

# JEWISH AFFAIRS

Nov/Dec 1986

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**The October Revolution**

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**LENIN RETURNS**

# וידוע ענינים

## גענעראל דראגונסקי'ס רעדע צום 14-טן יערלעכן באַנקעט פון "דזשואיש אַפעירס"

די רעדע וועלכע ער האָט נישט געקאָנט האַלטן ווייל די רעיגען-אַדמיניסטראַציע האָט  
אים נישט דעלויבט אַרײַנקומען און לאַנד.

\* \* \*

פאַרמס זײַנען פאַרניכטעט געוואָרן. יעדע סאָוועטישע  
פאַמיליע האָט פאַרלוירן אַ פּאַטער אָדער אַ ברודער, און  
אַנדערע מיטגלידער פון דער פאַמיליע.

די גאַנצע וועלט האָט פאַרלוירן, אַרום 50 מיליאָן  
לעבנס. מיר וויסן אַז מלחמה ברענגט אומגליק און  
אומפרייד. עס איז פאַר דער אורזאַכע פאַרוואַס אין בין  
געגן מלחמה און גיב מײַן גאַנצע ענערגיע פאַר דעם קאַמף  
פאַר שלום.

די מענטשהייט איז געקומען צו אַן ענדונגס-פּונקט  
אין קען דערקלערן מיט פול פאַראַנטוואָרטלעכקייט אַז  
די מענטשהייט איז געקומען צו אַן ענדונגס-פּונקט. קיינער  
וועט נישט געפֿינען קײַן רחמנות אין אַ צוקונפטיקער  
מלחמה. עס וועט זײַן אַ קריג פון פולשטענדיקער  
פאַרניכטונג. עס האָט אַ ברירה — אַ וועג צו קריג און אַ  
וועג צו שלום. דער ערשטער וועג פירט צו אומגליק — אַ  
וועלטלעכער נוקלעאַרער קריג פון וועלכן עס ווען נישט  
זײַן קײַן זיגער און פאַרלירער וועלן אַלע זײַן. אונזער שײַנע  
כלויע פלאַנעטע וועט פאַרוואַנדלט ווערן און אַ  
לעבנסלאַזע שוואַרצע ווילדערניש.

די וועלט דאַרף אויסקלייגן דעם צווייטן וועג  
דער צווייטער וועג איז אַ וועג צום לעבן. דער אויסוואַך  
איז אָפּהענגיק פון יעדן פּערזאָן. נישט געקוקט וואָו ער  
וואוינט — אין די פאַראייניקטע שטאַטן אָדער אין  
סאָוועטן פאַרבאַנד, כינע אָדער אויסטראַליע, ישראל אָדער  
אין מיטל-מזרח אָדער אין אַפֿריקע. מיר די סאָוועטישע  
פעלקער, זײַנען פאַר דעם צווייטן וועג און גלויבן  
אויפֿריכטיק אַז אויך איר באַשטייט פאַר דער פּאָזיציע פון  
שלום.

דער האיינטיקער באַנקעט געווידמעט צו שלום איבער  
דער וועלט ווייזט אַז אויך איר זײַט געגן מלחמה, אַז איר,  
פאַרשטייער פון דער פּראַגרעסיווער טייל פון  
אַמעריקאַנער פּאָלק — מאַסן אַרבעטן פאַר שלום.

פרויען און מענער! חברים און פריינט!  
צום ערשטן, וואָלט איך וועלן אויסדריקן מײַן האַרציקן  
דאַנק פאַר דער איינלאָדונג צו אייער יערלעכן באַנקעט  
איינגעאַרדנט דורכן זשורנאַל "דזשואיש אַפעירס". מיר  
באַטראַכטן די איינלאָדונג ווי אַן אויסדרוק פון  
פריינטלעכע געפילן פון די אַרבעטער מאַסן פון אַמעריקע  
צו די סאָוועטישע פעלקער.

פריינט! זייער פול זיינען די פּראַבלעמען וואָס שטייען  
פאַר דער מענטשהייט היינט צו טאָג. מען קען טראַכטן אַז  
די קאַלעקטיווע געדענקשאַפט פון די מאַסן האָט  
אַנגעזאַמלט גענוג וויסן, אין זיי פאַרמאָגן אַלע נויטיקע  
מאַטעריעלע אַנזאַמלונגען צו אַפּשאַפֿן הונגער און מגפות,  
צו באַזײַטיקן אומבילדונג צו שליכטן פיל ברענענדיקע  
עקאָלאָגישע און אַנדערע וויכטיקע פּראַבלעמען.

נאָר איין פּראַבלעמע זעט זיך אַן. עס איז אַ זאַך פון זאָרג  
פאַר אַלע און יעדן איינעם. עס קומט אַרונטער צו דער  
פּראַגע "וועט זײַן לעבן אויף אונזער פלאַנעטע"? ווייל  
דאָס רעכט צו לעבן איז דאָס הויפט רעכט פאַר אַלע די וואָס  
לעבן היינט און אַלע די וועלן געבוירן ווערן אין דער  
באַלדיגער אין קומענדיקער צוקונפט.

### אַ פּראַפעסיאָנעלער מיליטער-מאַן

אין בין אַ פּראַפעסיאָנעלער מיליטער-מאַן וואָס האָט  
איינטייל גענומען אין דער צווייטע וועלט-מלחמה אַלע  
1418 טעג און שלאַפֿלאַזע נעכט. אין בין געוואָרן  
אַפּגעברענט אין אַ טאַנק צוויי מאַל, אין בין פאַרוואַנדעט  
געוואָרן פיר מאַל.

די נאַציס האָבן דערהאַרגעט מײַן טאַטן, מוטער,  
שוועסטער און זייערע קינדער בשעת דער מלחמה. מײַנע  
ביידע ברודער זײַנען דערמאַרדעט געוואָרן אין שלאַכטן.  
צוואַנציק מיליאָן מענטשן זײַנען אומגעקומען אין דער  
מלחמה אין סאָוועטן-פאַרבאַנד. איין טויזנט און זיבן  
הונדערט שטעט און אַ הונדערט און פינף און נײַנציק

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# The October Revolution! A Most Significant Anniversary

By Lewis M. Moroze

November 1986 finds the peoples of the world, on every continent and in every country on the face of the globe, in ever growing numbers demonstrating, picketing and marching in determined effort to bring about and secure peace in a world free of nuclear weaponry.

Alongside this herculean global effort to save humanity and our very planet from a nuclear winter we witness and are encouraged by the persistent and determined effort of the peoples freed from colonial bondage, striving for full liberation, to overcome the consequences of their colonial past by reordering their societies to meet the needs of their peoples.

It is in this period, then, that the 69th Anniversary of the Russian Revolution takes on great significance for all peoples striving for world peace and national liberation. Upon the overthrow of the hated Tsarist regime the first two decrees issued by the new revolutionary government was: (1) a call to the major nations of the world for peace and (2) the decree liberating the hundreds of nationalities enslaved in the Tsarist "prison house of nations."

Lenin's call for peace was answered by the allied powers with an invasion of Russia by the fourteen powers, including the United States, to overthrow the new government. Never to be forgotten is that while they were warring against each other during World War I, they joined together to destroy the new workers' government.

During the 69 years of its existence the call of the Soviet Union for world peace was the most consistent and determined voice for putting an end to war as a means of resolving differences amongst the powers. The U.S. and the European powers rejected out of hand the call of the Soviet Union for "collective security" against the German fascist thrust for world hegemony. The result was the butchering of 50 million people in World War II and its resultant holocaust.

Today, as it has been doing consistently, the Soviet Union is again calling for steps for world peace and for the elimination of nuclear weaponry which threatens to make of us the last generation on earth.

The historic Great Peace March across our land is dramatic evidence of the will of our people that the Reaganites listen to the peoples of the U.S. and the entire world and accept the proposals of Gorbachev to put an end to nuclear weapons testing and to the madness of "Star Wars."

Today the tentacles of the Reaganite world hegemomists reach out to Afghanistan on the Soviet border, to the Persian Gulf, to Libya and Syria in the Middle East, to Angola, to the Philippines, to Nicaragua, etc. Wherever the peoples are embattled for full national liberation there is to be found U.S. armed forces bristling with nuclear weaponry, CIA sponsored terrorism, treachery, disinformation and deceit.

As for the national problem — in the Tsarist Russian multi-national state it was most complex and beset with horrendous difficulties in pursuing a principled course for a just solution. Capitalist Tsarism exploited the peoples unmercifully. The peoples were kept in bondage and illiterate. The Jewish people were consigned to the Pale of Settlement, in ghettos, and subjected to murderous pogroms. Tsarism stifled the cultures of the peoples, banning teaching in their native languages. The peoples were denied their national independence. When the peoples were granted the right by the revolutionary government to become completely independent, Poland and Finland opted to leave and became independent states.

Lenin called for the creation "of a voluntary union of nations — a union which precludes any coercion of one nation by another, a union founded on complete confidence, on a clear recognition of brotherly unity, on absolute voluntary consent." This historic and revolutionary statement electrified and gave heart to the Eastern peoples of the globe, then subjected to colonial enslavement.

A proclamation of the Council of Peoples' Commissars directed to all workers and Moslems of Russia and the East, adopted December 3, 1917 stated: "Henceforth your beliefs and customs, your national and cultural institutions are proclaimed free and inviolate. . . ."

In 1922 the working people of the Ukraine, Byelorussia, Georgia, Azerbaijan, Armenia and Russia agreed to unite into a single Soviet State.

From 1924 to 1936 new Soviet Socialist Republics were created: Uzbekistan, Tajikistan, Turkmenia, Kirghizia and Kazakhstan and they joined the U.S.S.R. In the Transcaucasian region three republics were created in place of one: Georgia, Armenia and Azerbaijan. On the territory of Moldavia was formed the Moldavian Socialist Republic and on July 21, 1940 Latvia, Lithuania and Estonia joined the Union of Soviet Socialist Republics.

In 1935 Jewish people who so desired were given the opportunity to settle and form an autonomous area in Birobidjan. In the half century of its existence the

Jewish people who settled in Birobidjan have lived in complete peace and harmony with their neighbors of other ethnic and national groups. In Birobidjan the official language is Yiddish and there is published the only Yiddish daily newspaper in the world.

The mutual respect engendered amongst the peoples of the U.S.S.R. is evidenced in the flowering of all the national cultures of over 100 peoples in the Soviet Union and, at the same time, there developed the interpenetration of the national cultures. Significant, indeed, is the status of some 100,000 Jews who settled in Tashkent in Uzbekistan when, for their safety, the government removed them from the western borders of the U.S.S.R. at the time of the fascist attack. After the victory in World War II most of the Jewish people who settled in Tashkent elected to remain when offered the opportunity to return to their original place of residence. For forty years the Jewish People there have been living in peace with their Moslem neighbors.

No brazen lies, no disinformation campaign by the Reaganites or their surrogates can alter the fact that national rights, feelings and dignity are highly respected in the Soviet Union. The history of the Communist Party of the Soviet Union reveals that it has been assiduously combatting such manifestations that are alien to socialism as chauvinism, racism and anti-Semitism.

It is the Reagan military-industrial complex, in their mad drive for maximum profits and world hegemonism that spread the lies about the Soviet Union.

The arrival of the Great Peace March in Washington and the greeting of the marchers by members of the peace constituencies — multi-national, multi-racial men and women, young and old, are dramatic and powerful indications of the overwhelming desire of our people for world peace and for full support of the peoples seeking national liberation.

It is high time to call for the impeachment of Ronald Reagan as an integral aspect of the campaign for world peace.

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Heartfelt Sympathy  
to  
**Pearl Albert**  
on loss of her husband  
**Jack**  
trade unionist  
peace advocate  
Editorial Board, Jewish Affairs

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## Growing Danger of Ultra-Right Extremism in United States

By Michael Doran

Earlier this spring, the Democratic Party of Illinois, after a rather routine, humdrum primary contest, awoke one morning to find that two of its positions for statewide office had been captured by a crypto-fascist outfit headed by the notorious Lyndon LaRouche.

From subsequent interviews, it became clear that Illinois voters were not in accord with the group's philosophy or with the program of its two candidates who had won positions on the Democratic ticket for lieutenant-governor and secretary of state. Indeed, at the top of the ticket, the LaRouche candidate running against former Senator Adlai Stevenson III for the gubernatorial candidacy succeeded in garnering only 5% of the vote. Clearly, the two successful candidates of this extremist cult had been able to win because the regular Democratic machine had fielded lackluster individuals with no real campaign on the issues facing the people of Illinois. Democratic voters chose the two LaRouchians as a protest against the machine hacks but had no idea of the fascist nature of their ideology indeed, most voters questioned didn't know where they stood politically.

### 1980 Election Opened Door

The Illinois episode has served to highlight an alarming trend in American politics in the past several years. From the time Ronald Reagan's election in 1980 opened the door to the political and religious ultra-right who perceived that they had a friend in the White House, the activities of these fringe groups have increased considerably. Many of them espouse violence and have gone in for para-military training of its members.

In an article in the March-April 1985 issue of *Jewish Affairs*, this author pointed to the proliferation of a number of these new extremist fascist groups that have sprouted during the years of Ronald Reagan. Alongside their more "respectable" right wing counterparts in think tanks like the Heritage Foundation, religious zealots in the Moral Majority, and congressmen openly bought by the big business bucks of the PAC's, have sprung a resurgent Ku Klux Klan now operating as for north as Connecticut and a loose network of groups who call themselves names like "Aryan Nations" and "the Silent Brotherhood." These neo-nazi splinter groups along with various components of the Klan have even begun to set up a rudimentary computer network

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to exchange information.

What has made it easy for them has been the rhetoric and program of the national administration. "When I went to see Reagan speak at Fairfield," declared John Dillon, a KKK "Grand Titan" in Connecticut, "I could practically close my eyes and be at a Klan rally. He speaks out clearly on everything we say." The article by this author asked several questions that needed to be examined and exposed "Where is the money coming from? Who's paying for the training camps, the caches of guns and other weapons, the literature and printing expenses? Who's now picking up their checks?"

#### Activities and Funds Increase

While these questions have yet to be answered, all indications in the year and a half since the article appeared point to a stepping up of the activities of these groups and an increase in the inflow of funds to finance them.

*A Background Report on Racist and Anti-Semitic Organizational Intervention in the Farm Protest Movement* issued last year by the Atlanta, Georgia based Center for Democratic Renewal, (formerly the National Anti-Klan Network), details the growth of a number of "far right, racist and anti-Semitic organizations who are currently engaged in a campaign across the rural Midwest." It concludes that "in the past five years" these groups "have been able to honeycomb the farm belt with an organizational infrastructure" as the farm crisis has deepened and that they now have a substantial following in these areas. According to the report, prepared by CDR Research Director Leonard Zeskind, the activities of these groups have "spread to an ever-wider strata of the rural population and has become increasingly more sophisticated in the last several years. This campaign has tried to bring its message of hate and scapegoating from the extremist edges of society into the mainstream of political and social life. In many instances they have attempted to dress their anti-democratic message into the clothes of concern for family style agriculture. Unfortunately there is evidence that this campaign has had some success. . . ."

"It is our estimate," declares the report, that this movement "has between 2,000 and 5,000 hard core activists in the Great Plains-Midwest, and between seven and ten sympathizers for each activist. While the potential is great for this cancer to grow in the democratic fabric of our country, a very real danger already exists. Stockpiling of weapons and ammunition is an increasing phenomenon."

The report provides details on a number of these  
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groups that have attempted to capitalize on the deteriorating economic condition of the small family farmer, a condition that comes as a direct result of the policies of the right wing administration in Washington. Although there are a number of farmer's groups that have played a very healthy role in organizing farmers to protest their economic conditions, these far right outfits have attempted, in line with the classic approach of fascist demagoguery, to turn the protests onto a racist and anti-Semitic path.

#### Jews are Children of Satan

Among the ultra-right groups operating in this area have been: The Parity Foundation, a short-lived front group set up by Lyndon LaRouche which attempted to take over the newly formed American Agriculture Movement (AAM) in 1978; the Liberty Lobby which publishes an anti-Semitic weekly called the *Spotlight*; and a vigilante group called Posse Comitatus, which has conducted para-military training exercises in Kansas led by long-time neo-nazi leader Bill Gale. Sermons by Gale and another Posse leader, Jim Wickstrom, have been broadcast over radio station KTTL-FM in Dodge City. AAM itself has been split. In 1983, one of its leaders, Jerry Wright, made his Posse sympathies widely known and was among those who attempted to push the organization in an ultra-right direction. Lyndon LaRouche, acting in tandem with the Liberty Lobby was also a factor in the split. LaRouche has, in addition, operated through such fronts as the National Democratic Policy Committee and the Schiller Institute, and has spent over six million dollars running in Democratic Party primaries and as an independent for President of the United States in 1984.

The Posse group, according to the CDR report, proclaims "that the country is not rightfully a democracy at all, but a Christian Republic and that the Constitution is solely derived from a divinely inspired Bible," a message echoed very recently in national TV sermons by right-wing evangelist preacher Jimmy Swaggart. The Posse philosophy has it that Jews "were literally Children of Satan, the people of color were 'pre-Adamic.'" Posse leader James Wickstrom "wrote that Jews controlled America and that was the reason agriculture was in decline."

Other groups in this far-right network, as cited by CDR include:

● *Farm Tempo, USA*, a quarterly newspaper published by Ruth Nichols, which has not openly identified itself with the ultra-right although the issues and tactics of their organizations appear in its pages. In this way, according to CDR, "Nichols is illustrative of the suc-

cessful attempt by far-right activists to pass themselves off as legitimate parts of the farm protest movement.”

● *Upright Ostrich*, which has continually plugged books and organizations peddling a racist, anti-Semitic line.

● *Patriots Information Network*, a newsletter published by Conrad LeBeau, which eulogized the death of a pastor, Sheldon Emry in June 1985. Emry's book, *Billions for the Bankers*, published in 1982 and widely circulated across the farm belt, had proclaimed, “Germany issued debt-free and interest-free money from 1935 and on, accounting for its startling rise from the depression to a world power in 5 years. Germany financed its entire government and war operations from 1935 to 1945 without gold and without debt and it took the whole capitalist and communist world to destroy the German power over Europe and bring Europe back under the heels of the Bankers.”

● The National Agricultural Press Association (NAPA) which publishes a newspaper, *The Primrose and Cattleman's Gazette*. This paper has carried pieces entitled “How the Jewish Question Touches the Farm” taken from an old Henry Ford anti-Semitic tract called *The International Jew*. *The Gazette* has also carried ads for neo-Nazi groups like the Aryan Nations and the National Alliance.

● The Populist Party, founded in 1984 and led by long time racist and anti-Semite, Willis Carto. *The Spotlight*, cited above, serves as its major voice. In 1984, it “attracted almost 64,000 votes in the fourteen states it appeared on the ballot” spending “a little over a million dollars.” The CDR report concludes that this party “represents the most serious effort on the far-right to capture the constituency demonstrated by George Wallace in 1968.”

In an update to the report issued this past January, the CDR concludes further that since the initial background report was written last year, there has been an increase in attention to this problem by some sections of the farm protest movement, notably the Rocky Mountain Farmers Union, Prairiefire, and the North American Farm Alliance, who have issued statements and engaged in programs denouncing racism and anti-Semitism. However, the report update concludes that “despite these efforts, the problem continues to grow. . . . The virus of racism and anti-Semitism is continuing to spread throughout the metria of the farm crisis. It requires a concerted and determined effort to be cured.”

#### Farmers Face Crisis Conditions

In identifying and exposing the activities of the

ultra-right, it is essential that recognition be given to the serious conditions facing the farm belt area and that in a number of places, local farmers have banded together to try to forcibly prevent foreclosures on their land. Such actions have been vividly portrayed in the motion pictures *Country* and *The River*, two of the most class-conscious films produced commercially in the United States in recent years.

In this regard, one of the major weaknesses of the CDR report and its subsequent update is the tendency to lump together this kind of activity with the activities of the far-right under the label of “violent answers to the farm crisis.” In doing so, it seems to say that “legitimate” activities of farmers are confined to lobbying and electing officials but that attempts to collectively protect their land from takeover by big banks and mortgage holders is “illegitimate.”

It is true enough that the far-right will always try to worm its way into such movements and turn them from a class struggle into a racist one. It is also true that neo-fascist groups will openly espouse and practice violence in order to pervert and discredit these movements. Nevertheless, distinction must always be made between those who, acting in a disciplined manner, protect themselves and their class interests against the often violent attempts to destroy them by monopoly capital and its allies in government, and those who attempt to pervert this activity by using racism, anti-Semitism, anti-Communism, or any other self-defeating formulas of the far-right. Far-right groups must be exposed in these movements for exactly what they, in the long run, are — the agents of monopoly capital and the enemies of the suffering farm belt itself.

Despite this major weakness, this report has done a valuable job in highlighting a renewed danger in America. Other groups are also beginning to call attention to the proliferation of the ultra-right and neo-fascist activities in the country in the past several years. People for the American Way, founded by TV producer Norman Lear, for example, has focused on the religious bigotry of the new wave of Christian fundamentalists and right-wing evangelists who seem to have millions of dollars at their disposal as well as great influence at the White House. The Anti-Defamation League recently issued a special report on the *La-Rouche Network: An Extremist Reality*. The work of ADL has been repeatedly marred over the years, however, by its anti-Communism (often lumping together “communists and fascists” in a fashion typical of the early years of the cold war) and by its opposition to affirmative action and other programs designed to com-

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## Foreign Book Review

by Hans Lebrecht

### Development of Capitalism in Palestine

**Tamar Gozansky - "Formation of Capitalism in Palestine" - University Publishing Projects, Tel Aviv, 1986.**

*Formation of Capitalism in Palestine* is the second book (both in Hebrew) by Tamar Gozansky, an economist and member of the Political Bureau of the Communist Party of Israel and editor-in-chief of the weekly central organ of her party in Hebrew, *Zo Hade-rekh*. It deals primarily with the history of Palestine prior to the 1948 events, but has without doubt importance for finding the roots of present day developments. Tamar Gozansky's book has therefore a very topical importance since she is trying to define, by making use of her very clear and comprehensible language and of hard facts and statistics, the roots of the social and political character of present day Israel; and the social essence of the Israeli-Arab conflict.

In the first part of the book under review, T. Gozansky analyzes the socio-economic structure in Palestine during the last stages of the Ottoman Empire. It explains the process of concentration of landed property in the hands of big landowners and banking institutions as well as the influence of early Zionist penetration during that period.

The second part of the book deals with an interesting analysis of the economic and political-military and colonial interests of Great Britain, which conquered Palestine in 1917 from Turkish rule and occupied it until 1948. The author exposes the ways in which the British colonialist rulers assisted Zionist colonization, and continues with the special features of Jewish society developing at the time as a result of this colonization. In contrast to the usual attitude of historians dealing with the matter, Gozansky renders a very comprehensive study of the social and economic development of Palestine relating to its Jewish-Arab interdependence, while giving special attention to the development of capitalist groupings and of the working class.

Gozansky stands up against the widely spread Zionist concepts. She bases her analysis of the confrontation between the Zionist colonization and the Arab society in Palestine on a new definition of the ownership of land in the traditional Arab society on the one hand, and on the other, the Zionist policy of national segregation.

tion.

In the last chapter of her book, T. Gozansky sums up her study in this way (page 243):

"This social-economic segregation was in its essence colonialist. The carriers of capitalism in Palestine had been the bearers of European-colonialist capitalism, as well objectively as subjectively. They brought with them not only modern methods of production of those days, but also their concepts according to which they considered themselves to hold forward positions of Europe in the east, and as being part and parcel of the colonial structure of the British Empire.

"This combination of capitalism that pushed aside the local Arab population and was an integral part of colonialist expansion, donated to Palestinian capitalism its aggressive and colonialist character. It embodied itself in a rather quick development, but carried within itself many contradictions from the very start....

"The colonialist character of Palestinian capitalism demanded from its carriers to serve the imperialist patron and subordinate their development to the needs of the British empire. When the Palestine Arab people waged their difficult and complex struggles against British rule - the carriers of Palestinian capitalism stood on the side of the British rulers against the Arab population."

Tamar Gozansky's new book under review (her first one *The Way to Economic Independence* was published in 1969) renders an important historical view of the development of Israeli capitalism up to the many-sided and deep crises it faces in the present period. □

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*Hans Lebrecht is an Israeli journalist and member of the Communist Party of Israel who often contributes articles to the People's Daily World.*

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but the effects of racism.

The job of exposing fascism in the United States will not be complete, however, until the connections between these ultra-right groups and their sources of funds are exposed. So also must the light of exposure be held up to the connection between their growing influence and the official policies of the Reagan administration. □

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*Michael Doran is a teacher and contributor to Jewish Affairs.*



## BOOK REVIEW

**Trust Betrayed: The Keegstra Affair**, by David Bercuson & Douglas Wertheimer. (L) Doubleday, Toronto and Doubleday & Co., Garden City, New York, 1985, 241pp., \$19.95 hardcover.

*We are reprinting this book review which appeared in the September 1986 issue of the Outlook, published in Vancouver, Canada. Our readers should be aware that Canada outlaws Nazi propaganda. Jewish Affairs believes that the United States should also have a law that outlaws racist and anti-Semitic propaganda.*

This book on the Keegstra affair will take its place as an important work of contemporary Canadian-Jewish history. Its simultaneous publication in the United States and Canada should bring it international attention. The Keegstra case has, in fact echoed all the way from the *Eckville Times* to the *New York Times*, the *International Herald-Tribune* in Paris and Israel's *Ma'ariv*.

The preface presents a good summary of the case from the discovery of a teacher presenting classroom instruction based on fantasies about the Jewish people to the decision to lay charges against Keegstra under the hate propaganda section of the criminal code. The preface signals the comprehensive in-depth treatment of this disturbing episode from the opening chapter *The World of Jim Keegstra* to the tenth chapter, the only one actually dealing with the trial, and the Afterword.

We learn of Keegstra's religious and ideological development from the Calvinist background of his Dutch immigrant parents to Evangelism and Fundamentalism. The son followed his parents in their religious affiliation as well as their entry into the Social Credit movement.

Keegstra formed his jaundiced view of the Jews from the literal acceptance of New Testament passages embellished by the anti-Semitic tracts he discovered as a follower of Social Credit founder, C.H. Douglas.

The authors discuss with expository care some of the major anti-Semitic works which Keegstra read including: *The Talmud Unmasked*, Elizabeth Dilling's *The Plot Against Christianity* (retitled *The Jewish Religion: Its Influence Today*) and, of course, *The Protocols of the Elders of Zion*.

They point out how Keegstra's belief in the "international Jewish conspiracy" led him to question even certain fundamentalist Christian doctrines such as premillennialism, a theory about the Second Coming of Christ. Keegstra rejected this theory because some fun-

damentalists relate it to the restoration of the Jews to the Holy Land. This, of course, runs counter to Keegstra's entrenched view of the role of Jews in world history.

In Chapter 2, the Roots of Anti-Semitism, the Biblical roots of Keegstra's anti-Jewish affliction are explained, including the anti-Pharisee references in the New Testament. As the authors state, the Pharisees were, in fact, the founders of rabbinical Judaism, against which Keegstra inveighs.

Considering some of the ambivalent reactions to Keegstra at the outset it is noteworthy that the anti-Pharisaic view extends from the New Testament to modern dictionaries such as Oxford, Webster and the American Heritage Dictionary which describe the Pharisees as an ancient sect devoted to strict observance of the Mosaic law and noted for being sanctimonious and hypocritical. The *Standard Jewish Encyclopedia* tells us, however, that the Pharisees were generally lenient in their interpretations. The encyclopedia explains that "the Talmud itself lists seven hypocritical types (of Pharisees); nevertheless. . . they were far removed from the derogatory New Testament picture." The encyclopedia's interpretation is confirmed in a more detailed essay by the noted historian and folklorist Nathan Ausubel in his definitive work, *The Book of Jewish Knowledge*.

Bercuson and Wertheimer review the development of anti-Semitism through the Crusades and the Dark Ages to the French Revolution and the emergence of such obscure groups as the Illuminati. The Protocols of Zion are traced back to inexplicable origins in an 1865 French political satire entitled: *A Dialogue in Hell between Montesquieu and Machiavelli*. And modern anti-Semitism is linked to the racial superiority theories of 19th century right wing ideologues such as Arthur de Gobineau whose views were used by the Nazis in developing their concept of Aryan superiority. Ultimately we are informed of the role of C.H. Douglas in bringing anti-Semitism to Alberta as part of his Social Credit baggage.

Also discussed is the role of the Social Credit leadership, from William Aberhart who tried to downplay the anti-Semitic elements after he became Premier of Alberta, to his successor, Ernest Manning, who purged them. But the anti-Semites found refuge in the Federal wing of Social Credit under Norman Jaques and Solon Low, Alberta MP's in the 30s, 40s and early 50s, and ultimately in the Canadian League of Rights and Canadian Intelligence Service of Ron Gostick. It is from Gostick's organization that Keegstra acquired

most of his anti-Semitic literature.

In Chapter 3, *Keegstra in the Classroom*, the authors relate how he began to teach his views to his Grade IX and Grade XII social studies students in violation of Alberta curriculum guidelines. They show how he fits the portrait of a person who believes the conspiracy theory of history; how he betrayed his trust as a teacher; and how the Alberta education system allowed him to "fill the minds of a generation of young Eckvillians with the stuff of Nazism." Keegstra introduced his anti-Jewish views in class around 1971, three years after he began teaching at Eckville. He was also expounding anti-Catholic views. Within a year one parent complained to the principal about the latter while a student who professed Jewish ancestry complained about the anti-Semitism. They both got the brush-off. This is disclosed in Chapter 4, the Alberta School System, where the authors examine the roles of the school principals at Eckville High and superintendents of the Lacombe County Board of Education.

Incidentally, the first principal who downplayed the complaints was nevertheless concerned enough to keep his own daughters out of Keegstra's classes.

In 1976 complaints to the second principal were again ignored and at last, in 1978, Margaret Andrew phoned the board superintendent and was told to put her complaint in writing. This led to minimal efforts with no results and gave Keegstra four more years to indoctrinate his students. However, he toned down his anti-Catholic teaching and began to use more anti-Jewish material.

The authors explain how the Alberta School Act made for a weak form of supervision which contributed to the delay in decisive action against Keegstra.

At last, in December 1981, the Lacombe County School Board received a complaint that led them to begin dealing with Keegstra. It took all of 1982 and more serious complaints by Margaret Andrew and Susan Maddox, Eckville parents, before Keegstra was dismissed from his teaching post.

The Alberta Teachers Association comes in for considerable criticism for their role in defending Keegstra. The authors explain that while the practice of the teachers association is to defend any teacher against dismissal, this might have been limited or denied by bringing the issue to the ATA's Provincial Executive Council but this was not done. The ATA also failed to make clear until very late that it did not condone Keegstra's views even though it felt compelled to defend him.

The authors claim that the ATA harbored a "trade

union mentality" by which the teacher-employee must be defended at all costs against the employer. It is wrong, however, to imply a generalized "we-they" mentality in teacher unionism because there have been cases of teachers complaining that their right to due process has been blocked because the professional union refused to defend their case.

More important, it took the ATA almost a year after Keegstra was fired from his teaching post to recommend the suspension of his teaching certificate and his removal from ATA membership rolls. After Keegstra was informed of that decision it took the Alberta Minister of Education just two days to revoke his teaching license.

Bercuson and Wetheimer deal candidly not only with the role of the ATA and the media, but also with the way in which the Jewish community treated the issue.

The authors disclose that in December 1981, a member of the Lacombe County School Board who received confidential information on Keegstra was so appalled that he passed the material on to a friend with Calgary Jewish connections. The latter contacted Harry Shatz, executive director of the Calgary Jewish Community Council who, instead of inviting the caller to bring him the material, suggested that he photocopy it and send it to someone in the Edmonton Jewish Community. With no access to a photocopier, the informant did nothing and an earlier opportunity to expose Keegstra was lost.

Almost a year later the informant called Shatz again. This time the latter was awake to the situation and flow of information to the Jewish community finally began. The authors suggest, however, that the Calgary Jewish leaders, like the first members of the media to learn about the case, failed to grasp the full import of what Keegstra was doing as a teacher.

They give credit where credit is due, particularly to Herb Katz, head of the Edmonton Jewish Community Relations Council, and Hillel Boroditsky, executive director of the Edmonton Jewish Federation. They conclude, however, that "Jewish reaction to Keegstra was largely disunited and almost always *ad hoc*," and they go on to explain the historical development of the Alberta Jewish community.

By April 1983, the authors relate, Keegstra was beginning to slip into oblivion when the Conservative MLA Stephen Stiles added fuel to the case by making statements aligning himself with the Holocaust deniers. Now the Jewish community became truly upset and began planning formal representations to the Alberta gov-

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# Economic Crisis and Unemployment Under the Auspices of the U.S.A.

by Benjamin Ghonein

*Benjamin Ghonein is a member of the Executive Committee and Chairman of the "Bloc of the Democratic Front for Peace and Equality" within the Histadruth.\* The following article is a reprint from the World Trade Union Movement No. 8/1986, magazine of the World Federation of Trade Unions.*

Last year, great social tensions dominated the social scene in Israel. There were hardly any areas of activity without serious industrial disputes, with workers resorting to work-to-rule, token and protracted strikes. This is the direct result of the onslaughts by both the employers and government in co-operation with the Histadruth leadership on the gains and rights of the workers, especially on their wages and the right to work. This offensive is along the lines of the "plan for economic recovery" launched in agreement with the U.S. administration. It immediately brought wage cuts, more unemployment, deepening of the economic crisis and greater dependence of Israel on the United States.

## THE "WELFARE STATE" IN A DIFFICULT SITUATION BECAUSE OF THE CRISIS

While the rapid technological advances typical of our times should help free humankind, workers in the capitalist countries have to work more than ever, because in a capitalist society the new technologies are primarily seen as instruments for raising profits of employers, whose chief concern is to accumulate wealth, with no consideration for the workers who produce it. As a result, the workers eliminated from production by advanced technologies swell the ranks of the unemployed.

At one time it was fashionable in the capitalist countries to speak about the "Welfare State"; it was to prove to the workers that they don't have to replace capitalism by socialism, as they too can have medical care, leisure, etc.

What has happened in the past few years? The governments in the capitalist countries, including Israel, gradually cut down the social benefits introduced in recent decades and shifted the costs of these services onto the laboring masses. Why this turn around? Simply because for some years now these governments have had to cope with great budget deficits, the result of rising military spending and growing social expendi-

ture, primarily unemployment benefits, caused by the capitalist crisis.

## AN ECONOMY DEPENDENT ON THE UNITED STATES

Although the crisis is stifling our economy, resulting in a steady deterioration of the living conditions of the inhabitants of Israel, the ruling circles talk day in day out about "recovery". One of the characteristic features of the development of the Israeli economy in 1985 was the continuing great dependence on the United States. As in the past, the U.S. unflinchingly imposes its economic and political wishes.

During the latest visit of Shimon Peres, Israeli Prime Minister, to Washington he was told by the head of the State Department that Israel "was going the right way" and that it should continue "in that direction", i.e. to cut down social budgets. The economic "assistance" given by the United States is not intended to improve the standard of living of Israeli citizens, it is simply payment for services rendered by the Israeli regime, e.g. the invasion of Lebanon or the preparations for a war against Syria.

The American economic dictates lead to a substantial drop in the standard of living and to a rapidly soaring unemployment. Even the Americans were surprised how promptly the Israeli government carried out these "recommendations." Since the "plan of economic recovery" came into force in July 1985, the standard of living went down 27.7 per cent and the number of unemployed reached 150,000.

Actually, the real situation is much worse than shown in official figures: the statistics are sufficiently inaccurate to play down the consequences of the crisis and, moreover, they do not include the inhabitants who live in Arab villages and who do not have any labor exchange (from which the figures are derived -ED.).

## THE BURDEN OF MILITARY SPENDING AND OF THE WAR

One of the reasons why the Israeli economic crisis remains so acute is the fact that military spending takes almost one-third (29 per cent) of the State budget and is largely responsible for the mounting foreign debt. (Let us mention in this context that even according to the government the war in Lebanon cost Israel 5 milliard dollars of which the major part had to be borrowed.) Today 40 per cent of the budget goes toward repaying the foreign debt every day Israel spends 9 million dollars simply for debt servicing, admitted the Prime Minister.

The war in Lebanon is not over and is simmering

over low heat. Should the present government's policy of militarization, occupation and implantation continue (and some people now speak about a new war with Syria), then the crisis will get worse. This why the settling of the Palestinian issue remains one of the country's key problems; and it is encouraging that ever broader strata of Israeli society realize this fact. Unfortunately, this movement is not yet strong enough and we have to continue our struggle to force the ruling circles to give up the policy they are so far carrying out.

### **THE LESSON OF THE DISPUTE AT ATHNA**

When in May last year the management of the textile factory Athna announced, under the pretext of economic difficulties, that it would have to dismiss 500 workers "in order to ensure the survival of the plant," the workers Jews and Arabs unanimously decided to go on strike in defence of their jobs. This factory, which once had 3,000 workers, employed only 880 people at the time of the strike the result of several earlier decisions on redundancy by the management. The workers response to the management demand to cut down by half the remaining personnel was prompt and firm: they occupied the premises to make the management give up the redundancy plan. Unfortunately, this exemplary action failed because of inadequate workers solidarity the main culprit being the Histadruth, which did not think it necessary to support the Athna workers struggle. This bitter experience has become a symbol throughout the country and we now frequently hear the slogan "We shall not be like the people at Athna."

From the beginning of the Athna strike our "Bloc of the Democratic Front for Peace and Equality" summoned the Histadruth to take a firm stand in favor of the claims and demands of the fighting workers and to organize a powerful movement of workers solidarity to make the Athna management take back its redundancy decision and give up its plans to close down the plant. Unfortunately, our action did not have the necessary repercussions. Since then workers' committees at other enterprises have gone through the same experience: the same thing happened in the shipyards and the Vulcain factory.

We have actively supported the shipyard and Vulcain workers. But, once more, because of the inadequate worker solidarity, the result was the same as in the case of the Athna workers.

### **CONTINUING ONSLAUGHTS ON WORKERS'S RIGHTS**

The sad outcome of these strikes is a dangerous precedent: indeed, the workers at these enterprises were forced to accept a 10% wage cut to ensure the "recovery" of the factory. The agreement was made with Histadruth participation.

Actually, this agreement is just eyewash, because the Kalai group, which controls the Vulcain factory, has a profitable turnover. Did the workers really have to sacrifice a part of their wages to save the factory? That is most unlikely.

And now the government and the employers try to use the same procedure in other factories, too. For example, the Minister of Industry and Trade, Ariel Sharon, told the workers at the Frathrom plant that the government was ready to help them, but that in exchange they would have to accept a 5% wage cut, and they did.

Throughout the past year there were violent onslaughts on workers rights and, in particular, very serious violations of the rights of Arab workers, who moreover are victims of many discriminations. For example, Arab workers are being employed in branches with the lowest wages, e.g. in the food industry, textiles, building industry and services. In addition, various intellectual professions and managerial and supervisory jobs are closed to them. We are continually fighting within the Histadruth to end these discriminations. It should be stressed in this context that the employment agencies and workers councils in the Arab villages should deploy more resolute efforts in this area.

### **A DEMOBILISING CENTRE**

The Histadruth seems to be set to deprive all symbols of struggle of their content. From year to year there are fewer red flags over the Histadruth headquarters. At the last Histadruth congress the leadership tried unsuccessfully, to obliterate the International, although its words apply perfectly to the situation in the country; according to official statistics the poor in Israel account for 14.5% of the entire population.

And another example: for May Day the Histadruth leadership invited the workers to organize "picnics" in the country on the occasion of Maimuna, a holiday of Eastern Jewish communities, whereas the "Democratic Bloc for Peace and Equality" called upon the workers to demonstrate on May Day under the slogans *No to a Lower Standard of Living, For Peace and Jobs, No to Unemployment and For a Just Israeli-Arab Peace.*

We support all workers' struggles and are doing our utmost through workers' committees and other trade union organisations to make the Histadruth leadership change their stand and policy this would be of

great service to the Israeli trade union movement, which assembles 80% of the country's workers.

### THERE IS A WAY TO SOLVE UNEMPLOYMENT

Since the beginning of 1986 unemployment in Israel is getting worse. Should this trend continue, then the new generation might know unemployment before ever having held a job, while people over fifty would have no choice but to swell the ranks of the unemployed.

All the proposed solutions for hemming in unemployment are just words intended to reassure an anxious public opinion. The Histadruth leadership announced the setting up of a "Fund for Economic Recovery" but the workers are in no hurry to contribute to it and, furthermore, they don't have much to give.

The government also speaks about the retraining of workers. But for what trades, since there are redundancies in practically all the economic sectors? A year ago some people tried to lure the workers with promising prospects of jobs in the electronic industry; it soon, however, became apparent that this industry is going through a deep crisis and is envisaging redundancies. There was also talk of transferring workers from the services to productive branches of the economy, but redundancies follow in rapid succession.

There is, however, a simple and effective way of solving unemployment and relaunching economic growth: to use the enormous resources now swallowed up by military spending and implantation of Jewish colonies in occupied territories, to create jobs and, in general, develop the economy.

A new phenomenon in Israel is that the crisis is spreading to the war industries, which too have begun to dismiss workers. We are resolutely for the conversion of this industrial branch. This would, for example, enable the shipyards to take over the maintenance of the ZIM company's ships (now going for repairs to the United Kingdom under the pretext that it is cheaper because of government subsidies given to the shipyards) instead of building warships.

The Haifa shipyards could diversify their production and manufacture various metal goods and machines. The applies to the SOLTAM company, which could manufacture, as in the past, various tools instead of rocket launchers and guns. This would require a radical reorientation of the economy, permitting the exploitation of the most modern technologies, today solely restricted to the war industries, for the development of the country's civilian industries.

### THE SITUATION OF THE WORKERS IN THE OCCUPIED TERRITORIES

With regard to the workers from the occupied territories who work in Israel, we are firmly against the Histadruth "recommendations" that they should be first to be dismissed under the pretext that they are not unionized. We reject the policy of exploiting them as long as we need them and of chasing them back to their towns and villages, once they are unemployed. As long as Israel continues to occupy the Western Bank, the Gaza Strip and the Golan Heights, Israeli authorities must provide jobs for these workers and pay them the same wages as all other workers in the country.

The fact that the bosses use the badly underpaid workers from the occupied territories to put pressure on other categories of wage-earners, should incite Israeli workers to fight for ending Israeli occupation and the discrimination and economic blackmail it breeds.

We are against putting the workers from the occupied territories under Histadruth tutelage every year Histadruth demands that they pay several million dollars in "affiliation taxes," although they have their own trade unions and federations. All this money, intended to finance various social allocations and benefits, should be handed over to these unions.

Thus the only long-term solution of this situation is the retreat of Israel from the occupied territories because only then will it be possible to tackle all the economic and social problems brought on by the occupation. □

*\*Histadruth: The only national trade union center in Israel. The Histadruth is affiliated to the ICFTU.*

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**Our apologies to long-time friend and supporter of Jewish Affairs, Sophia Levinson, for leaving out in error from our September-October 1986 issue her contribution of \$100.00 at the 14th Annual Jewish Affairs Dinner.**

Editorial Board, *Jewish Affairs*

## Sovietish Heimland Celebrants Make Plea for World Peace

By Lewis M. Moroze

The Soviet Yiddish language literary monthly *Sovietish Heimland* recently celebrated its 25th anniversary. For its outstanding efforts in promoting Yiddish culture, especially in inspiring young novelists, poets and essayists, *Sovietish Heimland* was awarded the Order of the Friendship of Peoples by the Soviet Government.

The Writers Union of the Soviet Union sponsored the activities commemorating the anniversary. It was my privilege and honor, along with Jewish writers and community leaders from France, Poland, Israel, Argentina and Uruguay to participate with Soviet Yiddish cultural and community figures in the festivities and the discussions.

As I left for Moscow about the time of the Summit meeting at Reykjavik the U.S. press was filled with attacks against the U.S.S.R. for their alleged denial of human rights, their "anti-Semitism" in undermining Jewish culture. My concern during my trip on the plane was whether I would be able to hold my own at the round table discussion to be conducted in Yiddish. The discussions in Yiddish turned out to be rich and fruitful, the common concern was that of how best to secure world peace and a just and lasting peace in the Middle East.

It was the unanimous feeling that the continued flourishing of Yiddish culture in the U.S.S.R. and elsewhere was inextricably tied to the securing of a permanent world peace.

During my nine day stay in Moscow, I managed to attend three Yiddish cultural performances and a ballet based upon the life of Alexander Pushkin. One of the three Yiddish performances was that of a Musical Ensemble which brought me back to the days of my youth, with their rendition of songs that were frequently sung in my home during my early childhood. In addition, I found particularly moving the recitation of a section of Itzik Feffer's epic poem: *Ich Bin A Yid (I Am A Jew.)*

A visit to the Lenin Library in Moscow revealed the profound respect for the cultural works of all peoples throughout the ages. Among these millions and millions of works were 40,000 Hebrew books and scrolls and 23,000 books in Yiddish. We were informed there that the main Leningrad library houses over 20,000 works in Hebrew and a somewhat similar

amount in Yiddish. The Universities of Moscow, Leningrad and Tblisi in Georgia have world renowned departments in Hebrew and Middle Eastern Studies with extensive Hebrew libraries.

Aron Vergelis, editor of *Sovietish Heimland*, presented me with a beautiful multi-colored, hard-covered *Aleph Baiz* (ABC in Yiddish) book of some 240 pages.

During my stay in Moscow I attended a Sabbath Succoth service at the main Synagogue in Moscow. On the front wall next to where the Biblical Scrolls are kept in glass-encased cabinets, were prayers for peace in enlarged print in Hebrew and in Russian.

During a lull in the service, I spoke with Rabbi Adolph Shayevich informing him of the appeal made in the U.S. to every Jewish congregation and synagogue to make the Sukka, a Sukka of Peace. Rabbi Shayevich was deeply impressed. He, himself, had issued a plea for peace in which he said in part: "Each person and all of us together must use each day granted to us by God to channel the course of world events along the line of detente and thus save our children and generations still to be born from annihilation in a nuclear war."

At the reception sponsored by the Writers Union of the U.S.S.R. for *Sovietish Heimland*, the foreign guests assigned to the head table included the U.S. and Israel. Each of those who took the floor stressed the need to exert our fullest energies to bring about a lasting world peace.

Colonel-General David Dragunsky, who served during World War II from the first day through the last and who liberated the inmates at Auschwitz, made a stirring appeal for a world without nuclear weaponry and for world peace.

A writer from Kiev spoke of Kiev, with a population 3 million, where all of its children were removed after the accident at Chernobyl: "Can you imagine," he asked, "a city of 3 million without the laughter of a child, without the cry of a child, without a child in the playgrounds, and this as a result of a peaceful atom tragedy?"

At a private dinner at the home of Colonel-General David Dragunsky he spoke about his meeting with American troops at the Elbe, a meeting resulting from the joint efforts of our two peoples to defeat fascism. "Let us veterans of World War II, in the same spirit, exert our fullest energies to guarantee a world with out nuclear weaponry, a world at peace and build friendship amongst all peoples of our planet."

The General gave me as a gift a beautiful hard-covered 720 page Yiddish-Russian dictionary.

Aron Vergelis was deeply appreciative of the role

and contents of *Jewish Affairs*, proposing that we initiate exchange of articles. We, in turn, acknowledged that exchanges would be mutually beneficial. We also discussed with the representatives from the other countries exchanges of articles.

The final Declaration adopted by the participants in the round table discussions after the fullest discussions included in part:

We mapped out an agreement at a round table at which we discussed the question of the role of contemporary Yiddish literature and press in the struggle for world peace, for the avoidance of a nuclear catastrophe and for the establishment of a just and lasting peace in the Middle East. . . .

At the present moment there is no more important question other than that of the establishment of a comprehensive system of international security, which would lead to a secure peace on our planet. . . .

We, participants in Yiddish culture are troubled also by the problem of the Near East where there is no ending of the bloody wars which cause grave pain and tragedies for millions of innocent people.

The conflict in the Near East cannot be resolved without guaranteeing the rights of the Palestinian people, including the right to establish an independent state, as the State of Israel was established.

There is no question that today, as never before, it is absolutely essential without delay, to call an international conference on the Middle East, with the participation of all interested parties including Israel and the Palestine Liberation Organization and with the permanent members of the U.N. Security Council. . . .

No one can stand aside today from this noble task and today let every Jewish writer, journalist and community leader assume his place in the ranks of those struggling for peace.

In the name of these delegations (Listed alphabetically according to the Yiddish alphabet):

Reuben Sinai, Esther Romad — Argentina; Fischel Tovyash, Chana Tovyash — Uruguay; Yehoshua Irgeh, Joseph Lipski, Amos Levin — Israel; Simon Szmuriej — Polish Peoples Republic; Lewis M. Moroze — United States; Sharel Dubzhinsky, Anna Vilner, Dora Teitelbaum, Sharel Linderman and Sharel Steiman — France; Chaim Bader, Shmuel Gordon, Tevye Gen, Aron Vergelis, Alexander Tversky, Nate Lurie, Boris

Magilner, Hershel Polyanker, Joseph Schuster and Yechiel Schraibman — Soviet Union.

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**Following are the remarks of Lewis M. Moroze at the reception for Sovietish Heimland given by the Writers Union of the U.S.S.R. on Monday, October 13, 1986.**

Dear Comrades:

How fortunate it is, indeed, that at this moment in history when the very existence of **humanity, our planet and nature** is at stake, as it was placed by Mikhail Gorbachev, that it is the 25th Anniversary Celebration of *Sovietish Heimland*, the world's outstanding and largest Yiddish monthly publication for peace and friendship, that has brought us together today.

Fortunately, but not accidental, that it is *Sovietish Heimland* that we celebrate today and pay our respect to the outstanding staff and contributors under the leadership of Aaron Vergelis. It is on this occasion that we recall that the first two decrees issued by the great Lenin immediately after the Bolshevik Revolution were on the questions of peace and the national question, electrifying the oppressed peoples throughout the globe.

*Sovietish Heimland* is an outstanding example, amongst many in the Soviet Union, of the full flowering of the Leninist principles on the national question the full flowering of national cultures, the inter-penetration of cultures, the growing mutual respect for national cultures on the high road to the fullest flowering of internationalism.

### **Long Live Sovietish Heimland!**

A score of years ago a vicious, intensive, relentless attack of bourgeois nationalism and chauvinism was unloosed on the Jewish-American community and on all Jewish communities of the capitalist world, penetrating working class and progressive sectors of Jewish Americans.

In the U.S. in the interest of combatting this virulent debilitating drug, *Jewish Affairs* was launched under the leadership of Hyman Lumer and since his untimely death ten years ago, the editorship has been in the hands of Dr. Herbert Aptheker.

Throughout the years *Jewish Affairs* has been campaigning for world peace and detente. In their majority Jewish-Americans are to found in the peace constituencies. To counter this, the U.S. neo-globalists, assisted by their Jewish-American class brothers, mounted their campaign of lies about "Soviet anti-

*Continued on page 18*

## HISTORY OF CHICAGO JEWRY PUBLISHED

The completion of the brainchild of *Sentinel* Magazine Editor Jack I. Fishbein a 330 page book detailing 75 years of Chicago Jewish history was celebrated October 15th before an audience in Chicago.

Fifty prominent editors and writers were pressed into service, each to write a chapter from their fields of expertise, in addition to Fishbein's wife, Lillian, a noted artist in her own right, to work on design and production of the book. Its publication marks Fishbein's 50 years of editorship of the *Sentinel* and 75 years of its existence. In detailing to the audience the birth of the book, Fishbein said, "If we did not produce the History at this time . . . our children and their children might never know of this priceless heritage left to them by their forebears."

The book deals with the contributions of Chicago Jews to every facet of Jewish and American life, encompassing culture, religious movements, education and community organizations for the past 75 years. It is outsize and vastly interesting, and loaded with treasured photographs of Jewish life in days gone by.

Notables on the platform were Dr. Steven B. Natatir, Executive Director of the Jewish Federation; Dr. and Rabbi Leonard C. Mishkin, Special Consultant on the book; Fishbein and Philip M. Klutznick, former Secretary of Commerce, who chaired and then presented the first copy of the book to Mayor Harold Washington.

The book sells for \$25 and is available at local bookstores as well as at the *Sentinel* offices at 323 S. Franklin, Chicago. □

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*Continued from page 14*

Semitism." *Jewish Affairs* is in constant combat with this vicious war provoking campaign. Most recently we issued a special pamphlet to combat this canard called: "Saving Soviet Jews."

*Jewish Affairs* assumes as its responsibility to channel the growing mass sentiment for peace into constructive, persistent and continuing action to guarantee the successful pursuit of the Geneva Peace Process. In the balance as it was placed by Mikhail Gorbachev is "humanity, the planet and nature." □

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*Continued from page 9*

ernment. The meeting of a Jewish delegation with Premier Peter Lougheed proved less than satisfactory, though eventually the Premier made a statement in the Legislature and announced the formation of a Committee for Tolerance and Understanding to inquire into the situation in the education system. The committee, headed by Ron Hitter, discovered conditions of intolerance in private schools.

Bercuson and Wertheimer also discuss the responses to the Keegstra affair in the media and the established churches. They cite the *Edmonton Journal's* positive role in comparison to the Calgary papers which produced such headlines as "Holocaust a Lie" and "Jews Insist Holocaust Real."

In discussing at last the court case against Keegstra, the authors point out that this was actually his third trial in three years. They suggest that the trial never became the "anticipated event" and brought out little that was new. Any direct benefit from the trial is difficult to discern, they suggest, and the guilty verdict will change nothing. □

- Abraham J. Arnold

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*ABE ARNOLD has been serving as executive director of the Manitoba Association for Rights and Liberties for the past number of years.*

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Greetings — *Jewish Affairs*  
on

**50th Wedding Anniversary**  
of

**Fay and Herbert Aptheker**  
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Heartfelt Good Wishes  
to  
**Fay and Herbert Aptheker**  
on  
**50th Wedding Anniversary**

Editorial Board  
*Jewish Affairs*



## Julius Rosenberg's Sister's Letter

*We have received the following letter that was sent to all American-Jewish periodicals by the National Committee to Reopen the Rosenberg Case.*

Dear Editor:

I am Ethel Appel, sister of Julius Rosenberg who was executed together with his wife, Ethel, in June 1953, on charges of conspiring to commit espionage for the Soviet Union. I am certain that both were totally innocent. I am impelled to write now, following publicity about the death of Roy Cohn.

It was in the darkest period of American history, generally known as McCarthyism, while J. Edgar Hoover and Joseph McCarthy reigned supreme, that the Rosenbergs were tried and convicted and electrocuted. They had no chance for a fair trial because of the months of pre-trial deceit and lies fed to the media by the prosecution, lies which persist to this day to cover up the truth of the Rosenberg's **total innocence**.

Roy Cohn, McCarthy's lawyer and chief aide, was previously the special assistant prosecutor at the Rosenberg trial. He played a major role in the frame-up, preparing the lying testimony of Dave Greenglass, basic witness against the Rosenbergs, tutoring, rehearsing and questioning Greenglass as he testified. Cohn boasted of drafting the summation for prosecutor Irving Saypol, who was last to speak at the trial, too late for the defense attorney to expose his outright lies. Saypol stated in his summation that "Harry Gold, who furnished the absolute corroboration of the testimony of the Greenglasses, forged the necessary link in the chain that points indisputably to the guilt of the Rosenbergs." The truth is, as the trial record shows, that Harry Gold never knew the Rosenbergs and never mentioned them at the trial! Since there was no corroboration or documentation of Greenglass' questionable and contradictory testimony against the Rosenbergs, it is unlikely that the jury could have returned a "guilty" verdict, had it not been for the false summation claim of "absolute corroboration" by Harry Gold of "every word of Greenglass' testimony." That lie cost the lives of the Rosenbergs.

Cohn testified at a December 16, 1982 hearing on the **Death Penalty and the Rosenberg Case**, before the House Criminal Justice sub-committee. Because Gold had long before been established as a pathological liar, Cohn minimized the importance of Gold's trial testimony. He told the subcommittee, "Gold's testimony as I say was not of sufficient significance to

cause the lawyers to even make a decision to cross-examine Gold at that time. It would have absolutely no effect." What Cohn must have forgotten — perhaps the disease which cost his life had already reached his brain? — was that "his summation" had built and magnified Gold's testimony at the trial, the instrument that drove the nails into the Rosenberg's coffins!

The National Committee to Reopen the Rosenberg Case, 852 Broadway, New York 10003, and a group of New York City Council members, have called on the House Judiciary Committee to appoint a Commission of Inquiry to study and report on the Rosenberg-Sobell case. Such INQUIRY COMMISSION is the way to restore the integrity of America's judicial processes.

Ethel Appel

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# Bentchik—The Yiddish-Bolshevik Partisan

By David Seltzer

*Memories of my delightful youth during the first years of the October Russian Revolution that overthrew Tsarism in my hometown, Soroki, on the banks of the Dneister River.*

When my parents sold our big house with its wooden porch, which had held up Rochel's laundry, they bought Moyshe the Butcher's brick house right across the street. My mother and father were pleased with its two extra wings, which they rented out, and with the large cellar room that they rented to Malke the Inkeeper.

For us children, however, it was not such a great improvement. We missed our old nest and our pleasant little porch where we had spent our childhood playing steamship and theater.

Our old house was sold to Peysi the shoemaker and his wife Reyzl and their four sons, who used to sit in the workshop at little workbenches, hammering pegs and singing. We children spent a lot of time there with the shoemakers; something drew us toward the house, and for their part, the shoemakers loved us.

Reb Peysi Shuster, the shoemaker, was always warm and friendly to us. He would sit amidst his sons, a tall, broad-shouldered man with a long, unkempt beard. His wife was a tiny woman, but their four sons one was taller than the other, with heads of abundant black hair, dark, unshaven cheeks, and fingers that were perpetually black with shoe polish and shining glaze. I loved to sit nearby and watch them pulling the thread through the leather as their little hammers bounced on the white pegs and their awls danced in and out.

How lovely it was when Reb Peysi would start a holiday nigun (melody), and his quartet would accompany him with voice and hammer. My heart would thump when Bentchik, the oldest, would raise his deep baritone above the others and his father would throw him an angry look, as one does at an unruly pony that steps out of the shafts. Bentchik's voice would grow softer and join his brothers as they accompanied their father.

But sometimes when Peysi was in an especially good humor and Bentchik would start a solo, his father would wink to the others and they would put down their hammers and let Bentchik give his "concert." Bentchik would hammer away and carry on in his vibrant bari-

tone, oblivious to the unwonted silence around him, and soon he would be singing in the style of Avrohom Shokhet, the cantor of the Tailors Shul (synagogue).

His mother, little Reyzl, would appear in the kitchen doorway, wiping her hands on her apron and beaming at her first-born. Peysi would glance over at her fondly and point his blackened thumb, as if to say, "Nu, Mamma, we've lived to enjoy some nachess (joy), yes?" Then Bentchik would suddenly become aware that they were having some fun with him, and he would stop. His brothers would laugh good-naturedly and all the hammers would start dancing again.

Whenever Reb Peysi had to leave the shop for a longer period, Bentchik would take over. He would give his booming baritone free rein, and his three brothers would help him out.

## THE PEOPLE

In summers, Bentchik and I would go down to the River Dneister almost every day to bathe. Bentchik was an excellent swimmer and Mother trusted me only with him. We would take along a sackcloth to spread on the sand, two towels and a cake of soap. After we had plunged into the cold water and swum around for a bit, Bentchik would sit me down on the sackcloth and he would go back into the water to do some tricks for me. He would swim back and forth across the river, doing the crawl stroke with his powerful arms, which sounded like the clapping of a washing-beetle. Or he would turn over on his back, fold his arms across his chest, and propel himself with his toes, or he would stand up and tread water. It was thanks to Bentchik that I learned to swim.

When we came out of the water to dry ourselves in the sun, Bentchik would lie down with his face to the sky and sing. One day, while he was singing a Yiddish folksong

Ink can fade and paper can burn

For you, my darling, my heart does yearn.

I interrupted him: "Bentchik, what does that mean my heart does yearn?"

He looked up at me in surprise. His deepset black eyes clouded and for a long moment he did not speak, as if he was searching for something. Then he said almost in a whisper: "It's a pretty way of saying you miss somebody very much..."

That I understood, because it was now almost two years since Rochel and the Lamed-vovnik (nameless underground revolutionary) had vanished from my life, and I still missed them terribly.

"Bentchik, how far away is Siberia and must one

stay there for a long time behind bars?"

This time he sat bolt upright.

"Who do you have in Siberia, Dudele?" "Rochel's friend and mine."

Bentchik's eyes opened wide and studied me for a long time. Then he said bluntly:

"We will break those bars, Dovid!"

I recalled that two years ago, when we learned from Rochel that the Lamed-vovnik had been sent to Siberia, my uncle Motl had said disparagingly:

"He'll get out of there when Moshiakh (Messiah) comes!"

So I asked Bentchik: "Who will break the bars - Moshiakh?"

"No," he laughed. "The people." "The people" was an unfamiliar concept to me.

"Who is The People?" He hesitated and seemed to grow a little nervous.

"The People are the narod" (people in Russian) and he started singing.

*Nastanet para, i prosnyotsyo narod!*

(The time will come and the people will awake.)

On the way home I held Bentchik's big, powerful fingers tightly and in my ears echoed the new song I had heard and the new word I had learned *The People*.

## DOWN WITH NIKOLAI!

In 1917, when the February revolution broke out and the Tsar was deposed, our town turned topsy-turvy. I was then a teenager. When the first placards were posted around with the news of the Kerensky revolt, people stood in little knots hotly debating the meaning of it all. The police and the guards disappeared and in the streets we now saw local militia Jews and Christians with red armbands on their right sleeves.

Since there was no railroad in Soroki and the two or three steamships had not showed up for three days, we were isolated from all the news of the wide world. Not until the fourth day did it become known that the S.S. Soroki would dock that afternoon with passengers from Tiraspol.

Well, the whole town went down to the Dniester to get the news first-hand. We Talmud Torah (Hebrew School) boys were also eager to go down to the Dniester, but our teacher would not permit us to do so. Gurman, a thickset man with a red neck, a little blond beard, and a tuft of hair that stood straight up Russian style, was a strict disciplinarian who didn't spare his long wooden ruler.

The general tension and the tumultuous sounds

outside our windows, however, filled us with increasing excitement. At the first opportunity someone had opened the door to ask Gurman a question we erupted like a volcano, turned over our benches and with a tremendous HURRAH! burst out into the corridor and raced toward the river.

When the steamship docked, the shore was black with people. The militia was barely able to control the crowds while the gangplank was being lowered and the first passengers disembarked. Suddenly there was a commotion as a Tsarist general in a gray uniform with braided epaulets and rows of medals came down the gangplank, followed by two fearful soldiers carrying two huge leather suitcases on their shoulders.

From nowhere, Peysi Shuster's four sons appeared. Bentchik moved his two big hands and the gold epaulets were gone from the general's uniform.

**Doloi Nikolai! Down with the Tsar!** he shouted in his booming baritone.

A couple of local officials interfered and tried to protect the general, but the crowd advanced menacingly, screaming **Down with Nikolai! Long Live Freedom!** It took the militia several minutes to find a droshky (horse-carriage) and send the general and his two orderlies into town under guard.

We students were also caught up in the mass upsurge. Later, when we returned to our classroom, Gurman was standing with a ruler at the front of the room ready to make mincemeat out of our leaders. His moon-face was purple with rage and sparks were coming out of his eyes. But we were in such an ecstatic state of rebellion that we paid no attention to him. We burst into the classroom and surged irresistably toward the wall containing the gold-framed painting of Tsar Nikolai II.

My friend Fishl and I were among the first to leap up on the teacher's desk. Together we ripped down the painting. With a crash of shattering glass, Nikolai fell face down on the floor. Gurman stood by, growing paler by the second, terror-stricken, heard Jewish children shouting at the top of their lungs: **Doloi with Nikolai!**

Bentchik's stature rose in the shtetl (little town) and he began to be seen at meetings of workers and young people. Suddenly he had found his tongue and could rouse his audiences to a fever pitch. During all this time Mother forbade us children to attend these meetings, fearful that a riot might break out and, God forbid, even shooting. Therefore it was difficult to sneak out of the house and run to watch the demonstrations of workers and soldiers. Mother was always hov-

ering us like a duck over her brood.

But one day, as I stood looking out the window, Peysi Shuster came out of his house all dressed up in his Sabbath suit, with a red ribbon in his lapel. Catching sight of me in the window he called out:

"Come on with me, Dudele, we're going to welcome the Cossacks!"

"I can't. Mother is afraid—."

"Nothing to be afraid of, silly. They are all our people."

So I went with him down to the boulevard where the Palace Theater was already packed. Bentchik and his brothers saw us come in, pushed through the dense crowd and led us to the front of the hall. Two Cossacks, with red stripes on their blue trousers, medals on their khaki shirts, and red caps on their heads, jumped up from their seats and one of them, his face shining, called out to Peysi"

"Please have a seat, Grandpa!"

Reb Peysi sat down and I squeezed in beside him. He stuck out his chest, smoothed his neatly combed whiskers, and said proudly to me:

"Nu, Dudele, isn't this *Moshiak's* times?" (the times of the Messiah.)

Late in 1918, when the Rumanians invaded Besarabia and launched their bloody terror against the population, the young people fled to Podolya on the other side of the Dniester. Among them were Bentchik and his brother, Jonah. Peysi and Reyzl stayed behind with the two younger sons. From time to time they would get word that Bentchik and Jonah were in Tiraspol, fighting with the partisans against the Petlura gangs. Peysi's heart yearned for his two older sons.

Uneasy days and terror-filled nights descended upon us as the shtetl (small town) braced itself for pogroms (massacres). The *Jewish Self-Defense* sent out armed nocturnal scouting parties on all the roads leading to Soroki, to see if "anyone was coming." Young and old spent the nights in cellars and attics. In our spacious cellar we put up eight families, among them Reb Peysi and his wife, Reyzl. Their two youngest sons were in the *Self-Defense*.

I was almost fourteen then, but even though I already wore a gymnazie (high school) uniform with buttons, and a cap with an insignia and a shiny peak, in my mother's eyes I was still a child and was not allowed outdoors. The password to open the cellar door to anyone was *Nadyezhda* (Hope).

Late one night we heard gunshots down by the river and horses galloping through the streets. The children huddled closer to their mothers and the older peo-

ple shivered in fear. Suddenly there was a knock on our cellar door and someone outside hissed "Nadyezhda!"

Several of the men cautiously unlocked the barricaded door. Peysi's two sons entered, accompanied by a tall officer in a leather jacket. The single kerosene lamp cast a smoky light on the giant with the military cap, on which shone a red star. When he took off his hat, releasing a shock of black hair, Reyzl shrieked:

"Bentchik!" and fell weeping on his chest.

Bentchik lifted his mother up and kissed her again and again. In the meantime, his brothers were telling us about a detachment of Red Partisans that had made a sortie in order to establish communications with the local underground committee, and that they were now retreating. Their commander was none other than Bentchik.

And while the commander was kissing his mother and she was sobbing happily, Peysi Shuster leaned against the stone wall of the cellar with his arms folded and beamed:

"Well, Mamma, what do you say to this *naches* (*this joy*)?"

When Bentchik's eyes finally fell on me sitting on a box in my gymnazie uniform, he sat down next to me and, throwing his big arm around my shoulder, said in Russian:

"Well, David, the time has come. The People have awakened!"

I gazed into his radiant face and shining eyes and felt that my uniform too was a military one, and that the insignia on my cap was a bright red star..... □

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*David Seltzer is editor of the Yiddish pages of Jewish Affairs and is a poet and short story writer.*

We Salute

**Howard Goldberg**

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Lewis Moroze

## **A Warning to the Living**

### **Historic Cemetery of the Adass Yisroel Community in Berlin Reopened**

*This commentary article is a reprint from "Panorama DDR", a magazine published in the German Democratic Republic. The editorial board of Jewish Affairs considers it a highly significant and informative article and strongly commends it to our readers and friends. "Panorama DDR", as well as other magazines and books dealing with life in the GDR can be obtained from the U.S. Committee for Friendship with the GDR, 130 E. 16th St., New York, N.Y. 10003.*

Cemeteries are like history books. Tombstones and epitaphs lend an insight into private fates. One learns of epochs, wars, prosperity and misery. In summer 1986 a burial place was reopened which gives rise to especially painful memories. It is the cemetery of a Jewish congregation exterminated by the Nazis. Tombstones stand closely packed, their inscriptions in Hebrew and German. Names are there which were quite usual in Berlin at one time and are now nearly extinct: Rosenblatt and Levisohn, Hirsch and Goldmann.

In a ceremony with members of the Jewish community in the GDR, fellow Jews from abroad and representatives of the government of the GDR a memorial stone was unveiled bearing the inscription, "In eternal commemoration of the Adass Yisroel synagogue community in Berlin and its members killed by the Nazis." Construction workers and gardeners remodelled the cemetery. The Protestant congregations in the GDR's capitol, too, donated money for the project. Students of theology at Berlin's Humboldt University agreed to tend the graves.

The Adass Yisroel congregation was founded in 1869 by orthodox Jews as a breakaway movement from the large Jewish community which existed at that time in Berlin. In 1933 it embraced some 1200 families, had two synagogues, its own rabbinical seminary with a rich library of 25,000 tomes, its own schools with funds for giving grants to poor but talented children, and a well-organized relief system for the poor. All this came to an end during Nazi rule. During the *Crystal Night*, the night of 9-10 November 1938, crazed Nazi gangs organized pogroms throughout Germany and demolished 267 synagogues. A total of 7,500 Jewish shops were destroyed. Some 30,000 Jews were taken to concentration camps, among them nearly the entire

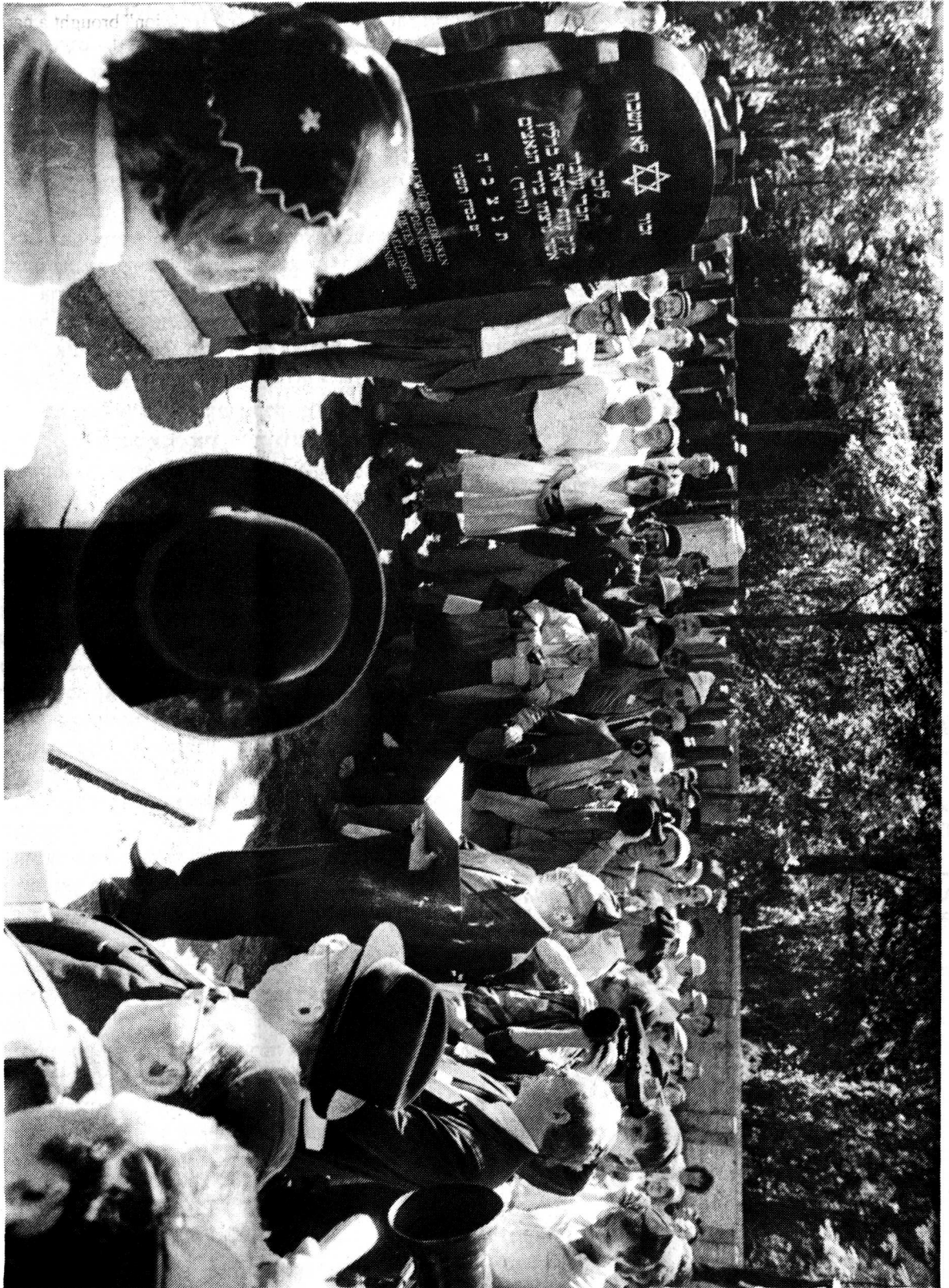
leadership of the Adass Yisroel congregation. Hitler's "final solution of the Jewish question" brought a barbaric death to 6 million Jews, who were beaten to death, shot or gassed in the extermination camps of Auschwitz, Maidanek and Theresienstadt.

In Berlin, the colossal ruins of the former central synagogue which went up in flames during the *Crystal Night* are a warning against ever allowing such crimes again.

The state has also been funding two other Jewish cemeteries in the capitol of the GDR. Well-known artists, doctors and scientists have found their last resting-places there. Their names remind today's generation that for centuries Jews influenced intellectual and economic life in Berlin. The first Jewish settlement in Berlin for which there is documentary evidence dates back to the year 1295. Up until the early 1930's Berlin was the center of Jewish life in Germany. Early this century the Jewish congregation in Berlin had 170,000 registered adherents. Today, it has a mere 200 with family members nearly doubling this number. Some 55,000 Berlin Jews were killed by the Nazis.

Since 1971 the physician, Dr. Peter Kirchner, has been the head of the Jewish community in Berlin. He was born in 1935 and only by chance did he escape deportation to a concentration camp. Friends hid the child and his mother although they knew that they were risking their own lives. He did not go to school, did not have playmates. His life actually began only after Berlin was liberated in 1945 and when new opportunities opened up for him with the foundation of the German Democratic Republic in 1949. Berlin's Jewish community, Dr. Kirchner tells us, today holds regular services in its own synagogue reconstructed with funds from the state. The community runs a home for the elderly, a library and a kosher butcher's. Many members of the community receive additional state pensions as a result of having been persecuted by the Nazis. "The community, too, receives regular financial support from the state," says Dr. Kirchner. "This helps us to look after the synagogue and the items of Jewish culture which were salvaged from the Nazi regime."

During the festive ceremony to reopen the cemetery situated in Berlin's borough of Weissensee, Dr. Klaus Gysi, State Secretary for Church Affairs of the GDR, paid his respects to the Jewish victims of Nazi rule. He stressed that the German Democratic Republic which was founded by seasoned anti-fascists and was still run by them, dedicated itself from its first hour to anti-fascism and anti-racism. In its policy it pursued peace, international understanding and friendship be-



אומצוטיילבאר. קאמוניסטן און דאָס אַרבעטער פּאָלק פון די פּאַראייניקטע שטאַטן זיינען אונזערע פריינט און חברים-אין-קאַמף צו פאַרזיכערן שלום היינט-צו-טאָג. איך בין איבערצייגט אַז דאָס, אַרבעטער פאלק אין אַמעריקע וויל נישט קיין מלחמה. דאָס איז פעסטגעשטעלט דורך דער ברייטער שלום באַוועגונג אין אייער לאַנד די קרעפטן פון שלום זיינען אומבאַזיגבאַר. מיר, די סאָוועטישע פעלקער, זיינען אַפטימיסטן מיר גלויבן אַז די קרעפטן פון שלום און פאַרשטאַנד וועלן סוף-כל-סוף געווינען. שלום אין פריינטשאַפט צווישן פעלקער וועט טרוימפירן. דאָס זיינען אייניקע אידעאַלן וואָס שאַפן זאָרג היינט-צו-טאָג און וואָס איך וויל זיך טיילן מיט אייך פרויען און מענער!

טייערע פריינט און חברים!

איך וואָלט וועלן אייך ווינטשן גליק און געזונט און איבערהויפט אַ ריין און שלומדיקן הימל איבער אייער שיינעם לאַנד און אונזער אַלגעמיינער פלאַנטעט!

איך דאַנק אייך!

(איבערגעצט פון ענגליש פון דוד סעלצער)

*Continued from page 20*

the Far Eastern Symphony Orchestra. Some other people from the ensemble teach at music schools.

Yet many others have chosen non-music careers. But Semen Groisman does not grudge them that. Those people, too, have been initiated to the wonder world of music. The main purpose of the ensemble is to open up new vistas of beauty to people. □

Translated by K. Kozlova.

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נוקלעאַרער מאַדערניזאַציע האָט מאַסקווע דערקלערט אַ מאַראַטאַריום אויף נוקלעאַרע פּראָבלעם. עס איז איצט שטיל אויף אונזערע נוקלעאַרע פּראָבע פלעצער שוין איבער אַ יאָר בשעת רעגולערע אויפרייסן גייען אָן אויף די פּראָבע פלעצער אין נעוואַדע. אונזער מאַראַטאַריום וועלכער איז אויסגעצויגן געוואָרן ביז ערשטן יאַנואַר, 1987, ווערט אינגאַרירט. עס איז אַ פּאַקט אַז דאָס איז דער פערטער אויסציי פון דעם מאַראַטאַריום.

מיט דעם אויסציי פון דעם מאַראַטאַריום, באַווייזט די סאָוועטישע רעגירונג איר זאָרג פאַר אַלע די וואָס לעבן איצט און וועלן לעבן נאָך אונז. וואָס איז געווען דער ענטפער פון דער איצטיקער אַמעריקאַנער אַדמיניסטראַציע צו די איניציאַטיוועס פון דעם סאָוועטן-פאַרבאַנד? צוואַנציק נוקלעאַרע פּראָבעס אין נעוואַדע.

**עס פּאָדערט אַ פרישן קוק אויף דעם צושטאַנד אין דער וועלט**

פריינט! די צייט קען נישט וואַרטן. עס פּאָדערט אַ פרישן קוק אויף דעם צושטאַנד אין דער וועלט און צו די מעטאָדן פון שליסטן אינטערנאַציאָנאַלע פּראָבלעמען. אונזער לאַנד גיט אַ ביישפּיל צו אַזאַ צוגאַנג דורך אירע אַקציעס און ספּעציפישע קאַנסטרוקטיווע שלום פאַרשלאַנגן. דער סאָוועטן-פאַרבאַנד צוזאַמען מיט די לענדער פון דער סאַציאַליסטישער אייניגקייט האָט אַנטוויקלט און פאַרגעבראַכט אַ צוזאַמענגענומענע סיסטעם פון אַלגעמיינער פאַרזיכערונג. היינט איז די געפאַר פון געווער פאַרמעסטונג, איבערהויפט פון די נוקלעאַרע-געווערן וועלכע אַנטלויפן פון אונזער קאַנטראָל — זייער גרויס. אַט די געפאַר איז אַנגעלאָדן מיט קאַטאַסטראַפישע אימפּליקאַציעס פאַר דער גאַנצער מענטשהייט.

אונזער פאַרטיי אין די סאָוועטישע רעגירונג האָבן פאַר 41 יאָר נאָך דעם גרויסן זיג אַנגעהאַלטן און פאַרגעזעצט דעם צושטאַנד פון אַ סטאַנדאַרט פּטיקער אַן שלוםדיקער אויסלענדישער פּאָליטיק פון אַנפירן אַ פרינציפיעלן און פעסטן קאַמף פאַר שלום אין דער וועלט. איך בין איבערצייגן אַז צו דערגרייכן שלום און באַזייטיקן פון דעם לעבן פון דער מענטשהייט די שרעק פון ווערן אומגעבראַכט פון אַ נוקלעאַרע שרפה איז נויטווענדיקן צו קאַנסאַלידירן די אַנשטרענגונגען פון אַלע און יעדנאיינעם. די פאַראַנטוואָרטלעכקייט פון פרעזערווירן דאָס לעבן אויף דער וועלט איז געטיילט דורך אַלע פעלקער. דאָס איז אַן אַלגעמיינער ציל פון אַלע רעגירונגען, פון אַלע סאַציאַלע אַרגאַניזאַציעס און באַוועגונגען און אַלע דאָ אין דעם זאַל.

אַ לעבן אין שלום איז דער חלום פון אַלע פעלקער. אונזער אידעאַל איז שלום. שלום און סאַציאַליזם זיינען זיי

מאסקווע געוויזן דער וועלט איר איבערגעגעבנקייט צו די פרינציפן פון גלייכע פארזיכערונג פאר אלע. מיט אנדערע ווערטער, מיר זיינען פול אויפמערקזאם צו דעם פאקט אז מיר קענען גארנטרן גלייכע פארזיכערונג פאר אלע שטאטן אין דער וועלט, אריינגערעכט די פאראייניקטע שטאטן.

מיר און איר צוזאמען און אלע פעלקער ווילן גליקליכקייט, ברויט, פרייהייט. מיר האבן נישט קיין טעריטאריע פאדערונגען צו אייך, עס זיינען ניט געווען קיינע מלחמות צווישן אונז. מיר זיינען געווען אין זלעבן לאגער אין דער ערשטער און צווייטער וועלט-מלחמה.

**דער ציל צו מאכן א ריכטיקן שפאן פאראויס**  
אונזער ציל איז צו מאכן א ריכטיקן שפאן פאראויס צו א ריכטיקער אנטוואפנונג. מיר ווילן א ריר טאן צו געשפרעכן אזוי צו צוריקצושטויסן די נוקלעארע געפאר פאר דער פארזיכערונג פון אלע און אמתן דעטאנט.

אבער די רעדער פון דעם באוואפענונג פארמעסט האלטן זיך אין דרייען. געווערן זיינען נאך אלץ אין א איבערפלוס אין דער וועלט אין זיי דערגרייכן אין דער לופט.

די סאוועטישע פעלקער האבן דורכגעלעבט א שוידערלעכן אומגליק. איר זענט זיכער באקאנט מיט דעם טראגישן אינצידענט ביי דעם טשערנאביל נוקלעארן עלעקטרישן פלענט, 110 קילאמעטער פון קיעוו. נאכלעסיקייט פון א צאל פערזאן קענען דערפירן אז די מעכטיקע קרעפטן פון דער נאטור אנטלויפן פון דער אויפזיכט פון מענטשן. אזוי איז פארגעקומען די ראדיא-אקטיווע פאראומרייניגונג פון א גרויסער געגנט.

מיר טיילן דעם טיפן טרויער פון די אמעריקאנער אין פארבינדונג מיט דעם אומגליקלעכן צופאל פון אייער טשערנאביל און דעם טויט פון 7 אמעריקאנער אסטראנאטן.

דער צופאל אין טשערנאביל, די טראגעדיע פון טשאלענדזשער און אנדערע פאקטן זיינען א קלארע אילוסטראציע פון וואס עס קאן פאסירן אויב איינע אדער צוויי קליינע רעדלעך אין א נוקלעארער מאשינעריע ווערן קאלי אדער ברעכן צוזאמען און וואס עס קאן געשיין מיט אונזער פלאנעטע. איר פארשטייט, אז בלויז איין מעגאטאן באמבע מיט א טוצן "וואר-העדס" קען אלעס אויפרייסן און פארשפרייטן טויט.

אט דערפאר טוט דער סאוועטן-פארבאנד פרוכירן וויפל עס זאל ניט קאסטן, ניט צו דערלויבן נוקלעארע פראבעס אויף לאנד, אונטערערד, אין דער לופטן אדער אין דעם אקעאן. אט פארוואס מיר העכערן אונזערע שטימען געגן לופט מלחמות און קעגן נוקלעארע באוואפענונג.

בשעת די פאראייניקטע שטאטן אונטערנעמען זיך מיט

זייער פיל באזירט זיך אויף די פאלוסיס פון אונזערע לענדער, איבערהויפט אין דער ספערע פון אנטוואפענונג. וואס געטאן ווערן מיט די מאסן פארניכטונג - געווערן וואס זיינען אנגעזאמלט געווארן אין די פאראייניקטע שטאטן און סאוועטן-פארבאנד אין די לעצטע יארן? אין נישט בלויז יענע. פאקטיש איז דאס די אנטרשיידנדיקע פראבלעם. עס פאדערט פולע אויפקלערונג, אן קיינע אויסריידן.

### די פאזיציע פון סאוועטן-פארבאנד

די פאזיציע פון סאוועטן-פארבאנד וועגן די פראבלעמען פון קריג און שלום איז ספעציפיש און קלאר. מלחמה דארף באקעמפט ווערן איידער עס הויכט זיך אן. גארנישט איז אוממעגלעך און אזא קאמף. יעדע הינדערניש קען ווערן בייגעקומען ווען דאס לעבן איז אין קאן. געדענקט די דערפארונג פון דער צווייטער וועלט-מלחמה. די סאוועטישע און די אמעריקאנער מאסן צוזאמען מיט אנדערע פעלקער האבן ארונטערגעבראכן די געפאר וואס האט געהאנגען איבער דער מענטשלעכער ציוויליזאציע אין דער געשטאלט פון דייטשישן נאציזם. אט איז א ביישפיל: איך געדענקט מאי 1945. מיין טאנקען-בריגאדע האט מארשירט אויף דרעסדען אין פראג נאכן איבערנעמען בערלין. איך האב געטראפן די אמעריקאנער מיליטערישע לייט ביי דעם טייך עלבע. מיר זיינען געווען אזוי צופרידן. מיר האבן זיך ארוםגענומען און געקושט. מיר האבן אלע געשריגן "הורא". עס איז געווען דער זיג איבערן נאציזם. און מיר האבן געטראכט אז עס וועט זיין אייביקער שלום אויף דער ערד.

אבער עטלעכע דעקאדעס זיינען פארביי אין די וועלט איז אויפן ראנד פון אן אומגליק. קען עס מעלגעך זיין אז מיר צוזאמען, די גאנצע מענטשהייט זאל דערלויבן אז א נוקלעארע מלחמה זאל אומברענגען אלע לעבנס?

### וואס שלאגט פאר דער סאוועטן-פארבאנד

דער גענעראל סעקרעטאר פון דער קאמוניסטישער פארטיי צענטראל קאמיטעט מיכאיל גארבאטשאוו אין זיין דערקלערונג דעם 15-טן יאנואר, האט אין נאמען פון דער פארטיי און די סאוועטישע מאסן פארגעבראכט א ברייטע פראגראמע פון צוימען און אפשטעלן דעם געווער - פארמעסט און אינגאנצן עלעמענירן די נוקלעארע און אנדערע טיפן פון מאסן-פארניכטנדיקע געווערן.

מיכאיל גארבאטשאוו האט אין זיין דערקלערונג איפגעהויבן די פראגע פון אויסשליסן מלחמה אלס אן אינסטרומענט פון פאליטיק אין דער פראקטיק פון צווייטן-שטאטן באציאונגען. פאר דעם צוועק האט ער אנגעצייכנט א קלאר-באשטימטע סעריע פון מאסן געציילט צו באגרעניצן און שניידן באוואפנטע קרעפטן און אנגענומענע געווערן. מיט דער פראגראם האט