

JEWISH AFFAIRS

January-February 1978

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Editorials

Our Annual Dinner

The editors of *Jewish Affairs* are extremely grateful to the more than 500 participants in the Sixth Annual *Jewish Affairs* Dinner for turning out on a cold, icy January afternoon to support this magazine, and to the hundreds of others who sent greetings. Politically and financially, the dinner was an outstanding success.

Our thanks go to James Steele, National Chairman of the Young Workers Liberation League and Thomas Dennis, representing the Political Bureau of the Communist Party, U.S.A., for their presentations, and to Mike Glick and Suni Paz for their cultural program. In addition, we are indebted to the members of the dinner arrangements committee who ensured that everything went smoothly, and to Sherman for the wonderful sings. Special thanks go to the co-chairs of the dinner, Esther Carroll and Alex Kolkin.

We reserve a special place for Alex who, as always, was the guiding light for the dinner. ■

A Step Forward

The planned public celebration of Hitler's birthday on April 20 by U.S. Nazis, including a march through Skokie, Illinois, should put all of us on guard against the dangerous rise of neo-Nazism in this country. Similar actions are occurring in West Germany, where Nazis are parading in uniform and holding public rallies. In the name of "free speech," the Carter Administration is supporting these fascists, thereby denying the human rights of all those who are the potential victims of fascist genocide.

A lead in the growing fightback against the rise of neo-Nazism in the U.S. and other capitalist countries has been given in the auto capital of this country—Detroit.

The *Daily World* (February 22) reported that top officials of the United Auto Workers (UAW), the American Federation of State, County and Municipal Employees, the United Steelworkers of America, the National Association for the Ad-

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Cover: "Whither?," by Abed Abdi

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The Arabs of Israel

by Daniel Spector

I went to Israel with the aim of getting an idea of the cost in human terms of the government's policies of occupation and militarism. Most of my time there was spent in the Arab villages and towns and in the Arab communities of the large cities. I was able to develop an understanding of how these policies affect especially the Arabs of Israel.

I could give you statistics and compute for you the price of the occupation in dollars and cents. I could quote figures and rates—unemployment, inflation and devaluation. But numbers do not adequately reflect the *human* cost of the occupation.

That 65 percent of the budget is funneled into the military cannot describe to you a common sight on the streets of Israel's cities: soldiers in uniform with Uzi submachine guns at the ready. The most disturbing aspect of this scene is not the soldiers themselves, but that no one takes any notice of them; they are part of everyday life, a natural, ordinary fixture.

That 65 percent cannot convey the effect of militarism on the youth and on society. One tenth of the population of Israel is under arms. Every Jewish youth between the ages of 18 and 21 must serve in the army. Think of the effect this has, not only on the Arab youth who are the victims of the occupation, but on the Jewish youth who are brainwashed to accept their role as defenders of the occupation.

The 4 percent unemployment rate does not convey the real situation. In the city of Dimona, one third of the labor force is unemployed. How can a statistic convey the despair of 50,000 Arab youth who are without jobs or education?

Militarism and Chauvinism

The militarism has sharpened the anti-Arab chauvinism rampant in Israeli society and has made more difficult the struggle for equality.

Daniel Spector attended the 11th Congress of the Young Communist League of Israel in December 1977 as a fraternal delegate of the Young Workers Liberation League, spending two weeks afterward studying the conditions in that country.

This racism is pervasive, ranging from crude expressions such as caricature dolls in stores to the eradication of Arab history, culture and language in the education system. One of the most horrifying manifestations of this racism was a children's toy on sale not too long ago entitled "The Hanging Arab."

Nothing exposes more the racism inherent in Zionism than the treatment accorded its Arab citizens by the Israeli government. From the confiscation of 400,000 acres of land to the characterization of Israeli Arabs as a "fifth column" and a "time bomb" in the heart of Israel; from the 50,000 internal Arab refugees who have no address because their villages were destroyed to the Arab villages like Kfar Kar'eh that do exist but which are not shown on any Israeli map because they resisted in 1948; from the more than 300 Arab villages and towns that disappeared in the last 30 years to the government policy of "Judaizing" the Galilee; from the massacres at Deir Yassin and Kfar Kassem to the murders of six Arab youth in March 1976 and the pogro at Majd El-Kroum last November—the continuity of racial discrimination is evident and well planned.

This racism forces Arabs into the most overcrowded slums, the lowest paying jobs and the worst schools. The Khalaili family lives just around the corner from the local Party and YCL club in the Arab community of Haifa. Eight children, the mother and father live in one room. And the Faiz family, a young couple with three children, live in one room.

The Arab community of Haifi is located on the side of Mount Carmel. When the rains come, torrents of water rush down the mountain through the community, so much that the sewers back up. Many of the homes are built below ground level and are flooded ankle and knee deep during a heavy rain. I visited the Doriani family after one such flood. Five people live in one and one half rooms.

To this day, many Arab towns and villages are without electricity, water, roads, schools and doc-

tors. It is not unusual to see a poor Arab village near a new Jewish town. The largest Arab city, Nazareth, which elected a Communist mayor in 1975, has been a prime target of the government's policy of "Judaization." Situated in the heart of the Galilee, it is a symbol of struggle to the progressive movement and a painful thorn in the side of the State. In 1948, the city owned 4,000 acres of land; the government confiscated 75 percent of that but was forced to return 1000 acres when the progressive forces took over city hall.

The government has built a Jews-only town—Upper Nazareth—on the hills overlooking Nazareth, on land confiscated from the Arab city. This new town is an insult to the 42,000 Arab residents of Nazareth. Nazareth's budget is one third that of the Jewish city, although Nazareth has more people. There are no sports stadiums in Nazareth; there are in Upper Nazareth. The Arab city runs out of water in the summer; the Jewish city has enough to water its trees. Nazareth has few public schools and no public hospitals; Upper Nazareth, of course, is well equipped in both areas.

Seventy-five percent of the Arab population of Israel is working class. Most work in construction, textile and restaurants and hotels. It is no wonder that the commitment to struggle among the Arabs of Israel is so high. It is indeed a natural development that the Communist-initiated Democratic Front for Peace and Equality received 57 percent of the Arab vote in the last Knesset (Parliament) elections. This attests to the high level of class and socialist consciousness.

International Solidarity

In the Arab villages, the password is "Soviet Union." These two words will bring you a smile, a warm handshake and an open door. International solidarity and proletarian internationalism are no mere abstractions here; they express a real, everyday visible presence.

The comrades in the Arab village of Kfar Yassif told me that at a rally in a nearby village, a leader of Mapam ("socialist-Zionists") who was formerly an official in the Ministry of Health was asked by the residents when the Arabs could expect doctors in all their villages. He replied, "To tell you frankly, the only time this problem will be solved is when the Communist Party doctors return from the Soviet Union." I met dozens of Arabs who studied medicine, engineering, art and history in the Soviet Union, the GDR and other socialist countries.

The deputy mayor of Nazareth told me: "We the people of Nazareth, the Arabs of Israel are more interested than any others in peace. Peace is in our blood. The situation of no peace is a situation of national discrimination.

"The Israeli government does not extend a hand of friendship to the Arabs in Israel; how can it be for peace? If it is really for peace, let it shake the hand of our mayor, Tawfiq Zayyad. It commits such attacks on its own people, how can it be concerned with the fate of Palestinians in other countries? If it can't talk peace with the people with whom it has lived for 30 years, how can it talk peace with Sadat?"

"We want peace as soon as possible. In conditions of peace, it will be easier to continue our struggle for equality. We want to continue to live on our land."

He was expressing the sentiments of the 450,000 Arabs of Israel. Over and over again I was told, "We, the Arabs of Israel, are an inseparable part of the Palestinian Arab people. But we are a part that lives in Israel." As Emile Habibi, a member of the Political Bureau of the Communist Party of Israel, said recently in New York: "Some people ask me, 'How come there are still Arabs in Israel?' I tell them, 'Ask my mother.'"

And, as the mayor of the village of Arabi told me: "We hope for a just peace, a just peace to enable the Palestinian Arab people to build their own state next to the State of Israel. Peace is our main aim; it gives security to all peoples."

Racist Characterization

The vicious, racist characterization of the Arabs of Israel as a "fifth column" is an attempt to split the progressive movement in Israel, to prevent the development of a united Jewish-Arab front to oppose the policies of annexation and aggression. The Arabs of Israel are not fighting against the right of the State of Israel to exist; they are fighting for their rights within that state. They are fighting for equality.

The Arabs of Israel play a key role in every democratic and revolutionary struggle. There is no progressive movement which does not have Arabs in its rank and file and its leadership. Those so-called "progressive," "socialist-Zionist" peace groups that exclude Arabs and Communists find themselves now in the camp of imperialism.

The fight of the Arabs against land confiscation, against discrimination in government funding and

for equality is basic to the general struggle for democracy. The Arab population is the backbone of the Democratic Front for Peace and Equality and is the strongest fighter for Arab-Jewish unity. In the workingclass movement, Arab workers are the most militant and vote overwhelmingly for the Democratic Front slate in the Histadrut (trade union federation) elections. Their demands for economic equality help spur the general demands for economic justice. And it is obvious that if the Communist Party is the main political force among the Arabs, their contribution to the revolutionary struggle is pivotal.

These facts are neither seen nor understood by the Jewish population. I talked with the leaders of the Bat Yam commune of Hashomer Hatzair. These young people, 17 to 18 years old, consider themselves progressive. But when I asked them why they thought the Arabs in Israel demonstrated so frequently, they couldn't answer. They had no idea of the conditions in which Arabs live.

“Peace Hysteria”

At the time of my visit to Israel in December, the Communist Party of Israel described the prevailing mood as a “peace hysteria.” Although the Arab population clearly saw through the Sadat-Begin machinations, Begin's demogogy had succeeded in convincing the majority of Israel's 3 million Jews that peace was at hand.

A group of popular musicians and singers called a “concert for peace” in downtown Tel Aviv on December 18. It was billed as a “non-political” event, but in the prevailing conditions it was, in effect, support for Begin's policies. More than 120,000 people turned out.

Even those sections of the peace movement that call themselves “socialist-Zionist” were completely taken in by the moment. Shelli—one of these groups whose leaders such as Matrityahu Peled are connected with the Israeli Council for Israeli-Palestinian Peace—organized a demonstration in Jerusalem on December 19 in support of Begin.

Uri Avneri, one of the leading lights among the “socialist-Zionists,” attended the Cairo conference and publicly proclaimed himself an “agent of Begin.”

Only the Communist Party spoke out against the bilateral Egyptian-Israeli negotiations. Only the Communist Party warned against the dangers inherent in the designs of the Washington-Tel Aviv-Cairo axis.

The situation has changed somewhat today. A growing number of Israelis are becoming disillusioned with the exposure of Begin's demagogy and the failure of his “peace effort.” Workers who had refrained from pressing for their demands because of Begin's peace promise are once again taking to the picketline. The establishment of a broad front to fight for a just and lasting peace is now a possibility. In this task the CPI is the leading force. ■

On Recent Events in the Mideast

The recent breakdown in talks between Egypt and Israel over a bilateral peace agreement underscores again the correctness of the demand of world public opinion for reconvening the Geneva Conference.

The Middle East is a tinderbox pregnant with all the dangers of a world war. U.S. imperialism created the scenario of the “peace talks” in an effort to save its Middle East oil interests, to split the anti-imperialist movement among the Arab peoples, and to use the Middle East as a military staging ground against the national liberation movement and for possible aggression against socialism in general and the Soviet Union in particular. The Sadat-Begin show was actively promoted by imperialism's desire to use both Arab reaction and Zionism in its own interests.

The policy of attacking and splitting the Arab national liberation movement, and particularly the Palestinian resistance movement and the PLO, is doomed to failure, as recent events show.

Sadat's willingness to compromise on the rights of the Palestinians to self-determination on the West Bank and Gaza led Israel and the U.S. to pressure Sadat to compromise on Egypt's right to self-determination in Sinai. This proves once again that a just and lasting peace is impossible without a resolution of the basic question in the Middle

This statement, issued by the Communist Party, U.S.A. on January 20, 1978, was signed by Henry Winston, National Chairman, and Gus Hall, General Secretary.

Racism, Anti-Semitism and Affirmative Action

by Herbert Aptheker

East—the right of the Palestinian Arab people to self-determination and to representation by the PLO.

The basic questions remain: Israel must withdraw from all occupied territories and recognize the Palestinians' right to self-determination. The U.S. and Israel must recognize the PLO as the sole legitimate representative of the Palestinian Arab people. Nothing less than this will bring peace to the Middle East.

Now is the time for all peace-loving forces to step up their demands for the reconvening of the Geneva Conference, co-chaired by the Soviet Union and the U.S., and with the full participation of the PLO. ■

A lead in the campaign against affirmative action has been taken by several Jewish organizations and intellectuals—*i.e.*, the American Jewish Congress, the American Jewish Committee, B'nai B'rith, *Commentary*, Albert Shanker, Nathan Glazer. This reflects the "bourgeoisification" of elements among Jewish people, with its intense nationalism, apologies for aggression and occupation of other peoples' lands, alliances with reaction (a la Kissinger and the Nixon Administration) and a resurgent racism. Just as Israel's reactionary policy of aggression, expansion and occupation threatens war and endangers the existence of Israel, so the reactionary and racist positions of the above-named Jewish organizations and individuals carry with them encouragement to fascist tendencies and therefore to anti-Semitism—thus directly endangering Jews as Jews.

Let us examine the arguments brought forth against affirmative action, systematized in Professor Glazer's book, *Affirmative Discrimination* (1975) and is reiterated by most of the propaganda organs of the ruling class.

1. That racism is something that existed in the past and that it is wrong to practice affirmative action now when the proper source for such action, if such ever existed, has been eliminated.

To argue against this is almost insulting. This nation is steeped in racism; racism is a chronic, organic and institutionalized feature of the U.S. social order. Every significant component of life reflects this fact: the unemployment rate among Black people is three times that among white people (among other specially oppressed peoples, such as Chicanos and Puerto Ricans, it is also significantly higher than among white people), income is 40 percent lower, longevity is some five to ten years lower, the rate of illiteracy is three times higher, *etc.* Black people today constitute less than 2 percent of the physicians in the nation, 2 percent of the dentists, 1.5 percent of the attorneys, 1.5 percent of the state police, and less than 2 percent of the college graduates. The figures for other victims of racism are comparable. And the data for victims of sexism are almost as bad.

Racism Intensifying

Furthermore, not only does racism characterize this society now, but the repression characteristic of racism is intensifying and the absolute and relative position of victims of racism is *worse* today than ten years ago.

2. That affirmative action penalizes merit. Again, an absurd argument. Racism is an instrument for penalizing merit. It places awful obstacles before its victims and then tells them to go forth and compete in the rat race that is capitalism. That is the meaning of the percentages just cited.

Affirmative action, seeking to break down the barriers created by racism, is a device to make merit have more meaning. It is supremely ironic for the opponents of affirmative action to attack it on the grounds that it threatens a merit system, as through in this society with its class character, its racism, its sexism, its generalized corruption, its influence peddling, merit really characterizes the selection of its leading figures, of the figures affirmed by the bourgeoisie to be "outstanding!" The argument against affirmative action on the basis of its violating merit is itself meretricious.

3. That affirmative action treats groups and that public policy and the law properly should deal with individuals. This is absurd. Racism is the assertion that an entire people are innately inferior to other peoples; it is the practice of discrimination and special oppression of a people as a whole bulkwarded by that falsehood. It was not a Black *person* who was enslaved; the Black *people* were enslaved and law in the days of slavery assumed that a Black person, being Black, was a slave. The burden was upon such a person to prove his or her free status by special papers for that purpose. The whole legal and extra-legal system of practices maintaining a racist society is aimed not against individuals but against victimized peoples as a whole. This argument again is not only false but also ironic since one of the demands of victims of racism is precisely that they be considered as individuals and be dealt with accordingly.

Racist Intent

4. Opponents of affirmative action, including judges in more and more frequent decisions lately, declare that a necessary element in the proof of racism and discrimination is the presence of the intention to discriminate; that to show racist practice one must prove racist motivation.

This places an insuperable obstacle before the foes of racism. In a larger sense, in any case, motivation is irrelevant to social and historical inquiry. Hitler, should he have sought entry into heaven, might well have told a startled Saint Peter that his motives were pure; that he really believed the Soviet Union was as he described it, that Com-

munist was what he said it was and that Jews really were agents of the devil and that believing all this, he acted as he did in what he thought were the best interests of humanity! That, for example, the crematoria were huge sewage projects. All this, however, constitutes a problem for Saint Peter, not a social analyst. The latter is not concerned with Hitler's motivations nor with Hitler personally; he is concerned with Hitlerism, with Nazism, with fascism and the sources, purposes, program and actions of that system.

Racism is not simply an idea, it is basically a practice. A racist society, such as that existing in the U.S., shows the statistics mentioned earlier in this essay and well known to anyone who knows anything about this country. Reality affirms racism's existence. Therefore, the basic approach to any effort to combat it must be an approach that seeks to transform reality. This means the accomplishment of changes that are subject to measurement in earnings, health, longevity, and jobs. This requires affirmative action.

5. Opponents of affirmative action cry out that it entails burdening our society with a "quota" system. This has been a favorite argument of *Commentary* and of Albert Shanker, both of whom use it demagogically for their predominantly Jewish constituency. Historically, of course, Jews were victims of this kind of "quota" system in Europe and in the United States; indeed, there are industries today in the United States, such as banking and public utilities in which Jews still are subjected to discriminatory treatment that results in the old-fashioned "quotas."

Quotas to Include

But the purpose of affirmative action and the present demand for quotas or ratios or percentages is exactly the opposite of the old "quota" system that Shanker waves as a device to frighten the uninformed. That "quota" system set *maximum* ratios; the purpose of affirmative action and its quota requirement is to achieve minimum goals. The old "quota" system sought to keep out; the present stastics offered earlier in this essay show the existence here of the old "quotas" for the racially oppressed; that is why in professions, promotion and education, those victims amount to 2 percent and less of the total. This result of racism is the reality which affirmative action seeks to change. Indeed, the quota demand of those who favor affirmative action is exactly the opposite of the "quota" system

which characterized anti-Semitism and racism, and characterizes them today.

In this sense, just as affirmative action is not "reverse discrimination" but is, rather, a way to reverse discrimination, so affirmative action does not seek to institute a "quota" system but is, rather, a method for the elimination of "quotas"; the quota demand of affirmative action is a way to eliminate the "quotas" now characterizing our society.

Affirmative action and its demand for results that can be shown statistically, that mean movement toward equalizing conditions of all peoples in this nation, is a fundamental one at this moment in history.

Three Phases

There have been three main phases in the history of the Black liberation movement: a) the struggle against slavery, meaning to move from property to person; b) for ninety years after emancipation, to move from second-class citizenship to full (legal) citizenship—*i.e.*, the civil rights struggle; c) to move from full (legal) citizenship to equality in living conditions. Each of these were, of course, but stages or phases in the liberation effort, not the conclusion of that effort. With the achievement *on paper* of first-class citizenship, phase (c), the present one, is the effort to achieve equality in living conditions. Of course, historically, there were not neat divisions in the struggle and throughout history, the effort to achieve full equality in all senses was always present, but different eras had different conditions and so necessarily had different emphases.

At the present stage, pieces of paper, commission inquiries and pious promises about "bettering opportunities" will not do. Today it is a question of bread and butter, income, jobs, health, education, professional achievement, and housing. Now it is a matter of full equality in fact, in life. Certainly, that and only that is the test for the effectiveness of the struggle against racism.

Finally, what does affirmative action mean for white people and especially white men? Why is it so important for us to support affirmative action in our own interests?

First of all, the social problems in this country, for example, the crisis of the cities, afflict all of us. It is necessary only to name problems such as unemployment, housing, transportation, health, education, inflation, pollution, to understand that none of these can be even tackled, let alone solved, with-

out facing up to the fact of racism. If racism is basic to the crisis in our society, then clearly all exploited members of that society have an urgent interest in combatting that racism. The fact is that none of the problems mentioned can be solved if racism is ignored; and the ignoring of racism, being itself chauvinist, guarantees the failure of the effort.

Secondly, opponents of affirmative action are wedded to an economy of scarcity and proceed on the basis of a limited-size pie with all of us avidly competing against each other for a slice. Affirmative action rejects such an outmoded and reactionary orientation and is not satisfied with the present monopoly-created limitations on the numbers of our schools, hospitals, jobs and homes. This by no means justifies holding back on affirmative action until such an alteration occurs; on the contrary, it means that the battle for affirmative action is one which seeks justice for victims of racism now and one which in that quest simultaneously brings forth the urgent need for a shift in the priorities and purposes of our economy.

Unity Necessary

If we are to have a social order which feeds the people and starves the Pentagon, we must have a basic shift in the dominant political orientation in our country. We must have, in other words, a break from the one-class, two-party system; we must develop a mass-based, effective people's party of an antimonopoly character. How can such a political change be brought about if one does not forge unity with the over 50 million racially and nationally oppressed peoples in this country—the Black people, the Puerto Rican, Chicano, Native American Indian, Asian-American peoples? Added to this is the fact that women, who constitute almost fifty percent of the working population, face the discrimination known as sexism and that today, as in the past, the struggle against racism and the struggle against sexism are integrally related.

Therefore, in terms of self-interest for white people, and especially white men, the battle for affirmative action is a battle which will earn the support of the racially and sexually oppressed and thus assure the kind of unity without which it is absurd to talk realistically of changing the present political system dominated by big business and its parties.

For the labor movement, the bosses' prime weapons for dividing the working class have been racism and sexism. Fundamental to revitalizing the trade union movement is the fight against these

boss-created and -fostered poisons. Disunity serves the boss; unity serves the workers. Affirmative action as a basic weapon against racism and sexism is therefore important to overcoming disunity in the working class and furthering the organization of the unorganized (notably in the South).

Finally, only such a movement has the potential of hurling back reaction in this country; and the growing danger of reaction is universally admitted. In this country, with its deep racism, its monopoly character, this tendency towards the right has the clear potential of fascism.

Jewish people surely must understand by now the pressing danger to them as Jews that exists with the rise of reaction and the threat of fascism. From this point of view, quite apart from what is just, Jews

must see it as a matter of pressing self-interest to support affirmative action passionately as part of the cleansing and forward-moving force in our land.

We conclude, then, by affirming that today those who wish to defeat reaction, who want to turn back the forces making for war and intensified racism, should see the organic relationship between the struggle for affirmative action and the struggle for general progress. *Commentary* may continue to denounce affirmative action but you may be sure that *Jewish Affairs* will continue to support affirmative action—and with your own continued affirmative support of *Jewish Affairs*, we will continue to function for many, many years. ■

An Interview with Mohie El-Din

Khaled Mohie El-Din was one of the nine "Free Officers" who, under the leadership of Gamel Abd El-Nasser, led the 1952 revolution that overthrew the British puppet King Farouk and declared an independent, non-aligned Egypt. He has been a member of Parliament since 1957 and is the leader of the Egyptian Peace Council and a vice-president of the World Peace Council. In 1970 he received the Lenin Peace Prize. He is secretary-general of the leftwing National Progressive Unionist Party (NPUP) of Egypt and editor of its journal, *El-Ahali* (The Citizens). This interview, conducted for *Jewish Affairs* by Danny Spector, sheds some interesting light on internal developments in Egypt and on the struggle of the Egyptian peace movement against Sadat's accomodation to imperialism.

* * *

JA: What are the main activities of the Egyptian peace movement?

The Egyptian Peace Council is one of the national movements that played a big role in the last

15 years. It directed its activity in the main to the mobilization of public opinion *vis-a-vis* the Palestinian question and the problem of the Israeli-Arab conflict. The Egyptian Peace Council is well known and has been recognized in socialist Europe, Western Europe and the United States as an organization that plays an important role in the struggle for a just peace in the area.

We were the first organization to call for a world conference in Cairo in support of the Arab peoples. We were the first to call for a world conference for peace and justice (which took place in 1973 in Bologna, Italy) in which, for the first time, progressive Israeli forces participated with other Arab peace forces. Our movement was the first to call for making the Mediterranean a nuclear-free zone without military bases. We played a big role in the conference last October in Paris on a just solution to the Middle East crisis. Our delegation included representatives of all political parties.

We have a tradition among the people of our

country and among the Arab peoples as a national organization dealing with the problem of regaining our territory as well as with the international problems of disarmament and peace. Our movement is well known for its support to the Vietnamese struggle. I was awarded the Lenin Peace Prize for my activities on behalf of Vietnam. We received two letters: one from Ho Chi Minh thanking the Egyptian Peace Council for its activities; and the other from the general secretary of the liberation front of South Vietnam recognizing our activities in gathering material aid and mobilizing public opinion in favor of Vietnam's struggle.

Of course, this activity is not liked by those who want, not an honorable peace, but another kind of peace. We are seeking a peace that means a complete withdrawal from all occupied territory and the recognition of the rights of both peoples in the region, the Palestinian people and the Israeli people.

JA: Why was the Egyptian Peace Council banned?

Our peace council was dissolved because, according to the government, we have taken a position hostile to the peace initiative of Mr. Sadat and have the same position on this matter as the Soviet Union.

First of all, this is not true. The NPUP has criticized Sadat from the point of view that he went to Israel and got nothing in return. He weakened Arab unity at the negotiating table by going alone to Jerusalem. We have our reservations about the process, but we are not against the aims for which Sadat is working: complete withdrawal and the right of the Palestinians to self-determination. This process will not lead to peace, however. Time has proved that we are right, because now he is starting again from the beginning in negotiations with Israel.

We are accused of having the same position as the Soviet Union, which criticized the trip as a whole. This is not true. The NPUP has criticized the trip, but the peace movement did not. Our declaration of November 23 says that we consider Sadat's speech in Jerusalem as positive. We look to the future and we ask all Arabs and all peace and democratic forces to fight for the principles in Sadat's speech as a basis, and at the same time work to overcome the negative side of the trip. We didn't criticize the trip, we didn't support it. We talk about the positive side.

On December 14, when the Cairo conference was

starting, we declared that although the general secretariat of the Egyptian Peace Council is composed of different political trends who have different opinions about Sadat's visit to Jerusalem, we accepted the three principles outlined by the official Egyptian spokesman before the negotiations started: complete Israeli withdrawal from occupied territory, the right of the Palestinians to self-determination and their own state, and the recognition of the right of all states in the area, including Israel, to live in peace in secure boundaries.

We didn't take a stand against the initiative of Sadat. But the progressive movement is playing a big role in the peace movement, which Sadat doesn't like, so he wants to direct a blow against a public organization that is serving the interests of the country.

He directs a blow against the progressive movement, but in fact is directing a blow against the peace movement. This contradicts his declarations that he is working for peace. If he is working for peace he would not dissolve the peace movement.

The dissolution of the peace council is illegal. We have presented our case to the High Court asking it to stop this banning. The peace movement was created by the free will of its members. It is the peace people who can dissolve it themselves, not the government and not the Arab Socialist Union (Sadat's party—DS).

JA: What opposition is there to Sadat's policies?

When Sadat went to Jerusalem, he made many promises to the people. He said he was going to Jerusalem to facilitate the peace process, to make it shorter. He told the people that, through this method, he would get a complete withdrawal and the rights of the Palestinians to self-determination, including the right to their own state. He promised them that we would not wage another war against Israel. If peace comes, it will come very soon because he is shortening the process, and a big amount of money will be released then from the war budget and Egypt will be a land of milk and honey.

Most people supported him. But after two months, the people have realized that this was only a dream. Now they are suspicious of Sadat. You know, when people sit down at the negotiating table, the problem is not the good intentions of Mr. Sadat or of Israel to leave the occupied territories, but the relation of power which forces Israel to withdraw. And the relation of power for Mr. Sadat is Arab unity and good relations with the Soviet

Union. By weakening the relations with the Soviet Union and the Arab countries, especially Syria, the PLO and Jordan, Sadat is facing Israel alone. The failure of his initiative is the result.

The opposition against this policy is growing, especially after the people have realized that Sadat's trip, his big concession to Israel in the field of normal relations, didn't get for him anything from Israel, not even Israel's withdrawal from Egypt. For this reason, opposition is growing, not in a big manner, but growing. The left movement, the Nasserites and all the religious trends are opposing him.

Not everyone is accepting the Sadat process, but the wave of support for Sadat is bigger than the opposition. The mass media tries to give the impression that there is no opposition. But there is, and it is being felt in the streets. Anyone who goes to Cairo now will feel how the opposition is growing.

The world imperialist press played a big role in imposing this idea on the Egyptian people by saying that all the world and all the Arabs are supporting Sadat. This is not true, of course.

JA: In Sadat's Knesset speech he made no mention of the PLO. . .

But he invited the PLO to Cairo. To this day, his position *vis-a-vis* the PLO is shaky. Sometimes like this, sometimes like that. He hasn't taken a final position against them. He still upholds the right of the Palestinians to self-determination, but on the PLO he is hesitating.

JA: It seems that even many of the reactionary Arab states such as Saudi Arabia are forced, by popular pressure, not to speak out against the PLO.

This is important. Not only the progressive countries in the Arab world are supporting the PLO, but also Saudi Arabia, Kuwait and the Gulf countries. They had big reservations about Sadat's trip to Israel from the point of view that it had weakened the Arab stand, which is one of the strengths of the Arab countries. That is why Sadat doesn't dare to say no to the PLO.

JA: Do you think Sadat's initiative is tied to his "open door" policy?

Yes, it's all tied in together. He has been developing more his relations with the U.S. and Western Europe and opening Egypt to the penetration of foreign capital. He is trying to end the class struggle within Egypt in favor of the conservatives and reactionaries.

JA: What is the program of the National Progressive Unionist Party?

We have a special program of placing alternatives to the existing policies of the government. We not only criticize, but also put forward solutions.

We see the solution of the economic crisis in Egypt in overall economic and social development. Without this, nothing will be solved. The delay of the five-year plan from year to year only delays the solution of the economic crisis.

We think that Egypt as an underdeveloped country has no choice but to develop a large public sector which can develop industry and the economy. But what is happening now is just the opposite; the public sector is being weakened, giving more room to foreign and Arab capital.

And the social policy of Egypt has widened the gap between the rich and the poor.

JA: Has Sadat's anti-Sovietism had an effect on the people?

He has been able to influence many with his slanders and propaganda. But the workers and intellectuals who are politicized understand what is happening.

JA: Has the government been harrasing your movement?

After the mass demonstrations on January 18 and 19 last year, a large number of our members were arrested. Most of them have been released, but some are still awaiting trial.

There are always a certain number of our members who are arrested and released, arrested and released, so we have always a permanent number in jail. But we are resisting successfully because we represent a trend among the people. ■

In Memory of
Mania Radzie
1898-1977
Editorial Board,
Jewish Affairs

MOISHE

Moissaye Olgin was born on March 24, 1878 in a small village near Kiev in Russia. Like most Jewish children then, his early education was in Hebrew school. Breaking away from this, he engaged in self-study and entered the University of Kiev in 1900. While there he became involved in the underground revolutionary movement.

This was natural for Olgin. The Jews in Russia were being persecuted; the threat of pogroms was constant and anti-Semitism was being spread all over the country to divert the peasants and workers from their own suffering and exploitation by the Czar, the capitalists and the landowners.

Olgin turned to the struggle against this oppression and to the organization of the Jewish masses for this struggle. He allied himself with the Jewish workers as a key force to unite with the advanced section of the Russian working class. He recognized that only through this unity could the struggle against oppression be successful.

Olgin was one of the leaders of the Jewish masses in the heroic 1905 revolution, which helped prepare the working people for the 1917 Bolshevik Revolution. In Germany during the first world war and unable to return to Russia, he migrated to the U.S. Shortly after his arrival here Olgin became a regular contributor to the Jewish *Daily Forward*, the organ of the Socialists in the U.S. His writing became very popular among Jewish workers and intellectuals.

He was part of the leftwing movement in the Socialist Party that sought to turn it into a revolutionary party. When the Soviet Union was born he became a partisan of the first socialist country and a student of Marxism-Leninism. He was one of the founders of the Workers Party in 1922, which united all the Communist trends and was the progenitor of the Communist Party, U.S.A. Olgin was the founding editor of the *Morning Freiheit*, the organ of the Jewish Communists and progressives, until his death and a member of the Communist Party's National Committee for many years.

His activities were spread over a spectrum of revolutionary work. As an intellectual he was a prime mover in the development of a progressive Jewish culture. As a revolutionary, he mobilized Jewish masses for struggle against capitalist exploitation, imperialist aggression and Zionism. He was in the forefront of the struggle against racism and for unity of the Jewish masses with the

An Appreciation

by Alex Kolkin

Black people. He was a candidate of the Communist Party in a number of elections and fought against the Socialist reformists, Lovestonites and Trotskyites.

Olgin was widely known and respected as a writer. One of the most popular pamphlets published by the Communist Party was his *Why Communism?*, an exposition of what communism would bring to this country. Half a million copies of this pamphlet were sold and distributed.

In his column in the *Morning Freiheit* he conducted a vigorous campaign against anticommunism and anti-Sovietism, recognizing that they blinded the Jewish workers to the real struggle against anti-Semitism. He was vehement in his polemics with petite bourgeois nationalists and Zionists, who sought to mislead the Jewish people.

Today, unfortunately, the *Morning Freiheit* is no longer the newspaper envisioned by Olgin; more and more, it is falling into the camp of the "critics" against whom Olgin fought.

On November 13, 1939, Olgin addressed a Madison Square Garden meeting to celebrate the 22nd anniversary of the October Revolution. Nine days later he was dead. On November 26, a hundred thousand people lined the streets and marched in the funeral procession to express their deep feelings of loss. ■

OLGIN

On the October Revolution

On this twenty-second anniversary of the October Revolution we greet the people, the government, the leadership of that country in which exploitation of man by man is no more, and in which national oppression has been supplanted by unity and brotherly cooperation of scores of nationalities adhering to the principle that the well-being and the cultural growth of each is the guarantee of the happiness of all.

Well do I remember the time when Czarist Russia was "the prison of nations." As a member of one of the most oppressed and persecuted peoples of Russia, I witnessed ruthless suppression of Jews, Ukrainians, Byelorussians, Tartars, Turkmenians, Georgians, Armenians and other nationalities who were not even accorded the name of "people" but were contemptuously labelled "*inorodtsy*" ("those differently born"). The *inorodtsy* were treated as colonial peoples within the Russian Empire: they were subjected to a more severe economic exploitation and they were deprived of political rights even more brutally than were the Great Russian people; their languages and cultures were not recognized and the use of the mother tongue often punished.

The Social Democrats, the Socialist Revolutionaries spoke of "self-determination" of nationalities. But when the February Revolution of 1917 came and the Social Democrats and Socialist

Revolutionaries gained power through the Kerensky government, they continued the oppression of over forty per cent of the populations of Russia—in the interests of the Russian capitalists and landlords. There was only one party which as early as April 1917 framed a program declaring the right of self-determination to mean real freedom for all nationalities, including the right to secede if its people wished to do so. That party was the Bolshevik Party under the leadership of Lenin. The revolutionist who framed the April thesis about national liberation was Joseph Stalin.

National Oppression Banished

When the Bolsheviks seized power in October 1917, when the Soviets became the government of Russia, one of the first acts of the new regime was to establish full freedom, full equality for the numerous peoples within the frontiers of the Soviet state.

By this a new principle was introduced in the interrelation of peoples—the principle of peaceful and friendly coexistence and cooperation of various nationalities, not only not fighting each other, not only not oppressing each other, but on the contrary, aiding each other both culturally and economically. The Soviet Union has become a league of nations of its own. And while the League of Nations organized at Versailles suffered one ignominious defeat after the other, the family of nations established within the USSR grew in strength, developed its members materially and spiritually and now holds out to the world an example of how it is possible to do away with national oppression, how it is possible to solve the national problem to the mutual benefit of all concerned.

This was possible only in consequence of the fact that economic exploitation was abolished by the October Revolution. Where there are no ruling classes there can be no ruling nations either. Where there is no capitalism there can be no imperialist tendencies, no desire for imperialist domination—and no national oppression. Where the people, the toiling people, workers, farmers, intellectuals, are masters of their own destinies through a freely chosen government—as is the case in the Soviet Union—there the flourishing of the life of the toiling people is the major common aim, the raising of the economic status of everybody is the collective task, and this can be best

achieved when the cultures of every nationality and the culture of every individual toiler within the nationality are developed, when every nationality is given the right to live its own cultural life.

National Cultures Developed

"A culture national in form and socialist in substance" is the program formulated for all the nationalities within the Soviet Union by the leader of nations, Stalin. A culture national in form and socialist in substance could develop most vigorously only where the material well-being was improved. Under the leadership of the Communist Party of the Soviet Union and Comrade Stalin, the Russian nationality, being more advanced economically than many others within the framework of the USSR has contributed of its financial and other resources to help the development of the formerly exploited and oppressed nationalities.

The new principle, the socialist principle in the interrelation among nationalities, is that of friendship instead of hatred, mutual aid instead of suppression, equality of all races instead of the division into "superior" and "inferior" races insidiously preached by spokesmen of imperialism and made into an official dogma by fascism.

The Jews were among the most oppressed in Czarist Russia. The Jews were practically removed from most of the sources of making a living. The Jews were treated like pariahs. The Jews were subjected to pogroms. The Soviet government had to do a tremendous amount of reconstruction work in order to transform millions of Jews into productive elements of society. That work was accomplished with an immense amount of care and consideration. In order that the Jews may be able to develop statehood within the Soviet Union, a Jewish Autonomous Region was designated to them in one of the most fertile territories in the Far East. That region is known as Birobidjan. In due time it will be transformed into the JSSR (Jewish Soviet Socialist Republic).

National Hatred Gone

Every step of the Soviet Union was a hard blow at capitalism. The seizure of power over one sixth of the surface of the earth was more than a slap. It eliminated capitalist rule, capitalist mismanagement, capitalist inefficiency, capitalist bloody brutality over one sixth of the earth's surface. Every subsequent act was a new defeat for world

capitalism.

Socialism is impossible, said the "best" minds among capitalist theoreticians. Socialism has been constructed and is a fact of which even the blind must take notice.

Industrial progress is impossible without the "master minds" of private owners, said the same and other theoreticians. The Communist Party of the Soviet Union, under the leadership of Comrade Stalin, has lifted Russia from the status of the most backward to that of the most advanced industrial country in Europe, second only to the United States of America.

Hate among nations is a principle of human nature, said bourgeois theoreticians. The Bolsheviks only laughed. The Bolsheviks said that human nature too could be changed, and they set out to change it. What seemed impossible in relation to nationalities is now a fact. *National hatreds are a thing of the dark past in the USSR.* National hatreds cannot be even comprehended by the new Soviet generations. National cultures blossomed up in a manner unknown anywhere in the world.

Every step of the Soviet Union has been a challenge to imperialism. Every move of the socialist state has met with slander, abuse, intrigue and attempts at thwarting and weakening the challenger. Thus it has been during the twenty-two years of the existence of the USSR. Thus it is today. Out of the first World War emerged the Soviet Union. Out of the second World War there has emerged, so far, the establishment of Soviets in a territory inhabited by thirteen million formerly oppressed people.

A Beacon

What new advances the Soviet principle will make in the course of the present war the coming months will show. The Sovietization of Western Ukraine and Western Byelorussia has thrown into the boldest relief the difference between capitalist rule and Soviet people's rule. There, oppression aggravated by war; here, liberation. There, the attempt to turn conquered nations into slaves; here, all resources of a powerful country set in motion to make the lives of the new citizens happier, to open before them the great opportunities that only a socialist system can offer. There, the lash, the bayonet, the concentration camp, the pogrom; here, a helping friendly hand, an upswing of cul-

tural activities, encouragement to people to think, to develop, to govern themselves in their native tongue, to rise to the highest levels of art, science, education, creative thought.

Western Ukraine and Western Byelorussia stand in a clear socialist light as a beacon for bleeding humanity. This is the way out. This is the solution for the problems which capitalism can only sharpen but never solve.

When we see capitalist propagandists raging; when we hear Social-Democratic, Trotskyite, Lovestoneite lackeys of imperialism barking at the new active policy of the Soviet Union in world affairs; when we see the press unloosing a barrage of hostile comment against the Soviet Union, when we are surrounded by poison-pen and poison-mouth befoilers of the Soviet Union of the Dies-Coughlin-Waldman-Kritvitsky and other stool-pigeon and provocateur types, we only realize how deeply capitalism is hurt by the Soviet Union. These attacks, friends and fellow workers,

are the surest sign that the Soviet Union is marching ahead, that it is bringing to larger and larger numbers of millions the message of liberation, that by its acts of freeing the Ukrainians, the Byelorussians, the Jews, brought about by its immensely increased strength, it is bringing in a new life, a new vision, a new hope into a world which the imperialists have thrust into an abyss of blood and tears.

The Soviets are marching on. The light of the Soviets is illuminating the world. The actions of the Soviets have opened new sunlit vistas before the eyes of mankind. Let the enemies rage. Freedom is marching on. National liberation is making new gains.

We greet the Soviet Union. I am quite confident I am speaking not only in my own name but in the name of millions of those belonging to national groups in the United States when I say:

Long live the Soviet Union, the liberator of oppressed nationalities! ■



SAMUEL D. LEVINE
1885-1977

In memory of a beloved comrade, a grand old man, a founder of the Communist Party, an author and journalist. S. D. Levine died on December 31, 1977 at the age of 93. At his memorial he was eulogized by Art Shields for the *Daily World*, Si Gerson for the Communist Party, U.S.A., Abraham Wise, a lifelong friend, and Paul Novick, editor of the *Morning Freiheit*.

The Third Annual *Jewish Affairs* Dinner in 1975 paid tribute to two eminent Jewish writers and charter members of the Communist Party—S. D. Levine and Sam Liptzin. In greeting Levine on his 90th birthday, Phil Honor said that Comrade Levine immigrated to Boston as a youth of 15 years. He joined the Socialist Party and became an organizer for the Massachusetts Socialist Federation.

As a member of the leftwing of the Socialist Party he participated in the fight that led to the founding of the Communist Party in 1919. He took an active part in establishing the *Morning Freiheit* in 1933 and joined the paper's staff in New York City. In those years the paper was edited by the Communist leader, journalist and writer Moissaye Olgin, who was revered in the progressive Jewish community.

A.K.

An Open Letter to Readers of the *Morning Freiheit*

As a reader of the *Morning Freiheit* you are probably aware of the article published in the November 13, 1977 issue, "Are Jews a Religious Sect or a People?" This article appeared first in Yiddish and subsequently was translated into English. Several other articles in the same vein appeared later.

The source for these articles is a letter which appeared in the Philadelphia *Jewish Exponent* of September 16, 1977 by Dr. Shereshevsky, Professor of Hebrew at Temple University. Dr. Shereshevsky's letter dealt with his experience in the Soviet Union, where he found an existing, viable, rich Jewish life.

The Progressive Cultural Club of Philadelphia responded to this public letter by congratulating Dr. Shereshevsky for his courage and honesty in making his experiences known. The Club also passed a resolution in support of Dr. Shereshevsky who had been subjected to an unprecedented attack by readers of the *Jewish Exponent*.

The *Daily World* on October 8, 1977 published a report of the Shereshevsky letter and of the position taken by the Progressive Cultural Club.

As you may recall, the author of the *Freiheit* article was "astounded" to find that the *Daily World* was jubilant over the fact that a Jewish scholar visits the USSR and returns impressed. At the same time he also questioned the Jewishness of the Progressive Cultural Club because it resolved to congratulate an Orthodox scholar.

One must wonder what it is that really disturbs the *Freiheit* author? What upsets him so when a positive statement is made concerning Jewish life in the Soviet Union? And why is he compelled to disparage this Orthodox Jewish scholar? Is it, perhaps, because Dr. Shereshevsky's credentials are so impressive?

Apparently the *Freiheit* author concluded that he could not accuse Dr. Shereshevsky of a pro-Soviet bias. After all, Dr. Shereshevsky is not only an Orthodox scholar, he is also a practicing Orthodox Jew, with all that this implies. Therefore what the author could not accomplish directly he attempted to do indirectly. What better way to do this than to "question" the integrity of the *Daily World* and of the Progressive Cultural Club. Even a child can see through this smokescreen.

Isn't it time for you as *Freiheit* readers to demand something better from its writers?

Phil Novick
Chairperson, PCCP

P.S. In the interest of clarity, there is no familial relationship between the writer of this letter and the editor of the Morning Freiheit.

vancement of Colored People and the Latin Americans for Social and Economic Development met recently to organize a counterforce to the threat of fascism. In particular, they are outraged at the presence of a Nazi bookstore and the distribution of racist, anti-Semitic literature to Detroit school children.

A meeting of 300, called by UAW Local 600, adopted a resolution stating "there can be no room in this community, in this city, in this state and this country for these Nazis." That the organized labor movement has come to the fore and recognized its self-interest and responsibility in this struggle is a most important development. A coalition of trade unions and Black, Jewish, Hispanic and other people's organizations is the most effective, powerful weapon in this fight. ■

And Back

Turning its back on this positive development, the Zionist movement has applauded a recent NAACP energy report that sides with and apologizes for the energy monopolies (see Mark Allen's analysis in the February 11 issue of the *People's World*).

The report, which calls for deregulation of natural gas and oil prices, development of the dangerous nuclear breeder reactor and discarding of environmental and safety precautions, was lauded by Earl Raab, commentator for the San Francisco *Jewish Bulletin* (January 28) as "an oasis for a new coalition between Black Americans and Jewish Americans."

In one breath, Raab decries "America's wantonly increasing dependence on Arab oil" and disdainfully dismisses the "wrangling about 'affirmative action/quota' questions." He calls for a Black-Jewish coalition based on support for the largest, most reactionary monopolies in the U.S.—Exxon, Mobil Oil, etc.—in their attempt to satisfy their corporate greed at the expense of working people.

The Zionist movement has always sought to create Black-Jewish alliances inimical to the interests of Jews and Blacks, using the racist bogey of "dependence on Arab oil" or support for Tel Aviv's aggression. At the same time, it attacks the

real basis for such a coalition—a united struggle against racism and anti-Semitism—by attacking affirmative action, and anti-Zionist sentiment in the Black community, as "anti-Semitic." ■

Remembering Olgin

March 24 is the centennial of the birth of Moissaye Olgin—teacher, journalist, author, theoretician, leader of the Communist Party and the Jewish progressive movement, founder of the *Morning Freiheit*.

At a time when his name—synonymous with principled struggle on the side of all working people—is being used by those who would hide their opportunist demagogy behind his legacy, we are proud to reaffirm that Olgin was, above all else, a Communist and an implacable opponent of anti-Semitism, Zionism and all forms of bourgeois nationalism and opportunism.

As an internationalist, he recognized that the solution of the Jewish question required the closest alliance of the Jewish people with the struggles of the multinational, multiracial working class. Friendship with the Soviet Union was for him not a fad but an expression of solidarity with workingclass power and a source of strength for the toiling and oppressed masses here at home. He fought the anti-Sovieteers and racists in the Jewish community and in society because he knew the effect of their poison on the movement for social progress.

This and the next issues of *Jewish Affairs* will carry material on the life and contributions of this great Jewish Communist. ■

Return to Geneva!

The possibility of a separate Israeli-Egyptian settlement is fading, and with it U.S. imperialism's hopes for an overall settlement favorable to the oil monopolies and the Pentagon. The major obstacle is the right of the Palestinian Arab people to self-determination, including an

independent state. Egypt's President Sadat can't ignore this issue for fear of becoming completely isolated in the Arab world; Israel's Prime Minister Begin won't give in because a Palestinian state would be a defeat for Israeli expansionism; Washington refuses to recognize the PLO because an independent Palestine would be a defeat for imperialism's plan of setting back the Arab national liberation movement.

Egypt's violation of Cypriot sovereignty in the attack on Larnaca airport must be seen in this light: it gave Sadat an excuse to attack the PLO and the Palestinian resistance movement, to whip up anti-Palestinian sentiment in Egypt, and to create conditions that would allow him to reject the PLO as the Palestinian's representative, thereby removing the main stumbling block to an Egyptian-Israeli accord.

Israel's continuing colonial settlements on the West Bank and Sinai underscore that government's arrogant, racist commitment to annexation and aggression at all costs, even that of peace.

The U.S. continues to play both Zionism and Arab reaction in the area. This is the meaning behind Washington's proposed sale of \$4.5 billion worth of fighter planes to Egypt, Israel and Saudi Arabia. With Egypt moving to the right, imperialism feels safe in placing more emphasis on Arab reaction than in the past. (Egypt has made it clear that it intends to use these weapons not against Israel but against the liberation movements in Libya and Ethiopia.)

This weapon sale must be blocked! The solution is not more arms, but a reconvened Geneva Conference with the full participation of the Soviet Union, the PLO and Syria. ■

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GREETINGS TO THE SIXTH ANNUAL JEWISH AFFAIRS DINNER

PENNSYLVANIA

**The Progressive Cultural Club of Philadelphia, its members
and friends, greet *Jewish Affairs* in memory of Hy Lumer.**

Edward & Phyllis Ackerman
Nathan Albert
Irena Borenstein
Hans Beottcher & Dora Geist
Maurice Cohen
Billie Cooper
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Bertha Norris
Henri Ostrut
Millie Rultenberl
Max & Minnie Rubin
Stanley Shenkman
Mary Todor
Sonia Weinberg
Reba Whiteman
Eduard Zeitzer

Greetings received after publication will appear next issue.

CALIFORNIA

Greetings and best wishes to
Jewish Affairs.

E. M. Weintraub

Best wishes to *Jewish Affairs.*

L. H. Group
Laguna Hills

Greetings to *Jewish Affairs.*

Morris Sharnoff

Greetings to *Jewish Affairs.*

Max Gitlin

Best wishes to *Jewish Affairs.*

Sol Mandelblatt

Greetings.

Mary Goldstein

Greetings.

Sonia Halpern
Manya Gersh

Greetings from a friend in
Los Angeles

Greetings and best wishes for a
year of peace & detente.

Esther Freistadt

In appreciation for being the voice of the Jewish progressive masses and bringing the truth about the Soviet Union and the Middle East, we greet you and wish you every success in your very important work.

Dora & Bob Lange
Anna Mandelman
Kay Front

Happy and healthy new year to all our friends.

Muriel Rothblatt, Clara Kranse, Jack Friedman, L. N. Shapiro, Mr. & Mrs. L. Zimmerman, S. & S. Greenberg, Aaron Robinson, Philip Kaufman, L. Ogun, Leon Esterson, Saul Rothenberg, Richard & Mrs. Levine.

We pledge our support to Jewish Affairs and appreciate its efforts for peace and detente.

Dora, Rose, Clara, Libby, Hy, Anna, George, Frieda and Julius

We salute Jewish Affairs in its efforts to achieve peace and justice.

Dorothy H. Curry
Carl M. Levin
Mae Levin
A Friend
Harry Freed
Davida Franchi
Mimi & Paul Lewkowicz
Ceil & Frank Ptashne

We salute Jewish Affairs in its policy of a just peace in the Mideast.

Aaron and Chane Malinsky

In memory of the founder of Jewish Affairs—Hy Lumer.

Gita & Abraham Galinsky

CALIFORNIA

We view *Jewish Affairs* as one of the most important and invaluable publications in the country today. The courage and forthrightfulness of its editors and contributors is unsurpassed and a constant source of inspiration for us all. We pledge our full comradely support and assistance in the coming year.

The Staff of the People's World

Greetings to *Jewish Affairs* on your 6th Annual Dinner, and wishing you complete success.

Lena & Abe Kendzer

Greetings to *Jewish Affairs* for its staunch and principled struggle for peace in the Middle East, for justice for Israeli Arabs, and for the national rights of the Palestinian people.

Jack & Clara Lutz

Greetings.
May *Jewish Affairs* continue its struggle for a better world.

Ruth & Joe

OHIO

In appreciation of your good work, we salute *Jewish Affairs*.

Jim & Audrey West

Greetings to *Jewish Affairs*. Many years of fruitful work.

Mary & Aaron Cohen

Congratulations and best wishes for your continued good work.

Sid & Clara Jackson

May you continue the excellent work in exposing bourgeois nationalism, Zionism, and anti-Sovietism.

Beverly Fairfax Club

Warmest greetings from the Ohio State Committee of the Communist Party, U.S.A.

Greetings to *Jewish Affairs* in memory of my husband Jack.

Ida Gaffin

TEXAS

Greetings from San Antonio.

John Inman, J. Sager,
John Stanford

OKLAHOMA

Greetings from Lawton,
to a wonderful magazine.
John E. L.

NEW YORK

In memory of **Hyman Lumer**, founder of *Jewish Affairs*.
I give my support to the magazine.

Dr. E. Aberlin

Paul Goldberg

Sam & Jennie Lubman

Mr. & Mrs. Singer

Pauline Shaw

Danny

Ann Yellin

Edward Schwartz

A Friend

Aurora Zona

Ida & Nat Hoffman

Harry & Sonia Epstein

Best wishes to
Jewish Affairs
Nathan Witt

It is a privilege and a pleasure
to help this wonderful magazine.

A Friend

We honor the memory of
Hy Lumer.

Sonia & Ben Itzkowitz

Greetings from
Friends of Chelsea in Building 6

Best wishes for your good work.

Anne Florant

Best wishes to *Jewish Affairs* for 1978.
Carry on your good work.

Fanny Klein

Greetings and best wishes to *Jewish Affairs*.
Keep up the good work.

Nettie & Ella

I salute this fine publication and pledge to support its policies.

L.M.

In loving memory of **Gibby**, a staunch supporter
of *Jewish Affairs* and its policies.

Edith V. Needleman

Harry Rosenbaum
His memory inspires us to carry on the fight against racism,
poverty and war.

Sarah & Harry Tobman

Greetings to *Jewish Affairs*.

Sarah Scherer

Greetings to *Jewish Affairs*.

Jack Finkelstein

NEW YORK

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 Rose Jacobs
 Fannie Hechtman
 Klein
 Louis Kanger
 Hyman Litowitz
 Virginia & Dave Lerner

In loving memory of **Anna Leibowitz**
 who will never be forgotten.

Garment Club I

In loving memory of my husband,
Dr. Louis A. Holtzman.

Luba

Greetings to *Jewish Affairs*.

Kimmerling Family

In loving memory of my dear father,
Nathan Schwartz, a staunch fighter for
 peace and socialism.

Sonia

Greetings to *Jewish Affairs* from a group
 traveling in Cuba.

NEW YORK

To **Jean & Berl**—
Happy Anniversary.

Esther & Tom

Best wishes to the magazine. Carry on your good work.

Dr. & Mrs. I. Peress

Best wishes to *Jewish Affairs*.

Irene

Greetings and best wishes to *Jewish Affairs*.

S. & M. Neuberger

Greetings to this
wonderful magazine.

Rebecca Aurewitch

Greetings to the editors, writers and readers of
Soviet Heimland, Daily World,
Jewish Affairs and *Political Affairs*.

Dora Elson

Long live the magazine
and its supporters.

Dorothy & Matt Kahan

In loving memory of **Mania Pearlman Radzie**
who will never be forgotten.

Garment Club I

Greetings and best wishes to
Jewish Affairs.

Lou & Mary

Greetings to *Jewish Affairs* on its Sixth Annual Dinner. We
value your comments as they serve our organization.

Committee for a Just Peace in the Mideast

Greetings to
our wonderful grandparents—
Sara & Harry Sean

David & Devra

Greetings to *Jewish Affairs*.

Garment Club 2

We greet *Jewish Affairs* and wish it continued success
in its noble endeavor.

Elaine Wise

James Lustig, Editor

Amerikai Magyar Szó (Hungarian Word)

N. Daly

Pauline Regerman

Dora Silver

Greetings to *Jewish Affairs*—needed now more than ever
to illuminate the way to a lasting peace.

Bertha Reynolds Club

Pearl & Jack Albert

NEW YORK

Greetings to our grandparents
Sara & Harry.
We love you very much.
Alaina & Melinda

Best wishes for 1978 and for peace and detente.
Anna L. Matlin

I salute the memory of
Anna Liebowitz.
Esther Carroll

Greetings to *Jewish Affairs* and its staff and supporters.
Gertrude & Robert Decker

Greetings to *Jewish Affairs*.
We support your struggle for
peace and detente.
Z. & J. Bauman

Best wishes to this magazine.
Gussie Weinrib

Greetings to *Jewish Affairs*.
Tillie & Oscar Borenstein

Best wishes to *Jewish Affairs*.
Samuel Flicker

Best wishes to all supporters of
Jewish Affairs.
Martha & Irving Levine
of Coop City

Best wishes to a wonderful magazine that brings the truth to
its readers. Good luck in all your endeavors.
Frances Boris

Greetings to *Jewish Affairs*.
Sonia Feifer, Coop City

Greetings to all comrades and readers
who make the publication of *Jewish Affairs* a reality.
Best wishes for greater achievements.

Special greetings to
Jewish Affairs
from a lifelong supporter.

Brighton Club

Keep up the fight for peace in the
Middle East and for detente.
Tom Sullivan

In loving memory of our dear daughters **Tobi and Marian.**
The Parents

NEW YORK

Ann Siotta
Pauline M.
Sylvia & Sam Segal
Celia Singer
Rea L.
Sonia Marshak
Wm. Pronim
Bill Koenig
Elaine Wise
Henry Antonoff
Anna N. Friedlander

**A group from Brownsville and
East New York Benevolent
Society greets *Jewish Affairs*.**

Sam & Rose Kurzweil
Jennie & Jack Bialin
Harry & Bertha Turnofsky
Paul & Sonia Stevens
Harry & Nina Kaptchuk
Mr. & Mrs. Davis
Mr. & Mrs. P. Segal
Pearl & Hy Wallach
Sonia Schwartz
Mary Nelson
Mrs. Freidlander
Sarah Schwartzberg
Marian Gollick
Berth Greenstein
Dave Seldon
Shandel Goldstein

**Remembering active builders and
supporters of *Jewish Affairs*:**

New York:
Florence Pasternak
Anna Leibowitz

California:
Paula Moldofsky
Freda Honor

Best wishes to *Jewish Affairs*. We support your endeavors
toward a just peace in the Mideast and for detente.

Celia & Abe Zitron

We honor the good work of *Jewish Affairs* and endorse its
policy for a just peace in the Middle East and for detente.

George & Sarah Wuchinuk

Greetings to *Jewish Affairs* in its struggle against racism,
poverty, war and for socialism.

Eva & Abe Wise

Greetings to *Jewish Affairs*
in memory of my husband **Hillel Klein**.

Esther Kassman

Greetings to *Jewish Affairs*.

Henry, Laura & Lottie

**We greet and support *Jewish Affairs* in the struggle
against Zionism and its apologists.**

Leon Berg, Will Hodes, Jacob Miller, Ada Benjamin, Sol
Lederman, Ben Korman, Abe Fraut, Sam Binder, Teddy
Golonbeck, Harry Levine, Sam Antonov, Hyman Skulnik, Izzy
Zuckerman, Esther Rimnek, Max Fox, Jacob Kolman

NEW YORK

Greetings to *Jewish Affairs*
in memory of **William Miller**.

Mollie Miller & friends

In memory of **Hyman Lumer** and to the
success of *Jewish Affairs*.

Alex & Sonia Kolkin

Greetings to *Jewish Affairs*.

Jacob Epstein

Greetings

Dr. Bertha Lashinsky

Greetings from
a German-American reader.

Ed Emmerich

Greetings to *Jewish Affairs*.

Jessica Smith & John Abt

Cordial greetings on your Sixth Annual
Dinner. Keep up your good and very
necessary work in the name of peace and
friendship among people.

Editorial Staff of Ukrainian News

Greetings to *Jewish Affairs* in memory of
Hyman Lumer.

Erling Olsen

NEW YORK

Greetings to *Jewish Affairs* from an East Bronx group.

Chas. Strongwater
Sam Zonenblatt
Abe Shtafinsky
Jack Aronow
Helen Zorin
Sam Liptzin
Goldie Rizman

May your international solidarity efforts grow ever stronger and more effective in the struggle for peace and against racialism and every form of anti-Semitism.

The national and worldwide splitting tactics of world reaction will go down before the democratic struggles of progressive mankind.

More power to you and all of your associates.

William L. & Louise Patterson

In honor of the upcoming 86th birthday of Fannie Hechtman, a lifelong activist in the struggle for a better world.
Many more years of good health and happiness.

Shalom,
The D'Angelo Family

**Co-op City Friends greet
Jewish Affairs.**

Manny & Paula Brownstein
Dr. Stanley Sonn
Louis & Mary Rosenblum
Joseph Shwartz
Sol & Ann Bittman
Ray Green
Abe & Fay Feldstein
Rose from the Bronx
Mike Scarpeli
Ben Chasanoff

**Dear Phil Honor: thinking of you
and hoping you get well soon—your
friends in Co-op City.**

Jack & Pearl Albert
Sol & Ann Bittman
Israel & Ruth Kushner
Herman Schwartz
Mart & Anna Turkin
Eddie & Sarah Wise
Rae Beale
Mary Boyer
Anna Crystal
Albert & Ceil Paula
Abe & Eva Wise
Manny & Paula Brownstein

Greetings to *Jewish Affairs*.

Sidney Gluck

NEW YORK

In memory of **Teddy**,
who dedicated her life
to the struggle for peace
and for trade union action.

Eddie Stark

A group of veterans of the
Abraham Lincoln Brigade
greet *Jewish Affairs*.

Greetings to *Jewish Affairs*

Irene Nack
Sophie Pann
A Friend
Zina & Morris
Sam Kamineski
Harry H. Justin
Leo & Sophia Baccich
Anne & Leo H. Werner
Mary & Meyer Berkelhammer
G. P.
Al Brooks
Erik Bert
Ether S. Brook
Sophie Rutland

**Staten Island readers of
Jewish Affairs
greet the magazine
on its 6th annual dinner.**

ILLINOIS

Congratulations on your 6th Dinner. Keep up your outstanding contribution in bringing clarity to the struggle against racism, anti-Semitism, bourgeois, nationalism and Zionism, for peace in general and for a just peace in the Middle East.

**Ishmael Flory, Jack Kling
Ted Pearson & Linda A. Kalin
Illinois Communist Party**

Greetings to **Jewish Affairs** on its 6th Dinner. Your contributions in the struggle against anti-Sovietism and anticommunism, for peace and Jewish-Arab unity is an inspiration to all of us. Keep up your good work.

**Commission on Jewish Work
Illinois Communist Party**

Greetings on your 6th Dinner. Under the leadership of Hyman Lumer, and now Herbert Aptheker and Danny Spector, the magazine is making a very important contribution in bringing clarity in the struggle for peace, against all forms of racism, anti-Semitism, and for socialism. From a group of Chicago friends and readers of *Jewish Affairs*.

George Landman, Hilda & Abe Beck, Jack & Sue Kling, Sylvia Schwartz, Bob & Erma Manewitz, Evelyn Eldridge, A Friend, Ruth & Nathan Schaffner, Harry Chelnick, Dr. Joseph & Riva Siden, Toby & Mort Prinz, Morris Osran, A Friend, Dave Kolsen, Freda & Lou Holleb, Gertrude Berger, Marry Trager, Florence & Ben Fogel, A Friend, Julia Century, Joshua Wishinsky

Greetings to *Jewish Affairs*.
Jack & Ruth Altman

I salute *Jewish Affairs* and pledge to support its policy on peace in the Mideast and for detente.

E. V. Barrett

FLORIDA

Vera & Michael Ziebel

Sophie Chyatte

Lily Bydarian

Lanka Stander

Katie Safier

Abe & Mary Kantar

Marian Greene

Ann Wunthal

Lillian Hershkowitz

You are the true representatives of all people who fight for justice, peace, brotherhood and socialism.

Florida District, CPUSA

I salute *Jewish Affairs* and pledge to always support its struggle against bigotry and national chauvinism.

Libby Field

New Year's greetings to the staff and all who support *Jewish Affairs*.

Jerry Norris

Minnie Tomkin

Lillian Gallenter

Anna Lanfer

Celia Sironen

Jennie Winkler

Greetings to *Jewish Affairs* in memory of **Charles Nemeroff, Jack Schneider and Harold Wise.**

Bess Nemeroff

Greetings and best wishes to *Jewish Affairs*. Carry on the good work for peace and detente.

Philip & Ethel Becker

Our best wishes to *Jewish Affairs*.

Abe & Anna Zuckerman

ARIZONA

Best wishes to *Jewish Affairs*.

Jack & Judy Rosen

CANADA

Greetings from Vancouver, B.C.

Mr. E. Engle

We salute *Jewish Affairs* and endorse its policy on a just peace in the Middle East and its support for detente.

Sonia Schneider

Katie Safier

Freda Frankel

Wexler & Bessie Nemeroff

Our heartfelt sympathy to **Phil Honor** on the loss of our beloved comrade **Freda**.

Jack & Judy Rosen

Greetings from Toronto.

Lil Greene

Jewish Affairs editorial board wishes **Abe Sorkin** a speedy recovery in Florida.

NEW JERSEY

I greet *Jewish Affairs* on my 81st birthday.

Frank Blumenthal

Greetings from Al & Eve Ehrlich

Greetings to *Jewish Affairs*.

Jean & Berl
Atlantic City

The editorial board of *Jewish Affairs*
wishes **Frank Blumenthal** a happy birth-
day and many more years of active work.

MASSACHUSETTS

Greetings from two friends from
Massachusetts.

Harry Warsaw & Sidney Ravidin

Congratulations on your good work
for peace and detente.

Abrom Bernstein

Greetings to *Jewish Affairs*.
I wish you success in all your endeavors.

Julius Gobstooob

Greetings to *Jewish Affairs*.
Keep up the good work.

Sophie Pann



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