

DIASPORA JEWS AND ISRAEL FOREIGN POLICY

An EDITORIAL

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"Self Portrait" by Chaim Soutine

MAYOR KOCH AND HIS POLICIES *By WILLIAM K. TABB*
V—E DAY PLUS 40 *By CONGRESSMAN TED WEISS*
ABOUT "A RAISIN IN THE SUN"
By LORRAINE HANSBERRY and RABBI JACOB J. WEINSTEIN

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Our Cover: "Self Portrait," c. 1918, by Chaim Soutine, 1893-1943. From 1973 retrospective exhibit, Marlborough Galleries, New York.

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Diaspora Jews and Israel

An EDITORIAL

Sept. 18

Rosh Hashona 5746, the New Year, has just begun. Will it be a year of motion toward peace, to sharpening tensions, or to a stalemated marking time boding no good for Israel?

A new factor has just entered the scene that may contribute to the first alternative above. Despite opposition from the Foreign Ministry in Jerusalem; an American Jewish Congress delegation of 25 of its leaders visited Cairo, Amman and Jerusalem for discussions with government officials on the stalled peace process. In Cairo Sept. 5, the delegation met with Pres. Hosni Mubarak, the Foreign Minister, the Minister of State for Foreign Affairs and Mr. Mubarak's Senior Advisor; in Amman Sept. 9, it met with King Hussein, Crown Prince Hassan and the Prime Minister; in Jerusalem Sept. 10, it met with Prime Minister Shimon Peres, Minister Moshe Arens and Foreign Ministry Director David Kimche.

In Jerusalem Sept. 11, a report was issued by AJCongress Pres. Theodore R. Mann, Henry Siegman, executive director, and former Harvard dean Henry Rosovsky, co-chair of Congress' Board of Trustees. Their statement said, "...we believe that King Hussein and Pres. Mubarak now wish to widen the peace between Egypt and Israel to include other countries... before forces of political and religious extremism make the task impossible...."

On the PLO, the statement recorded the "unanimous" belief in Cairo and Amman "that certain elements of the PLO... are prepared to live in peace with Israel if a Palestinian entity, federated with Jordan, were to become a realistic possibility," and that it is time "that the PLO be put to the test" as to whether Arafat would "recognize Israel and renounce terrorism." The delegation told Egyptian and Jordanian officials of its "strong view that at this time the Prime Minister of Israel is prepared to

go as far as any Israeli head of government can in moving towards peace" and "urged upon them the necessity of direct face-to-face negotiations now, while this possibility exists." The delegation came home intending "to encourage our own government to assist all the parties concerned in meeting with Israel in direct negotiations."

We applaud this visit as marking a break with the policy of major Jewish organizations of refraining from independent public action on matters Israeli. U.S. Jews, like Jews the world over, are affected by Israel's relations with the Palestinians and the Arab states. Although all decisions must be made by the government of Israel, diaspora Jews have a right and a duty to voice their views as part of the decision-making process. We wish the AJCongress delegation had gone further than it did. For instance, in Jerusalem July 15 Premier Peres told the World Jewish Congress, "...The Russians have never been our enemies. With Gorbachev coming to power, there could be a new window of opportunity which we should not overlook. We should attempt to reach a dialogue on all subjects with the Russians."

There is support here for such overtures. Editorializing on "Israel and Russia," the *Boston Jewish Times* July 25 wrote: "...Another myth insists that the U.S. must broker peace in the Middle East. How ironic if it develops that Russia is the successful broker. For Israel to be perceived as the favorite client and pet child of America is crippling. An Israel able to communicate with all the world's superpowers is to normalise Israel's standing in the world community." And, we add, to assure Israel's immunity from Cold War manipulation in the Middle East. USA-USSR cooperation is indispensable for Israel-Palestinian peace.

Mayor Koch and His Policies

By WILLIAM K. TABB

Mayor, An Autobiography by Edward I. Koch. Simon & Schuster, N.Y. 1984, 364 pages, indexed, \$17.95 hard cover, paper, Warner Books, \$3.95.

Ed Koch, mayor of New York, has been in his own way as effective at building a forceful media image as Pres. Ronald Reagan. Both use their personalities to sell programs that on their own merits are objectionable. While the styles of the men are very different, the content of their policies is quite similar.

Mayor is not primarily about the governance of New York City under Ed Koch. It is rather an extended collection of anecdotes told by an overpowering ego, and full of spleen-venting slurs against those who, in the mayor's telling, are all either wackos, simple-minded, or on the radical fringe.

He does deal, in his chatty vindictive way, with the personalities involved in trying to get more aid for New York, the transit strike, the closing of Sydenham Hospital and relations with minorities. Koch is always telling anyone he can't bully, but doesn't want to help, that "other than decency, fairness and equity, you will get nothing from me." This, as I shall argue

below, is a flinty cover for giving to the rich and taking from the rest of us.

Before discussing the substance of the Koch administration, it is worth recounting a few of his stories, for they, not the reality of his policies, is what the book is about. His heavy-handedness is everywhere. He describes a group of Blacks who said they were ministers arriving at City Hall. His next paragraph begins, "So these 15 'clergymen' became very demanding and threatening..." And a little further, "People know that I don't care if they are black ministers or white ministers, real or imagined; no unlawful disruptions will be permitted in City Hall." He wants it both ways. He repeats himself three times to be sure even the slowest reader gets the idea that these are not "real ministers" and then says, "People know that I don't care if they are black ministers or white ministers, real or imagined..."

Those who dare disagree with Koch are fakes and "racists." But what about real issues, for example, police brutality, which certainly concerned the ministers?

In 1983, Mayor Koch tried to get House Judiciary Chairman Peter Rodino to stop John Conyers from holding hearings on police brutality in New York City. That such brutality is prevalent is undeniable. Civil Liberties Union spokesman Richard Emery said two years ago: "I personally reviewed more than 15,000 civilian complaint review board complaints. I read them all. And what I saw was a pattern of police abuse that reinforced my belief that this was a systemic, endemic problem." While the use of force has been declining across the country, New York's *annals*

WILLIAM K. TABB, professor of economics at Queens College and the Graduate Center of the City University of New York, last appeared here in June, 1981. He is author of *The Long Default: New York City and the Urban Fiscal Crisis* (Monthly Review Press).

death toll under Koch is higher than in the final *two years* under Abe Beame, Wayne Barrett reported in the May 7, 1985 *Village Voice*. One can understand why Koch singles out Barrett for special verbal punishment in *Mayor*.

Koch, like Reagan, is often found to take liberties with the facts. He gets convicted out of his own mouth, much as Reagan does. In one instance Koch says into a reporter's tape recorder:

"I find the Black community very anti-Semitic. I don't care what the American Jewish Congress or the B'nai B'rith will issue by way of polls showing the Black community is not I think that's pure bull... My experience with blacks is that they're basically anti-Semitic."

Now there is little doubt that Black New Yorkers are heavily anti-Koch, but that is not the same as being anti-Semitic. For Koch, criticism of his policies of confrontation and his hostility to the needs of poor Blacks may seem like criticisms of his Jewishness, but despite some real anti-Semitic remarks by some Blacks, the heart of the matter is his policies and his attitude, and at the larger level, the way white society treats Black Americans.

Koch goes to meetings in the Black community as a result of death of Arthur Miller, a Black businessman whom Koch describes as having "died tragically while being placed under arrest" and as "innocent of any crime." But how did Miller actually die? Koch doesn't say. How do cops treat even middle class Blacks? The answer too often is that N.Y. cops, when it comes to Blacks, are quick to use unneeded violence. The murder of Blacks by police is never condemned by the Mayor. Koch says, "I attended a number of meetings as a result of that incident — always with the hope of delivering justice and calming nerves." His is a limited understanding of doing justice.

It is difficult for me or anyone to read the Mayor's mind. Perhaps his feelings were as unalloyed and pure as he says, but the press reports on these meetings and Koch's unwillingness to investigate police brutality

in a full and forthright manner lends grounds to see things differently. To offer such criticism of Koch is to meet his wrath, to be called a member of the radical fringe.

"The radicals don't like me. And they have good reason, because I despise them," writes Koch. But do we "radicals" despise Koch because he despises us? Or could it be that people see his politics of polarization as bad, bad for a pluralistic city, harmful to the poor and powerless, and reprehensible from an elected official?

The criticism progressives level at Koch is that he denies the reality of suffering and is unable to see that there are meaningful policies he could follow to make life better for New York's working people.

It is unfortunately the case that many New Yorkers do not want to see the realities of what life is like for the poor in our society. They prefer to think of such people as having brought whatever misfortunes they suffer upon themselves. These ideas are so frequently reinforced that much of the public sees the poor as "them" seeking a free ride at "our" expense.

It is therefore necessary briefly to rehearse the extent of New York City's "generous" welfare policies before we turn to the issue of how Koch policies have hurt the poor most harshly, and how he has used this disproportionate punishing of the poor, along with a not so subtly coded racism, to encourage other New Yorkers to support him in policies which benefit the corporate wealthy at the expense of working people in the city.

Most welfare recipients in New York either pay their rent, pay all their bills, or eat adequately — but do not regularly do all three. They cannot, on their Aid for Dependent Children (AFDC) allowance, which for a mother of two is currently \$197 a month for shelter, \$246 in cash and \$197 in federal food stamps. These numbers translate into a lot of rice and beans meal after meal.

The fire trucks we hear heading for slum fires all winter result from poverty,

inadequately wired heaters and gas ovens starting fires and burning unattended kids and sleeping families because landlords refuse heat. Recreation for the young is hardly summer camp and tennis and jobs are hard to come by for those who have no marketable skills.

But are the grim social realities of urban life somehow Mayor Koch's fault? Certainly not. Our system creates poor people and makes their lives hard for them. The relevant question here is: do the Koch policies work to alleviate such suffering? The answer generally has been that they do too little to help and too much that directly and indirectly hurts.

Even in areas where the general public's concern has been greatest, as with the massive outcry that the city must house the homeless (and after court order enjoining the Koch Administration to do so), little more has been done than, in Sydney Schanberg's words, putting "fingers in the dyke."

The commission the Mayor himself appointed to study the city's response to human need faulted the Mayor's short term and all too few and inadequate barracks-type shelters as "not an efficient use of public funds" and criticized the lack of a long term approach to a problem that it correctly pointed out "is here to stay."

The Mayor and his appointees, on the other hand, deny that its housing policies and the large tax abatement to developers to convert SRO's to luxury housing have contributed to the problem of homelessness. This is just not true. Koch's culpability lies in two areas. First, his Administration has given away hundreds of millions of dollars to a handful of developers to convert single occupancy hotels, where low income individuals and families lived, into co-ops and condominiums for the more affluent. Thirty five thousand SROs have been taken off the market since 1979. Secondly, these subsidies were for the most part a redistribution of the limited funds allocated to housing development by the city and so

came in place of other possible programs which could have been directed to meet the needs of the poorly housed and the homeless. The tax forgiveness involved in these subsidies to developers of housing for the better off will also continue into future years, depriving the city of tax revenues for some time to come and constraining financial ability to improve the city's remaining low income housing stock.

Koch sees himself as an activist, a "hair shirt," owned by no one. Over and over comes the line "no special favors, everything on its merits." But almost any issue of the Mayor's unfavorable newspaper, the *Village Voice*, has the details of some new favoritism.

Take the Times Square redevelopment project, in which the City and the Urban Development Corporation are going to turn over the area to George Klein to build 4.1 million square feet of office space, one of the most complex and lucrative projects in the city's history — thanks to exceeding generosity on the part of the Koch Administration and the UDC. For the details read the *Village Voice* feature of May 7, 1985, by D.D. Guttenplan, "The Dirty Politics of Cleaning Up." In *Mayor*, this same George Klein figures "as at the very top of my list of campaign contributors when I ran for reelection in 1981 and... at the top of my list of contributors in 1982 when I was running for Governor." Klein is brought up in *Mayor* to show that even though he and Mr. Koch are the best of friends Koch turned him down concerning differences over a change in midtown zoning which adversely affected Klein. But as Guttenplan points out: "This meeting took place in May, 1982. Klein, whose investments in the East side were by New York standards minuscule, had been designated developer of the Times Square office buildings *the previous month*. Koch wants us to admire his integrity, but turning down Klein on midtown zoning was hardly an act of political courage — more like giving somebody a thousand dollars and balking at their request for an extra nickel."

Such favoritism contrasts with the difficulties the poor and other working people face in the New York housing market.

Where yuppies can spend 40% of their income to rent a small apartment, the rent payment from city welfare and Social Security checks can purchase only the least desirable units close to the end of their economic life. By the time such housing trickles down to the poor the landlord has little incentive to maintain it. He takes the rent and puts as little into the building as the city will allow — and the city allows landlords to get away with a lot. The fault is not rent control. Almost all the buildings abandoned are in slum areas where turnover is high and so legally far higher rents than those which are being charged could be asked. In such neighborhoods rents are set by welfare department housing allowances, not rent control, and these limits are too low for the market to provide adequate housing for the poor, or indeed increasingly to provide housing at all. By the winter of 1984-85 the city was housing 3,285 families in hotel rooms because it could find them no other housing. Two years earlier 1,400 families were housed in hotels at city expense. Clearly the problem is getting worse. The cost of such housing is high: three, four, and five times what the families themselves receive from the city for all their other living expenses.

Koch's policies are furthered by the manner in which he uses his public persona to beat up on the poor, distort the reality of their lives in the public consciousness, and to re-inforce the society's pervasive racism and its growing anti-union attitudes. He does these things while deflecting attention from the real issues, the decline of services which impact so heavily on all New Yorkers.

The Mayor's conduct in the recent transit workers strike is a good example of how he uses his loud, theatrical, "Koch-sure" manner as an effective anti-worker tactic. The image of the Mayor standing on the

City Hall side of the Brooklyn Bridge cheering on the walking commuters as they entered Manhattan was effective in helping to break the strike. Here was a labor dispute in which the workers had a set of especially justified demands not just about money but about the stupidity of management practices which harmed the public, resulting in terrible and dramatically worsening service, and which meant unnecessarily bad working conditions. The Mayor's brazenly anti-union tactics shifted public attention to a "we survived the strike" mentality.

One can legitimately ask: where is organized labor in all of this? New York, once a proud union town and still one of the most progressive in America, is so far unable to mount either a successful dump-Koch campaign or to have its unions effectively present a counter-understanding of how Koch has hurt the vital interests of New York's working people.

These tasks are not easy because Koch has on his side the objective recovery of the New York City economy, which he had little or nothing to do with bringing about, but which he in a more real sense is able truthfully to claim to embody. The presentation of self contains the coded message, "Our success came from being tough with the unions and saying no to the poor."

The city's economic recovery in fact came from changes in the macro economy which were far beyond the Mayor's influence — that is, from growth in the Census Bureau FIRE job categories (finance, insurance, and real estate). The banks, law firms, securities, and business services in general have grown impressively as U.S. — based capital has expanded dramatically into non-productive, speculative, and control center activities. This latest stage of capitalist development has transformed the central business districts of our major cities from industrial use to office, convention center, and communications functions. New York City as the capitol of capital has obviously gained

most from these dramatic changes.

Unfortunately both Koch's unsubstantiated claims to having saved the city, and the public's perception that he can't really do much to improve things, serve to bolster the power of corporate elites, with Koch's generous assistance to restructure New York at the expense of its working people. On the public's conception of this issue, a *N.Y. Times* poll is revealing. Only a third of the respondents said New York was being run for the benefit of all the people. A little over half said it was run by a few big interests looking out for themselves. But at the same time four out of five believed Mayor Koch is only somewhat or not at all responsible for what is wrong with the city. There was little perception that Mayor Koch works for those controlling interests. A majority thought he deserved re-election (*N.Y. Times*, Jan. 17, 1985, p. B4).

Among Mr. Koch's recent statements

which have attracted a great deal of attention is his assertion to the effect that "Money is short. It should be spent for jails in preference to education." In choosing publicly to make a point of this priority Koch panders to the fear of crime, a real and important problem to be sure, and one to be discussed below, but one which is not solved in any serious way through more jails. It is a problem that must in the long run be dealt with through expanding hope and a fair chance for meaningful participation for the minority youth who overwhelmingly constitute our incarcerated population.

What sorts of things should a Mayor be saying about these difficult issues?

Unlike the Mayor, I agree with Hunter College President Donna Shalala that we can and must "make the case that education is the best economic development strategy this city and state can undertake."

This is not just a matter of money, although, as Schanberg and others have said, it is also a matter of money. In early 1985 the starting salary for a New York City school teacher was around \$14,500 a year. A decade earlier it had been \$8,500,

and factoring in inflation, the 1985 \$14,500 was worth only \$6,500 in 1974 purchasing power dollars. More pay and better support services would certainly make a big difference. We need a mayor who will crusade for such priorities. Do Black, Hispanic and Asian children need quality public education any less than earlier generations of Irish, Italian and Jewish immigrants?

While such an appeal is not a new one, it is both foreign to the Koch mentality, and, as Sydney Schanberg points out, the situation has qualitatively worsened. He writes:

"You might respond that you've heard all this before -- that there's nothing new in it. What's new is that more than 40,000 teenagers are dropping out of our high schools every year... The jobless rate here for all youths aged 16 to 19 is 25 to 30%. For blacks and Hispanics, it's over 50%. And young people without jobs translate into welfare and antisocial behavior and crime.

"In a recent *New York Times* survey, when asked what would "help a lot" in reducing the city's crime a surprising 74% of those polled said better schools, and 75% said more job-training programs for young people."

As a teacher who sees all around me cynical, burned-out faculty cheating their students of the quality education they need and deserve, I believe in the importance of inspirational and tough leadership by a mayor capable of showing the way to restoring our self esteem. I cannot see Mayor Koch playing such a role.

Kenneth B. Clark is a New Yorker whose pathbreaking psychological studies played an important role in helping us understand the damage racism imposes on Black children. At the time Bernard Goetz was becoming a folk hero for his shooting of four Black teenagers that he said had harassed him by demanding \$5, Clark said some of the things I would be very proud if a Mayor of my city had said. In the *N.Y. Times* Jan. 14 1985, Clark answered the

(Continued on page 35)

Four Poems

By KATHERINE JANOWITZ

The End of the Story

He is finally telling me what happened when they got there. We were chosen," he says. I smile because I knew he'd put it that way. I knew he'd tell the story right. "You to the left, you to the right and your grandmother and I were chosen together." "Yes, of course," I say, "I always knew that's how it was. And then what happened?" "And then, then we took off all our clothes and looked very silly and went to be bathed." "And then?" "And then we held each other's hands and it was over very fast." And I ask him "Were you saved?" and he laughs and says, "Of course, of course!"

KATHERINE JANOWITZ, a new contributor, has a doctorate in English literature from Columbia and has taught at Hunter, Lehman and Bryn Mawr Colleges. She writes as a child of survivors: her parents were sent to a labor camp in Czechoslovakia in 1942, escaped in 1944 and hid in Slovakian woods until the war ended. She was born in Trencin, Czechoslovakia, in 1946 and was brought to the USA in 1947.

I thought you were coming for me,
I thought you were stepping
over darkness to reach me
and I knew that going back
was better than staying where
I was without you and I
could see the place where we
would be together and its
emptiness was warm with you
and its darkness was bright
with you and in the silence
I could hear your voices.

Afterwards

One day I will find a house
and it will be the right house
and every corner will be filled
with you and there will be
rooms for the grandmothers
and grandfathers and rooms for
the mothers and the fathers and
the children and it will be
no ghost house, it will be
filled with life and the
garden will be blooming and
we will live in it together.

The Third Generation (for Jessie)

And no blight on her
anywhere from the
beginning, almost
too bright as if
out of my packet
of mixed seeds
the most extravagant
was sown
and my father told
me not to wear
red and I listened
but I gave birth to
this red bird
impossible to miss,
I gave birth to
this crimson flower
from my secret blood.



ISRAEL

Jewish-Arab relations... The Jewish-Arab problem in Israel intensified over the past few months.... The Council of Kiryat Arba on the West Bank began a process which some Israeli newspapers label apartheid with respect to the Arabs late in July. Two Kahanist Kach Party members elected to the Council recently formed a coalition with other Council members to pass a measure to dismiss all Arab workers and replace them with Jews, ostensibly to relieve Jewish unemployment, to cut the budget, to engage only corporations having all Jewish employees and to work for Sabbath observance. Sentiment in the settlement is not unanimous on the measures. Atty.-Gen. Yitzhak Zamir early in Aug. ruled the measures illegal because they were discriminatory against Arabs and violated both the Constitution and the recent law against racism; enforcement could mean cut-off of funds. The Council concedes it may modify the offending measures, but insists on actually following the policy. Some Kiryat Arba residents increasingly oppose the measures and the Kach councillors; there have been protests in Israel, and Peace Now has appealed to Prime Minister Shimon Peres to step in.... An attempt to open up an illegal residence for Jews in Hebron by several extreme right wing Tehiya Party Knesset members and a few from Likud failed in mid-Aug. when Israeli soldiers, on instructions from Defense Minister Yitzhak Rabin ordered them to leave. The Knesset members used their parliamentary immunity to avoid arrest. The affair created a temporary governmental crisis between Likud and Labor.... The anti-racist law passed late in July was amended early in Aug. to ban any party from the election lists which advocated racism. The law passed by a 66-0 vote but the Progressive List for Peace and the Democratic Front for Peace and Equality (Communist) both abstained because a clause was added to apply also to parties which negate the existence of Israel as "the state of the Jewish people." Another proposal, which threatened the government coalition because it could be interpreted as banning any contact between an Israeli citizen and a PLO member or representative, was set aside when it was agreed to refer it to a committee.... On two occasions in Aug., once a single settler and then two more were stabbed in Hebron.... The Israeli Cabinet decided Aug. 4 to adopt a tough policy against Palestinians in the occupied territories, including deportation and detention without trial, but a proposal to re-institute the death penalty, as well as closing down newspapers that violate censorship or incite to terrorist acts, was challenged.... On Aug. 8 a West Bank Palestinian was ordered deported.... On Aug. 2 the Al Najah University in the West Bank town of Nablus was closed by the military for two months because literature encouraging terrorism was allegedly found there.... A military commission of inquiry into the killing of two Palestinian terrorists captured on April 13, 1984 while hijacking a bus acquitted the commanding general and some officers involved, but the State Attorney investigating the case charged that the commander, Brig.-Gen. Yitzhak

Mordechai, and several other officers had used excessive force and "inappropriate behavior" that led to the deaths of the two. The general will face a disciplinary hearing from the Military.... A high Israeli official was charged in a Tel Aviv court early in Aug. with conducting fraudulent land deals on the West Bank. It was charged that in the past five years "threats and extortion" were used against Arabs to sell their land for Jewish settlement. The charge says "hundreds of people were dispossessed of their lands, which have since been used for settlements."... 29 Councils of Arab Galilee towns demonstrated in front of the premier's office in Jerusalem Aug. 4 against the Interior Ministry's failure to give them promised funds to help them ease their financial difficulties.... The religious division of the Ministry of Education is opposing the Ministry's plan to encourage joint gatherings of Arabs and Jews.... Polls show that support for negotiations in Israel for Palestinian participation in a peace conference had grown since 1975 from 15.4% to 37% in May, 1985; those who agree with discussions about solutions with Yasir Arafat grew from 16.6% in 1975 to 26.6% in 1985.

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News briefs... Gatsha Buthelezi, Chief of South Africa's six million Zulus, visited Israel Aug. 12 for a 10-day tour and conferred with government and trade union leaders. He strongly opposes violent resistance to apartheid but also believes that apartheid must go. He was promised help for his people's agriculture, trade unions, women's organizations and cooperatives. The Israeli Cabinet and Premier Peres have categorically rejected apartheid.... Alexander Cockburn's column in *The Nation* Aug. 17 takes issue with figures claiming Israel's exports to South Africa in 1983 came only to \$65 million and imports from South Africa were only \$142 million, because such data exclude from consideration diamonds and arms. Citing an Israeli study, he indicates that, when arms are added to Israel exports, the total leaps to \$419 million; when diamonds are added to imports from South Africa, the total jumps to \$892 million.... A conference of Premier Peres with the Chief Rabbinate about the Jewishness of Ethiopian Jews resulted in a compromise: it was agreed that immersion was not required for acceptance of Ethiopians as Jews. They are now recognized as such.... While Israel has an equal pay for equal work law, women's average hourly wages are 20% less than men's: 34% less in industry, 14% less in public service; 18% less in scientific and academic work... In mid-June, a Yugoslav was the first Moslem to receive a Yad Vashem Righteous Gentile among the Nations award for having saved Jews during World War II.... At the Nairobi meeting late July-early Aug. of the UN Decade for Women, the Zionism-equals-racism resolution, which had been adopted by the two meetings in 1975 and 1980 was dropped in order to achieve consensus for the program. During the meetings left wing Israeli women and Palestinians met for friendly discussion of their problems.... Following Nicaragua Pres. Daniel Ortega's charge in an interview in *Haaretz* that he had documented evidence that Israel was supplying the contras with arms, Israel's Foreign Ministry in mid-Aug. denied it was doing so.... An American style shopping mall in mid-Aug. opened in Ramat Gan, near Tel Aviv.... The 11th Maccabiah games in Israel surprised the spectators when the U.S. failed to win track and field events as usual. Israel led the field in women's events. However, these games stress individual achievement rather than national standing, as is so important in the Olympic games. L.H.

V-E Day Plus 40

By CONGRESSMAN TED WEISS

Since Pres. Ronald Reagan is right now at Bitburg in West Germany, permit me to preface my written remarks with a few words on that visit. On the floor of the House of Representatives on April 16, I said: "Mr. Speaker, what in God's name is the matter with Ronald Reagan? First he refuses to include a visit to the site of the Dachau concentration camp on his forthcoming trip to Germany. To do so, he says, would open old wounds. But now Mr. Reagan says he will visit a German military cemetery which contains the graves of Nazi SS troops. The President's sense of the appropriate is shockingly out of control. To refuse to honor the memory of the millions who were slaughtered by the Nazis in the Holocaust, but to pay respect to their executioners dishonors all of those, including the many thousands of Americans, who fought and died in the battle against Hitler's evil forces. Mr. President, where is your sense of history? Where is your sense of decency?" Today I can only repeat these questions.

And now to my text:

On April 25, Russian and American veterans of World War II gathered in

Torgau, East Germany. They celebrated the April afternoon in 1945 when U.S. and Soviet soldiers met one another at the Elb River in central Germany.

Unfortunately, the men who renewed their earlier friendship could only briefly recapture the spirit of hope and peace kindled by their chance encounter 40 years ago. Sadly, those hopes have been tempered by the realities of a post-war world. In this world, wartime allies who had fought so valiantly against German fascism were to become mortal enemies.

In 1941, before we entered the war, Pres. Franklin D. Roosevelt spoke of a future founded on four basic freedoms — freedom of speech and expression, freedom of worship, freedom from want and freedom from fear. For Roosevelt, this fourth freedom included security from physical aggression and entailed a world-wide reduction in armaments. The United Nations was created four years later to provide a system of collective security, stable politics and economic progress that would bring Roosevelt's four freedoms to all the world's citizens.

But Roosevelt's vision soon crumbled. A world whose only worry had been fear itself now added the bomb and the Soviet Union to its troubles.

As the war in Europe drew to a close, most observers anticipated a postwar rivalry between the United States and the Soviet Union, but few foresaw its intensity and none could predict the form that this competition would take. For no one knew on V-E Day what all of us knew on V-J Day: that a few fiery moments at Hiroshima would forever change the shape of the postwar world.

TED WEISS, representing the 17th Congressional District (Bronx and Man.) since Jan., 1977, served on the NYC Council, 1962-1976. He is now on the House Committees on Foreign Affairs, Governmental Operations, and Children, Youth and Families. He came to the USA from Hungary in 1938 aged 11, a refugee from Hitlerism. He served in the U.S. Army, 1946-1947. He appears here for the first time.

One bomb, of course, led to another. The American bomb was followed by the Russian bomb, and the atom bomb by the H-bomb. The stakes in the American-Soviet competition had been irreversibly raised. By the mid-1980s, an arms race that both reflected and reinforced our fear of the Soviet Union had stocked our planet with 50,000 nuclear warheads.

The reduction of this arsenal is the most urgent problem facing the superpowers today. Although military planners in both the United States and the Soviet Union have always sought the fantasy of nuclear superiority, changes in technology now threaten to give each side the possibility that it most fears in the other: the ability completely to disarm the adversary with a surprise attack. By creating a situation that promises a decisive advantage to the side that strikes first and encourages a pre-emptive first strike to guard against it, we bring ourselves one giant step closer to the realization of our ultimate fear, the fear of nuclear holocaust. Meanwhile, increased scientific knowledge has reconfirmed the absolutely suicidal nature of nuclear war. To the pervasive effects of fallout has been added the prospect of an unsurvivable nuclear winter.

The legacy of Hiroshima and Nagasaki dominates American foreign policy in other, less obvious, ways as well. Although nuclear weapons have brought security to *no* nation that has them, they make possible a policy of "extended deterrence" and enable both the United States and the Soviet Union to "project power" in distant parts of the globe. The result is an unabashedly interventionist foreign policy that sees every conflict everywhere as a struggle between Moscow and Washington and treats the Third World as a "safe" location for U.S.-Soviet competition.

This Cold War between the superpowers had its origin in the course and outcome of World War II. The war dealt a devastating blow to the imperial powers of Europe and left a power vacuum on the continent and in

the former colonial possessions in Africa and Asia. Struggle over these territories has led each superpower into a nearly continuous series of localized conflicts — in Vietnam, Afghanistan, and now Central America — and has kept the Cold War simmering for four decades.

Lurking behind the long shadow of the mushroom cloud is the image of the menacing Russian bear. Like many of his predecessors, Pres. Reagan has made it his mission to search for the bear's tracks in many distant lands, from the coffee fields of Nicaragua to the shantytowns of Chile and the Philippines.

Tragically, indiscriminate and

tormented... by the images of Hitler's camps

compulsive fear of the Soviet Union undercuts our opposition to real acts of Soviet aggression and blinds us to the complexities of the developing world. In our efforts to save those countries from alleged Soviet expansionism, we often kill options for democratic change. Ten years of a bitter and fruitless war in Indochina, leaving 58,000 Americans and more than two million Vietnamese dead, have apparently not taught this lesson to our leaders.

In Central America they would now repeat the mistakes of Vietnam. No embargo and no armed threat can convince the Nicaraguans of the value of democratic institutions. Arming a counter-revolutionary force against the Sandinistas will not bring about a *less* centralized form of government, a free press or greater civil liberties.

Fears arising from the past continue to gnaw at us today. Those of us who celebrated the liberation of Europe, as liberators or as victims, are tormented still by the images of Hitler's death camps. We

Summary of Statement to be sent to Soviet authorities presented at close of Memorial Meeting for the Martyred Soviet Yiddish Writers, New York, Aug. 8, 1985

We, progressive American Jews, demand:

1. publication of the official, complete list of the Soviet Yiddish writers and other cultural creators executed Aug. 12, 1952, and the location of their burial places;

2. the right, and the facilities, to teach children and adults Jewish history, the Jewish languages Yiddish and Hebrew and the literature in these languages, the sociology and demography of the Jewish population; the establishment of educational facilities for these subjects in Russian and other languages in the Soviet Republics in which Jews live, so that Jews who do not know the Jewish languages may have access to this subject matter;

3. the same right, and facilities to exercise that right, as all other Soviet nations and nationalities (Russian, Ukrainian, Lithuanian, Georgian, Armenian, "Volga" Germans, etc.) to create institutions, such as schools, publishing units, communal associations, theater, music, graphic arts organizations, etc., that can conserve, consolidate, transmit and develop Jewish life and culture as a part of Soviet society;

4. an end to anti-Semitic propaganda, including the essentially anti-Semitic materials of the so-called Anti-Zionist Committee that equates Zionism with racism, that brackets Zionism with Nazism; and the punishment according to the Soviet Constitution and laws of those responsible for such anti-Semitic propaganda; and an end to discrimination against Jews in current education, job-promotion, the diplomatic and military services, and in social, public and cultural life;

5. an end to limitation of the right of Jews to emigrate — and to return from emigration if they so wish — as guaranteed by United Nations Conventions signed by the Soviet Union and by the Helsinki Accords signed by the Soviet Union.

We shall press these demands in the name of justice for Soviet Jews as a part of the Jewish people, in the name of the ideals of socialist democracy, human rights and internationalism, and in the name of detente between the USA and USSR, of an end to the nuclear arms race in terrestrial and in Outer Space, and of a peaceful future for all humankind.

can never escape our fear of the return of that barbarity and we must resist all attempts to distort or trivialize it. We have also seen the scarred survivors of Hiroshima and fear that the next nuclear fireball will bring destruction on a global scale. Some of this fear is healthy and can spur us to positive action. But for many, however, these fears have degenerated into paranoia.

As Jews, we know the dreadful consequences of that kind of fear. Throughout history, our people have been

victims of such paranoia. This collective experience should make us especially sensitive to the abuses of human rights that are occurring today in Chile, South Africa, the Soviet Union and other countries around the globe. Our heritage as Americans and as Jews should enable us to use the recollections of the events of 40 years ago to rededicate ourselves to the hope and promise of a better world — of a world free from fear, free from want and free from war. ■

Gush Emunim and the “Underground” Terrorists

By S. ZALMAN ABRAMOV

The initiative to release the members of the Jewish “underground” first came from the members of Gush Emunim. Afterward, others joined, clamoring for their release — some from the highest echelons of the Israeli government and others who were motivated by noble instincts of compassion.

The Gush leaders tried to create the impression that the people being judged and sentenced were not representative of the rank and file of Gush Emunim. These were straight-hearted men who were led astray, or, as former Prime Minister Menahem Begin would put it, they were overwhelmed by “an excessive amount of love for the Land of Israel,” and now that they have expressed their deep “regret” — as if regret alone can pardon a person from punishment — we should see fit to free them, irrespective of the severity of their crimes, among them murder, sabotage, plans for mass killings and the bombing of holy places. These deeds, which could have wrought catastrophe on the state, might have endangered the lives of thousands of Jews throughout the world.

Were the members of the underground really not representative of the Gush Philosophy? Did these people, who are

indeed still respected by members of Gush Emunim, deviate from the Rabbi’s teachings? It seems the twisted principle that guided them was “the end justifies the means,” even if the means are criminal. But this principle is not the exclusive property of the members of the underground; rather, it is one of the cornerstones of Gush Emunim’s philosophy. In other words, were the terrorists violating the teachings of Gush Emunim or were they the true representatives and executors of the Gush Teachings?

The Gush has been a law-breaking body from the outset. Its first success was the rescinding of the government order to evacuate the Sebastia settlers who had begun the wildcat settlement in Kadoum. In 1979, a group of mothers and their children, counselled by Rabbi Levinger, surreptitiously took control of the Beit Hadassah building in Hebron and refused to leave. The then Prime Minister Menahem Begin refrained from using force in order to enforce the law. Instead, he remonstrated before the leaders of the Gush, “The people chose us (to lead them).” Reuven Rosenblatt (of the Gush) answered, “We are not just the representatives of the settlers — we are the representatives of all the people of Israel,” thereby implying that he negates the right of the government to represent the people of Israel.

The Gush always chose violence, damaging property and doing bodily harm to the neighboring Arab population. The Karp Commission report only began to tell the story. How do they justify their actions? Rabbi Ben-Nun said in 1979, “Immigration

S. ZALMAN ABRAMOV was Deputy Speaker of the Knesset and for many years a member of its Commission on Law and Constitution. His book, Perpetual Dilemma is a major study of the issues arising from the role of religion in the State of Israel. This article is translated from Ha'aretz of May 30, 1985.

and settlement are above the law. The settlement movement is fundamental to the Zionist order and therefore no law or precept can harm it... As far as those for whom the Torah and Jewish law are above the (secular government's) law are concerned, there is no need to elaborate."

What is the Gush's relationship to peace and Jewish-Arab co-existence? Hanan Porat stated, "There will never be peace until it is known throughout the world that unto you 'every knee must bend and every tongue must vow allegiance.'" (*Isaiah* 45:23). He elaborates his point by stressing, "Jewish sovereignty over Israel... and the dream of the priestly kingdom and being a holy nation are pre-conditions for the world to become whole and unless these pre-conditions are met, there will be no peace." While Rabbi Moshe Levinger asserts "Presently, the advancement of Israel and through it the process of redemption... are of greater importance than the quest for peace... when we achieve these goals, peace will come to the world automatically."

In accordance with these ideas, Gush Emunim and its rabbis opposed the peace treaty with Egypt, and its supporters turned out en masse in order to prevent, by force, the evacuation of Yamit. A. Elizur of Ofra stated, "His (Begin's) love of Israel crumbled on the first trial... this was his 'Yom Kippur.'" Avraham Mintz, of Elon Moreh, echoed these sentiments by saying, "Begin set a precedent which had shaken the very foundations of Zionism." Sadat's murder was the cause for rejoicing in the Gush camp, as Hanan Porat proclaimed, "God has paid back your (Israel's) enemies."

Gush's relationship to the Arab population can be viewed on two different levels: the pride it takes in the harassment of Arabs and in the way they relate to the Arab presence in Israel. In regard to the first level, even though the government has been very successful in defending the settlers against Arab disturbances, they have never hesitated to take the law into their own

hands by damaging the property and harming the lives of the Arabs. Meanwhile, the efforts of the authorities to punish the guilty have constantly been thwarted by the refusal of the settlers to cooperate in the investigations.

But more than anything else, the Gush leaders are disturbed by a more fundamental difficulty which has seriously disrupted their Messianic plans, and that is the existence of an Arab population which numbers more than one-third of the inhabitants of Israel. This does not fit the concept of a Jewish state contained within its historic boundaries.

They are not ignorant of what has happened in Northern Ireland, where over one-third of the population is Catholic, or Cyprus, where only one-fifth of the population is Turkish. The atrocities in Lebanon give them the bleakest picture of all. When this issue was placed before them, they looked for answers. Aharon Haramish, from Ofra, stated in 1980, "We have to make life hard for the Arabs in Israel... there is nothing wrong with us trying to make life hard for them and force them to emigrate."

"In order to ready people for this solution, we have to cultivate the hatred of Arabs," explains Yedidiah Segal, in Sept. 1982. "The atheism of humanism has nothing in common with the Torah. The Torah is not humanist. If the Torah demands vengeance upon its enemies — as it is written, 'Happy shall he be, that taketh and dasheth thy little ones against the rock' (*Psalms* 137:9) — how can one view it as humanistic? The Torah's approach is based on fundamentally different ethical standards than those accepted by the Western world. If we are to determine what our response should be against Arab aggression, we must think in terms of what could be the most effective means to respond, but humanist values should not play a part in the decision."

David Rosenzweig spoke similarly in Dec. 1983: "We must make sure that the Arabs lose every time an incident occurs which does us harm in Israel. The Arab

SEEK WITNESSES OF UNRAINIAN NAZI COLLABORATORS

The Justice Department has asked the World Jewish Congress for aid in locating witnesses to the brutal activities of Nazi-backed Ukrainian militia in World War II. The Department's Office of Special Investigations is gathering evidence in this case in order to prosecute Nazi war criminals living illegally in the United States.

Wanted are survivors of the towns of Wisniowczyk, Podgaitse, and Berzany in the Tarnopol Region of Poland (now the Ukraine), as well as the Litiatyn Forest, occupied by Nazi Germany 1941-1944. Information regarding treatment of local citizens, including Jews and other minorities, by the Nazi-sponsored Ukrainian police in these locales, is especially needed.

During the war, the advancing German troops were not only welcomed by many well-organized groups of Ukrainians but these groups aided the Germans in their slaughter of Jews and others. Formed as "auxiliary police" or "militia," Ukrainian collaborators assisted the Nazi SS in the persecution and murder of countless men, women and children.

Survivors, or those who might be of assistance in locating survivors from these areas, may communicate in any language they choose. They are asked to contact

Ms Bessy Pupko,

World Jewish Congress

One Park Ave., N.Y. 10016, (212) 670-1600.

community must feel that the land — the actual land — is slipping out from under its feet. Their very presence endangers us... there is no place for Arabs in this land... *we must find a new and revolutionary way to deal with the Jewish-Arab dispute.*"

The terrorists translated these words into deeds and they went out to murder Arabs, plan mass killings by exploding public buses and destroying Moslem holy places. The terrorists intended to instill fear in the Arab populace, which would lead them to abandon their villages.

Concerning whether the terrorist underground had strayed from the path of their leaders, one must answer that they did not. They are cut from the same cloth and only did their master's bidding. They are not the illegitimate sons of the Gush but, indeed, they are their legitimate sons, devoted to the Gush's teachings.

We should not, therefore, demand contrition from the terrorists: this demand should not be made to the messengers but rather to those who sent them. They have

not expressed regret, neither for the words they have spoken nor for their deeds. And now, after the prisoner exchange with Ahmad Jabril, they have renewed their criminal activities by forcing the Arab prisoners who have been released to leave Israel, while the military governor's warnings against such activity have not made the slightest impression.

It is clear that the Gush has remained devoted to their ideals as they cling to the principle that the end justifies the means. Their notion of a Zionist order is a dark mixture of religious fanaticism and brutal chauvinism which takes precedence over the laws of the state. Maybe some of the terrorists will regret their actions after the shock of what they have been through. This is not what will happen, however, to the Gush itself. They will continue to cling to their faith and their path, assured of the admiration of many government leaders. The hothouse which nurtured the scourge of terror is alive and well and shows absolutely no sign of regret. ■

The Avrom Jenofsky Award to Yugntruf

By NEIL SALZMAN

After a few words in Yiddish presenting the Award, he continued in English:

I am proud today to have the honor of presenting the Avrom Jenofsky Award to *Yugntruf*, International Yiddish Youth Journal in recognition of its 20 years of publication and service to the cause of the Yiddish language, literature and scholarship.

Twenty years ago, Morris Schappes, our editor, wrote a 14th chapter to up-date his *Pictorial History of the Jews in the United States*. It was intended to "bring up-to-date the facts contained therein and to dwell upon such new problems as emerged or became central in the years 1950-1965."

Among the new developments he cited was the fact that: "Late in 1964, 40 college students who are Yiddish enthusiasts founded a quarterly Yiddish youth Journal *Yugntruf*."

How prescient of him to point to so small and new an undertaking as a sign of the vitality and future prospects of Yiddish among the all-important younger generation of Jews.

In the Aug, 1984 issue of *Yugntruf* a number of announcements suggest the scope of its work. Under the heading: "Pripetchik Bet Aych, Pripetchik Requests," the editors ask the readers if they possess Yiddish children's books to contribute or sell for the establishment of a Yiddish children's Library.

Another is a call to the teachers of Yiddish to send the names and addresses of their students so that *Yugntruf* can reach additional readers. "We invite students the world-over to send us their writings in Yiddish: poetry, stories, essays, exposes..."

This is the call that has gone out and received response for the last 20 years.

It is important to note that *Yugntruf* has not been the work of one or two steadfast *Yiddishistn* alone. We acknowledge today the contributin of those like Dr. Mordkhe Schaechter who have worked with *Yugntruf* over the years. But there have been eight editors-in-chief to guide the Journal on its course of Yiddish service through these 20 years: Leyb Zilberstrum; David Roskies, presently teaching Hebrew and Yiddish literature at the Jewish Theological Seminary; Eugene Orenstein, my old classmate at the New Mittleshul and Hechereh Kursn more than 25 years ago, and now professor of Jewish History and Yiddish literature at McGill University in Montreal; Rachmiel Peltz, presently working on a second doctorate in Yiddish Linguistics who recently became a Life Subscriber to our magazine; Gitl Schaechter; David Fishman, Itzik Gottesman and here today Hersh Glaser. It is to these committed young men and women and the many who worked on the editorial boards, along with the hundreds of contributors through the years, that the 1985 Avrom Jenofsky award of \$100 is being presented. Accepting the award for *Yugntruf* is its Editor-in-Chief, Hersh Glaser.

By **HERSHL GLASSER**

After a few words in Yiddish thanking JEWISH CURRENTS for the Award, he continued in English:

I don't know how many of you are familiar with *Yugntruf*, the organization, and with *Yugntruf*, the magazine. You learned something about it from Prof. Salzman's speech. I'd like to tell you a little about the people who have put out *Yugntruf* over these 20 years. *Yugntruf* was founded by a group of young Yiddish speakers, mostly American-born college students, with the help of people like Prof. Mordkhe Schaechter and Prof. Joshua Fishman both European born Yiddish teachers.

JANUSZ KORCZAK LITERARY COMPETITION

Recently published books for and about children are eligible as entries for this fourth annual prize; the deadline is Jan. 27, 1986. Sponsors are the International Center for Holocaust Studies of the Anti-Defamation League of B'nai B'rith, 823 U.N. Plaza, N.Y. 10017.

Books will be judged on how they exemplify the courage, humanitarianism and leadership of Dr. Korczak, a Polish-Jewish physician, educator and orphanage administrator. He was martyred in the Nazi gas chambers at Treblinka in 1942 when he would not part from the children in his care.

A first prize of \$1,000 and a plaque will be awarded to authors of the best books in 1) fiction or non-fiction for young readers at the elementary or secondary school level; 2) books directed to parents and educators on the welfare and nurturing of children. To be eligible, books, printed in any language, must have been published in 1984/1985.

Applicants should submit five copies of each entry to the Janusz Korczak Literary Award Committee at the address given above.

As time went by, the editors were first members of the group of founders, such as David Roskies, Eugene Orenstein and Rakhmiel Peltz, and later children of the founders Gidl Schaechter, David Fishman, Itzik Gottesman. So you see one side of the coin, *Yugntruf* has helped to promote Yiddish among American-born Yiddish speakers who come from families with a strong interest in Yiddish. You might say, what's so special about that? They were raised as Yiddishists and they simply continued on that path.

Well, there's more to it than that. Many people raised on Yiddish have abandoned it when they had the chance, since they saw it as something fit only for the home or, at best, for their parents circles. Even Yiddishists have trouble bringing their kids up to see that Yiddish is something to speak and enjoy with other young people. As the psychologists say, positive reinforcement needed. And *Yugntruf* has provided a framework for young Yiddish speakers to meet each other, to find out about each other's existence. If it has provided this for its founding members and their families, who were already Yiddishists; it has also provided it for many young people who know Yiddish but are not necessarily, or not yet, Yiddishists, it has also provided it for young people who like Yiddish, but have

had to learn it in school, offering them the same framework — that Yiddish doesn't end at the threshold of the home but can be used, is used, all over and by all ages.

*I'm now the editor of Yugntruf and, oddly enough, I don't fit in either category— I am not related to any of the founders; nor am I an American-born native Yiddish speaker. I was not fortunate enough to come from a Yiddish-speaking home, although my parents like Yiddish and tried to encourage my interest in it, and although I learned a little from my grandparents. But my real knowledge of Yiddish was acquired outside the home. It would have amounted to very little had I not had people to speak with, especially people my age. And this is where *Yugntruf* has come in.*

So *Yugntruf* can boast of three kinds of success: one, helping maintain Yiddish among American-born native speakers; two, attracting young Jews who don't know Yiddish and showing them how, and why, Yiddish is important to them; and three purposefully, through our nursery school, helping to raise a new generation of Yiddish-speaking young Americans.

I thank you again for recognizing our work by presenting us with this Avrom Jenofsky award. ■

The Editor's Diary

• Ben Gold's "Memoirs"

Because he had been forced into retirement by the reactionary Taft-Hartley Law banning communists from trade union office over 30 years ago, the death in Florida of Ben Gold (1898-July 23, 1985) received much less notice than the passing of such a great labor leader merited. In one sense, an enduring monument to Ben Gold's courageous, brilliant and eminently successful leadership of the furriers' and then the leather workers' union is to be found in Philip S. Foner's convincingly documented history, *The Fur and Leather Workers Union* (Newark, N.J., 1950). It is therefore fortunate, for old and young trade unionists and for labor historians, that early this year Ben Gold's *Memoirs*, well translated from the Yiddish by Shulamith Friedman, was published (William Howard Publishers, c/o Vera Taft, 212 W. 22 St., N.Y. 10111, 201 pages, 12 photos, no index, \$12.50).

Protesting frequently that he is supplementing, not replacing, Foner's history, Gold vividly and dramatically adds his personal account and testimony as to the process by which the furriers became an example for the entire labor movement of how militant workers, even in the depth of the great depression, were able, by their solidarity, bravery and tactically resourceful leadership, to win wage increases and other gains while other unions were yielding to rollbacks. Ben Gold tells a gripping, inspiring and instructive tale of labor victories over anti-union forces among employers, government agencies, police and judiciary, and even reactionaries and anti-communist socialists within the labor movement. His language is sharp against the bosses and their allies in government and his scorn is voluble against foes inside the trade union movement, but even if you discount many of his epithets, the picture he draws seems essentially true. There is no denying that under the leadership of Ben Gold and his many valiant associates, the furriers achieved wages, hours, and working conditions that were the envy not only of all other garment industries but of all labor unions. No other union was able to win, in struggle against gangsters as well as other brutal enemies, reduction of hours from 48 to 44, then 40, then 35 hours a week *without* reduction in pay. Gold the atheist made it possible for many a Sabbath-observing Jew to avoid choosing between making a living and practicing his religion.

Implicitly, Gold's style is Jewish in idiom. When manufacturers are bested, it is *tisha-bov* for them. When an AFL union is outwitted, it "remained 'sitting *shiva*' for a long, long time." When gangsters are faced and battered, they are getting a "*sholem aleichem*." Victories are saluted with "*mazel tov*." When the super-exploited Greek fur workers are finally organized and the Greek employers want to settle only with a Greek workers union, the answer is no, Greek and Jewish furriers belong to one union, and the bosses have to accept that. "I sat on the platform and sopped up the joy of the workers.... Wearing their national costumes, the Greek workers closed ranks on the street where the Union was located." And at the noon lunch hour, the Jewish workers "greeted them with open arms" (p.43). And when

the Jewish furriers answer an invitation to organize the Irish leather workers, which has a core of anti-Semites in whose homes hang pictures of Father Coughlin, the furriers confront the anti-Semites. The result: it is a Mike Donahue who nominates an Isador Pickman to be the Massachusetts union district director because electing a Jew "would be the best answer they could give to the disgusting anti-Semitic gang" (p. 154). And it was the furriers who were outstanding in their refusing to work on furs imported from Germany (p. 149).

Frustrated by being forced onto the labor movement's sidelines for 30 years, Ben Gold is understandably bitter. Since he is writing a memoir and not a history, he feels entitled to tell his story his own way. There is selective omission of the work of union leaders closely associated with him. There is an unpleasant and ungenerous touch of the settling of old scores with some of them. His charges of misleadership of the union since he was forced out of leadership will have to be evaluated by historians, since all the principals, Gold included, are now dead. Labor historians would have hoped for more candor from Gold about how a leading communist works as a leading trade unionist. Joe Rapoport, a lesser leader but more self-critical, cast light into some obscure corners. But Ben Gold chose not to address such questions as: did he overpoliticize the union's program and lay the union open to a backlash? Or, did he reflect the mistakes of the Communist Party on some matters of foreign policy and thus lead his union to follow these mistakes?

However, it would be shortsighted, in lamenting Gold's omissions, to underestimate the contribution his *Memoirs* make to the chronicle of labor's bloody struggles and all the more precious triumphs. And there are marvelously revealing anecdotes about Norman Thomas, William Z. Foster, Rabbi Judah L. Magnes (always called "Dr." here), Dr. Paul Abelson, and even of how the husband of Irma Lindheim, president of Hadassah, once saved the day for the furriers and Ben Gold. Shining through everything else is Ben's touchstone: passionate concern for the workers' well-being and boundless confidence in their ability to rise to the heights needed to overcome all obstacles, if they are properly led. On the labor horizon today, there is no one like Ben Gold.

● *In Memoriam: Herbert G. Gutman*

July 24

The Riverside Chapel on the Upper West Side overflowed with some 400 university colleagues, past and present graduate students, and progressive intellectuals, shocked by the sudden news of the untimely death of the influential historian and teacher of historians, Herbert G. Gutman (March 18, 1928—July 21, 1985). I had been associated with Herb in the early 1950s when, as a graduate student at Columbia in the masters' program, he had been part of a historians' seminar that met at my home alternate Friday evenings for a couple of years; also in that group were Elizabeth Lawson and Alfred Young, now a professor of history at Northern Illinois University. At his death Herb was Distinguished Professor of History at the Graduate Center of the City University of New York, having before then served as chairman of the City College history department, which he helped revitalize, after teaching stints at Fairleigh Dickinson, State University of New York at Buffalo, Stanford University, University of Rochester and William and Mary. Scores of his students became followers of his new approaches in the history of American labor and slavery. Where labor historians had traditionally studied the organized labor movement, which in the USA has always been a minority of the

American working class. Gutman insisted on studying the unorganized workers, where he found that the ethnic and religious factor played a more important role than had been noticed. (A paper of his on the rioting of orthodox Jewish women of the Lower East Side of New York in 1902 against the high price of kosher meat suddenly became a subject of controversy in 1977 during the summer looting and arson in the New York Black ghettos.) Another challenge was Gutman's research to show that, contrary to received opinion and the Moynihan Report, the Black family in slavery had maintained family ties despite disruption by slave-owners who sold family members to various buyers. Gutman's *Slavery and the Numbers Game*, a book-length critique of *Time on the Cross* by Robert W. Fogel and Stanley E. Engerman, which argued that slavery was a benign institution in which slaves worked contentedly and efficiently to make profits for their owners, is a model of informed, pointed and analytical historical criticism.

Presiding at the funeral service was Steve Brier of the staff of the American Social History Project Gutman had founded at CUNY. A cantor intoned, in English and then in Hebrew, the psalm, "Happy is the man who feareth the Lord..." and, at the close, chanted the *El Mole Rahamim*. Oscar Shaftel, who had taught Herb and his wife-to-be Judith in his English classes at Queens College, remembered their young zest and seriousness; a former student saw Herb as a child of immigrants who studied immigrants; Herb's daughters, Marta and Nell, remembered him as father and researcher; Herb's sons-in-law read excerpts from letters sent to Herb in the hospital (including one by Herb's associate at CUNY, Arthur Schlesinger Jr.); Herb's wife, Judith Mara, described experiences on a recent visit with Herb in Hungary. Grief and gloom were laced with laughter as Herb's enthusiastic, vibrant, colorful personality was fondly and humorously brought to mind. As we stood to leave, Brier invited each of us to take a flower on the way out; mine accompanied me the rest of the day; at home, Sonya kept it in water a full week.

● *In Memoriam: Bea Lemisch*

August 6

Again at the Riverside Chapel, this time for our Life Subscriber and recently developed Oral Historian, Beatrice C. Lemisch (Oct. 5, 1908—July 30, 1985). Eulogists included Dr. Paul Buhle, head of the Oral History of the American Left sponsored by the Tamiment Library of N.Y.U., Ron Grele of the Columbia University Oral History Project, the novelist Meredith Tax, all of whom focussed on Bea's skill as an oral history interviewer that led to the memorable six-part WBAI radio program, *Grandma Was an Activist*. Bea's son Jesse, a prominent American social historian who studies and writes history from the bottom up, sketched for us over 150 friends and associates a graceful, witty, often humorous oral portrait of Bea as wife, mother and committed activist who only latterly had happily found her way into Oral History. Ending, however, with a refusal to be reconciled to her death, Jesse hushed us into sudden heartbreak with his final cry, "I protest." His sisters Ellen and Lisa closed their joint reading also with "We protest." In my brief eulogy I dwelt on Bea's growing Jewish consciousness that brought her to our magazine in 1969; on her sharing with us the sense that while the Old Left had made many and serious mistakes, we had not made *only* mistakes but had contributed enduringly and constructively to the American socio-political scene; on her openness to new ideas about old ideals that remained with her to her death of cancer. I recalled that the last time we were together, Bea and her husband Toby

had driven me and David Matis of the *Jewish Forward* on Oct. 26, 1984 to the Mt. Carmel Cemetery in Brooklyn, where our magazine had arranged a gravesite commemoration of the 50th anniversary of the death of Mendel Beilis (1862-1934), the center of that notorious Tsarist attempt to pin a blood libel on the Jewish people in 1912 by framing him on a charge of ritual murder of a Ukrainian boy; Russian and international protest freed him. The event deeply interested Bea, who had barely heard of it before then.

Rabbi Deborah Hirsch officiated at the beginning and close. We filed out with Kim Walters singing John Lennon's "Imagine." — To the bereaved widower Tobias and the entire family, our deep condolence.

● *Memorializing Soviet Yiddish Writers*

August 12

A three generational audience of about 100 turned out to the annual commemoration of the execution of Soviet Yiddish writers and cultural workers Aug. 12, 1952. Mort Freeman opened with two songs to poems by the martyred Moishe Kulbak and Izzi Harik. Presiding, I followed with a paper on the continuing deterioration of the position of Soviet Jewish personal, communal and cultural life, as anti-Semitism in Soviet media presses on the Jewish population. Mina Bern moved us with recitations of poems by Moishe Teif, Ezra Fininberg, Zyame Teliessin and Peretz Markish. Itche Goldberg read a discourse in Yiddish on the tragic plight of the Jews and Jewish culture in the USSR. Mort Freeman returned with recitations in English translation of poems by Shmuel Halkin and two songs in Yiddish to poems by Shike Driz. I closed the proceedings in the beautiful chapel of the Hebrew Union College — Institute of Religion Brookdale Center by reading the summary of the demands on the Soviet government (see p. 14) that will be sent to it by the sponsors of this memorial meeting, *JEWISH CURRENTS*, *Morgn Freiheit* and *Yiddishe Kultur*. The mood was solemn to the point of grimness.

● *"War and Love," a Holocaust Film*

August 28

With Elliott L. Jurist to a mid-town preview screening of a film, to open Sept. 13 at the Festival Theater and neighborhood houses, based on Jack P. Eisner's autobiographical account, *The Survivors*, of his experiences as a teen-age smuggler in the Warsaw Ghetto under Nazi occupation. The film has everything: screenplay by Abby Mann (*Trial at Nuremberg*); direction by Moshe Mizrahi (Academy Award Winner *Madame Rosa*); Mahler's first symphony performed by the Israel Philharmonic conducted by Zubin Mehta; 15 actors loaned by the Warsaw Yiddish Theater; shooting on locations entirely in Hungary and Poland, including Auschwitz; the theme of life and resistance in the Warsaw Ghetto — everything, it would seem, except the power to move us. Although I am very responsive emotionally to anything dealing with the Holocaust, I sat cool and sometimes frozen when I should have been hot with wrath and empathy. Scenes of horror evoked no horror. There is gruesome realism, but not the imaginative shaping of reality that can carry conviction. The most touching part of the two-hour experience was the simple statement flashed on the screen at the beginning that producer Jack Eisner's grandmother had 21 children and his mother 11 children — of these 32 he is the only survivor.

M.U.S.

About "A Raisin In The Sun"

Author Salutes Reviewer

By LORRAINE HANSBERRY and RABBI JACOB J. WEINSTEIN

20 years after the death of Lorraine Hansberry (May 19, 1930 — Jan. 12, 1965) her vitality not only endures but blooms. One sign of that is the popular production of *Love to All, Lorraine*, written and performed by Elizabeth Van Dyke (see our Back Cover). For this occasion we are printing the hitherto unpublished sermon-review of her Pulitzer Prize winning play, *A Raisin in the Sun*, by Rabbi Jacob J. Weinstein of Kehilla Anshe Maariv Temple in Chicago, who saw the play in Chicago in March, 1959, before it reached Broadway, and her letter to Rabbi Weinstein. Lorraine Hansberry's relationship to our magazine is signalized by the fact that on May 9, 1964 she was a speaker at our annual dinner celebrating the 10th anniversary of the Supreme Court decision on desegregation (we printed her remarks in our July-Aug., 1964 issue). This was her last public appearance, and she came to us from her hospital bed to make it. Rabbi Weinstein (1902-1974), when he was elected president of the Central Conference of American Rabbis (Reform), addressed our dinner May 14, 1966 on "From Amos to Sholem Aleichem: The Prophetic Tradition" (text in our July-Aug., 1966 issue). Rabbi Weinstein's career as a socially conscious, progressive leader is outlined in Janice J. Feldstein, *Rabbi Jacob J. Weinstein. Advocate of the People* (KTAV, N.Y., 1980, 240 pages, indexed, \$15). For reasons of space, the sermon is slightly condensed.

Mrs. LORRAINE NEMIROFF

337 Bleecker Street, New York 14, N.Y.

May 5, 1959

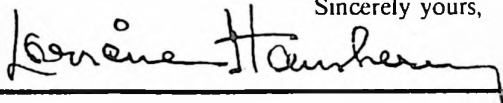
Dear Rabbi Weinstein:

This is the first opportunity I have had to send you some expression of the appreciation I felt when a copy of your March 13th Sabbath Service reached my hands. I read it through once and was astonished at what a relatively few pages had apparently encompassed. I was, in fact, so impressed that I read it aloud to my husband that evening and, later, to our producer, Mr. Philip Rose. They concurred with me that it is undoubtedly the most significantly perceptive discussion of *Raisin* that any of us have read or heard of anywhere. This is particularly true because your commentary transcended the play and drew upon the most pertinent aspects of American society and literature as a frame of reference. I was particularly moved by your gift for uniting dramatic analysis with clear and necessary human objectives.

I was considering requesting your permission to use parts of it as either an appendice (sic) or preface in the published version (Random House), which will appear nationally by early summer. I have since been advised by the publishers that this is contrary to contemporary play publishing — whatever that means.

In any case, all of us connected with the production are inspired by your interpretation and brilliant use of our effort. Please accept my very best wishes, I am

Sincerely yours,



By Rabbi Jacob J. Weinstein

It says in *Proverbs* 13:12 "Hope deferred maketh the heart sick. But desire fulfilled is a tree of life." And in the poem which prefaces the script of *A Raisin in the Sun*, the same truth is expressed:
"What happens to a dream deferred —
Does it dry up
Like a raisin in the sun?
Or fester like a sore
And then run?
Does it stink like rotten meat
Or crust and sugar over
Like a syrupy sweet?
Maybe it just sags
Like a heavy load
Or does it explode?"

This poem by Langston Hughes provided the title for the play which had such a remarkable three-week run in Chicago. Not since Carl Sandburg, Theodore Dreiser, Edgar Lee Masters and — yes, and Harriet Monroe, set the literary style for America have we Chicagoans been privileged to send better theatre to New York than New York has sent to us for some time now.

But Lorraine Hansberry Nemiroff has borrowed more than the title from Langston Hughes. She has manifested something of his spirit, too; for Langston Hughes has been interpreting the ways of black folk to white folk for 30 years. And while at times his bitterness and fear show through, he rarely forgets that he is talking about human beings lost in the human situation — each one of us a mixture of good and evil, the difference being only that some of us have the happy illusion that we are masters of our fate and some the dour certainty that we are not. Reading this play and reading Langston Hughes, one is impressed with how much more one can say about the most sensitive problems of our lives, if only one remembers to smile, or laugh, or drop the subtlest insinuation that the prophet of

righteousness isn't above stealing a glance at a well-turned ankle.

Yes, this play, the first to be produced by Lorraine Hansberry, deals primarily with the dreams of a Negro family residing in a rather typical kitchenette apartment on the crowded South Side of Chicago. The family hailed from the deep South and before that, who knows? The Negro community does not have *landsmanschaften* in the manner of the Jews. They are not too anxious to remember the *Yikhus* (ancestry) of the family in Vicksburg or Yahoo and they simply don't know what part of the Old World they came from. If they did, we might find that some could claim a common descent from the Ethiopian princesses that came to Solomon's most accommodating bed.

The father of the Younger family has died after a life of constant labor, so that his son and daughter might have some of the opportunities he did not have. The widow Lena remains and she is the dominant character of the play. She dominates it so completely that even the Academy Award nominee, Sidney Poitier, is eclipsed by her massive strength. Not since *Ma Joad* in *The Grapes of Wrath* gave an incredible security to her Oakie brood has the mother strength so completely pervaded an entire family and so heroically shored up that family from the engulfing floods as does Lena Younger in this play.

I rummaged among my notes on *The Grapes of Wrath* to find these lines, the relevance of which will be apparent in a little while:

"Her full face was not soft; it was controlled, kindly. Her hazel eyes seemed to have experienced all possible tragedy and to have mounted pain and suffering like steps into a high calm and a superhuman understanding. She seemed to know, to accept, to welcome her position, the citadel of the family, the strong place that could not be taken. And since old Tom and the children could not know hurt or fear unless *she* acknowledged hurt and fear, she had

practiced denying them in herself... Imperturbability could be depended upon. And from her great and humble position as healer, her hands had grown sure and cool and quiet... She seemed to know that if she swayed the family shook, and if she ever deeply wavered or despaired the family would fall, the family will to function would be gone."

Listen now to the author's (Hansberry's) script note on Mother Younger:

"She is a woman in her late 60's, full bodied and strong... Her dark brown face is surrounded by the total whiteness of her hair and, being a woman who has adjusted to many things in life and overcome many more, her face is full of strength. She has, we can see, wit and faith of a kind that keep her eyes lit and full of interest and expectancy...

"Her bearing is perhaps most like that of the Herero women... rather as if she imagines that as she walks she still bears a basket or a vessel upon her head...."

Let me make clear what the crucial action of the play is. Lena has been left an insurance policy of \$10,000. Walter Lee, her son, who is married to Ruth and has a 10 year old son and another child on the way, and who lives in this small apartment with his mother and his 20-year old sister Beneatha, a college girl with the ambition to become a doctor, knows that this check is due... He dreams of going into business for himself, a liquor store, with two partners, Willie and Bobo.

Walter Lee finds his job as a chauffeur stifling and he buttresses his own discontent with feelings of anguish for his wife's need to work in white folk's kitchens and the certainty that his own son will not rise above the poverty of the Negro ghetto... His mother and wife, however, have their own dreams of a two story house in some sunlit suburb.

Beneatha, who is intent on becoming a doctor also thinks her brother's plan is completely crazy and refuses to help him....

Lena does put a down payment of \$3,500 on a house in... a suburb up to now all white. The remaining \$6,500 she entrusts

to Walter (for himself and for his sister's education, after she realizes he is at the point of exploding or drying up within and needs the assurance that he is the man of the house). Walter immediately delivers the whole \$6,500 to Willy to do his politicking in Springfield. He is so sure that he has taken the first step toward affluence that he becomes a changed being, smiling and confident, present-buying and even loving. Give a man a check book, as Sholom Aleichem would say, and he becomes Rothschild's uncle.

Then the blow falls. Willy skips with the money. The scene where Bobo reveals this awful truth to Walter Lee has all the power of a Greek tragedy. Not since the denouement in Sholom Asch's *God of Vengeance*, when the father discovers that his own daughter has become a prostitute, even though he has installed a Torah in his own home, have I felt the impact of doom descend upon a whole family, as it did here when this news lights a devastating fire under the dreams of (every one of them).

This dismal sub-climax underlies the social realism of the play and serves as a solid foundation which grandly sustains the depth psychology, the folk lore and the symbolism. It also helps to make the play universal, since everyone of every color can feel the cold terror of poverty. It is a rare thing indeed to find a play these days which puts in proper balance the inner-directed motives of men and the outer forces which play and press upon them. Either we get subtle delvings into a psyche that reacts in a vacuum or the breakdown of an organization man — a mere extension of our mechanical gadgetry. Lorraine Hansberry has adroitly balanced the economic deterministic forces and the conscious and subconscious psychological ones.

Still this catastrophe does not destroy the family. They do not walk into doom as they would in a Greek tragedy or in a Chekhov or an Ibsen play. There is still that \$3,500 down payment on the house. And Mama

Lena, when she has recovered from the shock of her son's foolishness, begins to make plans to use that money to refurbish and decorate the old apartment where she came as a bride with big Walter. They might even win it from the rats and cockroaches and make it attractive. But this plan is changed when a representative of the Clybourne Home Owners Association comes to offer Lena a bribe if she will take her money back and not intrude on a white man's neighborhood.

I imagine this scene will make a lot of people uncomfortable, but if a play is to be a real catharsis, it must build up some tension and some guilt. I don't think people in lily-white neighborhoods will like this scene. And yet it answers the segregationists in the best and most effective manner. In this scene, Lorraine Hansberry shows her honesty, her compassion, her maturity. She could have had the white man, the only white character in the play, a bit of a cracker, with all the vulgar prejudices of the bigot. She chose rather to represent him as a kindly person who hates violence and who represents modest people like himself, who have put everything into their homes and want to preserve their investment and their way of life. Deeper fears and deeper differences are revealed only in side remarks; as when Ruth asks, "Are the white people afraid that we are going to eat them?" and Beneatha's answer, "No, they are afraid we are going to marry them."

Well, after a very subtle kind of roll call, the family decides unanimously to move into that two-story at 406 Clybourne Street. They move from the rat-infested kitchenette, where they have known so much of anguish and so much of terror, into the sunlit, all-white neighborhood. The curtain comes down on Ma Lena Younger taking the little scrawny plant which she has nurtured in the narrow slant of sun coming through the one stingy window of her apartment; and everyone in that audience catches the meaning of that symbol.

And each and every member of that audience knows that the plant is the hardy

perennial we call brotherhood and whether it lives or dies at 406 Clybourne is going to depend not only on the loving care of the Youngers, but on the attitude of their neighbors. If the people in 404 and 408, and the people across the street in 407 and 409 open their hearts and treat the Youngers as fellow human beings, that plant will grow and become a great tree and give us all of its fruit and its shade. But if they receive them with bricks and stink bombs, the gall and bitterness which the white neighbors will engender in the black soul will spill over and the plant will wither, shrivel up and die, "like a raisin in the sun."

The movers who take the Younger family from their South Side rat-hole to their new suburban home are the vanguard of an exodus as significant as the one we celebrate in scripture and song tonight. The children of slaves are moving from a station in their journey from the land of Pharaoh. Under the great Lincoln, they lost their chains and came to the Cis-Jordan, where they could see the promised land but not enter it.

It will be recorded that it was often more bitter to have had the name of free men without the substance, than to have had neither the name nor the substance. It will also be recorded that the fetters — the invisible, inchoate fetters — of unspoken prejudices, of social conventions, of property covenants, were much more corrosive in the flesh than the visible chains of tyranny. It will also be recorded that in being despoiled, they often turned about and despoiled their neighbors, so that the viciousness of a white con man reaped an act of violence or brigandage against an innocent white man; but God's justice is often hard cutting and inexorable. As both Amos and Lincoln have reminded us, in a world where God is One and indivisible, where each man is involved in mankind, Justice is a pooled justice and retribution spreads to the innocent, even as the pain of man-made wrong descends upon the undeserving.

(Continued on page 35)

Moses Maimonides (1135—1204)

For His 850th Anniversary

By ELLIOT L. JURIST

"When I see no way of teaching a truth except by pleasing one intelligent man and offending 10,000 fools, I address myself to the one, and ignore the censure of the multitude." (*Guide for the Perplexed*, Introduction.)

The defiant yet calm voice of Moses Maimonides is inspiring, and, even 850 years after his birth, it reaches us with an eloquence that is unique. In commemorating the anniversary of his birth, it is hardly necessary to search high and low in order to ascertain what is relevant today in Maimonides' thought. At the center of his work is a concern which is familiar to any Jewish secularist: viz., how to be and remain a Jew in a surrounding world which is not Jewish.

Moses Maimonides was a Jew born into the Islamic world in Cordova, Spain who sought to be a pious Jew, while not resting content to restrict his learning to the Jewish tradition. He read Islamic theological works and, since the Islamic world was responsible for the transmission of ancient Greek and Roman culture, he also became familiar with the latter tradition. Maimonides' major work, *Guide for the Perplexed*, written in Arabic and completed in 1190, was especially aimed at those who felt

"perplexed" about how to reconcile faith in Judaism with the teachings of classical philosophy.

The issue of being a Jew in a non-Jewish world presented itself early in Maimonides' life, as his family was forced to leave its home in Spain by the fanatical Moorish Almohades dynasty in 1148. They arrived in Fez, Morocco, only to be forced to leave again after several years. After a brief stay in Palestine, including a visit to Jerusalem, the family moved on to Egypt in 1165. The Jewish community in Jerusalem had been destroyed during the Crusades, so it is not difficult to understand the appeal of moving on to Fostat, the old city of Cairo, where Jewish life flourished. Maimonides' cosmopolitan spirit was forged through his many travels. In Fostat, his cosmopolitanism was furthered by his occupation as the court physician to the vizier Saladin. Ascending to the role of "The Supreme Head of the Jews," he lived in Fostat until he died.

The question of Jewish identity was fundamental for Maimonides. His first publication in Fez was concerned with the issue of whether Jews should outwardly convert in order to escape persecution. His solution displays a moderate and pragmatic spirit: Jews should choose exile rather than convert, but those who do convert should not be ostracized. Maimonides offered a more concrete view of Jewish identity in his famous Thirteen Principles.

These were intended as a standard under which one must subordinate oneself in order to belong to the Jewish community.

ELLIOT L. JURIST, a new contributor, obtained his Ph.D. in philosophy at Columbia University in 1983 and has taught in the philosophy department of Columbia. He has published articles in learned journals.

They comprise a warning against false beliefs; e.g., one warns against anthropocentric conceptions of God. However, they also constitute an awareness that Judaism is jeopardized by its lack of dogma, particularly in relation to Christianity. The impetus to delineate fundamental principles must be understood as a response to a world in which the survival of Judaism could not be assured simply by the traditional criterion of being born into the community.

Maimonides' attempt to define Judaism in his Thirteen Principles was aimed at the masses, and was not intended as a creed which could replace the traditional emphasis upon learning and studying Jewish law. In fact, the need to present Jewish law in an organized and concise form became a major project for him. The codification of the *Mishneh Torah* is an enduring contribution of Maimonides. However, it should be noted that the ambitious task of codifying all of Jewish law was criticized in its time as an infringement upon the importance of the Talmud as an original source.

Although Maimonides achieved renown in his lifetime, he was often at odds with the main center of Jewish learning in Baghdad. The code was criticized not only on specific points of doctrine, but on the grounds of casual scholarship, since it did not cite sources. The underlying tension between Maimonides and the mainstream rabbis concerned the former's respect for reason, rather than tradition, as the arbiter of faith. As much as Maimonides' philosophical enterprise centered upon an understanding of Jewish identity, he was never willing to isolate himself from benefiting from other sources of knowledge. It is particularly in Maimonides' ethical views that one can discern such an "alien" influence, viz., Greek philosophy, especially Aristotle.

In both his first major work, a commentary on the *Mishnah* (the *Mishnah* is a rabbinic code of law later included in the Talmud), and his later, most significant

work, the *Guide*, Maimonides' aim is to integrate the wisdom of philosophy with Judaism.

In the Introduction to the commentary on the *Mishnah*, commonly known as *Eight Chapters*, Maimonides reveals his debt to Aristotle's ethics and attempts to demonstrate that the Jewish and Greek traditions are in many ways consistent. Maimonides begins by reviewing the parts of the soul and vindicating the Aristotelian ideal of virtue as a matter of following the mean. The mean is differentiated from the average: it is not the absolutely unwavering middle course. Rather, it falls within the broader category between the extremes of excess and deficiency.

Maimonides moves on to consider the apparent contrast between virtue and continence. Virtue is defined as the state of not being subject to temptation to do what is wrong. Continence is defined as the state of successfully struggling to do what is right, while overcoming the temptation to do wrong. What is at issue is whether there is a contradiction between the Greek view that the virtuous person is above temptation and the Jewish view which questions whether anyone can ever be above temptation, i.e., can ever be more than continent.

The contradiction is rejected by Maimonides on the grounds that the Jewish view distinguishes between not being tempted by horrible crimes like murder, while being subject to temptation with respect to laws which are in essence a matter of custom. It is, in fact, not so clear that the Greek and Jewish views can be reconciled. In the nineteenth century, for example, Matthew Arnold described an inherent opposition in our cultural history between the Hebraic ideal of passionate engagement and struggle and the Greek ideal of serene detachment, which flows directly from the distinction between continence and virtue. Nevertheless, Maimonides' attempt to find consistency in these views must be respected, for it upholds a value of discovering what is right which is not bound by preordained or narrow-minded beliefs.

For Raoul Wallenberg

By JANICE FINE

You are the hand that lifts the doomed up to life,
the legs that leap across smoky crevasses,
the body that feels the pain of the paralyzed,
the voice whose echoes are heard by the silenced ones,
the eyes that search for the abandoned,

In a place beyond the pale,
where all memory has been lost...

Your dull prison grey will always be the brilliant color

of freedom.

JANICE FINE last appeared here in Dec., 1983 with a poem, "The Hanuka Party." She is the author of a children's book, *Benito and the Bootstraps*.

The *Guide for the Perplexed* was not addressed to everyman, as were the Thirteen Principles, but rather to an elite: those who have read philosophy and are troubled by its possible conflict with religion. Maimonides sought to confront this problem directly. He adhered to the view that philosophy should not be construed as undermining religion, and that the former can actually serve as an instrument for the latter.

His defense of reason and the role of the intellect itself reveals the influence of Greek philosophy upon Maimonides. Aristotle believed that the exercise of our power of reason makes us closer to being God-like, and that this is a desirable course to pursue. Maimonides also associated reason with being close to God: "the more developed a man's intellect, the more subject he is to divine providence" (the *Guide*, 3:16-21). According to Maimonides, God's role in the world is itself a product of his wisdom, as opposed to being simply an implementation of his will.

The *Guide* shows how to interpret religion in a way which utilizes and satisfies one's intellect. One can easily see how Spinoza's idea of "the intellectual love of God" can be traced from Maimonides' view. Indeed, the same charge of atheism could almost be applied to Maimonides as it

was to Spinoza, since one could argue that God's actual independence and autonomy is called into question when one dwells upon the capacity of reason which is shared by both humans and God.

One cannot ignore, however, that Maimonides stands in awe of God in comparison with later rationalists. His "negative theology" emerged from the idea that God is different from other beings, and hence that there cannot be anything positive known about him. Maimonides was more of a proto-rationalist than a rationalist.

There is no question that Maimonides had an influence upon rationalists like Spinoza and Leibniz. His influence was also felt in the Enlightenment by thinkers like Moses Mendelssohn, who identified with his worldly defense of reason. It is noteworthy that, more than any other Jewish philosopher of the Middle Ages, Maimonides had a direct influence upon Western philosophy and was read by Christian philosophers like Albertus Magnus, Thomas Aquinas, Meister Eckhart and Duns Scotus. For us, Maimonides' life and work should be commemorated as a brave venture in a pre-secular world, for it represents an attempt to work out a Jewish identity which is not parochial, which does not seclude itself from the surrounding world, and which is not hostile to other sources of influence. ■

JEWISH WOMEN NOW

THE WORLD IS A WEDDING

By CAROL JOCHNOWITZ

So goes a saying from the Talmud. I assume its author was referring to the act of creation itself as a covenant, prefiguring all the later ones. According to Thomas Mann in *Joseph and his Brothers*, the angels advised God against it most vociferously. How could he know what aggravation he'd be letting himself in for, once he got it all spinning? Nevertheless God went ahead. He was ready for a serious commitment.

Today, one week after my older daughter's wedding, I'm ready to appreciate the wisdom of his decision. I'm weak and limp, but I've got to hand it to him: weddings are what it's all about. Not everyone agrees with this, of course. Quite a few of our friends were astonished to learn our daughter would be getting married. One of them, whom I'll call Gompers, can stand in for all of them. First, he made a face.

"Married?!" he asked/exclaimed. "Why don't they just live together? Why bother getting married any more?"

"To make a commitment to the future," answered my husband, who was walking around several inches off the ground at the time. "To build a house in Israel."

Gompers paled behind his beard. "Israel!" he shouted. "Are they going to live in Israel?!" My husband calmed him, explaining that he had been referring to the metaphorical and not the political Israel.

Ah, but that's the whole point. Much more than two people get married. By the time we got finished my husband and I felt we had married the whole world.

First of all, of course, it is two people. Without their passion the house would never be built; without it (back to the Talmud again here) the whole world would soon collapse back to nothing. My daughter and her husband, Eve and Jay, met one summer evening in Washington Square when they were both being harangued by a member of the Revolutionary Communist Party about the mistreatment of the Gang of Four. Independently they started to answer him back with a wit and verve that soon brought them to each other's attention. There they found each other in the world.

Two families get married. My *mehatainista* is a writer, one of whose books is a warm, lighthearted and elegantly written novel drawn from her Armenian girlhood in Manhattan's East twenties. Years ago I'd read that book, charmed by the evocation of her family's folkways and the many parallels between her group and mine. In particular I noted the chapter in which a young male cousin marries a non-Armenian girl.

Now this woman, whose book I'd so enjoyed (and whose own husband was Jewish) was my in-law and history was somewhat repeating itself (or literature was coming true). And my *mehittin*? His family had been Russian Jewish socialists who'd settled for a time in Connecticut, where their farming colony had been visited by Waldemar Haffkine — the scientist whose biography I spent six years writing in collaboration with Edythe Lutzker (see our "Waldemar Haffkine's School Days,"

JEWISH CURRENTS, Oct., 1980). At least I remember wading through Haffkine's diaries for 1915 and finding a reference to such a visit to a place, tintured with frustration at his inability to find out the information he'd come for. "I could get nothing out of Dobkin," Haffkine had written. (Dobkin is my *mehittin's* name). The sentence was received by my new family with great satisfaction.

Past and present get married. Visiting the rooms in the hotel where the wedding would take place, I was shown the spot from which my husband and I would lead our daughter to the hupah. Looking down the room, I felt seized by the same wild momentary panic I'd felt 23 years earlier, making the same trip on my own behalf. From this walk you don't come back the same person. The music my daughter chose to accompany the procession was the wedding march from Mozart's *Marriage of Figaro*. My husband had wanted it for our wedding and not gotten it. Owing to the sudden and tragic death of his father three weeks before our wedding day, music and flowers were expunged from our ceremony. Unaware of her father's choice, Eve had decided on this music herself, and so Mozart was reawakened. Once more let it be heard in Jerusalem, a traditional wedding blessing goes, the sound of rejoicing, the voice of the bridegroom and bride.

Past and present get married. A certain sedateness has crept into many American Jewish weddings in recent decades as one or another old custom has dropped by the wayside to fit the prevailing cultural mode. It is no longer usual for the bride to be enthroned before the ceremony so that her groom can be escorted in to reveal and then veil her face, as was the practice for generations. Nor could my mother remember a wedding where the bride and groom were picked up on chairs and danced with. A sort of swoony catered elegance has carpeted over these ethnic particularities at most of the weddings I've attended in my adult life. We brought them back because the bride and groom wanted

them; they wanted it to be heard once more, that sound of gladness, that voice of rejoicing. Nor was this enthusiasm fired by hard liquor, for none was served. (Nor was meat).

Two sides of the world got married at our children's wedding. Last year our family spent a semester teaching in China, an experience that will be a part of our hearts forever (see my "Pesach in Baoding," JEWISH CURRENTS, April, 1985). In token of this, Eve drew the Chinese character for "joy" for the outside of her wedding invitations. One of those invitations went to a cousin in Israel, who in her young womanhood had been attached to the Polish government's diplomatic mission to China. While there she acquired a small marble signet carved with the characters for her name in Chinese. She signed her reply to the invitation with it. Opening that reply and realizing its calligraphic history may have been the most dizzying moment of the whole awe-filled period of preparation for me. How many years had it been since she'd used it?

Two of our wedding guests were young men who'd been at the University we'd been at in China; my husband had arranged for them to continue their studies here. Two more were other Chinese students we'd met here, also recent arrivals we wanted to include in our pluralistic *simha*. Together they watched the ceremony, from Eve's circling her groom seven times to the moment when Jay smashed the glass they'd just emptied. Together they watched Eve and Jay lifted high in the air, holding a handkerchief between them, while the music played. Together they watched the bridesmaids whirling like Jewish maenads to a *mitzvah tanz* while the ushers seized each other by the shoulders and stamped out a thunder of rejoicing on the floor as the best man scissored the air like Baryshnikov. And then one of these Chinese friends, aglow with satisfaction and Kedem wine, turned to my husband and said, "I'm so happy that I've finally seen what a real American wedding is like!" ■



THE JEWISH COMMUNITY

A.J. Committee Actions

• July 19 the American Jewish Committee expressed its support, at a hearing of the House Judiciary Subcommittee on Criminal Justice for the bill, H.R. 665 which would establish penalties for crimes directed against religious practices and property. The Bill was introduced by Rep. Dan Glickman. Rep. John Conyers Jr., chairman of the subcommittee, requested A.J. Committee's legal department to provide a legal memorandum to the subcommittee on the constitutionality of the legislation under consideration.

• A.J. Committee early in July joined with the NAACP Legal Defense and Educational Fund in a move to prevent prosecutors from deliberately excluding Blacks as jurors in criminal cases. The two organizations submitted an amicus brief to the U.S. Supreme Court urging it to reverse a ruling of the Kentucky Supreme Court that permitted the state to obtain an all-white jury by peremptorily challenging all four Blacks on a panel.

• Aug. 16 A.J. Committee urged Pres. Ronald Reagan to reject a proposed executive order that would bar the use of numerical goals and timetables in administration of Labor Department affirmative action programs for federal contractors.

Howard I. Friedman, A.J. Committee president, stated that such an order would "cause a chilling effect over all affirmative action programs and would threaten to undo the progress which has taken place in the last 20 years. Mr. Friedman stated that his organization "supports judicious use of 'goals' as an appropriate tool for measuring progress in equal opportunity programs."

• July 30 A.J. Committee called upon the South African government to lift the state of emergency and to move "without delay" toward abolition of apartheid. The Committee stated that "The South African government's imposition of a state of emergency on July 21 is a defeat for the rule of law in that country, and a cruel repudiation of South Africans who are working for non-violent change... The American Jewish Committee reiterates its abhorrence of apartheid, South Africa's scheme of legalized racism that is devoid of elementary humanity. We urge South African Pres. P.W. Botha to enter into discourse with Bishop Desmond M. Tutu in the interest of ending the current cycle of violence. We call upon the South African government to lift the state of emergency and to move without delay toward the abolition of apartheid."

• Speaking before the Hadassah National Convention in New York Aug. 21, Hyman Bookbinder, Washington representative of A.J. Committee, urged Black leaders to denounce Minister Louis Farrakhan in much the same way that Jewish leaders have denounced Rabbi Kahane. Turning to the reactions of the Jewish and Black communities to the two men, he noted that 12 major Jewish organizations joined in a statement denouncing Rabbi Kahane for "racism" and "demagoguery". But, he said, "there has been no comparable response from national Black leadership — at least not publicly."

For Aid to Non-Jews

A new American Jewish organization was formed May 1 to help needy and suffering non-Jews in Asia, Africa and Central America, it was announced at a

press conference in New York. Lawrence Phillips, chairman of the organization, named the American Jewish World Service, said the group was organized because there was no Jewish organization "dealing exclusively with development projects for non-Jews throughout the world." Phillips stated that the purpose of the organization would be to develop health facilities and peasant agricultural programs. The first project of the organization will be an emergency airlift of a planeload of medical and agricultural supplies to Mozambique, where 100,000 people were reported to have died of famine-related causes last year. Mr. Phillips is chairman of the Phillips-Van Heusen Corp.

Meir Kahane Condemned

Twelve major Jewish organizations in the United States sharply denounced the American-born Israeli politician, Meir Kahane, calling his policies "racism," "demagoguery," and "a perversion of Jewish religious, ethical, and traditional values and practices." Rabbi Kahane, who arrived Aug. 15 for a month-long visit to the United States, heads a small political party that advocates ousting all Arabs from Israel and has used violent tactics to express its views. The 12 organizations stated that: "Kahane is not representative of the Israelis, is not representative of American Jewry, (and) more fundamentally, his words and actions are alien to Judaism."

The national organizations that signed the statement were the American Jewish Committee, American Jewish Congress, B'nai B'rith, Hadassah, Jewish Labor Committee, Jewish War Veterans of the USA, National Council of Jewish Women, Union of American Hebrew Congregations (Reform), United Synagogue of America, Women's League for Conservative Judaism, and Women's American ORT.

American Jewish Congress

The Amsterdam News June 22, reported that Black African states that have broken

off diplomatic relations with Israel after the 1973 Yom Kippur war, largely under Arab pressure, have begun quietly to resume economic and diplomatic relations, according to *Boycott Report*, an American Jewish Congress publication. The Report quoting accounts in the Paris weekly *Jeune Afrique* and in the *Economist* of London, notes that despite the lack of diplomatic relations, Nigeria, Kenya, Ivory Coast, Ghana and Togo all do "lively business" with Israel. A Nigerian presidential candidate, Chief Obafemi Awoloho, recently visited Israel.

Sierra Leone and Kenya for some years have allowed Israel to maintain special interest sections in the embassies of foreign countries.

World Jewish Congress

The World Jewish Congress stated June 5 that West Germany had quietly altered a longstanding policy and was refusing to accept some Nazi War criminals who had been ordered deported from the United States for fraudulent entry after World War II. Under the new policy, WJC said, West Germany would accept deportees only of German nationality. This would exclude Eastern Europeans and others who served the Nazis. Previously, WJC said, the Bonn government had committed itself to readmitting all refugees who emigrated to the U.S. from West Germany under false pretenses.

A Program for Ethiopians

The National Council of Jewish Women announced in mid-Aug. that it has inaugurated a special new project for Ethiopian Jewish mothers and their pre-school children to ease their absorption into Israeli society, thanks to a \$20,000 grant from the Joint Distribution Committee. The programs in the project train disadvantaged mothers to teach their children at home to develop their intellectual ability and prepare them for future success in school. S.P.

Mayor Koch...

(Continued from page 8)

question: "In Cities Who Is the Real Muggger?" Dr. Clark writes:

"The muggers are perceived as animals or at best, as 'creatures' who must be caged or destroyed. They are not seen as socially distorted humans.

"But this ignores some significant problems. For a variety of complex reasons, our society does not ask itself, 'How do so many young people become mindlessly antisocial and, at times, self-destructive?' A painfully disturbing answer to this core question is that 'mugged communities', 'mugged neighborhoods' and, probably most important, 'mugged schools' spawn urban 'muggers'....

"These rejected, dehumanized 'muggers' are the products of the silent 'respectables' who make a hero of one who fights the fire of urban deterioration and crime by firing a gun. The 'respectables' do not express outrage at the pervasive community, economic and educational muggings in our society. They are indignant only at the inevitable criminality that comes out of the degradation of humans....

"As the victims of these pervasive social muggings are punished and rejected, their numbers increase, their defiance deepens, their dehumanization hardens. Their bitterness and aggression are matched only by public acceptance of the cruelties, insensitivities and the lawlessness of the 'respectables'....

"As a society adjusts to, or rewards, its accepted cruelties and continues to deny their consequences, it makes heroes of lawless 'respectables' and in so doing develops a selective form of moral indignation and outrage as a basis for the anomaly of a civilization without a conscience."

Those are the kinds of principled understandings we have never heard from Ed Koch, and, sadly, it is unlikely we ever will. New York City deserves better from its mayor. ■

"Raisin in the Sun"

(Continued from page 27)

But the moral, good friends, is this: that all men are God's children and when God wants his children free, no one is going to stop them. "God's love was not all on Israel spent," Paul Laurence Dunbar reminds us; and "He will send some Moses to set his children free." It is the glory of such talents as that of Lorraine Hansberry Nemiroff that they can make so many Toms, Dicks, Harrys and Jakes feel that they, too, can be a Moses and make a way in the neon wilderness to that long-promised land. ■

In loving memory of
FANNY GOLDFARB
died, Oct. 21, 1977

Sidney Goldfarb and Family
New York

CORRECTIONS

◦ May, 1985, p. 47, col. 2: The first Jew in space, Boris Volynov of the U.S.S.R., was launched aboard Soyuz 5 on Jan. 15, 1969 (not 1961).

◦ June issue, p. 35: in the review of Rochelle Sidel's book, *The Outraged Conscience: Seekers of Justice for Nazi War Criminals in America*, Neil Salzman stated incorrectly that Haim Suller's articles in the *Morning Freiheit* were ignored. He deeply regrets his failing to note that in fact, on pages 55-58, dealing with the role of Charles R. Allen Jr., Suller's role is given extensive treatment.

◦ June issue, p. 19: a typographical error in George Bogin's epigraph to his poem, "Pitchipoi," changed the meaning. The passage should read: "They were dumped from buses in the middle of the courtyard, as though they were tiny beasts... the majority of the gendarmes did not hide sincere emotion at such a sight, nor their disgust at the work they were made to do." ■

letters



PROM READERS

Opinions expressed in letters are not necessarily those of the magazine. Letters will not be published unless accompanied by the name and address of the writer. Names will be withheld from publication on request. — Ed.

Anti-Semitism in Nicaragua

Enclosed please find my renewal, I must say, a little reluctantly, particularly when I read your boxed statement (June issue, p.15) on "Anti-Semitism in Nicaragua." Why that headline, with quotes from the Anti-Defamation League to give the impression that anti-Semitism was widespread or the official policy of that nation beleaguered by the Reagan administration? Please explain!

DAVID ROSENBERG

Danbury, CT., Aug. 28

[Our June item reported two facts: first, that in an interview in the *Washington Post* Jan. 27, the Nicaraguan Minister of Foreign Affairs, the Rev. Miguel D'Escoto Brockman, had said that "it was the Levites in the synagogue who crucified our Lord." When such a high official in the Nicaraguan government makes such an anti-Semitic statement, that is news worth reporting so that progressive Jews who are supporters of that government may demand an explanation and an apology from that government.

The second fact was that Bishop Miguel Obando y Bravo of the Archdiocese of Managua had in a sermon in Oct., 1984 repeated the "Jews-Killed-Jesus" myth. Did the Nicaraguan press supporting the government condemn that anti-Semitic statement by a high church official who is an opponent of that government?

[We also reported that Rabbi Ronald B.

Sobel (of Temple Emanu-El), chair of the ADL Intergroup Relations Committee, had written to each of these Nicaraguan public figures in a "spirit of fraternal dialogue," pointing out that the false deicide charge had recently been condemned by Pope John Paul II "as a source of anti-Semitic sentiment that has brought terrible consequences to the Jewish people."

Rabbi Sobel did receive a reply to his letter of Feb. 11 from Foreign Minister D'Escoto Brookman. Dated June 20, the letter stated that the *Washington Post* article of Jan. 27 "was replete with inaccuracies, the worst of which was the statement attributed to me that 'it was the Levites in the synagogue who crucified our Lord.' I can assure you, categorically, that I did not make that statement.... It does not represent my thinking in any way and, for these reasons, is not something I would ever say. I do not know what caused Mr. Harwood to attribute such a statement to me. I presume it was an unintentional error on his part. I regard this as a serious matter, and I thank you for calling it to my attention. Anti-Semitism has no place in civilized society, and myths that have been used as a basis for persecution of the Jewish people must be exposed for what they are and destroyed at every opportunity. Religious leaders of all denominations have a special obligation to denounce anti-Semitism and to work toward its eradication. This is an obligation that I have always accepted and

364th LIFE SUBSCRIPTION TO JEWISH CURRENTS

To celebrate our 40th wedding anniversary, we are giving ourselves a Life Subscription. Morris Schappes' devotion to the cause of peace, of civil liberty, and of Jewish secularism is an inspiration for all. *Biz 120.*
San Diego, Calif., July 5

ZELDA and BERNARD BATT

will continue to accept."

Replying July 12, Rabbi Sobel wrote Foreign Minister D'Escoto Brockman: "... Mr. Harwood was consulted on this matter, and he insists on the accuracy of his notes in which he reports on the interview. I sincerely feel that a public response from you denouncing anti-Semitism, as you have done in your letter to me, would be most important in setting the record straight, and extremely helpful in our common goal to eradicate this human evil which debases both God and man."

As of Sept. 9, Mr. D'Escoto Brockman has made no such public denunciation of anti-Semitism either in the United States or Nicaraguan press. From Bishop Miguel

Obando y Bravo in Managua, Rabbi Sobel received no reply.

When a Bishop makes an anti-Semitic statement, a government that opposes anti-Semitism, or at least the press that supports that government, should publicly condemn such anti-Semitism. Vigilance in protecting the Nicaraguan government from the Reagan interventionists requires that U.S. supporters of Nicaragua, instead of ignoring or brushing off specific evidence of anti-Semitic utterances, press the Nicaraguan Embassy here and the government in Nicaragua to speak out against anti-Semitic statements. It is in that light that we printed our box in June, and, if unfortunate occasion should require, will do so again. — *Ed.*]

Pete Thanks

Thanks so much for Albert Prago's page about Lan Adomian (March issue). I knew him so well as a young man. I can only think of him that way. All the best.

Beacon, N.Y., March 26 PETE SEEGER

On Promoting Secularism

Enclosed please find my check for \$10. It is small, I appreciate, due to various circumstances, economic and familial needs.

However, I do wish to voice my objection to your concurrent title, "Association for Promotion of Jewish Secularism."

I do not consider myself a religious Jew, but neither do I denigrate or disrespect those who find in Judaism a belief, a philosophy, a way of life, and a source of truth. While I may disagree, perhaps out of my own

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ignorance, perhaps out of my own disillusionments, I see no need to "promote" secularism. There are greater minds than mine, and perhaps the "Association's" to allow for individual experience, and integrity. Perhaps there are "more things in Heaven and Earth than you and your philosophers dream of."

HILDA P. HOLLEMBE

No. Hollywood, Cal., Feb. 21

[The Association for Promotion of Jewish Secularism, which recently became the publisher of JEWISH CURRENTS, promotes Jewish secularism mainly by publishing our magazine, which is a Jewish secular—as distinguished from a Jewish religious—magazine. As secularists (non-religious), we do not, as Ms Hollombe incorrectly assumes we do, "denigrate or disrespect those who find in Judaism a belief..." In fact there are rabbis among our subscribers and among our contributors to our pages; in fact Rabbi Robert E. Goldberg, rabbi emeritus of Congregation Mishkan Israel of Hamden, Conn., is a member of our editorial Advisory Council. Although the magazine promotes the social ideals and culture of Jewish secularism, we have among our readers followers of Judaism who find in our periodical a worthwhile supplement to what they get in other Jewish periodicals and institutions.—Ed.]

Moyshe Oysher and S. Bunyan

Dear Morris Schappes,

This is a response to your "The Editor's Diary" in the Feb. issue, in which, in "Voice

of Moyshe Oysher," you make a reference to a "Bunim," one of whose songs was sung by Moyshe Oysher in the record you were reviewing. That man is my father. Mr. Oysher sang his song in Los Angeles at the Wilshire Ebell Theater in 1944. The song is called "A Held Gefallen," (A Hero Has Fallen). The above-named song appears in my father's book that was published in Los Angeles. He is 95 and alive. You can verify this with our mutual friend Haim Schwartz in Los Angeles, who has known my father, S. Bunyan for 50 years.

I enjoy your magazine and your articles, especially about your teaching days.

STANLEY BUNYAN

Los Angeles, Feb. 22

[Good to know! A reminder: the record in which Moyshe Oysher sings the song by Bunyan (may he live to 120!) is available from Fraydele Oysher, 303 W. 66 St., N.Y. 10023, for \$10.—Ed.]

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Dear Morris,

I wept when I read your fund letter of Jan. 14, and wept and wept until I forgot the cause of my weeping. I also had many sleepless nights. I was losing weight, became listless, irritable, and I was advised by my internist to see a psychiatrist:

Psy.—"Are you happy with your wife?"
Me—"I'm a bachelor."

Psy.—"Are you in contact with your children?"

Me—"How can I have children if I'm not married?"

Psy.—"It happens you know in this day and age. Are you happy with your job?"

Me—"I'm retired and live on a small income plus social security."

Psy.—"Are all your debts paid?"

Me—"Yes."

Psy.—"Have you made your contributions to charities and say to Jewish publications like JEWISH CURRENTS?"

Me—"Oy mamenu, I forgot all about it."

Psy.—"Could this be the source of all your anxiety, tears and sleepless nights?"

Me—"You betcha!!!"

No more tears, and Morris, I had the best night's sleep in months after I made out the enclosed check.

Chicago, March 4 LOUIS FISHMAN

Lina Brodsky's Brothers

I thought you might be interested in knowing that the Lina Brodsky, who was the winner of the 2nd prize in your raffle (Feb. issue), is the sister of Joe and Carl Brodsky (deceased), who were the Scottsboro Boys' lawyers and active in many other social causes. She is 91 years old and still well and active.

New York, March 3 B. VIELCAN

*Become a Sustainer
at \$2 to \$25 a month!*

U.S. Secretary of State George Shultz has complained to the press that his name is frequently misspelled Schultz. Lesser men would pass over such aberrations with aplomb—but not George. For him it has been plain hell, a perpetual plague of unwanted C's.

We Shuchters have a similar problem with our surname. Indeed, so intent is the rest of humanity on pinning the incorrect, the unwanted, the unpronounced letter C on our tribe, spelling us Schuchter in lieu of Shuchter, that we have come to rejoice when a friend or tradesman spells it accurately.

The consequence can be pretty awful. Our medical files are misplaced at most doctor and hospital offices. Many department store mailing lists list us twice, once as Sh, once as Sch; banks and insurance companies are not immune from this lust. Computers are adamant on their private spelling. Corrections sent to the offenders are of small avail. From all, we get mailings not only for the initial diphthong, but with other imaginative variants of this splendid old-world name, such as Schuchter, Shucter, Shuckter, Schucter, Smuchter, Shucht, Sucter,—not to ignore the fabulous infield of Schechter, Schochter and Schachter. We are none of these; we are S*H*U*C*H*T*E*R. With a little practice anyone can get the hang of it. With 60 years of practice I never get it wrong.

Imagine the mayhem when savings are entered on one account, withdrawals on a misspelled other. In this computer age this guarantees an average of two years to set accounts straight.

Oh, well. What would an editor named Schappes know about such matters?

JEROME SHUCHTER

Los Angeles, March 8

[How little Shuchter knows! Schappes suffers from a double misentendre: the omitted C, leaving him a Shappes (ugh) and—worse—the mispronunciation of

this two-syllable name (so obvious!) as one syllable: Shops—hiss!—Ed.]

Praising Ruth Rubin

I have just received my March issue and turned immediately to the section on Jewish Music since ours is a three-generation family of Ruth Rubin fans. Everything Joel Shatzky wrote about her is "emess" [true] with an exclamation mark.

I would like to add to it a dimension of her scholarly approach and her genius in reaching and holding diverse audiences in rapt attention. I was director of the Educational Alliance Camps in the 1950s and 60s. She was most gracious in accepting invitations to appear before the camper population, which consisted of older people, families and teenagers. Not only did she provide an outstanding musical and educational program that all of our intergenerational applauded loud and long but she brought out long-forgotten folk songs from the elderly campers which she taped.

In the Prologue to her book, *Voices of the People*, she points out that "To understand any aspect of the culture of a people, one should be familiar with its history." Ruth Rubin's writings and music have certainly done much to call attention and preserve the beauty and enduring quality of songs and melodies that have sustained our people over these centuries.

Hazak, Hazak, V'nishazake!! (Be strong, be strong, and let us strengthen one another!)

JACK KAMAICO

New York, March 11

Krummel Poems Praised

I read and was very moved by Regina P. Krummel's two poems in the March issue, particularly "Mama." Thanks for sharing them with all of us. Her writing is most concise and lovely.

ERIC MAUER

San Francisco, March 22

Cleveland Los Angeles
In Memory

of MOLLY HYBLOOM

fighter
for
progressive causes

In cherished memory
of our
beloved husband, father,
grandfather

HARRY KESSLER

died, Aug. 19, 1983

o

*Susan, David, Sharon
Lisa
Chicago*

HAPPY BIRTHDAY
to
MINNIE FRANKEL

fighter for peace
and brotherhood

o

With love
from

Children: *Sol and Jo Frankel
Ceil and Rita Frankel*
Grandchildren: *Gail and Kim Turett
Debbie Frankel
Judy and Andy
Lamb*
Los Angeles

We join
grandparents

*Hank and Sylvia
and parents
Gene and Lauren*

in welcoming
the birth of

JAKE ARON

May he mature in
a peaceful world
and in the spirit
of his forebears

o

*Hershl, May, Shawna and
Gail Hartman
Los Angeles*

In Loving Memory
of
SHULAMITH PIUS
(1896-1985)

o

Her children,
grandchildren and
great grandchildren
will not forget
her courage
and goodness

o

*Mattie, Jack, David, Joel, Ann,
Joan, David, Dita
Lindsey, Eli and Bjorn
Santa Rosa, Calif.*

WE MOURN

the untimely death of
our dear friend
a valuable person

GLADYS NITZBERG

our heartfelt condolence
to her husband

George Nitzberg

and to the entire family
especially to her two sons

Kenny and Barry

*Dora and Ben Miller
Rae and Bill Sovel and family
Betty and Joe Lesh
Shaiva and Joe Rapoport
Etta and Sol Bernstein
Silvie and Fred Vast
Dora Wronsky
Gussie Sovel
Bertha Soren
Ruth Sanders
Miriam Bloomfield
Sam Vast
Malke Gottfried*

Petaluma, Calif.

SAM BORUN

90 YEARS YOUNG ON OCT. 15, 1985

Sam Borun is chairman of the Progressive Press Committee of Century Village, West Palm Beach, Fla. and the head of the Jewish Currents Group.

We, friends from New York and Florida, extend our heartiest greetings to Sam for his inspired and dedicated leadership in the cause of social justice and the struggle for the rights of all peoples.

We share his dream of peace in the world.

We congratulate Sam and his beloved wife Fannie on their 60th anniversary.

Good health and happiness to both of them *biz* 120!

Ann/Ben Baron

Alice/Izzy Begun

Doris/Irving Berk

Anna Safran/Lou Bialy

Pearl/Herbert Bronman

Jeanette/Julius Cohen

Asna/Milton Doroshkin

Sadie/Jack Doroshkin

Anna Fogelson

Ann/Harry Garfinkel

Sonia/Morris Goldberg

Lillian Kaplan

Sadie/Willie Kaplan

Rode Keenan

Sadie/Sam Klein

Pearl/Murray Lazar

Lee/Paul Lobell

o

Sarah/Willie Laminsky

Sam Marantz

Anne R. Nechemias

Sarah/Max Nelson

Rose/Max Noon

Evelyn Pearlman

Sarah Reinstein

Arlene/Sid Resnick

Shepsl Rosen

Claire/Jay Roisin

Bella Rosenberg

Rugby Emma Lazarus Club

Manya Ziviyak Gerowitz, Pres.

Sol Silverman

Sadie/George Sterling

Bernard Weller

Sarah/Morris Willdorf

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Collected by Pearl Bronman for Progressive Press Committee

Best Wishes

on

SAM BORUN'S

90th birthday

and

on

FANNIE AND

SAM BORUN'S

60th

wedding
anniversary

from

their nieces

and

nephews

•

*Helen Birnbaum
Coral Springs, Fla.*

Many words can be said about
SAM and FANNY BORUN

He, now 90, she his wife
for 60 years.

One word
says it all:
They are

WONDERFUL!

*Alice Citron and Isidore Begun
W. Palm Beach*

With a sad heart
I inform my friends
of the death of
my beloved husband

HARRY GARFINKEL

He will be remembered
by all who knew him
for his humane feelings
and progressive actions

*Anne Garfinkel
W. Palm Beach, Fla.*

Rosh Hashona Greetings
to
JEWISH CURRENTS

with best wishes for a
healthy and happy
New Year
in a world of peace,
freedom and justice
for all.

In memory of my
beloved husband
BEN ROSENBERG

*Nina Rosenberg Yardeini
Miami Beach*

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 Rose/Morris Sorkin, Croton, N.Y. (\$50)
 Mr./Mrs. Jerry Gerowitz, Brooklyn (\$50)
 Sara Gottlieb (\$50) "In memory
 of my husband Meyer Gottlieb"
 Sam Eisenberg, Brooklyn (\$50) "In
 honor of Goldie's life and with
 great affection in her memory"
 Hedy/Bill Shneyer, Flushing, N.Y. (\$36)
 Mel/Ellen Greenberg, Great Neck, N.Y. (\$40)
 Helen Mintus, Bronx (\$30)
 E. Yachnes, Brooklyn (\$30)
 Rose/Isak Arbus, New York (\$50)
 Pauline Den, Bronx, N.Y. "In
 memory of my dear husband"
 Ruth/Milt Ost, New York
 Israel/Ann Freed, New York
 Ida/Gedalia Sandler, Astoria, N.Y.
 Maurice Bernstein, New York
 Evelyn Cooper, New York
 Netty/Sherry Farber, Bronx
 Harry Rosen, Brooklyn
 Charlotte/Leonard Wacker, N.Y.
 Laura/Harry Movchine, Flushing, N.Y.
 Marris Gussman, Brooklyn, N.Y.
 Irving Becker, New York
 Sylvia/Frank Gross, Jamaica, N.Y.
 David Zeldin, Brooklyn
 Shayndel Goldstein, Brooklyn
 Molly/Morris Goldstein, Bronx
 Abe Brumer, Oakland, Cal.
 Sam/Fannie Borun, W. Palm Beach, Fla. (\$200)
 Ruth Spiegel, Burbank, Cal. (\$75)
 "In honor of Abe Boxerman's 75th birthday"
 Philip Strell, Far Rockaway, N.Y. (\$50)
 William Freed, L.A. (\$40)
 Elaine/Lyber Katz, Bronx (\$100)
 Herman Rabins, New York (\$50)
 Isabel Pearlman, New York
 Reubin Rabin, New York
 Carl Mann, New York

(Incomplete, to be continued)

*Please look at
our goals below.
Have YOU contributed?*

We Report **Jan. 1 to Sept. 5**
 Donations **Subs**

Greater New York	\$19,931.00	71
Los Angeles	10,212.00	20
Miami Beach	3,691.00	10
Upper California	2,758.00	9
W. Palm Beach, Fla.	2,487.00	12
New Jersey	1,500.00	17
Phila. & Penna.	1,477.00	5
Great Neck, N.Y.	1,462.00	1
Upper New York	1,009.00	7
Massachusetts	782.75	7
Chicago & Ill.	724.00	2
Wash. D.C.-Md.	674.00	6
Connecticut	543.00	3
Washington State	455.00	4
Canada	339.00	2
Michigan	261.00	2
Oregon	218.00	2
Louisiana	200.00	
Minnesota	193.00	7
Ohio	185.00	6
Wisconsin	165.00	
Colorado	107.00	1
North Carolina	101.00	1
Arizona	95.00	2
Puerto Rico	75.00	
Oklahoma	50.00	
Indiana	48.00	1
Georgia	40.00	
Tennessee	40.00	
Texas	40.00	1
Vermont	40.00	
West Germany	30.00	
Montana	20.00	
Iowa	18.00	
Utah	18.00	
Nevada	10.00	
Brazil	10.00	
Australia	8.00	
Virginia	5.00	1
Maine	5.00	
New Mexico	5.00	2
Israel	4.00	
South Carolina		1
USSR		1
West Virginia		1
	\$50,168.75	205

OUR GOALS

Fund Drive	\$80,000
Received to date	\$50,168
New Subs Drive	700
New Subs to date	205

AROUND THE WORLD

AT HOME

*The U.S. Jewish population in 1984 is estimated at 5,817,235, up by 88,000 over 1983, in American Jewish Year Book 1985 (American Jewish Committee, N.Y., 509 pages, indexed, \$25.95). The Jewish population is 2.5% of the total. By states the Jewish population top 10 are: N.Y., 1,879,955 (10.6% of total general population); CA, 792,515 (3.2%); FL, 558,820, up by 80,000 (5.2%); N.J., 433,475 (5.8%); PA 412,210 (3.5%); IL, 261,320 (2.3%); MA, 248,395 (4.3%); MD, 199,415 (4.6%); OH, 140,435 (1.3%); CT, 107,575 (3.4%). States gaining Jewish population: AZ, up 4,000 to 53,285 (1.8%); CO, up 3,000 to 44,365 (1.4%); TX, up 1,000 to 78,470 (0.5%); GA, up 1,300 to 42,155 (0.7%). Slight drops in Jewish population were noted in Ala., LA, N.C., OR, S.C.... Jewish households earning over \$40,000 yearly: St. Louis, 43%; NYC, 33%; Minn., 31%; Chicago, 29%; Denver, 28%; L.A., 27%; Rochester and St. Paul, 25% each.... At the other end, families earning under \$10,000: L.A., 21%; St. Paul, 20%; Denver, 16%; Rochester, 14%; Chicago, St. Louis, Minneapolis, 13%; Milwaukee, NYC, 12%.... *U.S. News and World Report*, May 20, 1985, in "Who Runs America?" listed no Jew among the top 10; Arthur Sulzberger is No. 17 (Jesse Jackson, No. 18); Katherine Graham of *Wash. Post*, No. 21; Henry Kaufman, investment banker, No. 28. Other listings of interest: Jerry Falwell, No. 14; Billy Graham and Mario Cuomo, tied for No. 22.... The Council of Jewish Federations reports: 15-20% of Jews are 65 or older; 50% of these are at or near the poverty level; about 300,000 Jews are unemployed, and 15% of Jewish population*

are poor or "near poor;" 40-50% of Jews do not belong to any Jewish organization; 10-15% of children under 18 live in one-parent families; 10,000 of these are "latchkey" children; 50-60% of mothers with children under 6 now work; 50,000 Jewish children require day-care services; 80% of Jewish children in day-care programs are in non-Jewish settings; one-third of Jewish heads of households are single, widowed or divorced.

South African terror to enforce apartheid (between July 21, when a state of emergency was proclaimed, and Aug. 31 180 Blacks have been killed) continued to stir protest in the USA. Brooklyn Democratic Congressman Stephen J. Solarz, on a one-week fact-finding visit to South Africa as a member of the subcommittee on Africa of the Foreign Affairs Committee, met in Pretoria Aug. 12 with Pres. P.W. Botha and reported that Botha's reception "made a cold shower seem warm by comparison." When Solarz suggested the African National Congress leader Nelson Mandela, in prison for 23 years, be released and be part of negotiations with other Black leaders, Botha compared Mandela to the Nazi war criminal Rudolf Hess!... In New York, Aug. 13 over 50,000 demonstrated at the South African UN Mission, demanding an end to the state of emergency, freeing of Mandela and other political prisoners; stiff sanctions by the USA and divestiture by U.S. companies operating in South Africa. Sponsoring the demonstration were the American Jewish Congress, the Jewish Labor Committee and Americans for a Progressive Israel, which declared: "...as

socialist-Zionists, we understand the need for a Black majority in South Africa — together with whites and people of all colors — to work together and determine their country's destiny freely..." Speakers at the demonstration included Rabbi Balfour Brickner, David Livingston, Ruth Messinger, Franz Leichter, Stanley Simon, Elizabeth Holtzman and Andrew Stein.... Aug. 16 in Atlanta the Black Jewish Coalition at a press conference called for economic sanctions against South Africa. (Aug. 25 a poll of urban South Africans released by Markinor, a Gallup-affiliated group, revealed that 77% of urban Blacks favored economic sanctions even though 46% said they would suffer personally from such sanctions.... In Washington Aug. 30, a check for \$6,750 to help Mrs. Winnie Mandela, wife of Nelson, rebuild her health clinic in South Africa, recently damaged by fire when her home next door was destroyed by arsonists, was presented to her daughter, Mrs. Zenani Mandela Diamini. The sum was collected by Sen. Howard M. Metzbaum (D-OH) from 14 senators after Mrs. Mandela refused to accept \$10,000 offered by the State Department because of its policy of "constructive engagement," which she sees as bolstering apartheid. Among the 14 were two other Jewish senators: Rudy Boschwitz (R-MN) and Frank R. Lautenberg (D-NJ).

For Succos this year (Sept. 30 — Oct. 8) seven North Shore Chicago congregations and the New York Metropolitan Council of American Jewish Congress will take part in Sukkat Shalom, a program of activities to end the nuclear arms race, attain a nuclear freeze and promote peace, as developed by the Shalom Center, Arthur Waskow, director, Church and Greenwood Ave., Wyncote, PA 19095.

ABROAD

Egypt: in Cairo Aug. 20, a group named "Egypt's Revolution," opposed to the peace with Israel, killed Albert Atrakchi, 30, an administrative attache at

the Israel Embassy, and wounded his wife Ilana, 24, and his secretary, Mazal Menashe, 22, by spraying their car with submachine-gun fire. The Foreign Ministry "strongly condemned this criminal act."

Lebanon: in Sidon Aug. 31, Mustafa Kassem Khalife, 55, a guerrilla leader loyal to Yasir Arafat and known as Abu Mohammed, was assassinated, the sixth Arafat loyalist killed in recent weeks in this area. He was the area secretary of Al Fatah, the backbone of the PLO.

East Germany: in East Berlin July 13, *Neues Deutschland*, official communist daily, printed a photo of a sculpture by Will Lamert, with a two-column head, "Remembrance of the Jewish Victims," and a story that read in part: "This group of figures serves to remind us of what took place on the Grosse Hamburgstrasse when thousands of Jewish citizens were deported to the fascist extermination camps. These figures have been placed on the spot where once stood the oldest Jewish cemetery, destroyed by the Nazis in 1943... Today this is a place of both admonition and remembrance. The Gestapo used the home for the elderly (1932-43) as a collection point for the Jews' death-transportation to Auschwitz and Theresienstadt." ...In a 68-page lavishly illustrated publication, *Preserve Peace*, commemorating the "40th anniversary of the victory over Hitler fascism," printed in Dresden in English for export, there is no mention of Jews as a people chosen as special, genocidal targets of Hitler. On p.44 a caption reads: "250 churchmen and theologians together with representatives of the Jewish communities in the GDR" held a victory commemoration. "True to the Christian maxims of respect for life and service to one's fellow men believers make an essential contribution to peace..." No reference is made to Judaism's maxims. On p.47 a caption reads: "Church dignitaries, theologians and representatives of the Jewish communities in the GDR, who

actively participated in the political or church resistance struggle against Hitler fascism... met... at the Sachsenhausen National Memorial." An adjoining photo shows "Helmut Aris, President of the Association of Jewish Communities in the GDR." ...A similar 52-page 40th anniversary publication about the Brandenburg-Goerden prison has no reference to Jews at all, but on pages 7-8 refers to Christians, Catholic priests and by name to two Protestant clergymen.... In a Jewish Telegraphic Agency dispatch in mid-Aug., Charles R. Allen Jr. reports that on p. 8 of the Buchenwald commemorative booklet he read: "We honor all victims of fascism, our Communist and Social Democratic comrades, our fallen comrades from the resistance put up by the Roman Catholic and Protestant churches. The flowers of our wreaths stand in tribute to thousands of people of the Jewish faith who were driven to their deaths in Buchenwald by the racial madness of the Nazi hangmen." Were there no "comrades" of the Jewish resistance? Jews apparently are regarded as only a religious group, not a people, ethnic or nationality group.

USSR: In Aug., 29 Jews emigrated, 13 going to Israel. (Last Aug., 83 left, 19 going to Israel.) Jan.-Aug., 1985, 692 Jews emigrated; Jan.-Aug. 1984, 652 emigrated.... The July 15 TV screening of Sholem Aleichem's *Tevey the Milkman* was reviewed favorably and conspicuously in the Moscow *Sovetskaya Kultura* of July 20 by V. Demin over a two-column head, "The Philosopher from Kasrilevke" with a large photo of Mikhail Ulyanov as Tevey. Demin asks: "How is an actor to show the voluble busybody, the old man pitiful in his poverty and bereft of rights? Ulyanov grants him dignity, laugh-provoking but also tragic. In all his apparent submissiveness, Tevey retains an inner grandeur like King Lear. He is a real philosopher not because he quotes the Bible but because he knows the most important thing about life: a human being should remain a human being

(*a mentsh*). All the rest — comfort, status, honors, even power — is like the snows of yesteryear." ...At the 12th World Festival of Youth and Students (Moscow, July 27-Aug. 3), some 20,000 delegates from almost 150 countries gathered for hundreds of events emphasizing "peace and solidarity." There were Israeli delegations from the socialist-Zionist Mapam and the Labor Party, but they were not allowed to carry the Israeli flag in the opening grand march. PLO delegates complained that some of their members in Israeli occupied territory had been denied exit visas.... In Moscow Aug. 15, Vladimir Brodsky was sentenced to three years at hard labor for "petty hooliganism." After he applied for emigration in 1979, he was fired as an anesthesiologist. Employed in other hospital jobs, he was harassed with false charges of "stealing drugs" and malpractice. An aunt of Brodsky's died in a labor camp during the Stalinist "doctor's plot" in 1953 after she was charged with having "inoculated patients with cancer." After Stalin's death the "doctor's plot" was exposed as a frame-up.... In mid-July in Moscow, Prof. Alexander Lerner, 72, cybernetics expert, refused an exit visa for almost 15 years and deprived of all professional work, told Walter Ruby, *Jerusalem Post* correspondent, "that he strongly disagrees with activists in the West like Avital Shcharansky who contended that the U.S. should not agree to any weakening of the Jackson-Vanik amendment limiting trade with the Soviets until the Soviet government allows the emigration of all 400,000 Jews who have begun the emigration process.... He forcefully expressed the viewpoint that the U.S. should signal that it is prepared to accord the Soviet Union most-favored nation status for a one-year trial period... the *quid pro quo*... should be a Soviet promise to free the 28 Jewish prisoners of conscience... to allow the emigration of refuseniks... waiting for more than five years, and to ... expedite the process of exit application" (International Ed., Aug. 3 and 10).M.U.S.

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