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# JEWISH AFFAIRS

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Realistic Point of View

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GUS HALL ON THE MID-EAST WAR AND  
ANTI-SEMITISM IN THE UNITED STATES

EXCERPTS FROM REPORT TO CENTRAL COMMITTEE CPUSA

JEWISH AFFAIRS

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# Editorials

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## A SPECIAL OCCASION

Because of problems beyond our control, we were not able to publish our September-October issue as scheduled. Instead, we are combining it with our November-December issue in the form of this special double issue, appearing on the occasion of our second annual dinner. On this happy occasion, we are publishing a number of pages of greetings indicative of the warm support for Jewish Affairs throughout the country. Many greetings were received in addition to those published here; these will appear in our next issue.

This issue appears at a time of momentous developments on the world scene. In the center of these is the October war of Israel against Egypt and Syria, a war which has created profound changes in the balance of forces in the Middle East and has placed the struggle for a just and durable peace in that region on a new plane, much more advantageous to the peace forces. Accordingly, we have devoted much of our space in this issue to these developments and will have more to say about them in our next issue.

Coinciding with these events was the momentous World Congress of Peace Forces held in Moscow on October 25-31 of this year. This Congress devoted much attention to the struggles in the Middle East, since it was there that the challenge to world peace was most urgent. The Commission on the Middle East was among the largest and most active of the fourteen commissions among which the work of the Congress was divided. Some 500 delegates attended its sessions and more than 100 took the floor.

What is particularly remarkable about the proceedings in this Commission is the near unanimity that was displayed on all key questions. It became quite clear that on a world scale the just cause of the Arab countries and peoples against the aggression of the Israeli ruling circles was fully recognized and supported, including particularly the right of the Palestinian Arab people to self-determination. All this is reflected in the Report of the Commission, about which we shall have more to say on a later occasion.

Emphasizing the centrality of the fight for peace in the Middle East, the Congress as a whole adopted a Call for the Implementation of the UN Security Council Resolutions of October 22 and 23, which call for a cease-fire based on the acceptance and implementation of UN Security Council Resolution 242 and the initiation of negotiations leading to a lasting peace. The Call says in part: "The World Congress of Peace Forces... calls on all the peace forces, on all political parties, mass movements and public organizations in all countries to mobilize public opinion on the biggest possible scale, to ensure the immediate implementation of the Security Council resolutions of October 22 and 23, 1973."

For us in the United States this Call has special meaning, in view of the responsibility of U.S. imperialism for the Middle East crisis. The demand must be raised on all sides that the United States government, having joined with the USSR in sponsoring the cease-fire resolutions, now fulfill its responsibility for guaranteeing that they are carried out. To build a mass movement in support of this demand is a key task for the supporters of genuine peace in the Middle East today.

\* \* \*

# Excerpts from Report to the National Conference

CENTRAL COMMITTEE AND NATIONAL COUNCIL, CPUSA - DEC. 1, 1973

By Gus Hall

The world scene is unusually complex. Old forces are in transition, new processes are emerging, creating new patterns, new line-ups and new alliances.

Life's primary contradiction, the class contradiction, spins off political, ideological, economic and military eruptions of great magnitude. The capitalist world is in deep trouble. It has become unfixed, unhinged and unstable. There are currents and counter-currents; there are victories and setbacks, but in all this the basic patterns, the overall direction of the historic process is unmistakable. These seemingly erratic events are all related to the continuing process of transition from capitalism to socialism and to communism.

This historic process is, of necessity, a continuing defeat for imperialism. It maneuvers, it fights back. But for imperialism it is a period of defeats, retreats and setbacks. That is the nature of the transition. But, because for imperialism, these are not voluntary acts, the process takes place through a series of crises.

Because imperialism is inherently aggressive and reactionary, it will at all times remain a danger. It remains a challenge. With it, coexistence is a confrontation. World capitalism is on the decaying side of its life cycle and now on the declining side of the present economic cycle.

## HOW DOES THIS REFLECT ON THE SITUATION IN THE MID-EAST?

A year ago we said: "There is developing a new crisis--an energy crisis. This crisis is going to emerge as an important factor in the struggle against world imperialism. It is going to be a critical problem for imperialism. It is adding a new dimension to the struggle in the Mid-East." Needless to say, this new dimension has become a very important factor in the present Mid-East crisis. The basic issue in the Mid-East crisis is, of course, imperialism and the product is oil.

There is a new situation in the Mid-East. There is a new balance of forces. Israel and the United States have become totally isolated. Israel's policies of annexation are now universally condemned. The world is ready to defend the existence of Israel but it sharply condemns Israel's policies of annexation and aggression. It demands the right of the Palestinian refugees to return to their homes, and compensation for their property to those who refuse to return. This calls for a settlement which respects the full rights of the Palestinian Arabs. For Israel this has become a dead-end street. Its present policies are not only a threat to world peace but they are the main threat to the existence of Israel itself. This was dramatically demonstrated by Nixon's irresponsible, insane "alert" - an act of nuclear brinkmanship.

Israel has stubbornly continued its policies of imperialist aggression and



annexation only because of the support of U.S. imperialism and world-Zionism.

U.S. imperialism had hoped to continue using Israel as its political, military and ideological center of subversion against the anti-imperialist governments and forces in the Mideast and Africa. But Israel's isolation and the growth of the anti-imperialist forces has made these policies somewhat counter-productive. There is a growing pressure in the U.S. for a shift from these policies. The large oil monopolies are now all in this new pressure group. Many of the large banks have also joined the forces who are demanding that the U.S. shift its policy. These forces are not for an end to the policies of imperialism; they are for a shift in tactics. The aim is to control the Mid-East oil resources. The United States and Israel are still hoping to split the front of the Arab countries. That explains their constant delays in negotiations.

Because of this, Nixon and Kissinger have started to maneuver and the leaders of Israel have become nervous and apprehensive.

In its isolation, Israel is now at the complete mercy of U.S. imperialism. U.S. imperialism controls the tap which dominates Israel's lifeline.

Israel faces a clear choice. To continue its present policies of annexation means inevitable disaster. The other choice is to accept the U.N. Resolution 242, put an end to its own policies of aggression and an end to being a pawn of U.S. imperialism. It is Israel's choice whether to continue to be a pawn in the hands of world Zionism or to free itself from its influence and begin to follow an independent policy. Israel has the choice of establishing relationships with the anti-imperialist movements and the socialist countries of the world. This is not only the path for survival; it is the path for an independent, prosperous, democratic Israel, living in peace with its neighbors.

If Israel chooses such a path this will then present a clear choice to its neighbors. Their choice will be to accept the existence of Israel as a reality and to establish diplomatic and trade relations with her. Most Arab nations and the world have stated their readiness to accept this reality.

Once this is settled then the forces of progress in the Arab countries can raise to a new level the struggle against their own domestic, reactionary forces. The progressive forces in Egypt, Syria, Jordan, Saudi Arabia and the other Arab countries will then be able to organize a struggle against the remnants of feudalism, against the few ruling families who have become bloated by annexing the oil resources of their lands. And then the people of Israel can organize their struggle to free the country from the grip of U.S. imperialism and world Zionism. Once the conflict is ended the working class can begin to direct their struggles against their class enemies. The removal of U.S. imperialism from the scene will release the energies of the anti-imperialist forces in all of the Mid-East countries.

Our position on the Mid-East was stated in the New York Times ad - a most timely action. We are in full support of the UN Resolution 242, without

any maneuvers or gimmicks. One cannot say that about the advertisement of the editors of the Morning Freiheit and Jewish Currents.

The Jewish community in the United States has become deeply enmeshed politically, ideologically, financially and emotionally, in an imperialist nightmare. Blindfolded by nationalism, many in the Jewish community, including among the youth, are led into reactionary traps.

But we should now take a new look. The turn of events in the Mid-East is forcing many in the Jewish community to take a second look. Many are shaken by the maneuvers of U.S. imperialism. The response to our Party's ad is a clear indication of the changes that are taking place. It is a moment when clear and unequivocal discussion is necessary. It is a moment when the Left will be listened to. But the Left will be listened to only if it talks straight, without maneuvering, equivocation or talking from both sides of its mouth.

### THE DANGER OF ANTI-SEMITISM

A related byproduct of the Mid-East situation is a serious rise of anti-Semitism. Because it does not break out into the open it should not fool anyone. Ideological influences accumulate for later outbreaks. The monopoly circles not only do not mind that the blame is put on the Jewish people for the fuel shortages, but they contribute greatly to it. In fact the Zionist leaders also do not mind the growth of anti-Semitism. The reactionary, anti-Semitic forces are taking advantage of this situation to create an anti-Semitic atmosphere in the country.

We must not become insensitive to the dangers of anti-Semitism. We cannot take the approach that when the Mid-East problem is settled then we will take up the fight against anti-Semitism.

In the fight against anti-Semitism it is absolutely necessary to clearly separate Zionism, Zionist policies and Zionist philosophy from the natural feelings of the Jewish people about the things they have a right to take pride in. We have to do much more to expose the reactionary policies of Zionism. Unless we are able to separate Zionism from the real aspirations of the Jewish people, the struggle against anti-Semitism will suffer. We must take up this struggle as a Party task. It is not only the responsibility of the Jewish comrades or the Jewish Commission, but of the whole Party.

\* \* \*



THE WAR CAN END. THERE CAN BE A LASTING PEACE.  
EGYPT, ISRAEL AND SYRIA CAN LIVE.

The world is ready to defend the pre-June 1967 borders in the Mid-East. It will never back annexation of Arab lands. Return of the occupied lands is the only way Israel can maintain its own lands. It will mean a just, immediate and lasting peace. There is no other way! Continued occupation can only mean:

- Never-ending warfare.
- Escalated U.S. involvement leading to a new Vietnam with the danger of nuclear war and scrapping the promise of U.S.-U.S.S.R. detente.
- Billions from U.S. taxpayers and severe cuts in spending for schools, housing, health and child care, etc.
- A faster inflation and a long cold winter without fuel.
- Promotion of anti-Arab hysteria in the U.S., and with this a growth of racism.
- Growth of anti-Semitism as more and more people reject the costs of the war and wrongly blame all Jews rather than the Zionists and other U.S. monopoly interests who benefit from annexation.

The peoples of Egypt, Israel, Syria, the U.S.A. and the rest of the world will pay these costs of Israeli occupation.

It is alleged that Israel fights "to survive." But Egypt and Syria offer an internationally guaranteed peace treaty on the basis of implementation of UN Resolutions of 1967 and 1970. Ninety per cent of the countries of the world call for carrying out these resolutions. They guarantee the existence of all the Mid-East countries, including Israel, and require return to the pre-June 1967 borders. They also call for a settlement that recognizes the rights of the Palestinian Arabs.

The danger to the people of Israel, as well as to the Arab peoples and the whole world, comes from those monopoly interests in Israel and the U.S. who think they can rob the Arab peoples of their oil.

It is in the interests of all peoples, including those of Israel and the U.S., that the UN resolutions be carried out immediately.

- Not a dollar or a drop of blood for the oil monopolies!
- For a permanent peace that is just to all!
- For a Mid-East in peace and friendship!
- Insist that President Nixon and Secretary of State Kissinger end their role in blocking implementation of the UN Resolutions.
- Tell your Senators and Representatives to work for implementation.
- Act now!

Issued by: COMMUNIST PARTY, U.S.A.  
Henry Winston, National Chairman Gus Hall, General Secretary

YOUNG WORKERS LIBERATION LEAGUE  
Jarvis Tyner, National Chairman; Matthew Berkelhammer, U.S. pro- on  
(The above appeared as an ad in the New York Times.) and  
co

# The Jewish People in the U.S. and the Fourth Arab-Israeli War

By Lee Carr

As in 1967 the attitude of the great majority of Jewish people of the U.S. to the outbreak of hostilities between Israel and Ebypt and Syria was conditioned by the positions taken by the American Government, by the Zionist and leading Jewish organizations, and by the capitalist mass media, which uncritically supported and gave major prominence to the Israeli Government position on all questions.

The American people were swamped in a propaganda campaign that pictured Egypt and Syria as launching a perfidious and treacherous attack against the unprepared Israeli army which was celebrating the Yom Kippur holiday and that this was the beginning of another attack by genocidally minded neighbors against the right of peace loving Israel to exist. In short, as in 1967, Israel was a victim of Arab aggression and found herself locked in a battle for survival.

It was in this situation that an Emergency National Convocation of the Conference of Presidents of major American Jewish Organizations was called for in Washington, D.C. on October 9, 1973.

The resolution adopted by the conference stated that "Once again, Israel finds itself the victim of Arab aggression." It called upon its member organizations "to mobilize public support for Israel's cause among the Jewish Community and all Americans who love freedom." It asked all organizations present to show their support by "responding to the emergency campaigns of the United Jewish Appeal and the Israel Bond Organization" and of great importance, it called upon "the Administration with the support of Congress--to see that Israel must receive the military, political and moral support she requires. The American Jewish Congress, one of the leading participants in this conference, in its October 26th issue of its magazine, Congress Bi-Weekly, called upon its own members to support the Conference resolution and listed its own demand for "Israel's need for defensible borders distant from large population centers."

The Conference gave leadership to the massive campaign of rallies and fund raising that was then launched throughout the country. In New York, at a "Freedom Rally for Israel and Soviet Jewry" sponsored by the Greater N.Y. Conference on Soviet Jewry some 75,000 persons were reported to have attended. Chicago had a large rally at the Civic Center addressed by none other than Mayor Richard Daley. In Miami at Temple Beth-Shalom \$1 million was raised for the Israel Emergency Fund as was a similar amount at Temple El in Englewood, New Jersey, the Temple of Rabbi Arthur Hertzberg, President of the American Jewish Congress. Funds were raised in temples, schools, hospitals and places of work. Many unions, particularly those with sizable Jewish membership, such as Garment Workers, American Federation of Teachers, U.F.T., Furriers and others, made direct contributions to U.I.A., Histadrut, called on their members to give both blood and money, and some proposed using union pension fund reserves to buy Israeli War Bonds.

Many people including Jews who had doubts about Israeli government policy



and the part it played in leading to the outbreak of war, found it difficult to dissent from the massive pressure that was being placed upon them. Many were afraid to not give and gave as little as they could. Others, not wanting their money to go to direct or indirect military purposes, asked that their money be earmarked for specific charitable purposes - a hope which they have no way of controlling.

The political objectives of the campaign by the Zionist nationalist leadership was not simply the immediate aims as stated in the resolution of the Emergency National Convocation. Their major purpose was and is to create conflict and fear between the United States and the Soviet Union, to destroy the spirit of detente and cooperation, particularly in the Middle East, and in this way to maintain the status quo. The hope is thereby to prevent a peaceful political settlement in the Middle East based on the terms of UN Resolution 242 of November 22, 1967.

Richard Cohen, Executive Director of the American Jewish Congress, states the aims in the November 9th Congress Bi Weekly when he says that "Victory for Egypt and Syria would have given their Soviet masters a stranglehold over the Middle East, posing a direct challenge to American strategic interests and 'Israel's independence blocks and frustrates the USSR's Middle East power-grab, a strong and secure Israel is vital to American Security."

The anti-Soviet nature of the leadership of the major Jewish organizations in the U.S. is further illustrated by their "Soviet Jewry Hotline" network across the United States. During the period of military hostilities this "Network" switched very easily to Middle East questions, at no time losing their rabid anti-Soviet tone.

The bourgeois nationalist Jewish leaders were not content only to deceive the Jewish people in our country. They openly boast of the part they played in getting together full page ads published in the New York Times from academic and Black labor groups. Similar efforts were made to solicit support in the Puerto Rican Community. The fact that a few Black and Puerto Rican political leaders lent themselves to this campaign in no way indicates the true feelings of the Black and Puerto Rican people on the question of peace in the Middle East. With all the resources at their command the fact is that no serious anti-Arab chauvinism and hysteria was able to be whipped up in Black and Puerto Rican Communities. This is a significant fact that should be understood in the coming struggle for peace in the Middle East.

One can understand the attitude of A.J.C., B'Nai B'Rith, Zionist organizations and the whole Soviet Jewry crowd. What is more difficult to understand is the stand of certain Left and progressive Jews. A number of these leaders placed an ad in the Sunday, November 18 issue of the New York Times. While appearing to be balanced and even-handed, the net effect of the ad was to brand Egypt and Syria the aggressor (on Yom Kippur) and to make their efforts to regain lands seized by Israel in military conquests a question of the very survival of Israel itself. Moreover the ad places the responsibility for lack of Peace in the Middle East on the "adamant refusal of the Arab countries to enter into negotiations until now" and it subtly distorts the meaning of the UN Resolution 242 of November 22, 1967 to

imply that it called for setting up of new "secure and recognized boundaries" on the basis of negotiations, an interpretation which has been overwhelmingly rejected time and again by the UN Security Council and member states of the General Assembly.

Fortunately, there are Jewish voices both in the U.S. and in Israel, small as they may be at the moment that see the danger of Meir-Dayan policies upon the people of Israel. Such a voice was that of Arthur I. Waskov, fellow of the Institute for Policy Studies who in the November 24 Op-Ed page of the New York Times says now is the moment for carrying out the UN Resolution in all its parts.

Discontent and dissatisfaction with the present government's policies is growing within Israel and the movement for a reversal of these policies is reaching mass proportions. Even leading officials of the ruling Labor Party are voicing strong criticism of governmental leaders and their policies.

As in Israel, the Jewish people of the United States should reappraise the positions of U.S. Jewish organizations and leaders that uncritically support Israeli government policy and must lend its voice and support to those forces in Israel working to end the occupation, to grant justice to the Palestinian people, and to bring an era of peace and friendship between Israel and the Arab Countries.

\* \* \*

## From Ceasefire to Peace

THE SECURITY COUNCIL RESOLUTION 242 HAS TO BE IMPLEMENTED VERACIOUSLY!  
PUT AN END TO OCCUPATION - LET A JUST AND STABLE PEACE BE ESTABLISHED!

STATEMENT OF POLITICAL BUREAU OF THE COMMUNIST PARTY OF ISRAEL (RAKAH)

The popular masses received with great relief the Security Council resolution of October 22, 1973.

The Communist Party of Israel welcomes the Security Council resolution concerning ceasefire and establishing a just and stable peace in the Middle East by the full implementation of the Security Council Resolution No. 242.

The Communist Party of Israel demands from the Government to observe strictly the ceasefire and to do all for the veracious implementation of the Security Council resolution No. 242.

Just and stable peace will come to be on the foundation of Israel's withdrawal from all Arab territories seized in June 1967, by the recognition of the right to sovereign existence of the State of Israel and respecting the national rights of the Palestine Arab people. Only on such a basis a just and stable peace can be estab-



lished. Only a just peace will be a stable one guaranteeing the security of the Israeli and the Arab peoples.

The Communist Party of Israel is warning against the conditions the Israeli Government is attaching to its consent to the ceasefire and the implementation of the Security Council resolution No. 242. The Government is giving a distorted interpretation to this resolution and is continuing to claim territorial annexations.

The Communist Party of Israel warns that such an expansionist policy of the Government again may undo the perspectives for peace and again may bring about the renewal of hostilities.

The Government is bound to put an end to the adventurous tactics it has taken to since 1970, when it stated its agreement to implement the Security Council resolution for appearance sake only in order to win time and meanwhile to put into effect further colonization of the occupied territories.

From the deep hearts of many people in Israel the outcry is rising: We do not want another war!

Many are blaming the Government for the slithering away into the latest bloodshed having come as a consequence of its sabotaging all international peace efforts.

The neighboring Arab states have agreed to the Security Council's ceasefire resolution and to establish a just and stable peace.

The USA administration cooperating with the Israeli Government towards a "military subduing of the Arabs" aimed at the overthrow of the anti-imperialist regimes of Egypt and Syria, and by such endangering world peace, has been forced to retreat.

The Communist Party of Israel is holding in high esteem the decisive contribution the Soviet Union has given to the ending of the bloodshed in the Middle East, to raising the Israeli and Arab peoples unto the road leading towards peace and security.

The Communist Party of Israel (Rakah) calls to the youth, the working masses and to the whole Israeli nation:

LET US FIGHT WITH ALL OUR MIGHT FOR TURNING THE CEASEFIRE INTO JUST AND STABLE PEACE!

LET US ISOLATE THE MANIACS OF WAR AND ANNEXATIONISM!

LET US SAFEGUARD THE LIVES OF OUR CHILDREN, THE PEACE AND SECURITY OF ISRAEL BY ESTABLISHING A JUST AND STABLE PEACE!

# Let us Secure the Lives of our Children and of Israel by a Just and Lasting Peace

Speech of Meir Vilner in Knesset -  
October 10, 1973

## OUTRAGEOUS BEHAVIOR UNPRECEDENTED IN THE ANNALS OF THE KNESSET

Rowdyish behavior unprecedented in the annals of the Knesset occurred in the session on October 10, 1973, during the debate on the prime minister's statement regarding the Security Council Resolution of October 22, 1973. In the middle of the speech of MK M. Vilner the rostrum was stormed by MKs of the GAHAL (right-wing extremists) parliamentary faction, on their own initiative and on instruction from the MKs Menahem Begin and Haim Landau, and MK Meir Vilner was attacked by them. MK Keshet of Gahal, MK Drobles of Gahal and MK Yigal Horvitz of the State List and also other MKs of Gahal assaulted MK M. Vilner, took hold of his arms and tried to drag him off the rostrum, but M. Vilner fought them off. However, they continued rioting, seized M. Vilner's papers and tore them to shreds.

The ushers of the Knesset removed the rowdies.

The chairman of the session, Mrs. T. Sanhedrait, behaved infamously, displaying the greatest patience towards the fascist rowdies. She interrupted the session twice for five minutes and then finally... decided not to let M. Vilner finish his speech.

Among numerous Members of the Knesset the opinion was expressed that the assault was organized beforehand as a reaction to the great impression made by MK M. Vilner's speech last week, when his speech in the Knesset was broadcast over the radio and television.

## SPEECH OF MK M. VILNER (Excerpted)

The Security Council Resolution, according to the proposal of the Soviet Union and the U.S.A., concerning the ceasefire and the establishment of a just and stable peace in the Middle East was received by the broadest masses in Israel with feelings of relief and satisfaction.

"It's good that at long last the terrible bloodshed has stopped." - "It's good that finally the road to peace will be found." This was the sentiment of young people, wives, mothers and fathers and brothers.

This was the bloodiest war in the history of Israel. Thousands of Jewish and Arab youngsters fell or were wounded in this war. A popular will exists to achieve not only the cease-fire but at long last a lasting peace, to remove at long last the nightmare of war from the life of the Israeli people. Therefore the popular will is the national interest of Israel - to advance with maximum speed from the cease-fire to the desired peace. And the Security Council Resolution 338 can indeed be an historic turning point.



But there are such persons in Israel who received the Security Council Resolution 338 with mixed feelings or even with overt fury. These circles, and unfortunately they are rather strong, wanted and still want to continue the war, as they themselves had expressed it: "till the end," "in order to annihilate the Arab armies," "in order to break their bones," "to occupy Cairo and Damascus."

Official circles too do not deny that yesterday's Security Council Resolution was not in accord with their own plans, has, in fact, foiled their plans. They stood in need of some more days of fighting - they say.

Members of the Knesset, with apprehension we hear the reports about the continuation of the battles on the fronts. Even after the Security Council decided upon the cease-fire, it has been found correct to sacrifice lives of the Jews and Arabs in a battle of prestige, in order to conquer yet another strip of land, which at any event we will have to return. Does this not contradict the declarations about concern for human life?

Cry: You shall not vituperate soldiers!

Meir Vilner: They are not to blame for anything. I defend them against the consequences of your policy.

Cry: You are to blame.

Meir Vilner: Those who have not prevented the war, are to blame, those who sabotaged the peace efforts.

Deputy Prime Minister, Y. Allon: Don't draw a comparison between the Arab aggressor and the Israeli defender with regard to the responsibility for the outbreak of the war. Keep your tongue!

Meir Vilner: One who occupies should better not talk about aggression. One who occupies lands of other states, like you, must be careful.

The public asks many questions. The public is not the same as it was before the war.

There is no credibility given to your policy, not only among Communists, but also among many people in Israel who are far removed from Communism. All these people ask questions which occupy them very much. They want to know how we have to proceed further, how we will prevent further wars.

If you had listened to us, if you had listened to all we told you all the time in the Knesset, our boys would not have been killed. You want annexation and not peace. This is what caused the renewal of the war.

I am opposing your policy of occupation and annexations. What is aggression if not this policy? Leave the territories outside Israel, and then Israel will live in security. Who says that you have to rule over Nablus, Jennin or Sinai?

I am ready to devote all in order to defend the security of Israel, but I am not ready that we sacrifice anyone in order to dominate other peoples.

Avner Shaki: We will not let you speak here.

Esther Raziel-Neor (Gahal): He must get down. Such things shall not be said here!

In the protocol of the Knesset the following is said then: "Members of Knesset Keshet, Drobles and others mount the rostrum and try to remove MK Vilner from the rostrum. MK Horvitz and other MKs of Gahal also. They attacked MK Meir Vilner, tried to drag him off the rostrum and tore up his papers."

The rowdies continuing their outrage, tried to attack bodily M. Vilner, but he himself, MK A Levenbraun (CP-RAKAH), deputy prime minister Y. Allon and the ushers prevented this and dragged them from the rostrum.

Chairman T. Sanhedrait: Members of Knesset, let us preserve the dignity of the Knesset. I declare an intermission of five minutes. After the intermission, to the surprise of many, the chairman, T. Sanhedrait, arbitrarily decided not to allow MK M. Vilner to continue his speech.

MK M. Vilner protested and announced that he had not finished his speech. He condemned the contravention of the Rules and the arbitrary behavior of the chairman, who yielded to the terror of fascists in the Knesset.

#### PROTEST AGAINST THE ROWDIES IN THE KNESSET

Immediately after the rowdyish attack upon MK M. Vilner the Communist parliamentary faction sent the following letter of protest to the Presidium of the Knesset, over the signature of MK Abraham Levenbraun:

We protest against the behavior of the chairman, Mrs. Sanhedrait, who instead of calling to order the rioters of the Gahal faction who mounted the rostrum together with MK Yigal Horvitz (State List) in order to silence by force a Member of the Knesset who had the floor, and in order to manhandle him physically, she deprived him without giving any reasons for it, and without referring to the Rules, of his right to continue his speech.

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## **Knesset gets Protest at Assault on Vilner**

The following protest was sent to the presidium of the Knesset (parliament) of Israel by the Committee for a Just Peace in the Middle East, against the recent physical assault in the Knesset on Meir Vilner, general secretary of the Communist Party of Israel.



The protest was signed by Alex Kolkin, chairman of the committee; Sam Weinraub, co-chairman, and Max Gundy, secretary. It reads:

On October 23, Meir Vilner, member of the Knesset and general secretary of the Communist Party of Israel (RAKAH) was viciously attacked in the Israeli Parliament by a number of deputies from Gahal. The rowdy Gahal group staged a street corner brawl on the dais of the Knesset, assaulting the spokesman of the Communist Party and tearing his notes to shreds.

Never before has such a brutal act of violence occurred in the national legislative body of Israel. Even more alarming is the fact that the chairman of the Knesset session, the Deputy Speaker, Sanhedrait failed to uphold the dignity of the Israeli Parliament, yielding to the terror of the members of the reactionary Gahal group and preventing Vilner from continuing his speech.

#### CEASE FIRE WELCOMED

Our organization is deeply committed to the cause of peace in the Middle East. We are concerned for the welfare of the people of Israel, as well as the Arab people. We support the just solution of the Middle East conflict, based on full implementation of UN Resolution 242 which calls for Israeli withdrawal from the occupied Arab territories. We have welcomed with gratification and joy the cease fire that has stopped the bloodshed on the battlefield.

Sharing the feeling of all peace-loving people in the U.S. we fervently hope that the present truce will lead to meaningful negotiations and, ultimately, to a lasting peace in the Middle East region. We have consistently called for a political solution of the Middle East crisis that will guarantee the existence of Israel, within secured boundaries, and will enable her Arab neighbors to regain the territories occupied by Israel in the 1967 war and assure the legitimate rights of the Palestinian Arab people.

#### RIGHTWING INCITEMENT

The outrage perpetrated by the extremist Gahal Knesset members against Meir Vilner was instigated by the reactionary leader of the Herut Party, Menachem Begin. Their reprehensible act has demeaned the dignity of the Knesset and tends to undermine the stability of the legislative structure of Israel. The arrant attack on the leader of the Israeli Communist Party reflects the fascist mentality of certain rightwing members of the Knesset.

We must be mindful of historical events in the past, in which such strong armed methods were used in certain countries by the ultra-Right to pave the way for a fascist dictatorship. We may be faced with the danger that some reactionary elements, who are against conciliation with the Arabs and want to incorporate the occupied territories in a "greater Israel," may make an attempt to impose a rightist regime on the Israeli people as a means of circumventing peace in the Middle East.

Millions of freedom-loving people everywhere were horrified by the attack

(Continued on p. 17)

## The Fight Against Zionism From A Realistic Point of View \*

By Aaron Vergelis

It is hardly necessary to prove the usefulness of carefully documented books and articles dealing with the reactionary aspects of Zionism. Indeed, such writings are in great demand these days. The readers want to find out the real meaning of the political slogans that are being used by the ideologues of the Jewish reactionaries and the manner in which they confuse the minds of the people.

At the same time it must be pointed out that it is not as easy to expose the true nature of Zionism as it may seem at first glance. The horrible disaster that the Jewish people have endured under Hitler has enabled the Zionists to play on the latent feelings of the broad Jewish masses. It seems to me that, approaching the problem of the fight against Zionism from a realistic point of view, the key to its solution can be found in depriving the Zionists of an opportunity to present themselves as the protectors of Jewish national interests, to trade on the misfortunes of the Jewish people and to identify themselves with the people of Israel.

It is regrettable that some authors of books and articles on present-day Zionism are basing their approach to this question on false premises. We can take as an example the pamphlet by Y. Yevseyev, Fascism Under the Blue Star.

At the very outset Yevseyev develops a tendency to impute to the people of Israel as a whole the ideological problems that relate to the policies of the Israeli extremists. Citing the bourgeois historian Arnold Toynbee, he declares that the judicial norms which were established at the Nuremberg trials of the Nazi cutthroats are applicable in judging the transgressions of the Jews in their treatment of the Palestinian Arab population. Note that he says the Jews--not the ruling circles of Israel! Let us proceed. Citing an excerpt from a "certain magazine article" that he had read some time ago, in which the author states that national socialism (Nazism) sprang up "when Hitler placed the Germans in opposition to mankind," Yevseyev concludes: "The tragedy of the Palestinian

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\* The following article by the editor of the Soviet Yiddish magazine Sovetish Heimland appears in its June 1973 issue. The English translation is by Phillip Honor.



people began... when Zionism placed Judaism in opposition to humanity." (Emphasis mine--A.V.) And we thought that what Zionism places in opposition to mankind is its own narrow class interests, which are against the interests of all nations, including the Jewish people.

Yevseyev becomes especially temperamental in that part of his booklet where he states that the "ancient Jewish nation" has disappeared long ago. "Only the name 'Jew' has remained. By this traditional name we designate at present many ethnic groups... that have only one thing in common--their Jewishness, their tradition which is rooted in Judaism." (P. 19.) Or take the following quotation: "A series of studies conducted on various population groups, living in many countries, who are known as 'Jews,' has shown that until 1948, when the state of Israel was created, these groups had no common attributes except their religion...." (P. 21.)

Apparently Yevseyev does not realize that he is saying the same thing that is being said by the Zionists and rabbis. Under the pressure of the obscurantist-religious party, a law was enacted in Israel which declares that the mark of a Jew is his belonging to Judaism.

So far as I know, the research to which Yevseyev refers as "a series of studies conducted on various population groups... who are known as Jews" was never undertaken. But even if such studies had been conducted, obviously the Zionists themselves would not be bold enough to claim that such research might furnish any proof whatsoever that only the creation of the state of Israel has provided the Jews with common characteristics. Yevseyev has distorted Lenin's thesis on the non-existence of a unified, extraterritorial Jewish nation. Misinterpreting this thesis he denies the existence of the Jewish people entirely.

The truth of the matter is that by far not everything is the way Yevseyev presents it. It is a fact that the ancient Jewish nation (the Hebrews) has disappeared, just as the ancient Greek nation (the Hellenes) has disappeared. But that does not mean that all we have left are the names "Jew" or "Greek." We have already pointed out that the Jews do not constitute an extraterritorial, uniform nation, which means that religion does not unify the Jews throughout the world; the existence of a class society, the dispersal of the Jews over various countries, with different social systems, increases the social and hence national diversity of the Jews.

Yevseyev even tries to "prove" that the mountain Jews have lost their physical similarity to other Jews and have acquired a likeness to the local population in terms of skull shortness (brachycephalism), broadness of the face, form of the nose, darker pigmentation of the eyes and hair. (P. 22.)

Finished with his anthropological explorations Yevseyev dwells on the Yiddish language, which he disdainfully terms "the so-called mother tongue." Further on he writes: "According to the People's Census of 1970 this language, or to be more exact jargon (? !--A.V.), was acknowledged by only 17.7 per cent of the Jewish population in the Soviet Union that totals 2,151,000 people." (P. 29.) Let us examine these figures more closely. 380,727 mature Soviet citizens at present consider one of the national languages in our land--Yiddish-- as their mother tongue.

How does Yevseyev dare to offend the national feelings of these people? Even if one person out of a whole tribe should speak and cherish the language of his forefathers, it would be impermissible to affront his noble national feelings. Yevseyev must know that Sholom Aleichem, Mendele and Peretz, whose works are recognized as world classics, wrote in Yiddish. The multinational Soviet literature holds among its treasures the works of such noted literary masters, and genuine patriots of our Soviet land, as the Jewish writers of the post-revolutionary period, David Bergelson, Peretz Markish, Leib Kvitko, Izzi Charik, Itzik Fefer, Aron Kishnirov and others. At this time we have a sizable group of creative Soviet authors who write in Yiddish and issue the monthly magazine Sovetish Heimland, which is a publication of the Soviet Writers Union. In Birobidzhan the regional Committee of the Communist Party and the Regional Executive Committee of Workers Deputies publishes a daily newspaper in Yiddish. It is ironical indeed that the Zionists speak about Yiddish the way Yevseyev does.

Yevseyev admonishes that those who use the term "the Jewish people" are helping the enemy. He declares categorically that one must not speak about a Jewish ethnic group. But Lenin wrote: "The Jewish workers as a disfranchised nationality, not only suffer general economic and political oppression, but they also suffer under the yoke which deprives them of elementary civil rights." ("To the Jewish Workers," Collected Works, Vol. 8, p. 495.) Or take the following quotation: "And now, too, it should be noted to the credit of the Jews, they furnish a relatively high percentage of internationalists, compared with other nations." ("Lecture on 1905 Revolution," Collected Works, Vol. 23, p. 250.) We quote again: "The Black Hundreds [an ultra-reactionary group in Tsarist Russia] carry on a particularly venomous hate-campaign against the Jews. The Plishkeviches [an anti-Semitic, reactionary Tsarist minister] try to make the Jewish people a scapegoat for all their own sins." ("National Equality," Vol. 20, p. 238.) (Emphasis added--A.V.)

If Yevseyev had taken the trouble to look up the 29th volume of the latest edition of the Great Soviet Encyclopedia he would, if he desired, have gained the insight that one does not have to go through a soul-vexing agony to call a nationally uniform group a "people." Without fear of committing a crime one can confidentially say the "Evenk people," the "Eskimo people," the "people of Udahe," and so on, just as one can say: the "Russian people," "Uzbek people," "Tatar people," "Kalmyk people," "Jewish people," etc. The Great Soviet Encyclopedia writes concerning the concept "people" that it can be applied in reference to the "most diverse forms of uniform national and ethnic groups."

"But who are the Jews? A clan, a tribe or something else? They don't have the characteristics of a tribe or a clan," persists the agitated Yevseyev (p. 27). He doesn't even want to take into account that from a juridical point of view, Soviet law unequivocally recognizes the Jews as a nationality. This is recorded in all official documents: birth or death certificates, passports, and personal questionnaires, not to mention the fact that in the Constitution of our Country, in our primary law, with the full commitment of the Soviet state, we have a provision that acknowledges the existence of an autonomous Jewish region (Birobidzhan).



One must say that Yevseyev is a very lucky author. It seems that his editor, L. Antipina, was quite obliging. Without much difficulty Yevseyev got onto the printing presses a dubious collection of "original" ideas, disclosures and facetious remarks. Wanting to prove that conversion from Judaism to Christianity is an advancement Yevseyev sarcastically writes that the Russian painter Isak Levitan, the sculptor Mark Antokolsky, the German writers Stefan Zweig, Heinrich Heine and others, did not become famous because "they liked fish" or tzimes (p. 58)

On another page Yevseyev, calling for assimilation, identifies himself with a certain American rabbi, who states: "We (the Jews--A.V.) want to become free individuals, completely integrated in the society in which we live, differing from the other members of that society only in our religious beliefs." Yevseyev declares with an air of absolute competence: "These words reflect the position of many Jews who come out against Zionism." (P. 29.)

He could not withstand the temptation to include in his diatribe an attack on famous painters. He singles out Mark Chagall, who is, according to him "known in the Western countries not only for his paintings but also for his enraged, extremist mood of an orthodox Zionist" (p. 89). Even Picasso, who was not a Jew, did not escape Yevseyev's "polite" treatment. He writes: "Some may not like the facts that we are bringing out, but such is life; these are facts which cannot be denied.

"The public must learn about them, just as it must know of Pablo Picasso's confession that was published in the French newspaper Combat where the painter derides those who would consider his creations as the ultimate achievement in art." (P. 90.)

It is obvious that though everyone has the right to be or not to be an admirer of Chagall's or Picasso's paintings, one must have lost all sense of proportion to call Mark Chagall, who is far removed from politics, an "orthodox Zionist, with enraged, extremist moods" and to drag in the name of the Communist artist, Pablo Picasso, in a matter in which he has never been involved.

In summation, what can be said about a booklet such as Yevseyev has published? It must be pointed out that a pamphlet such as this misleads the reader and distorts the problems that it is trying to deal with.

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(Continued from p. 13)

in the Knesset on the spokesman of the Israeli Communist Party. Supporters of freedom, democracy and civil liberties in many countries, have raised their voices in protest against this rowdy act. We call on the Knesset Presidium to take the necessary measures to assure complete freedom of speech and all parliamentary prerogatives in the National Legislative Body of Israel.

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# The Forgotten People: The Jewish Poor in the United States

By Phil Honor

Not so long ago the spokesmen of Jewish establishment organizations stubbornly refused to acknowledge the existence of Jewish poverty in our country. Recently, however, poverty among wide segments of the Jewish population, especially the elderly, became an urgent problem that could not be hidden any longer.

Some Jewish organizations are beginning, under pressure of public opinion, to show an interest in the plight of the Jewish poor. However, they still display the traditional "benevolence for the poor" mentality that Jewish bourgeois institutions have always had in their "charitable activities." Imbued with an outdated, petty-bourgeois, paternalistic outlook on social problems, they mostly impede the struggle against Jewish poverty. The research that they have conducted on this subject is nevertheless quite useful. Let us take a closer look at some of these studies.

We learn from two reports released by the American Jewish Committee, in July 1971 and January 1972, that close to 800,000 Jews in the United States subsist below the poverty level. In the first report, Mrs. Ann G. Wolfe, Program Consultant of the Intergroup Relations and Social Action Department of the AJC, estimates that out of a Jewish population of close to six million from 700,000 to 800,000 are living in poverty. Mrs. Wolfe states that according to the figures released by the National Opinion Research on Income, 15.3 per cent of Jewish households had incomes under \$3,000 a year compared to 15.6 per cent of Catholic households and 22.7 per cent of Protestant families, which include most of the Black poor.

Mrs. Wolfe cited studies on Jewish poverty conducted in Los Angeles, Miami Beach and Philadelphia, and by the Columbia University School of Public Health in New York. The Miami Beach survey showed that 40,000 people were concentrated in 30 square blocks of a highly congested area in that community. Eighty-five per cent of these were Jews and 80 per cent were over 65. Their average annual income was \$2,460. Thousands were living on less than \$28 a week for rent and food. The Columbia University study showed that 10 per cent of the Jewish population in New York subsisted in 1970 on \$3,000 a year or less.

Poverty is widely spread among elderly Jews who are in many instances lonely, sick and helpless and cannot cope with the ever-growing social ills in our country. Some factors of Jewish poverty are: physical disabilities, emotional problems, death of the breadwinner, lack of education and job training, and job discrimination. The Hasidic communities have a high poverty rate. The reasons for this are resistance to secular education, large families (Hasidim are opposed to birth control) and a fanatically religious life-style that impedes their adjustment to present-day American society.



The second report on Jewish poverty was issued by Bertram H. Gold, Executive Vice President of the AJC, at an annual meeting of the policy-making Board of Governors in Palm Beach, Florida. Mr. Gold's figures are somewhat ambiguous. He estimates the number of Jewish poor as lying between 400,000 and 800,000 (note the wide range). Mr. Gold does not mention the source on which his lower figure, 400,000 is based. It is interesting to note, however, that a survey on Jewish poverty, published last January by the New York Federation of Jewish Philanthropies, fully confirms the data presented by the National Opinion Research Project. The survey established that 15.1 per cent of the 1.8 million Jews living in New York are to be found in the ranks of the poor or near-poor. This report was compiled for the Federation by the New School for Social Research and supervised by Dr. Blanche Bernstein, research director of the school.

The study conducted by Dr. Bernstein includes the following figures:

- 1) About 140,300 families (272,000 individuals) are poor or near-poor.
- 2) Almost a quarter of the Jewish community in New York consists of working-class families. These 190,300 families (423,000 individuals) are between the poverty line and the moderate income level, according to the standards established by the Bureau of Labor Statistics.
- 3) About half of the Jewish poor or near-poor in New York are aged single persons or couples. About 2/5 consist of families of 3 to 5 persons. A considerable number of the heads of these households are aged or ill. Some households are headed by Hasidic Jews with a limited earning capacity.

The study noted that in alleviating the needs of the Jewish poor, special attention must be paid to the retired Jewish workers, many of them foreign-born, who are frequently lonely and destitute. They require assistance in nursing and old age home placement, medical care, counselling, senior citizens centers and other urgently needed services.

These studies, which have brought the plight of the Jewish poor into sharp focus, have demolished the myth of the nonexistence of Jewish workers and abolishment of poverty in the Jewish communities. They have, once and for all, disproved the favorite theory of the bourgeois leaders and Zionists that there are very few Jewish workers left, that the Jews in the U.S. have "made it," that most of them have joined the affluent middle class and the wealthy, in commerce, industry and the professions. However reluctantly, Mr. Gold has to concede this. In an introduction to a book on Jewish poverty published by the AJC in 1972, he stated:

Poverty has not been the chief item on the Jewish community agenda since the thirties, when government took over the functions of providing basic relief, and when American Jewry began to acquire its overwhelmingly middle-class complexion. For even we in the Jewish community labored under the myth of universal Jewish affluence. (Dorothy Rabinowitz, The Other Jews: Portraits in Poverty, Institute of Human Relations Press, N.Y., 1972, p. 10.)

He writes further:

At the same time, we became much more concerned with large problems, such as Jewish culture and education, support for Israel and the plight of Soviet Jewry...we failed to comprehend the dimensions of Jewish poverty or to see it as an important communal problem. (Ibid.)

What this really means is that the spokesmen of the Jewish establishment, who are closely linked with the Zionists, have turned from liberalism to reaction. They spread pro-Zionist, anti-Soviet propaganda, raise funds for Israel, and are indifferent to the problems of the Jewish poor.

A similar admission comes from Naomi Levin and Martin Hochbaum, two officials of the American Jewish Congress. In an article on Jewish poverty, published in the December 24, 1971 issue of the organization's magazine, Congress Bi-Weekly, they write:

Jewish community organizations are not blameless for the failure of the Jewish poor to take advantage of the potential benefits that are to be found in the poverty program....

There has been no real attempt to organize the Jewish poor to participate in the poverty program. Jewish organizations have in general not pushed for increased participation of the Jewish population in the poverty program.... Another reason for the failure of the Jewish community to participate in the poverty program was the initial reluctance of the established Jewish social welfare organizations to get involved in the poverty program. Originally, they viewed the program as a threat to their dominance in the social welfare field.... They have not pushed for senior citizens' programs, they have not demanded more representation in the Council Against Poverty, they have not submitted projects to be funded, they have not pushed for more citywide programs and they have played no role in organizing the Jewish community on a local level so that it could participate in local programs.

It is well known that reaction and racism go hand in hand, and the Jewish establishment is no exception in this respect. In the past years many Jewish bourgeois leaders have spoken out against the ultra-Right and for civil rights. Now the dominant Jewish organizations, in a sharp turnabout, have joined the chorus of those Zionist and reactionary forces who are trying to confuse the Jewish people with the deceitful charge of Black anti-Semitism. They have given support to the anti-Black, anti-Puerto Rican policy of Albert Shanker, president of the United Federation of Teachers, and his supporters. They have condoned the racist hooligan attacks against the construction of low income housing projects in the Forest Hills section of Queens, and so on. They are pursuing the same chauvinistic, divisive line in dealing with the problems of the Jewish people. Instead of calling for unity of all minority groups in the war against poverty, they are trying to put the blame for their own inaction on the Black and Puerto Rican communities and are disseminating discord and strife among poverty-stricken Jews, Blacks and Puerto



Ricans. Thus Levin and Hochbaum write in their above-mentioned article:

... The poverty program is frequently viewed as a program that belongs to Blacks and Puerto Ricans. There is a belief among many people in New York City and other urban centers - including poverty workers and poverty officers of the highest level - that the poverty program exists simply to serve the needs of the Black and Puerto Rican citizens. (Emphasis added.)

In a report on Jewish poverty, released by the American Jewish Congress in November 1971, we find the following, highly misleading, statement: "It is not suggested that poverty officials are anti-Semitic, but rather that they are unaware of Jewish poverty and that they are more interested in serving their own." (Emphasis added.)

Bertram Gold writes in a similar vein: "We must reckon with certain grim but inescapable realities. Perhaps the grimmest is the present state of entrenched mutual hostility, sometimes of near warfare, among residents of countless tenements and low income housing projects." (Op.cit., p. 11.)

He views these incidents as an unavoidable occurrence in the economic adjustment process of minority groups. He comes to the conclusion that "different ethnic groups, in trying to rise from poverty, have always fought with one another. In their day, poor Irish, Italian, Jewish, Polish and other immigrants did not differ in this respect from the Blacks, Puerto Ricans and others who now make up the bulk of the poor." (Ibid.)

Mr. Gold fails to understand that these deplorable conditions, wherever they occur, are provoked by the insidious, chauvinistic propaganda of the U.S. ruling class in order to incite one national minority against another, according to the well-known capitalist formula "divide and rule."

A much more enlightened opinion on the problem of Jewish poverty has been advanced by a New York Congressman of Puerto Rican descent, Herman Badillo, who charged at a press conference (July 7, 1972) that the Lindsay administration has woefully neglected the Jewish poor. The Congressman stressed that only through "uniting with other poor and a united Congressional delegation" could the Jewish, Black, Puerto Rican and other poor receive fair treatment from federal, state and local authorities.

Congressman Badillo charged that the New York Council Against Poverty has deprived the Jewish poor of antipoverty funds, urgently needed antipoverty programs and proper representation on local antipoverty boards.

Badillo's accusations were corroborated by S. Elly Rosen, executive director of the Association of Jewish Anti-Poverty Workers, who was present at the news conference. He pointed out:

We are here for three basic purposes. First, to once again demand that the Jewish poor get their fair share of all government programs. Second, to castigate those in the Mayor's office, Human Resources Administration and

the Community Development Agency who felt perfectly comfortable in lying to and betraying even the defenseless poor. And third, to call for a coalition of the poor of all ethnic and minority groups in fighting poverty and lobbying for services for all.

From time to time the federal government and the Lindsay Administration have released, with a great deal of fanfare, small grants for study programs and aid to Jewish poor. These small sums do not even make a dent in the growing needs of the Jewish poverty-stricken population in New York and other urban centers.

The Jewish organizations are derelict in their financial obligation to the Jewish poor. The sufferings of thousands of Jewish families and individuals could be greatly alleviated if only a small percentage of the staggering sums that are yearly collected for Israel would be allotted for Jewish poverty programs. Thus we find in the American Jewish Year Book the following statistical data: From 1948 through 1971 the United Jewish Appeal provided almost \$1.654 billion for the Jewish Agency for Israel (via the United Israel Appeal). The Joint Distribution Committee used UJA funds for its programs in Israel to the extent of over \$200 million. Hadassah transmitted to Israel over \$200 million in this period. Sales of Israel Bonds were \$1.588 billion in the United States (American Jewish Year Book, 1972, pp. 243, 244). On page 245 we read: "Philanthropic funds have continued to be an important source of income for Israel's economy. These funds are especially earmarked for welfare, health and educational programs...."

Sam Rothenberg, General Chairman of the Israel Bond Organization, reported at a recent conference of Jewish communal leaders of the United States and Canada that in the first eight months of this year Israel bond proceeds in all capitalist countries amounted to \$155,860,000, 85 per cent of which came from the United States. The goal for the entire year is \$360,000,000.

At the Hadassah Convention, held last August in Denver, it was reported that this organization has raised \$22.3 million this year, of which only \$3 million has been allocated for its activities in the U.S. The rest is earmarked for medical and welfare programs in Israel.

Thus, we see that while collection of funds for aid to the Israeli Government, for land-buying projects and social and welfare programs in Israel, and for Zionist propaganda in the Soviet Union and all over the world are high on the priority list of the powerful Jewish bourgeois organizations in the U.S., the needs of the Jewish poor in our own country are shamefully neglected by them.

Naomi Levin expresses the hope that "the entire Jewish community and its agencies will focus attention on [the] problem [of Jewish poverty] that has until very recently been lamentably neglected." ("Jewish Poor: New Facts," Congress Bi-Weekly, February 9, 1973.) Mr. Gold piously hopes that "all that needs to be done [for the Jewish poor] will be done." He says that "Jewish communal organizations will have to act as advocates for the poor in the halls of government...." (Op.cit., p. 11.)



In their present plight the Jewish poor need "advocates" least of all. Nor can they rely on the promises of the bourgeois Jewish circles. Rather, they must conduct a vigorous struggle against the repressive anti-poverty policies and cutting of anti-poverty funds by the reactionary, Wall Street oriented, Nixon Administration. They must demand adequate funding of well-organized federal, state and local programs to mitigate their appalling conditions. The war against Jewish poverty must be waged in close solidarity and on the basis of united actions with Blacks, Puerto Ricans and other minority groups. A coalition of the poor of all ethnic and minority groups in the fight against poverty is a pressing necessity at this time. The Jewish poor, most of whom are old, lonely and helpless and far from the mainstream of American life (the Hasidic groups), can hardly expect any meaningful assistance from the pro-Zionist bourgeois organizations that dominate the Jewish scene. What is urgently required is a militant mobilization of all Jewish forces to lead the Jewish poor in effective struggles for a better life.

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## "Sholem Aleichem Through Laughter and Tears"

By Sol Flapan

WARSAW, Oct. 23 - "We are happy Jewish minstrels singing you a Jewish song." That was the theme song which opened and closed an evening of skits based on the works by Sholem Aleichem.

Entitled "Sholem Aleichem through laughter and tears" the two hour show inaugurated the 1973/74 cultural season of the Warsaw branch of the Social and Cultural Society of Jews in Poland.

About 100 members and sympathizers of the Society gathered in the organization's wood-panelled club room on the second floor of a three-story building which houses the national headquarters of the Society, the editorial board of its 12-page bilingual weekly Folks Shtime (People's Voice), the Jewish State Theater and the Bumet Cooperative. The latter manufactures household appliances, fixtures and souvenirs.

The score skits from unrelated tales by the great Jewish wit were skillfully woven into a charming story of life in the pre-World War I "shtetl" (small township) by Szymon Szurmiej, the Jewish Theater's manager-director-actor.

For the old timers the scenes recalled those bitter years of poverty with its eternal rat race to eke out a miserable living which Sholem Aleichem so mercilessly satirized. For the middle aged it was Sholem Aleichem's words of folk wisdom and his passionate love for the plain working people come to life. But for the sprinkling of teenagers and 20-year-olds the scenes about dowries, matchmakers and parent contracted marriages were eye openers.

The Tuesday evening show revolved around the machinations of marriage brokers to pair off an attractive, intelligent girl to the idiot son of the shtetl's "gvir" (wealthy Jew).

But there were the seeds of protest, too. Like when manual worker Tevye refuses to sacrifice his daughter in exchange for a family alliance with the gvir. Or when his daughter Esther sings of her true love "Benjamin, I want you so."

The bitter-sweet scenes were tied together with some situation stories which have since become oft repeated anecdotes in Jewish and other people's lore. There were the three insurance salesmen trying to sell each other life insurance. Also the two travelers who would end all wars "if only I were Rothschild." They become mesmerized in their make believe world of manipulating millions of pounds sterling only to be rudely brought back to reality when it suddenly dawns on them that "it's Thursday already and not even 40 coppers to give the wife to prepare for the Sabbath."

The panorama of shtetl characters were ably portrayed by four performers of the Jewish State Theater. Dark-eyed Golda Tencer, a relative newcomer to the Theater, was the object of the gvir and the umbrella carrying matchmakers. Then there was basso-voiced Julisz Berger (Tevye, among others) who also does character parts for Polish films and the TV - though not necessarily "Jewish" roles.

Short, frail Moshe Szwejlich recreated a gamut of shtetl personalities ranging from the town "shlemaz'l" that poor, honest, naive "sucker" who is always being shortchanged on everything to the fast talking hard sell salesman living from day to day by his wit and gift of gab.

Berger and Szwejlich who is now celebrating 40 years on the Jewish stage in Poland are currently shooting scenes in Krakow for the film "Nights and Days," a motion picture based on the four-volume novel by Maria Dabrowska on post-gentry partitioned Poland of 1864-1914. Interestingly enough, that is the period of the Sholem Aleichem shtetl.

Finally, there was Szymon Szurmiej himself who was the sleepy-eyed fumbling and mumbling son of the local moneybags in one skit, and a number of slightly shady though not repulsive characters, in others.

The opening of the Warsaw club's autumn-winter activities dovetailed with the Jewish Theater's new stage season. Nine new positions have been added to the company's repertoire. Among these are Arthur Miller's "Death of a Salesman" and "Song of my people," a musical.

These plans, and more ambitious ones in the future, call for a larger troupe, Szurmiej recently told Folks Shtime. And with this in mind, the Theater will shortly open a stage school. Fourteen candidates have been recruited primarily from the Society's amateur drama circles from the industrial Wroclaw and Katowice in the south and from the Baltic port city of Szczecin up north. The Society and the Cultural Department of the Warsaw People's Council (municipal government) are assisting the Theater in this.



"We are doing everything possible to get our students the best instructors and lecturers," said Szurmiej. After a two-year course, the students will qualify to take an examination before a State Commission. Graduation will be rewarded with the Actor's Diploma.

Two of the more ambitious hopefuls attended the "Laughter and tears" show. Hungrily they imbibed every word and gesture - at times secretly mimicking some of the performers. But the tall, slender Varsoviennne of a mixed marriage and the red haired and bearded youth from the industrial and academic center of Krakow prefer to remain anonymous at least "until we are formally enrolled."

Szurmiej also recalled last year's (1972/73) successful season which included triumphant tours this spring of West Germany and Belgium.

But the most "serious test of the Theater's possibilities" according to Szurmiej were the confrontations with Warsaw youth at summer camps in June and July. The company gave 17 performances of the musical "Once upon a time there was a shtetl" in which each scene is introduced by the "wandering poet" who speaks in Polish while the story unfolds in Yiddish prose and song.

"It was a full house at every performance," Szurmiej related and the young people "received us enthusiastically."

And it wasn't only the applause, he observed. The active involvement by the audiences was a pleasant surprise for the cast. "They sang together with us" and there were animated audience-actor dialogues after the final curtain of each show.

No doubt about it, the Jewish State Theater in People's Poland and what it represents is an integral part of the national culture here.

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## "Chilean Jewry Faces Uncertain Future"

By Simon W. Gerson

(Reprinted from the Daily World, September 29, 1973.)

Will the Jewish community in Chile be tortured and destroyed by the Chilean fascist junta even as were the German Jews when Hitler came to power?

What is the fate of many leading Chilean Jewish figures who were active in the legally elected Salvador Allende popular unity government?

Why did the Israeli government rush to recognize the junta?

And do not the Chilean events again confirm a basic axiom for the Jewish people--that their survival is bound up with maintenance of democratic institutions and united struggle against reaction?

These are some of the questions deeply troubling the Jewish community, including pro-Zionist groups, throughout the world, according to authoritative reports received here.

The Jewish Telegraphic Agency, a New York-based news service funded largely by Israeli sources, reflected the deep worries in the Jewish community in one of its first syndicated dispatches after the military putsch against the Allende government.

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"Chilean Jewry Faces Uncertain Future" was the headline over a dispatch by Murray Zuckoff, JTA News editor.

"Of immediate concern," wrote Zuckoff, "is the fate of the Jews who were most prominent among the 150 or so Jews in the Allende Administration.

"There is no immediate information about the safety or whereabouts of Jacob Schaulsohn, a member of the five-man Constitutional Tribunal who formerly served as president of the Board of Deputies; Dr. Enrique Testa, head of the Defense Council, who was long active in Jewish affairs and was on leave as president of the Bank of Israel in Chile; Jaime Faivovich, Mayor of Santiago; Daniel Silberman, director of the country's Copper Mining Corporation; Jose Berdichevsky, chief of



Chilean military aviation in the Southern Region, and Volodia Teitelboim, the Communist Party senator."

Since Zuckoff's article appeared, it has been learned that Faivovich received asylum in the Mexican Embassy in Santiago and Teitelboim is out of the country. Teitelboim, in fact, was interviewed in Moscow by Daily World correspondent Joseph North (See Daily World, Sept. 21.)

\*

Commenting on the attitude of the Chilean Jewish youth to Allende, Zuckoff wrote:

For many young Jews, especially the Zionist youth, the deposing of Dr. Allende and his government can only be a tragedy. When this correspondent was in Santiago last April on a field trip for the Jewish Telegraphic Agency, he was told by several Zionist spokesmen that Zionist youths were deeply committed to helping the Allende government implement some of his socio-economic policies.

Fears for the Chilean Jewish community's fate pre-date the military putsch, according to Zuckoff. He writes that "the Right wing tried to generate anti-Semitism" long ago.

"On April 12, for example," he writes, "the Right-wing daily, La Segunda, carried an article attacking Faivovich for a policy he was trying to institute in Santiago.... In the last few weeks, as tensions mounted ... anti-Semitic harangues became more frequent and sharper. More and more the pattern was emerging, blame the Jews, especially those in government, for the social ills of the country."

\*

After the putsch, JTA reported in its Sept. 20 bulletin, a letter appeared in El Mercurio, one of two major dailies permitted under the junta, which stated that "the Jewish Communist conspiracy had to be destroyed. There should be a Jew hanging from every lamp post in Providence" (a middle class section of Santiago).

The report was broadcast by the Canadian Broadcasting Corporation's feature program. CBS said the anti-Semitic letter was prominently displayed by El Mercurio.

Appearance of the letter was subsequently denied by Dr. Gil Sinay, president of the Representative Committee of Chilean Jews, in a telephone conversation with a Jewish leader in Buenos Aires. However, little weight was attached to the denial, since it was made over junta-censored telephone wires.

\*

Paralleling the fears for the Chilean community of 25,000 Jews is a mounting wave of indignation at the obscene haste with which the Israeli government extended diplomatic recognition to the Chilean murder regime.

While the major "respectable" Jewish organizations kept their mouths discreetly shut, others, particularly those with a large youth component, spoke up in anger.

On September 25 the Union of Jewish Students in France called on "all progressive and democratic Jews" to voice their "indignation" at the Israeli government's recognition of the junta. Branding the action "unspeakable," the student union said Israel "hasn't even the excuse of trying to assure the security of the Chilean Jewish community.

In New York, the Hashomer Hatzair (The Young Guard) of North America, which describes itself as a "socialist-Zionist youth movement," last week called on Israel to refuse recognition, a plea spurned by the Golda Meir government.

But beyond the immediate issue of recognition, the socialist-Zionist youth group gave "reasons why all Jews must oppose the Chilean Junta."

"Democracy is the only security for the Jewish minority," the group said. "This is a lesson we learn from the history of oppression our people have suffered under the gun of militarist oppression."

"Hashomer Hatzair calls upon the Jewish Community individuals and organizations, to protest the coup and register solidarity with the Chilean working class.

"Hashomer Hatzair calls for the Jewish Community to unite around the slogan: Back to Democracy--Down with the Junta."

The group also sent a telegram to the Chilean consulate here declaring: "Hashomer Hatzair pledges firm stand with the Chilean workers. Will rally support in the Jewish community and fight recognition of junta by Israel."

These are but some indications of the profound concern among the Jewish people.

Questions remain: What is the stand of the American Jewish Congress? The American Jewish Committee? The Jewish Labor Committee? Will they join together with Communist, Socialist, and other democratic-minded people in the common struggle against the Chilean junta and for the restoration of democracy in Chile?



## Communications

### A Visit to Bulgaria

By Alex Kolkin

On our recent trip to Bulgaria, my wife and I spent some time at a Black Sea resort called Golden Sands. Afterward we went to Sofia.

In Sofia we had the pleasure of visiting the Social and Cultural Center of the Bulgarian Jews, which gave us an opportunity to meet and talk to a number of leading personalities of the Bulgarian Jewish community. Especially memorable were our talks with Isidore Solomonoff, editor of Yevresky Vesty (Jewish News), and Auzy Ossa, curator of the Jewish Historical Museum.

In our talks much was revealed to us about the life of the Bulgarian Jews, including the reasons why Hitler was unable to destroy the Bulgarian Jews as he had the six million Jews elsewhere in Europe. In viewing the historical exhibits it became clear to us that it was the Bulgarian people who saved the Jews in their country, and that the credit for this goes in major part to the Bulgarian Communist Party, the Party of Blagoev and Dimitrov.

The historical development of the Bulgarian Jewish people conditioned the relations of friendship between Bulgarians and Jews and made them an integral part of the Bulgarian people. These historical events, documented by manuscripts and photographs, which are skillfully arranged. One interesting chart records the fraternal relations between Bulgarians and Jews during the reign of King Ivan Alexander (1331-1355) and notes the fact that his queen named Theodora was a Jewish woman originally named Sarah.

There are charts and manuscripts which show that in the liberation struggles against Ottoman oppression in the 14th century and later against Turkish oppression in 1877, wide sections of the Jewish population participated and helped by their heroic deeds to defeat the oppressors. Many Jews, together with Bulgarians, gave their lives in the fight for national liberation.

Other charts show that in 1891 during the formation of the Social Democratic Party and the trade unions, many Jewish names are to be found among the active participants. Outstanding were Nathan Kerbel, Dr. Naum Isakov and Buko Cohen, as reflected in the pages of Rabochechy Vestuick at the time.

Many Bulgarians and Bulgarian Jews participated in the victorious October

Revolution under the leadership of Lenin. The Jewish working masses stood unreservedly in defense of the young Soviet Republic and condemned the negative attitude of the Zionists toward the October Revolution.

\*

When the Bulgarian monarcho-fascist government signed an alliance with Hitler and placed Bulgaria at the disposal of the Germans, the fascist and anti-Semitic organizations got the go-ahead signal, and anti-Semitic acts reached their peak.

It was the strong democratic traditions of the Bulgarian people and the heroic example of George Dimitrov in the Leipzig trial in 1933 that consolidated the anti-fascist feelings among the Bulgarian people and led to saving the Jews from extermination.

One document reveals that in February 1942 a conference of Hitlerite leaders was held in Berlin, where a decision was made to exterminate eleven million European Jews, among them 48,000 Bulgarian Jews. Himmler and Hochmann were assigned to expedite the deportation of the Jews to the death camps. The document indicates that elaborate preparations were made. Trains were made ready, temporary camps for assembling the victims were set up, timetables for the trains were printed, everything was prepared.

George Dimitrov called upon the Fatherland Front in Bulgaria to come to the defense of the Jews and the struggle was set in motion which thwarted the plans of the Hitlerites and the monarcho-fascist regime. Many heroic deeds were performed by Jews in the underground struggles that made this possible.

The people's victory on September 9, 1944 put an end to the danger which threatened the Jews. It gave them full civil rights, social and national equality and the right to use their abilities in every sphere of life. Those responsible for the persecution of the Jews were tried in the people's courts and given their just due.

What we learned from the exhibition and from our visit to Bulgaria convinced us that the Jews continue to live in friendship with the Bulgarian people, now more than ever, since they actively participate in all spheres of activity--in industrial production, in government, in the arts and professions.

\* \* \*



## Experiences in the "Promised Land"

By Isaac Kaplan

(Letter to the Editor of Moscow Evening News, August 25, 1973.)

Dear Editor:

Before I begin telling you the main story of my letter, I should like to introduce myself. My name is Isaac Ulianovich Kaplan. I am one of those who in the Spring of 1971 went to Israel and have recently returned to my homeland.

But my heart is heavy. Therefore I have decided to write about it in the newspaper and pour out all that is weighing heavily on my soul. This will, perhaps, clarify the perplexing questions of those who ask me how could I have gone to Israel and what had prompted me to foresake my homeland.

I beg you to print my letter in your newspaper, even though it may be a long one. But summon the patience to read it to the end.

This is the way it has happened. We unexpectedly received a letter from an aunt in Israel, who emigrated there before the war. In the past she had brought up my wife who was an orphan. "Come to Israel"---she told us---"you will be well off here."

I asked myself: Is it so bad for me here, in my homeland? I was working as the chief of procurement in a factory. My wife was cashier in the dining room. Together we were earning about 300 rubles a month. My son and my daughter had gotten an education and were working. We had been living fairly well, and the grandchildren were growing up. What then impelled me to take that fatal step? Certainly, not only the blandishments of the relatives in Israel. At that time a couple by the name of Portniansky had appeared among our friends. They used to visit our house almost every day, describing to us fascinating things about Israel, based upon information coming over Radio Israel. It was, in a word, "The Promised Land." They soon went there. And, following in their path, we too went there in May 1971. We took the bait of Israeli propaganda, and we have in actual fact broken with our son and our daughter. It is hard to imagine now how strong the madness was at the time that had impelled us to abandon our own children.

Upon our arrival in Israel we were quartered in a hotel in the Ramat-Gan area.

And we were told that if we did not have any money, we needn't worry. "You can take on credit not only the hotel room but furniture, a refrigerator and an electric plate for cooking. When you begin working you will pay it up."

In the employment office we were given a few addresses. Each morning was started with the search for a job. And each evening we would return home with nothing. All the addresses turned out to be false ones. No one was expecting us and we were met with puzzlement. In the end we found work in a tourist establishment. I became a locksmith's helper and my wife was a house cleaner. I have met people whose fate was similar to mine. They also came here with bright hopes. And what happened? An engineer became a laborer, a photographer became a helper in a factory, and so on.

I will never forget the first working day, when we returned home, tired, exhausted, into our little room. We could not fall asleep. My wife, holding back her tears, said: "Could it be that this is the very thing we were dreaming about?" "Perhaps, everything will be all right," I said.

However, one day after another went by and nothing changed. We had the feeling of being unwanted strangers, of being people without value in that land. The native Israelis were always taunting us, saying: "Russian Communists never have enough to eat; they have no shoes on their feet, and you came here where everything awaits you."

And what is there that awaits you? Rent, water, gas, electricity are all very high, not what they are in the USSR. We could hardly make ends meet, and then only because at the beginning no taxes are imposed on immigrants. In the tourist establishment workers were given lunch and breakfast at a discount price.

I have cursed those who persuaded me with the promise of plenty, in the first place the husband and wife, Portnianski, whom I met soon after our arrival, accidentally, on the street. The man, Boris, took me aside and said with a moan: "Isaac, I think we have fallen into a trap."

To me it was not just a thought but a reality. Even a simple summary of our debts: for the trip, the hotel, food for the first days, courses in Hebrew, made it plain that it will not be easy to pay it all up. Without that there is no way to return. My wife, Maria, also understood that. This revelation was to her particularly tragic, because she thought that she was the one who had persuaded me to leave our homeland, the children, the friends. And for what?

It turned out that it was in order to die far away from her homeland, among strangers. She could not take the hardships and the degradations; losing hope of finding an escape, my wife had committed suicide two months after we arrived. You cannot imagine what it did to me. We started out together and now I was left alone with my grief and my sorrow and with only my desire--to break out of this hell in any way that I could.

But to do that was not easy, and not only because of the material hardships.



Anyone openly expressing the wish to leave Israel loses his job; he is threatened and persecuted. And there were many who wanted to leave. At any rate, among those whom I knew, nine out of ten wanted to return home.

I decided to return at all costs. For that purpose I took a job as a construction worker, putting in 12-13 hours a day in order to save up money. True, this was only half the problem. To leave Moscow I needed less than six weeks, but to go back it was necessary for me to work many months. And then I had to go in a round-about way as a tourist. On top of that Soviet immigrants going on a tour are compelled by Israeli authorities to pay up all their debts and the return trip. This is understandable, as I knew well and is known to the Israelis: they are insuring themselves.

And so I surmounted all the obstacles, employing truth and lies, reaching Vienna. At that time there were many refugees in the city, victims of Zionist propaganda who are now working hard to get permission to return to the Soviet Union.

But even here we were not left in peace by Israeli agents. They would visit us, bringing presents, trying to persuade us not to return to the USSR, promising us "brilliant opportunities." But we were fed up to the brim with such promises. And when, in anger, we declined to heed their blandishments--and by that time we were as many as a hundred people--the Zionists organized an attack upon us. Only because we had called in the police in time did the clash fail to materialize.

Finally came the long awaited day. Together with others I had been given permission to return home. All the trying experiences were left behind. My motherland had graciously forgiven me. There are no words to express the feeling in our hearts when the train crossed the border. We were crying with happiness.

And here I am again in Moscow, in the midst of friends and relatives. But the mind is tortured by thoughts of the nightmare of the things I went through in Israel, of the ill-fated day I decided to leave the Soviet Union. Until the end of my days will I be thankful to the Soviet state for the opportunity to be again in my homeland. My pension was reinstated, and at present I am living with my son in a well appointed apartment, and soon I will start working.

Believe me, I am enraged at those who persuaded me to leave my birthplace. Among them were those who were not themselves planning to go to Israel, after listening to the stories of the brilliant opportunities in the "Promised Land," transmitted by Radio Israel. May they go to the devil with all their promises!

I have convinced myself that the Israeli government is trying its best to hide the truth from the Jewish citizens of the USSR and to conceal the fate of those who were tempted by the blandishments of Zionist propaganda and went to Israel.

I am writing all this in order to tell the truth to everyone. Material conditions certainly played a major role in my return, but the chief reason was something

else. I have lived my entire conscious life in brotherly international family, among well disposed people--among people who care for each other and are attentive to one another. This is something I do not have to prove to anyone. I found myself among strangers who were ready to insult you any minute, to degrade and make a laughing stock of you.

Dear editor:

Bitter memories are crowding one another and I would like to tell everything. But it needs an entire issue of a newspaper. And it is not so easy to write either. I beg forgiveness for my "confession," which has turned out to be such a long one. I would be very thankful to you if you should publish it on the pages of Moscow Evening News.

(Translated from the Russian by Daniel Sigal.)

\* \* \*

## Greetings

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BEST WISHES

FOR  
SUCCESS

ROSE DANTZIG  
Miami

---

Our Best to All of You  
in a Peaceful World.

RACHEL and AL STONE  
Miami

## GREETINGS FROM CHICAGO FRIENDS

MAX FRIEND

G. L.

MARY & ABE TRAGER

SUE & JACK KLING

J. W.

FLORENCE & BEN FOGEL

H. and A. B.

JULIA CENTURY

BORIS ROSS

□ □ □

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GREETINGS  
TO  
JEWISH AFFAIRS

champion for a policy of Israel's acceptance and carrying  
 out of UN Resolution of 1947 giving the occupied  
 territories - of respect for the national rights of the  
 Palestinian Arab peoples and a solution to the refugee  
 problem - of a policy that will bring peace and security  
 to Israel and its Arab neighbors.

GARMENT SECTION  
C. P. New York

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GREETINGS

TO

JEWISH AFFAIRS

on the occasion of  
 my granddaughter's  
 16th Birthday

Garment

DORA ELSON

SPECIAL THANKS

TO

JEWISH AFFAIRS

for lending its voice in support of the  
 UN Resolution of November 22, 1967  
 as the only way to establish an era  
 of peace and friendship in the  
 Middle East.

S.I. Committee for a Just  
 Peace in the Middle East  
 P. O. Box 509  
 Staten Island, N.Y. 10314

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MAZELTOV!

May Jewish Affairs continue to prosper and grow in influence and circulation among the progressive Jewish community. Its message of working class internationalism is a thorn in the side of the Zionist bourgeois misleaders of American Jewry.

CPUSA  
(Translated from the

---

Penn South Community Club      Best Wishes and Long Life  
extends  
NEW YEAR'S GREETINGS to our      to  
Members and friends, with      Jewish Affairs  
Best Wishes for Good Health  
and      Committee for a Just Peace  
World Peace.      in the Middle East

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GREETINGS  
TO  
JEWISH AFFAIRS

Your articles are inspiring to us  
for a Just Peace in the Middle East.

Mr. and Mrs. Kruska

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GREETINGS FROM COMRADES AND FRIENDS IN DETROIT

WALTER TYSH  
 PEGGY & DUANE FRANKIE  
 BILLY & STEPHANIE ALLAN  
 MICHELLE & MENDEL STONE  
 CARL & STELLA BEINSTIEN  
 BOB & KATHIE DIXON  
 FRANK & BEVERLY ANGEL  
 HOPE & CHUCK DEWEY  
 FRANK PETRAKOWITZ  
 EVA & JOSEPH LOZARE  
 CASS NOVAK  
 BILL RUST  
 SALLY MILLER  
 ROSE BARON  
 NATE & RUTH MESSON  
 RUTH & RUBEN GOLDMAN

Jewish Affairs is an important fighter  
 for the real needs of the Jewish  
 people and in the spirit of  
 proletarian internationalism is a  
 true fighter for national liberation  
 and peace for all peoples.

---

GREETINGS FROM FLORIDA PROGRESSIVES

On your Second Anniversary we wish  
 to extend our deep appreciation for your  
 valiant contribution in the fight for peace  
 in the Middle East against bourgeois nationalism  
 and for proletarian internationalism.

We will work harder to make Jewish Affairs  
 read by many more people.

□ □ □

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GREETINGS TO  
JEWISH AFFAIRS

JENNY ROSEN

GREETINGS TO  
JEWISH AFFAIRS

M. SCHUTZ

---

GOOD LUCK  
KEEP GROWING!

Kross Club  
Communist Party

GREETINGS

Harry and Sarah  
Tobman

---

FOR A JUST PEACE  
IN THE  
MIDDLE EAST

Health Professionals

GREETINGS

FROM

Fordham-Mosholu Club, CP

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GREETINGS TO  
JEWISH AFFAIRS

So. Bronx Club, CP

WARMEST GREETINGS  
TO  
JEWISH AFFAIRS

Leah Nelson

---



GREETINGS

TO

JEWISH AFFAIRS

□ □ □

for the contribution on the ideological  
front, especially in the struggle against  
bourgeois nationalism, against all forms  
of racism and anti-Semitism.

For Peace.

CHASKEL FEGELIS

Credit to Williamsbridge  
C.P. Club

Contrib. \$200

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GREETINGS

HARRY & SONIA EPSTEIN  
New York

GREETINGS

IRVING FIERSTEIN  
New York

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GREETINGS

RALPH GLICK  
New York

GREETINGS

LOUIS KANTER  
Huntington, N.Y.

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SHALOM  
FOR A JUST PEACE IN THE MIDDLE EAST  
AND THE WORLD

MOLLY and JERRY  
SADIE & SAM NOVICK  
IDA & MURRAY GREENBERG  
HILDA and PHIL SEGALL  
ELLA MYERSCOUGH

GERTRUDE & ROBERT E. DECKER  
ROSE MAYERS  
LOU DINNERSTEIN  
"POP"  
J. STONE

---

GREETINGS

FROM  
Cleveland, Ohio

JIM & AUDREY WEST

GREETINGS

FRED FIELD  
Dixmont, Me.



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GREETINGS  
FROM  
PROGRESSIVE BOOKS

Toronto, Canada

GREETINGS  
TO  
JEWISH AFFAIRS

EDWARD SANDLER  
Oakland, Calif.

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GREETINGS TO JEWISH AFFAIRS

□ □ □

Success in Your Work.

□ □ □

WEST SIDE 5 MANHATTAN CLUB, C.P.

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FOR PEACE AND JUSTICE  
TO ALL NATIONS

GREETINGS

MORRIS HYMAN  
Atlantic City, N.J.

G. KOWAL  
Rochester, N. Y.

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GREETINGS

GREETINGS

POLLY,  
Brooklyn, N.Y.

ROBERT SIMONS  
Brooklyn, N. Y.

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GREETINGS  
TO  
JEWISH AFFAIRS

GREETINGS  
FROM  
RUTH BRENT  
and Friends

DORA ADES

Elsinore, Calif.

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SUCCESS

GREETINGS

TO

FROM

JEWISH AFFAIRS

BETTY ROTENBERG

a Fighting Voice of Freedom

BRIAN WILLIAMS &  
SANDRA PATRINOS,  
Phila.

Phila.

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GREETINGS

FROM

MR. & MRS. M. J. BAKER

Bal Harbour, Florida

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GREETINGS

FROM

A GROUP OF PROGRESSIVE NEEDLE TRADES WORKERS

OF

LOS ANGELES, CALIF.

□ □ □ □

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GREETINGS

FROM

S. L. JACKSON

Kent, Ohio

GREETINGS

FROM

Bookways Book Store  
622 E. Franklin Ave.  
Minneapolis, Minn. 55404

Books from around the world.

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GREETINGS

FROM

ST. PAUL CLUB  
Communist Party

Minnesota

GREETINGS

FROM

SENIOR CITIZENS CLUB

Minneapolis

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GREETINGS TO JEWISH AFFAIRS

May you have continued success in your struggle for working class internationalism, against all forms of chauvinism, racism and anti-Semitism. Your continuous struggle for Marxist-Leninist clarity in this period is an inspiration to all of us.

ILLINOIS STATE COMMITTEE - COMMUNIST PARTY  
Jack Kling - Ishmael Flory - Co-Chairmen  
Arnold Becchetti - Secretary  
Linda Applehans - Org. Secretary

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CONGRATULATIONS

ON YOUR

SECOND ANNUAL DINNER

Continue your outstanding work.

GROUP OF CHICAGO TRADE UNIONISTS

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GREETINGS

Your contributions in the struggle against anti-Semitism, racism and all forms of bourgeois nationalism and chauvinism are a great help in the fight for working class internationalism. Continue your good work.

JEWISH COMMISSION - COMMUNIST PARTY OF ILLINOIS