our writers and performers at Jewish Affairs concerts is printed from the Canadian magazine, Outlook

Some years ago East Berlin audiences first became acquainted with the work of an interesting young American Jewish composer named Leonard Lehrman. We heard him perform his own works and music by other contemporary Jewish composers in a concert at the Jewish Community Center in East Berlin. He impressed his audiences by his personality and originality, by the way in which he succeeded in bringing the old heritage of Jewish folk music into our modern age, thereby giving access to contemporary music to many, to whom otherwise that music had previously been alien.

Recently I heard him again, together with his companion, Helene Williams, performing his musical "Emma Goldman" — a woman described in 1939 by her contemporary Ethel Manin as "...a martyr burnt up with the flame of her passion for human liberty... (whose) life is an example of unflinching courage and unswerving faith, in the face of persecution and bitter disappointment." The lyrics are by Lehrman and Karen Kramer, a faithful friend, who helped greatly to make his music known.

Lehrman was born in 1949 and raised in New York. He studied at Harvard University, and with Nadia Boulanger in Paris. His works so far comprise six musicals and many songs, and he spent several years as conductor in New York with the Metropolitan Opera. In 1983 he went to West Berlin where he conducted his favorite piece "Anatevka" (Fiddler on the Roof) at the Theater des Westens, where he was chief coach and conductor for a few years. In March, 1984 he founded the Jewish Music Theatre Association, a difficult undertaking due to lack of funds with private contributions as the only financial source.

The main concern of that group was music theatre on Jewish themes, written by Jews and non-Jews, which contain human tragedy, courage, struggle, strength and humour; art with "one laughing and one crying eye," characteristic of Jewish art over the centuries which reflected a struggle for survival with a tough will to live, frequently sustained by wit and humor.

The musical is a form easily accessible to a wide public, to which Jews have made a particularly significant contribution. The musical — a stage play with song and dance — grew out of the musical comedy and the light opera, presented above all, at the end of the last century in the well known Gaiety Theatre in London by George Edwards. From there it spread to the U.S. and the English-speaking world. Jewish composers like Ivor Novello and Irving Berlin, and artists like Leonard Bernstein and George Gershwin are closely linked with this genre.

Since the Second World War the musical from the romantic dream world to contemporary subjects, widely varied in form, but frequently with a note of social criticism — from "West Side story" to "Pink Floyd," "Anatevka," "Sima" and "Emma Goldman." The majority of the artists involved in the musical and also the Cabaret, one of its sources of influence — composers, authors and performers — are Jewish. And Lehrman's work also clearly bears the mark of the Jewish theatre of the East European ghettos between the two World Wars. The Jewish Music Theatre Association set out to conserve and develop this for our time.

Lehrman's latest work "Emma Goldman" carries forward these ideas. It is a moving musical depiction of the personality and life of this remarkable woman, based on her autobiography, summarizing the ideas, experiences and disillusionment towards the end of her remarkable life. Lehrman and Helene Williams by no means interest an exclusively Jewish public; the content of their work is of acutely contemporary significance today and they deserve to be known all over the world. Both are still young and have great prospects for the future. □

Document

Excerpt from the City College of the City University of New York Graduation Exercises, May 25, 1990.

The following are the speeches presenting and accepting the honorary doctoral degree awarded to Dr. Lee Lorch, professor of mathematics at York University in Canada. Dr. Lorch was a leading academic activist in U.S. anti-racist struggles during the McCarthy period when he was dropped from the City College faculty and had to leave the country.

The presiding officer (Chief Marshall, Professor Robert Wilson) read the citation and then announced: Dr. Joyce Brown, Vice Chancellor for Urban Affairs of the City University of New York, will now present Professor Lee Lorch the degree Doctor of Humane Letters honoris causa. The degree is being awarded by the City University of New York.

Dr. Brown: Dr. Lee Lorch, mathematician, educator, mentor, fierce advocate of human rights and equality, you have lived the life in which you believe with courage, persistence and dedication. And by the authority vested in me by the Board of Trustees of the City University of New York I hereby confer upon you the degree of Doctor of Humane Letters honoris causa, with the rights privileges and responsibilities that accompany it. Congratulations.

Dr. Lorch: Madame Vice-Chancellor, Mr. President, honored guests and especially the graduates, my fellow classmates as of today, and their happy families. It is for me a very deeply moving occasion. I cherish greatly the traditions, aspirations and hopes of this university and this college. How to express this is not within my power in the same way as it was in the previous speakers. All of them have spoken from the bottom of my heart as well. I am happy to identify myself with all that they have uttered.

It is a great and inspiring and yet humbling experience to share with the graduates and their families and with the other honorees here present.

Present too are some of my older contemporaries, once driven out of the educational system by the witch-hunt which chilled the U.S. academic atmosphere in their generation. Tireless fighters they were and are for adequate funding for education, for a democratic curriculum, and for the struggle against racism and sexism.

I do miss the late Morris Swadesh, an eminent anthropologist dropped in 1949 from the City College

faculty, as indeed I was, a very different City College in all respects in those days. In his case, it was for supporting the student strike against the racists Knickerbocker and Davis.

There must be no return to those days. But we cannot stay where we are today.

Even if we restrict ourselves to the relatively privileged groves of academe, as the shoemaker to his last, and do not dwell upon such ugly examples of the racism of this society as for example the fact that being born in Harlem or East Harlem gives one less of a chance to live to age forty than being born in Bangladesh, we cannot escape racism and sexism on the campus, nor the burden of indebtedness which the underfunding of universities throughout the land has created.

During the last decade the percentage of African-American students among the student body has dropped—in the Ph.D. programs precipitously. This is perhaps only natural in a society which puts more African American youths in prison than in universities. Only three percent of college faculties are African American and there is a massive decline in those entering academic careers. Yet the changes in economic life, the Scientific and Technological Revolution, make post-secondary education just as essential to subsequent jobs and careers as high school was to earlier generations.

Who will teach your children when they reach college? Who will control the curricula and decide whether or not the contributions and lives of minorities and women will form a serious part of their study and of the studies of others? Who will be there to imbue your children with selfconfidence, a feeling of self-worth essential to any study, to any life? And who will see to it that others treat them with respect and dignity?

How hospitable are the campuses now? Hardly a day goes by without some racist episode so ugly that it hits the press.

On the campuses, as off them there are those who urge that the victims be blamed and denied compensatory help. They would, incredibly, even have us believe that what the ideologues of the confederacy proclaimed should be recognized and accepted today. They would have us believe that nature itself has con-

continued on p.14

Racism, Antisemitism continued from p.5

Nazi newspapers, books, propaganda, parties, uniforms, organizations, etc. Does this represent a deprivation of the freedom of the German people or does it represent rather the results of lessons humanity has learned and on the basis of such experience the enhancement of the actual dignity and rights and therefore actual freedom of humanity—including German people?

Is it not tragic that the provisions of the Potsdam Treaty have been enforced in only one of the two German states? Or is its enforcement in the German Democratic Republic proof of Marxism's and socialism's lack of freedom? Is it not tragic that in the German Federal Republic one has now what the Western press refers to as a Hitler boom or vogue? And that Nazi organizations, parties and propaganda are again being financed and again flourishing?

Furthermore, the Universal Declaration of Human Rights, adopted unanimously by the General Assembly of the UN in December of 1948, especially condemned discriminatory practices based upon racist ideas and urged that "by teaching and education" such ideas be overcome and such practices eliminated. The preamble to the Declaration affirmed that the rights enumerated in the resolution were of such a character that where a social order denied a substantial portion of them, people might feel "compelled to have recourse, as a last resort, to rebellion against tyranny and oppression." With this as a warning, the resolution was suggesting that it would be well if the rights were established so that this "last resort" would no longer threaten. In this thought and this warning the Declaration of 1948 reminds one of the Declaration of 1776, our own revolutionary birth certificate.

The International Covenant on Civil and Political Rights, adopted by the General Assembly of the UN in December 1966, provides in Article 20: "Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law." And in the resolution adopted by the United Nations International Conference on Human Rights held in May 1968, paragraph 8 reads as follows:

The peoples of the world must be made fully aware of the evils of racial discrimination and must join in combatting them. The implementation of this principle of non-discrimination, embodied in the Charter of the UN, the Universal Declaration of Human Rights, and other international instruments in the field of human rights, constitutes a most urgent task of mankind at the international as well as at the national

level. All ideologies based in racial superiority and intolerance must be condemned and resisted.

Only ninety years ago an eminent U.S. physician, William A. Hammond, argued for the banning of women from politics; his argument appeared in one of the most prestigious journals of the time—the North American Review (July 1883). It consisted, in his words, of the following ideas: "The female brain is not only smaller than that of man, but it is different in structure....[there are] numerous and striking differences between them...[the woman's brain is one] from which emotion rather than intellect is evolved...woman cannot reason abstractly and cannot reason exactly...there is a peculiar neurotic condition called the hysterical which is ingrafted in the organization of the woman" and so on, ad infinitum, ad nauseum. I suppose there are Hammonds now in the United States; shall we offer them public facilities for the expounding and promulgating of these views?

It is only fifty years ago that Henry Ford through his Dearborn Independent spent millions of dollars publicizing the ideas and text of the Protocols of the Elders of Zion until public pressure forced him to cease and to promise to desist and indeed to publicly apologize for libeling an entire people. Shall we support a public debate as to the validity of the Protocols and their characterization of Jewish people? Were those who forced Ford to stop publicizing such ideas foes of freedom?

Are these matters of debate? Are these questions for scientific inquiry now as the twentieth century comes to a close? Or are these not historical curiosities, testimonials to human integrity in the service of exploitative, rotten and obsolete social systems?

Racism is no more a matter of debate than are Dr. Hammond's views on women, or Henry Ford's views on the Protocols of Zion. Racism's every tenet has been refuted without a shred of doubt. Racism was created to justify exploitation and oppression and in its name children have been tormented, women assaulted, men butchered and entire peoples crucified. This is not a matter of debate; it is a matter of outlawry. □

Review

James Ridgeway, Blood in the Face: The Ku Klux Klan, Aryan Nations, Nazi Skinheads, and the Rise of a New White Culture, New York: Thunder's Mouth Press, 1991.

Gerald Horne

The author is the progressive and well-known columnist of the *Village Voice*. The book is a panoramic view of the ultra-right wing and includes a number of striking photographs, cartoons, maps and the like; there is a companion film that has been playing in New York and other cities. Ridgeway received assistance from leading researchers like Leonard Zeskind of the Center for Democratic Renewal and Glen Jeansonne. Regular readers of *Jewish Affairs* will not be overly surprised at his revelations about the Aryan Nations, Posse Comitatus and their anti-Jewish fervor. Still, if one has to read one book today to provide a summary and update of the nefarious activities of these elements this is the one.

To his credit, the author provides historical background for comprehension of this phenomenon. The Know-Nothings and their virulent anti-Catholic bias, the Ku Klux Klan, the fascist ties of Henry Ford, the demagogic Gerald L.K. Smith—all this and more are given substantial treatment. This historical background is useful for helping to gain perspective on the present. For example, Ridgeway notes in passing that Robert DePugh of the far-right Minutemen of the 1960s had a special task: "To identify the enemy for the guerilla army, Minutemen were told to find the communist enemy within and harass them—to which end DePugh built a file on 65,000 individuals at his Norborne, Missouri headquarters and named 1500 members of the 'communist hidden government' who would be targeted for assassination in the event of a coup" (p. 62).

The ultra-right's fascination with keeping files on the left should never be discounted, especially in light of the relatively recent scandal involving the Los Angeles Police Department and their collaboration with other rightists in illegally maintaining such files. One could dismiss DePugh's plan as a dead fantasy, if not for the rise of David Duke and a so-called "respectable fascism" that is challenging for high office particularly in the Deep South.

It is important to see distinctions among these

forces. "Christian Identity" is the church for the hardest core of the fascist right and for some of them "the fundamentalists' support for Israel was the last nail on the coffin, making Jerry Falwell and Billy Graham into auxiliaries of the Jews" (p. 54). But with friends like Falwell, Israel hardly needs enemies. As part of his theology, he subsumes the notions of "rapture" or an Armageddon-like final conflict beginning in Israel and only those who believe in Jesus Christ will be saved. Yet it was this same Falwell who was awarded a few years ago a so-called "Jabotinsky award" by certain Zionists.

Like many writers on this topic, the author does not fully address what could be called the construction of "whiteness" or what James Baldwin called the creation of "whiteness." The European immigrants who, began streaming to these shores in the 17th century often had raging conflicts—e.g. Protestant vs. Catholic or English vs. French or Dutch or German or Spanish. Arguably some of this conflict was resolved in part at the expense of Native Americans and Africans and other so-called non-Europeans. The Cherokees could "assimilate" and still be expropriated; Japanese-Americans could become upstanding property-owners and still be expropriated. Contrary to the ideas of Booker T. Washington and his current ideological descendents, African-Americans who were educated and/or prosperous were more subject to lynchings precisely because their very existence defied the illogic of "white supremacy." The racist tendency in the US could not prevent the admission of some Jewish-Americans into the ruling class, though with the apparent decline of the East-West Cold War and, concomitantly, of anti-communism, it appears that racism and antisemitism may be due for one of their periodic upsurges. These are all rather complex and important "race-class" issues that Ridgeway does not confront.

However, the evidence he uncovers does afford insight. During the 1960s, "the Birch Society set up front groups called Truth About Civil Turmoil - TACT - committees, which posed as black support groups. Among the members were right-wing blacks, including a former communist informant for the FBI" (p. 59). The violence-prone and wildly anti-Jewish Aryan Na-

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tions "also had targeted black clientele in...Tacoma" (p. 184). In Arizona, "Evan Meacham, the far-right governor, (was) surrounded by Posse Comitatus-style assistants..." Ridgeway provides a service with his analysis of the dangerous antisemite Willis Carto, "an elusive figure writing under different pseudonyms, seldom photographed and rarely granting interviews." Like so many of his colleagues, at first he "appeared to be a conservative of the libertarian school." Yet, he quickly drifted to his present posture of advocating the so-called Jewish-Bolshevik conspiracy to dominate the world. This was done openly and subtly through his influential "Liberty Lobby," which controls a network of radio stations.

Furthermore, Ridgeway adds a political analysis that one can quarrel with but not dismiss easily: "But in the farm crisis, with plenty of evidence of an unjust farm credit system and unfair foreclosure practices by both private banks and the federal government, liberals and conservatives alike stood mute. It was the racist far right that counselled farmers to fight back by going to court, facing judges and arguing their cases on their own, and that urged them to introduce harassing and oftentimes far-fetched legal defenses aimed not so much at winning but at providing time to negotiate and stall in the face of foreclosures. And it was the far right that first introduced an overall analysis of the rural depression that provided thousands of displaced people with an explanation of events affecting their own lives, making them something other than guilty victims." They focused on the unjust taxation system and the unfairness of the Internal Revenue Service. It was a classic fascist appeal that included scapegoating "Jewish bankers." The devastating effect of anti-communism has meant that the traditional left message of class conflict, redistribution of the wealth and the rich getting richer has been barred virtually from the "marketplace of ideas," thus paving the way for the fascists' demagogic and simplistic appeal. Though he does not address this salient point, the author does focus helpfully on the oft-neglected economic raging that has decimated many Euro-Americans in rural areas during the Reagan-Bush years.

In short, those who have followed the columns of Jim Ridgeway in the (N.Y.) *Village Voice*, over the years will not be disappointed. This book is a somber reminder of what is at stake and what is in store if the Duke-Helms faction of the right-wing continues to grow and flourish. "The bell tolls for thee..." □

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Document

RESOLUTION DECLARING THAT THE CITY OF NEW HAVEN WILL SUPPORT AND PROTECT THE CIVIL RIGHTS OF ARAB-AMERICANS AND JEWS

Jewish Affairs believes that this resolution passed by the New Haven Board of Aldermen on February 19, 1991 should be emulated in other cities — with "Jews" used instead of "people of the Jewish faith."

WHEREAS: the City of New Haven has a longstanding commitment to civil rights for all its citizens; and

WHEREAS: the outbreak of war in the Persian Gulf has caused an escalation of violence and discrimination towards Arab-Americans and people of the Jewish faith in several U.S. cities; and

WHEREAS: the federal government has implemented throughout the nation a policy of interrogation and harassment of members of the Palestinian/Arab communities, and the U.S. Justice Department is planning to register, fingerprint and photograph 8,500 Iraqis in the United States; and

WHEREAS: members of Congress have opposed these policies and urged FBI Director William Sessions to reconsider the interviews the FBI has sought with 200 Arab-American leaders; and

WHEREAS: we recall the unjust and unconstitutional detention of Japanese-Americans in World War Two, who only received reparations in 1990; and

WHEREAS: the Anti-Defamation League of B'nai B'rith has reported an increase in crimes of hate against Jewish people in the past year in the United States, including anti-Jewish vandalism, harassment, threats and assaults; and

WHEREAS: the crisis in the Persian Gulf has heightened tensions and created an environment of public hostility against these two groups; and

WHEREAS: the City of New Haven has a diverse ethnic population and historically has welcomed immigrants, especially those fleeing hardship and persecution; and

WHEREAS: it is the duty of the agencies of the City of New Haven to protect and serve the inhabitants of this

City and their civil rights.

NOW, THEREFORE, BE IT RESOLVED that the Board of Aldermen urges the Mayor to advise the various boards, commissions, and departments under his jurisdiction that City departments shall not violate any civil rights of any person of Arab, Palestinian, Iraqi and/or Middle Eastern descent or of the Jewish faith, and shall not jeopardize the safety and welfare of Arab and Jewish persons residing in this City, by acting in a way that may cause their arrest, detention, or deportation.

BE IT FURTHER RESOLVED that the City will continue to support and protect the civil rights of all its residents, and that the implementation of the provisions of this Resolution by employees and agencies of the City shall remain consistent with the City Charter and the United States and Connecticut Constitutions.

BE IT FURTHER RESOLVED that copies of this Resolution duly adopted by this Board and signed by the Mayor be forwarded to Connecticut's U.S. Senators and members of Congress, the Commissioner of Immigration and Naturalization Service, the Director of the Bureau of Investigations, the State Department and the President of the United States. □

Letters

continued from p.2

Please help us help victims of war in the Middle East. Food, clothing, shelter and medical supplies are immediately needed by children and their families. Through ANERA, American Near East Refugee Aid, your readers can send emergency aid to families in the Middle East, wherever the need is greatest.

We think your readers might be interested in...helping with our emergency relief efforts....

ANERA is a not-for-profit, charitable organization with 23 years of experience in the Middle East. This past fall, ANERA aided South East Asian refugees fleeing Iraq and Kuwait....Over 88 % of our funds are spent on projects; only 12% on administration and support services. ANERA is annually audited and fully complies with U.S. registration guidelines for international charities.

Jonathan H. Bronsky
Executive Assistant, ANERA
1522 K Street, N.W. (suite 202),
Washington, DC 20005

“Those Who Live By The Sword Shall Die By The Sword”

Reprinted from Al-Fajr of May 20, 1991

Yehudi Menuhin, probably the world's best known violinist, shocked the Israeli political establishment earlier this month when he delivered a speech to the Knesset which can only be called “piercing” as it cut right to the heart of the matter, more precisely to the heart of what he sees as the matter with the Israeli body politic.

During award ceremonies at Israel's Knesset in West Jerusalem May 5, Menuhin spoke to Israeli lawmakers in terms they clearly understood but didn't want to hear. He quoted the Bible, particularly the books by King Solomon on keeping God's law and commandments. Present at the ceremony to see Menuhin accept the prestigious Wolf Award given by the International Wolf Foundation were Israeli President Chaim Herzog, Israeli Prime Minister Yitzhak Shamir and many other ranking politicians.

Israeli leaders, primarily from the right, not only didn't like what they heard from Menuhin but they didn't like what they saw. The 76-year-old violinist chose to visit the occupied territories rather than spend time pressing flesh with the usual group of personages prominent American Jews are expected to see. Menuhin toured Jalazoun refugee camp, near Ramallah, and talked to people there about the Palestinian predicament. In the company of Albert Aghazarian, director of public relations at Birzeit University, the violinist met Palestinian musicians who told him of restrictions on artistic expression in the occupied territories as well as discussing other more general musical themes.

Before leaving for Jordan on May 6 across the Allenby Bridge, Menuhin stopped momentarily at al-Bir Society for the Children of Martyrs in Aqbat Jabr refugee camp in Jericho where he met young Palestinians. Menuhin was given a kuffiyeh (Palestinian head-dress) as a gift from the Palestinian children in gratitude for his concern about their plight. Probably for Menuhin, son of Moshe Menuhin, one of the most ardent anti-Zionist Jews in the 1950s, the kuffiyeh meant more than the \$100,000 prize he received from the Wolf Foundation.

Below Al-Fajr reprints the full text of remarks made by Menuhin at the Knesset. It is worth mentioning that the speech stepped on so many toes that the Israeli media apparently decided to ignore it rather than deal with the issues brought up by the violinist. It is re-

ported that after Menuhin finished speaking only President Herzog began to applaud somewhat half-heartedly, and even then Prime Minister Shamir stopped him, responding to the speech as if it were a slap in the face, which for any thinking person it would have been. Following is the speech:

“I am grateful to the International Wolf Foundation for being so highly honored in this holiest of cities, Jerusalem — the city where my forefathers lived. I am equally beholden to the ritual of this prize, for the privilege of addressing the Knesset. Beyond the supreme qualifications of my fellow laureates I own a very special title, that of a my great and noble Hassid ancestor, the Rabbi Schneer-Zalman. As a small child playing the violin my naive dream was to be able thereby to heal the suffering heart — fulfilling thus a Jewish mission.

“Recalling the words of Solomon, surely the wisdom of all men, written for us to obey eternally: ‘My son, forget not my law; but let thine heart keep my commandments, for length of days and long life and peace shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck, write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man.’

“Never have these words been more timely than now, than in this world of so much strife and unhappiness. All around us we see pain, anguish and horror — is this not the very moment when we, as Jews gathered together in Israel, should recognize our supreme destiny to heal and help? Reciprocity is the pragmatic rule of all societies. Those who live by the sword shall die by the sword and terror and fear provoke terror and fear. Hatred and contempt are fatally infectious so by the same token, you must love; you must trust to be trusted, serve in return to be served.

“My friends, Israel has come of age. The moment is ripe. The challenge is yours. Do not calculate your actions out of the darkness of fear, but rather in the bright light of King Solomon's word. Otherwise you will continue to let yourselves be governed by this fear and violence, remaining a bitter armed camp, as long as you survive.

“Whatever the choice of solutions that of two separate states or the one federated state (of which the latter would seem preferable and less likely to carry the endemic danger of war) or again a humiliating confer

מיר האלטן, אז דער פאל מיט וו. ראספטינס אינטערוויו דארף באטראכט ווערן אין דער קאמיטיע פאר עטיק כאס אויבער-סאָוועט פון פסטר. מיר ווארטן אויך אויף אן אופקלערונג מצד דעם פרעזידענטן-ראַט אין א רעכטלעכער מלוכה דארף קיינעם ניט דערלויבט ווערן אומבאשטראָמט צו. באלידיקן מיטבידיגער פון אן אַנדער נאַציאָנאַליטעט.
 וו. לוקאָו, א. כאַפּטאַטאַוו, יע. לאַמקאַיאָ, ב. היטענבּערג, ט. קאַטשינאָ, ט. ניקאַלסאַיאָ. (לענינגראַד)

ence of other powers sitting in judgment upon Israel, one factor surely must remain prime: There must be absolute reciprocity, absolute equality, mutual recognition of the dignity of life, respect for each other's traditions and its background — these are the sine qua non of peace — not peace as a hiatus in which to prepare for further wars but peace in its integral sense which must remain and will remain a constant and high-minded struggle.

"This offer can only come from the stronger. Thus will this land ever become stronger, confident in the forging of new and worthy friends when it will face the ineluctable fact that, living amongst them, are people equally dedicated to the land, equally ready to die for their loyalties and who are ultimately destined to become each other's friends.

"One fact is surely abundantly clear, namely this wasteful governing by fear, by contempt for the basic dignities of life, this steady asphyxiation of a dependent people should be the very last means to be adopted by those who themselves know too well the awful significance, the unforgettable suffering of such an existence....It is unworthy of my great people, the Jews, who have striven to abide by a code of moral rectitude for some 5,000 years, who can create and achieve a land and a society for themselves such as we see around but can yet deny the sharing of its great qualities and benefits to those others dwelling amongst them.

"I believe that the Israelis already know in their heart of hearts that with this brotherly gesture of reciprocity there could come the moment to declare that: 'Lo, the winter is past, the rain is over the earth; the time of the singing of the birds is come, and the voice of the turtledove is heard in our land.' Would that that voice were that of the people themselves! As the great psalmist David said: 'Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.' And so it may be to you all from my loving heart."

גרויס איז זייער שולד. פונקט ווי פאר דעם מאָרד פונעם גאַט, אַזוי איז אַרץ די שולד פאַר דעם." און אַזוי ווייטער, אַך אַזעלכע נוסע.

אין דעם יאָר פון קריסטוסעס געבחהט, אין יאָר 1990, זעצט פאַר אַ רוסלענדישער שריפטשטעלער צו ייִדן ווערן דער "שולדיקייט" פון אַ גאַנץ פּאַלק — פון די ייִדן — אינעם קרייז קריסטוסן. אַ שרייבער, וואָס איז ניט שלעכט באַקאַנט מיט דער געשיכטע פון דער קיך, דאַרף וויסן, אַז די דאָזיקע באַשולדיקונגען, וועלכע האָבן געדינט אַלס אַריגומענט פאַר דער מאַסן-אויסראַטונג פון מענטשן אין מיטלאַלטער, האָבן אָפּגעוואָרפן סיי די פּראָטאָנאַלונע, סיי די קאַטאָלישע קיך. נאָר מער, די דאָזיקע באַשולדיקונגען באַלידיקן די רעליגיעזע געפילן פון די קריסטלעכע ווייל צום באַשולדיקטן פּאַלק האָבן געהערט ליט דעם געוואַנגעליום סיי די יונגפרוי מאַריע, סיי די אַפּסטאַלן — קריסטוסעס תלמידים.

ס'איז שווער צו גלייבן, אָבער עס איז אַ פּאַקט: דער באַרימטער שרייבער לייגט אַרויף די פּראָטאָנאַלעכקייט פאַר די "זינד פון דער רעוואַלוציע" כליו אויף אינעם פון די רעכער הונדערט פּעלקער פון רוסלאַנד, וועלכע האָבן זיך באַטייליקט אין דער רעוואַלוציע — אַלץ אויף די זעלבע ייִדן. דאָס איז ניט ניי, נאָך די נאַציסטישן האָבן אידענטיפיצירט די רעוואַלוציע מיט "ייִדן" קאַמיסאַרן. און דאָס איז געוואָרן איינער פון די אָרגומענטן אויף אויסצוראַטן אין די יאָרן פון דער פּאַשיסטישער דיקטאַטור מילאַנען ייִדן. ס'איז אָבער סימפּטאָמאַטיש, אַז צו אַזאַ שטאַנדפּונקט פאַרייניקט זיך אַ 45 יאָר אַרום נאָך דער צעשמעטערונג פונעם פּאַשיסם אַ מענטש, וואָס האָט אין זיין עפנטלעכע אַריסטראַטעוונגען קיינמאַל זיך ניט אָפּגעזאָגט פון דער רעוואַלוציע און פונעם סאָציאַליסטישן אויסוואַל.

ווען עס טרעטן אַריס מיט אַזעלכע אָנפאַלן — און אַ שאַד, דערווייל לאַלרטן אומבאַשטראָפּט, — מענטשן פון דער "פּאַמייאַט" און פון נאָך געלעכע אויף איר אַרגאַניזאַציעס — דאָס איז איינס. אָבער ווען די זעלבע אָן ערך געראַנקען זאָגט אַריס ענטלעך אַ פּאַלקס-דעפּוטאַט פון פּסטר, אַ מיטגליד פונעם פרעזידענט-ראַט, ווערט עס שוין אופּגענומען ניט כליו ווי זיין פרעזענטלעכע מיינונג. צי דען זיינען געווען אַן אונז און די דער לעצטער צייט ווייניק בלוטיקע קאַנפּליקטן אָפּן צווישנאַציאָנאַלן באַדן, כּוּ צעצויגן נאָך שטאַיקער דאָס פייער פון האָס און שטויסן מענטשן צו עמיגרירן?

וידוישע ענינים

וואלענטין ראספוטין: א שמועס

אין "סאָוועטיש היימלאַנד"

דעם ערשטן יול האָט די צייטונג "איזוועסטיא" פאַרפּלעכט אַ בריוו וועגן וואַלענטין ראַספּוטין און אינטערוויו. מיר קלייבן זיך ניט דיסקוטירן מיט דעם מחבר, וועלכער האָט זיך אַנטפלעקט אין זיין אינטערוויו ווי אַ צעיושעטער אַנטיסעמיט. באַזירנדיק זיך אויף דער האַנאָכע פון פּרירידן ענגעלס, אַז אינטיסעמיטיזם איז סאַציאַליזם פאַר נאַראַנים, וואָלט מיר ניט געשענקט ראַספּוטיןען קיין סך אומפּמערקזאַמקייט. ער איז דאָך אַבער אַ מיטגליד פונעם פּרעזידענטן־ראַט, און דאָס איז זייער וויכטיק, דאָס איז די סיבה, פאַרוואָס מע קען ניט פאַרבייגיין, ניט רעאָגירנדיק. מיר בעטן, אייך און פּאָדערן, איר אַלט רעאָגירן ווי ס'געהער צו זיין אויף ראַספּוטיןס אינטערוויו.

פאַרזיצער פונעם קלוב "פּריינט פון" סאָוועטיש היימלאַנד"
מ. אי. אַווערבוך, סעקרעטאַר, מ. א. ראַשאַפּ, (כאַרקאָוו)

פון רעדאַקציע

הגם דער שרייבער וואַלענטין ראַספּוטין האָט שוין באַוווּזן אַפּדורקן אַ פּלינק צונויפּגעשטעלטע "אַפּלייקענענג" פון דעם, וואָס ער אַליין האָט שוין געהאַט אַרויסגעטראָגן אויף דער עפנטלעכקייט, און האַבנדיק אין זינען, אַז אַן אַרויסזאָגונג פון אַט אַזאַ נוסח איז בא אים ניט די איינציקע, האַלטן מיר פאַר צוועקמעסיק מיט ביטל אַפּצוואַרפן די אַנטיסעמיטישע ריטאַריק און אַלס דערמאָנונג פון דעם, וואָס איז געזאַגט געוואָרן, פאַרעפנטלעכן מיר פאַרן יידישן לייענער די נאָטיץ אַזוי, ווי זי איז דערשינען אין דער רעגירונגס־צייטונג "איזוועסטיא".

אין צוזאַמענהאַנג מיט וו. ראַספּוטיןס אינטערוויו דעם זשורנאַל "ניו־יאָרק טיימס מעגעזין"

עס באַמרויקט אונדז זייער דער אינטערוויו, וועלכן דער שריפּטשטעלער וו. ראַספּוטין האָט לעצטנס געגעבן דעם זשורנאַל "ניו־יאָרק טיימס מעגעזין". אַט זיינען עטלעכע ציטאַטן פונעם אינטערוויו: " איך טראַכט, אַז די יידן דאַרפן היינט בא אונדז דערפילן די פאַראַנטוואָרטלעכקייט פאַר די זינד פון דעם רעוואָלוציע און פאַר יענע פּאַלגן צו וועלכע זי האָט דערפירט...". זיי דאַרפן דערפילן די פאַראַנטוואָרטלעכקייט פאַרן טעראָר, וועלכער האָט עקזיסטירט ביים דער רעוואָלוציע און באַזונדערס נאָך איר. זיי האָבן דאָ געשפּילט אַ גרויסע ראָל. אין

די פּרייד פון יידישן וואָרט

יאַנקעוואַ גלאַטשטיין

אַ, לאַזט מיך צו צו דער פּרייד פון יידישן וואָרט. גיט מיר גאַנצע, פולע מעסלעסן. פאַרקניפט מיך, פאַרוועבט מיך, טוט מיך אויס פון אַלע הייטליקייטן. באַשפּיזט מיך דורך קראַען, שענקט מיר קרישקעס, אַ געלעכערטן דאָך און אַ האַרטע בעט. אָבער גיט מיר גאַנצע, פולע מעסלעסן, לאַזט מיך נישט דאָס יידישע וואָרט אַף אַ רענע פאַרגעסן.

איך ווער שטרענג און געביטעריש ווי די האַנט פון מיין פאַרנאָסע. די קאָפהענער און דער שאַמפּאַניער. אומפאַרדייען מיין צייט.

דאָס יידישע וואָרט ליגט פאַרשפּייכלערט, דער שליסל זשאַווערט אין מיין פאַרשטאַנד.

אַ זינג, דערויגן זיך צו נאַקעטער קנאַפּקייט. די וועלט ווערט פעט אַף דיין געלענער.

פאַר אייך ביידין איז באַלד קיין אַרט נישטאָ. דאָס יידישע וואָרט אַף דיר, געטריי און שטום.

און דו זיפּסט אין געצונדענעם קאַלעם:

איך קום, איך קום.