

# Black-Jewish Alliance Alive

## Answering Lenni Brenner in Freedomways

By PAUL ROBESON JR.

A thoroughly misdirected and confused article by Lenni Brenner titled "The Misguided Search for Black/Jewish Unity" appeared in *Freedomways* (#2, 1984), a quarterly review of the Black Freedom Movement. The views Mr. Brenner expresses in that article are so sectarian and divorced from the reality of U.S. political life that normally they would not merit serious attention. What makes the article significant is that, although Brenner manages both to patronize Black Americans and to buttress crude anti-Semitic stereotypes, *Freedomways* chose to bestow a degree of legitimacy on Brenner's opinions by publishing them without any editorial comment.

At the outset Brenner states that "The main question being addressed is whether the potential exists for forging some kind of coalition between Afro-Americans and Jews."

The very manner in which Brenner poses "the main question being addressed" reveals how far he has departed from reality: the Black-Jewish alliance is alive and well. This is so for many reasons, the most fundamental of which is a clearly perceived common enemy—the religious ultra-right, which forms the backbone of

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PAUL ROBESON JR. last appeared here in Dec., 1984 with a communication, "The Price of Stalinism," in the "Readers' Forum on Soviet Jewry." In Feb., 1984 we published his "The Reality of Black America." (For Louis Harap's critique of another work of Brenner's, see the article, "Zionist-Nazi Collaboration Refuted," in our May, 1984 issue.

Ronald Reagan's hard-core political constituency.

The 1984 Presidential elections underscored this point dramatically.

Reagan won the presidency with one of the largest popular majorities in U.S. history because the non-Jewish white electorate voted for him by a 65% to 32% margin. The Jewish electorate voted in exactly the opposite way: 66% to 32% against Reagan. Jewish voters were the most reliable political allies of the Black electorate (which voted 90% to 9% against Reagan); they provided a slightly higher anti-Reagan vote than Hispanic voters, who opposed Reagan by 65% to 33%.

It is noteworthy that Jews were the *only* part of the white population to vote against Reagan. Even the white poor (those with incomes under \$12,500) supported Reagan. The total vote of the poor was 53% to 46% against Reagan. However, by subtracting the Black and Hispanic voters in this income group from the total and assuming that their voting patterns were the same as the pattern for the total Black and Hispanic votes, I estimate that the white poor voted 61% to 39% for Reagan.

Similarly the 53% to 45% anti-Reagan vote of the total number of union households is misleading. If Black union households are subtracted from this total, we find that white union households voted for Reagan by a substantial margin. And white women voted 64% to 36% for Reagan.

Thus, white union households, the white poor, white women—groups that are essential to any meaningful coalition for the purpose of achieving fundamental

(Continued on page 8)

ISRAEL: HOT AND COLD WAR

An EDITORIAL

# Jewish Currents

\$1.25

MARCH

1985

INTRODUCING  
ETHIOPIAN  
JEWRY

By  
NORTON WHEELER

◦  
JEWISH MUSIC:

RUTH RUBIN  
KURT WEILL  
LAN ADOMIAN  
RECORDINGS

◦  
STUDYING  
YIDDISH AT  
OXFORD

By  
LEAH ZAZUYER



*"Girl in White with Cherries"*

POEMS By REGINA P. KRUMMEL, LEAH ZAZUYER

# Jewish Currents

Vol. 39, No. 3 (427)

Mar., 1985

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*Our Cover:* "Girl in White with Cherries," oil on canvas, by Micah Williams, New York, c. 1832. From "The Jewish Heritage in Folk Art," at Jewish Museum, New York, Nov. 8, 1984 to March 15, 1985.

### HAVE YOU MOVED?

*To be sure you do not miss an issue, your change of address must be received by us no later than the 10th of the month. Changes received after that will not take effect for another month.*

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# ISRAEL: HOT AND COLD WAR

*An EDITORIAL*

**Feb. 18**

Two days ago, Israel completed phase one of its announced withdrawal from Lebanon begun Jan. 30. Today, the USA and USSR begin talks on the Middle East.

After 32 months of occupation of the Sidon coastal area, Israel evacuated 200 square miles of territory with a population of 400,000. Israel is still occupying 900 square miles of Southern Lebanon with 400,000 people in the Shi'ite heartland. This area has been turned by the occupation into a militantly hostile anti-Israel force.

The second and third stages of withdrawal are to take until April and Aug., although in mid-Dec., 1984 Prime Minister Shimon Peres stated in the independent Israeli daily *Ha'aretz* that he favored "pulling back to the international border...I don't favor partial moves and halfway solutions." Already the Israelis, since the invasion June 6, 1982, have lost 616 dead, 3,943 wounded—and 141 soldiers imprisoned for refusing to serve in Lebanon, an unprecedented blooming of conscientious objection. Not to be overlooked, also, are the tens of thousands of Lebanese and Palestinians destroyed in the war.

What has Israel gained in this hot and unnecessary war? Defense Minister Yitzhak Rabin put it sharply in *Time* Feb. 11: "If, as a result of the war in Lebanon, we replace PLO terrorism in Southern Lebanon with Shi'ite terrorism, we have done the worst thing in our struggle against terrorism." Israeli casualties are expected to increase at the hands of Shi'ite resistance. So much for "Peace for Galilee"!

***This and other hot wars Israel has been*** compelled to fight since 1956 have been in the context, unfortunately, of the USA-USSR Cold War in the Middle East.

Therefore the talks beginning today, no matter how inconclusive they may turn out to be, bear within them the only possible promise of a stable Mideast and Israeli-Palestinian peace. For it is obvious that the USSR can disrupt any peace arrangements that do not take her national interests into account—and to exclude the USSR from the peace process is to indicate blind lack of concern for Soviet legitimate interests.

What Soviet interests? The interests of a country that has its borders in the Mideast and is therefore affected by all political alignments in the region. So long as the USSR is geographically where it is and will continue to be, so that U.S. Trident submarines stationed in the eastern Mediterranean can loft their nuclear missiles into Baku and other southern tier Soviet cities, the Soviet cannot be excluded from Mideast concerns.

Therefore it was no service to Israel's prospects for peace to have the chairman of the Conference of Presidents of Major Jewish Organizations and chairman of the Anti-Defamation League of B'nai B'rith, Kenneth J. Bialkin, rush into print in the *N.Y. Times* Feb. 6 with an Op-Ed article headed, "Keep the Russians from the Mideast. A two-power parley would veto peace." To keep them out of the Mideast is to turn the area into an anti-Soviet staging place. Israel can have no future as part of an anti-Soviet bloc. Some in Israel know this. Through Armand Hammer, Peres recently sent a message to Chernenko asking resumption of Soviet diplomatic relations with Israel, broken by the Soviets in 1967. His reply (*Jerusalem Post* Int. Ed. Feb. 9) was "that Soviet-Israel ties would ultimately be determined by relations between the Soviet Union and the U.S." That is why the talks beginning today are of prime interest.

# Introducing Ethiopian Jewry

An ancient and separated branch

By NORTON WHEELER

*The Falashas: the Forgotten Jews of Ethiopia*, by David Kessler. Holmes & Maier, N.Y., 1982, 182 pages, \$24.50.

*The Lost Jews: The Last of the Ethiopian Falashas*, by Louis Rapoport. Stein and Day, N.Y., 1980, 2nd ed., 292 pages, \$16.95.

*The Story of the Falashas: "Black Jews" of Ethiopia*, By Simon D. Messing. American Association for Ethiopian Jews, 2789 Oak St., Highland Park, IL 60035, 134 pages, paper \$7.50.

*Falasha Anthology*, by Wolf Leslau. Yale Univ. Press, New Haven, 222 pages, \$22.50.

**"F**alasha" is an Ethiopian word that means stranger or exile. It is the name that the Black Jews of Ethiopia have been given by their neighbors. Though they prefer to call themselves Beta Israel (the House of Israel), the word Falasha sadly epitomizes their history. They were cut off from the main body of the Jewish people sometime before completion of the compilation of the Talmud about 500 C.E. and had almost no contact with other Jews until the 19th century. In fact, they believed themselves to be the only surviving Jews in the world. When the French Jewish scholar Joseph Halevy (1827-1917) visited Ethiopia in

1868 and introduced himself as a Jew, some exclaimed, "What! A White Falasha!"

The Beta Israel practiced a strictly Torah-based Judaism during their isolation; for example, they observed the Mosaic regulations regarding ritual slaughter and cruelty to field animals, but not the Talmudic injunction against eating dairy and flesh foods together. They awaited the coming of the Messiah Theodore, who would triumphantly return them to Jerusalem. (In the 19th century, thousands tragically died following a false Messiah who promised to part the Red Sea again and lead them to the holy city.) Their Torah ("Kita") and other liturgy are written in the Ethiopian dialect Ge'ez.

Over the centuries, enemies have attacked them directly, and they have also been caught in the middle of power struggles—both between Moslems and Christians and between landowners and Marxists today. Their population has dwindled from hundreds of thousands to 28,000. In recent years they have welcomed instruction in post-biblical Judaism. Israel belatedly acknowledged their Jewishness in 1975, and 7,000 have been able to emigrate to Israel, but the rest have faced the threat of physical and cultural annihilation. In the current famine, about 10,000 have become refugees in neighboring African countries, especially in the Sudan.

In a daring, clandestine rescue mission, Israel was able, between Nov. 21, 1984 and Jan. 5, 1985, to bring out of the Sudan some 35 planeloads with about 3,000 Ethiopian

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NORTON WHEELER of *Sioux City, Iowa* last appeared here in *Sept., 1981* with a review of three Soviet books on the Nuremberg trials.

Jews. They were flown by a Belgian charter airline to Rome, Basle or Brussels and thence to Israel. When the news leaked out, the Belgian line cancelled its contract. On Jan. 20, however, Sudan Pres. Gafar al-Nimeiry announced that he had no objection to Ethiopian Jews who have taken refuge in the Sudan from the famine in Ethiopia leaving the Sudan, provided they do not go directly to Israel (with which the Sudan has had no diplomatic relations since 1967). There are some 4,000 Ethiopian Jews in refugee camps in the Sudan now.

*Of the four books listed above, Rapoport's and Kessler's are the best general introductions. Rapoport is a writer for the Jerusalem Post. He seasons his book with numerous portraits and anecdotes from his experiences in meeting and learning about the Ethiopian Jews.*

Kessler is Chairman of the London-based Falasha Welfare Association; his book is a little more formal and scholarly than Rapoport's.

Messing is an anthropologist who has studied the Beta Israel—in libraries and in Ethiopian villages—for several decades. His style is less lively than Rapoport's or Kessler's, and his book is less adequate as a general survey. But he treats several interesting topics in depth—the material culture of the Falashas (food, medicine, labor skills); the roles of kinship and religion in providing social cohesion; the evolution of a large group of “Falasha Marranos” known as “Maryam Wodet” (Lovers of Mary).

Leslau, one of Messing's teachers, was a specialist in Ethiopian culture. Dissatisfied with secondary studies of the Falashas, he laboriously translated important Falasha religious works, such as the beautiful “Death of Moses,” which the Beta Israel recite at every funeral. He prefaced each selection with helpful background material. Yale University Press is to be commended for keeping Leslau's book in print.

Rapoport's, Kessler's and Messing's

#### **ETHIOPIAN FAMINE RELIEF**

is being sent to Ethiopia on a non-sectarian basis by the Union of American Hebrew Congregations (Reform), 838 Fifth Ave., N.Y. 10021 and the American Jewish Joint Distribution Committee, 60 E. 42 St., N.Y. 10011. Contributions for this purpose should be marked “For Ethiopian Famine Relief.”

The following have also for some years worked to popularize the needs of Ethiopian Jewry: American Association for Ethiopian Jews, 2789 Oak St., Highland Park, IL 60035; North American Conference on Ethiopian Jewry, 200 Amsterdam Ave., N.Y. 10023; Committee on Ethiopian Relief, National Jewish Community Relations Committee, 443 Park Ave. S., N.Y. 10016; Canadian Association for Ethiopian Jews, 788 Marlee Ave., Toronto, Ontario M6B 3K1; Film Makers Library, 133 E. 58 St., N.Y. 10022 distributes Simha Jacobovici's prize winning film, *Falasha: Agony for the Black Jews*.

books contain beautiful black-and-white photographs of Ethiopian Jews. All four books include footnotes and a bibliography.

*What is a Jew? “He doesn't look Jewish,”* observed one woman, as Asa Azariah spoke to a San Francisco audience about his fellow Falashas (Rapoport, p. 3). This parochial comment reflects a common view that Jews are a race. So does Israeli Chief Sephardi Rabbi Yosef's ruling in 1973 that the Falashas are members of the Tribe of Dan and *therefore* are Jews. Kessler, on the other hand, argues that “Jews are a people distinguished by their religion and culture but cannot be considered a race in the anthropological sense” (page 78). He asks how Judaism got to Ethiopia, not how Jews got there. He assumes that religious conversion and cultural dispersion were the primary vehicles, not migration. Rapoport,

Messing and Leslau implicitly or explicitly accept these assumptions.

The Beta Israel account for their own origins with two legends. One tells how they descended from the union of King Solomon with the Queen of Sheba. The other relates that Moses founded a Jewish kingdom in Ethiopia, between his personal flight from Egypt and his later leadership of the Exodus.

Like Jews of other nations, the Falashas incorporated elements of the surrounding culture into their own. In the 15th century, for instance, they adopted a monastic system that includes nuns and monks. Nor was the influence all one-way. To this day, because of Jewish influence, Ethiopian (Coptic) Christians eat only animals which chew their cud and have cloven hooves; they also observe the Jewish sabbath, in addition to Sunday. Leslau documents the many influences on Falasha liturgy by Christian and Moslem sources, and vice versa. But he stresses the distinctions; in "Baruch" and other Christian-influenced stories, for instance, all references to Jesus Christ have been deleted.

For theoretical purposes, the major criteria for defining the relation of the Beta Israel to Jewry have been either race (the Falasha legends and Tribe-of-Dan thesis) or peoplehood (the cultural dispersion thesis). But for practical purposes—the right to enter Israel under the Law of Return—religion has been the central criterion. Comparison of the application of this test to the Falashas with its application to other groups of Jews reveals a shameful chapter in Jewish history. Because many Falashas had intermarried with non-Jews in Ethiopia, they encountered obstacles within the Israeli judicial system; but European Jews intermarried also, and they rarely encounter such obstacles.

Israeli religious leaders questioned the Jewishness of the Falashas because they had no knowledge of the Talmud. But what of the light-skinned Samaritans? While Falashas accept the whole of the Old Testament and are eager to learn about

rabbinic Judaism, the Samaritans accept only the Five Books of Moses and reject the Oral Law on principle. Yet the Samaritans were welcomed in 1948 and the Falashas were rejected. The case most similar to the Falashas' is that of the Bene Israel of India. These dark-skinned Jews won Israeli acceptance in 1961, but only after a long struggle. (Itzhak Ben-Zvi's *The Exiled and the Redeemed*, 1957, and Don Ross's *Acts of Faith: A Journey to the Fringes of Jewish Identity*, 1982, are fascinating surveys of dozens of communities which have been isolated from the main body of world Jewry. Ross discusses the Falashas more extensively than does Ben-Zvi.)

*Secularist Israeli politico Shulamit Aloni* has blamed a "conspiracy of silence" and "racist attitudes" among National Religious Party and Labor Party officials for her country's slowness to act (Rapoport, p. 188). Abba Eban once referred to the Falashas as "a marginal problem" (Rapoport, p. 6). Interior Minister Joseph Berg told Rapoport, "You could just as well write a book about Martians" (p. 212). Sephardi Israelis, religious and secular, have been more sympathetic to the Beta Israel than have the Ashkenazim. Menachem Begin was the first Israeli leader who met with representatives of the Falashas.

Like other Jewish exiles and strangers, the Beta Israel have sought practical answers to the question: How can we be secure in a hostile world? One way is to perform an important social function upon which others depend. Like European Jews, the Falashas were historically prevented from owning their own land. While many European Jews developed financial skills that were vital to society, Ethiopian Jews were known and valued for their talents in metallurgy.

Another basis for security is institutional safeguards. The democratic government of the United States is a prime example. During some periods, the Falashas have coexisted with tolerant Christian and Moslem neighbors. And in 1976 the new

Marxist government granted them full political equality, including the freedom to own their own land.

A more direct means of guaranteeing security is to attain full political sovereignty. Today, most Jews find comfort in knowing that there is one country, Israel, where they would always be welcome—even if they have no intention of going there. Looking back, most Jews and non-Jews are familiar with Jewish sovereignty under King David and King Solomon. Less known is the history of a Jewish monarchy in Ethiopia. Queen Yehudit (whose name means “very beautiful”) ruled Ethiopia as a Jewish empire during the 19th century. Falasha legends of her bravery and Christian legends of her wickedness abound. (Unfortunately, all the historical documents of the Beta Israel were destroyed during almost-constant warfare from 1270 until 1632. We must infer our knowledge of their early history from oral legend and from written Christian sources.)

Solidarity is a fourth strategy for security. The Falashas’ struggle for survival illustrates two dimensions of solidarity. First, they have maintained a strong collective identity; they have had temporary political and military successes, and they have passed their religious culture on to successive generations. Second, they have been helped by outside supporters. There is an honor roll of dedicated individuals and organizations that have supported the Beta Israel over the past century: Joseph Halevy, Jacques Faitlovich (1881-1955), Alliance Israelite Universelle (France); Norman Bentwich (1883-1971), Falasha Welfare Association (England); Organization for Rehabilitation and Training (ORT—in Switzerland). Regrettably, most mainstream Jewish organizations have not been active until very recently. (See box on page 5).

If the Falashas’ experience is illustrative of strategies for Jewish survival, it is also illustrative of the uncertainty of survival. While the Falashas’ skills with metals made their neighbors dependent on them economically, it also inspired fears that they

#### FOR EMMA LAZARUS STAMP

Although the Citizens Stamp Advisory Committee, at its Jan. 18 meeting, did not recommend the issuing of an Emma Lazarus Stamp in connection with the Statue of Liberty centennial Oct. 28, 1986, there is still time for public opinion to express itself. In a Jan. 24 letter to Your Editor, Mr. Hugh McGonigle of the Stamp Development Branch of the U.S. Postal Service wrote: “...in view of your interest, I have asked the (Stamp Advisory Committee) members review it again at their next meeting (in March).” Individuals and organizations may communicate their support of Sen. Daniel P. Moynihan’s proposal that an Emma Lazarus Commemorative Stamp be issued for the Statue Centennial. Letters may be sent to: Mr. Belmont Faries, Chairman, Citizens Stamp Advisory Committee, 475 L’Enfant Plaza, SW, Washington, D.C. 20260-6300 and to Mr. William F. Bolger, Postmaster General, at the same address. We should appreciate copies of your letters and of any replies.

were demons with satanic powers. Their experience with direct political power ended with military defeat by Moslems in the 17th century. Recent hopes for protection by non-Jewish political authorities—first Emperor Haile Selassie, then by his revolutionary successors—have met with more disappointment than success. Finally, history’s verdict on solidarity is not in yet. Internally, the Beta Israel are, by many reports, being starved both physically and spiritually. Externally, their supporters may not have enough time or influence.

There is much to learn from the books listed and described. But, in the words of the sage Joseph Kimhi, “Wisdom without action is like a tree without fruit.” ■



## LAN ADOMIAN, JEWISH COMPOSER-CONDUCTOR

By ALBERT PRAGO

In 1984, five years after his death, Lan Adomian's music was performed by the Mexican State Symphony Orchestra. They paid homage to the Ukrainian-American-Mexican-Jewish composer in the Mexican capital and two other locales. Homage had been paid one year after his death by that same orchestra and by the Mexican Association of the Friends of the Hebrew University of Jerusalem. In Mexico Adomian is remembered; in the United States, where he lived for some 30 years, this radical Jewish composer-conductor is known only by a very few musicologists and a number of friends.

Lan, a cantor's son, was born April 29, 1905 in Mogilev-Podolsk, a Ukrainian city on the banks of the Dniester. He came to the United States in 1922, where he continued the study of music begun in Bessarabia and Bukovina, earlier stops of the family's migration. Here he studied in Baltimore's Peabody Conservatory and in Philadelphia's prestigious Curtis Institute of Music. He conducted choral groups including the famous Hall-Johnson Choir and, years later, the CBS Radio Symphony Orchestra. Soon he became involved in the problems that convulsed the nation in the Great Depression. He wrote music for the Hunger March of 1931, words by A.B. Magil. *Luftmenshen* was the title of dance music dedicated to Edith Segal. Together with the renowned musicologist Dr. Charles Seeger (Pete's father), Adomian was a member of the left-wing Pierre Degeyter Club (named after the composer of "The International"). In 1937 he went to Spain, to fight Franco and stem the tide of fascism.

Blacklisted and harassed during the McCarthy period, Lan chose self-exile in Mexico in 1952, becoming a citizen in 1957. There he composed most of his musical creations, many of them on Jewish themes. Among them are: *The Ballad of Terezin*, a cantata inspired by the poem "The Butterfly" written by one of the child victims (the composer said it was his "kaddish" for the 15,000 Jewish children exterminated); the score for *Le Matin des Magiciens* (also entitled *Masters of the Jewish Cabala*); *The Forest of Martyrs*, his fifth symphony, dedicated to the six million Jewish dead; *Israel*, a suite for orchestra first played by the St. Louis Symphony; *Bar Kochba*, music for a play; *Dream No More*, music for an Israeli film on the establishment of the new state; and one of his last finished works, *Kodosh-Kodoshim*, a cantata with Hebrew text whose theme is the Holocaust and Rebirth—dedicated to the hero of Entebbe, Yonni Netanyahu. This cantata won a prize awarded by the University of Haifa. That honor, and the others he received, came late in his life. In 1976 he won First Prize for Latin America awarded by the Goethe Institute of Munich; and in 1976-77 he won a Guggenheim Fellowship. He died May 9, 1979.

His widow, Maria Teresa Toral, first learned of Lan's music while she was in a Franco jail. There she heard and sang songs he had composed to verses written by the Spanish poets, Miguel Hernandez and Pla y Beltran. Lan's 2nd symphony (he composed eight), begun in Spain and finished in Mexico, is entitled *La Espanola* and is dedicated to his comrades in the Abraham Lincoln Brigade. For a full catalog of his work, write to G. Schirmer, 866 Third Ave., N.Y. 10022.

Adomian—Lan's Hebrew translation of his Jewish name—means Red Wine, the wine of even the poor. It was with the poor and victims of oppression that Lan identified. Thus his more than 80 works are devoted to themes of the American working people, the Spanish people and the Jewish victims of the Nazi terror.

# TWO POEMS

By REGINA P. KRUMMEL

## "SHE LIKE MY GRAMMA"

M argie cares for my mother  
Who's ninety years old today  
Mama calls her "mamella."

Margie of the silk blouses,  
linen jackets, suede boots  
And skin-tight, black jeans

Cares for my mother  
Who celebrates her birthday  
With the October revolution.

"Yetta," Margie proclaims,  
"She real cool  
She a tough girl  
She always be reading  
Them Jew books

But she got  
Rough hands  
Like my Gramma

Not like a fancy  
Jew lady."

## MAMA

I seem to recall  
Perhaps a blank, white sheet  
recollection

Of you as very happy  
Alive—running in the wind  
Blowing your hair across your eyes.

But Mama, it is an ache  
Of desire  
For *my* youth  
I remember

You have been an unsmiling  
Memory of stalwart stubborn  
Implacable determination

To feed and to control  
To keep a oneness of a  
Tattered family

Eating in shifts  
Grabbing for sustenance  
Never laughing in the rain.

After Poppa died  
Back then in the fifties  
The age of silence and neglect

I seek to feel your anguish  
You would never say it.  
I seek to know your pain  
Of fractured limbs and broken bones  
And filmy eyes—unseeing.

I feed you lumps of grey and green  
and sugared yellow  
You sit an ancient infant  
Barely moving—a fleeting smile  
At the liturgy of youth.

"I'm your *machashafe*  
Remember, your Raisele, the *meshugene*  
From Poppa's village  
Or was it Pinsk?"

Did I ever grow up for you  
An adult woman?

Will I be forever the evil, little  
witch of the home  
Keeping the family lights aglow  
So we'd never burn out?

I feed the glop to your mouth  
And feel a sense a joy that you  
are fed.

But, mama, where are you?  
Where have you gone?

Hidden in that gray head  
Slumped in a knotted sheet?

it  
happened  
in

# ISRAEL

*With the "National unity" government...Following imposition of the wage-price freeze, the Dec. inflation rate was 3.7%, lowest in 18 months. After the standard of living dropped by 7% in 1984, it is expected to drop by another 35% in 1985, with a zero growth in gross national product and a drop in the trade imbalance. From a one-third increase in unemployment in 1984, the figure is expected to rise to about 120,000, or 9% of the work force, in 1985. After the three-month freeze ended early in Feb., a new austerity plan was to ensue, probably involving further budget cuts, as well as steep cuts in food subsidies, resulting in higher prices. There has thus far been no talk of wage reductions....In fulfillment of a condition agreed upon at its formation, the government permitted several extreme right religious Knesset members to propose an amendment to the Law of Return requiring that a Jew be defined according to Halakha, that is, born of a Jewish mother or converted by Orthodox law. World-wide protest met this attempt, especially from a group of 21 leading mainstream major Jewish religious (Reform and Conservative) organizations, B'nai B'rith, AJCongress, AJCommittee, ADL and others, warning of dire consequences of such a move. The proposal was defeated Jan. 16 by a vote of 62 to 51, with Likud joining the religious and right-wing parties in favor, and Labor and the left opposition, joined by a few dissidents and absentees from Likud, opposed. All seven Arab Knesset members voted against (to "chuckles" from the chamber)....Ariel Sharon is building up support in Herut at the grass roots, in his fight for leadership of Likud....The verdict of the U.S. court that a statement in *Time* about Sharon was "false" has met with sharp criticism in Israel. In the *Jerusalem Post* Jan. 25, military correspondent Hirsh Goodman wrote: "You have proved that one sentence in one paragraph pertaining to one incident was a lie, but you have yet to prove that you know the meaning of the word 'truth.' For the truth and you are diametrically opposed....You are not defending me, my country or my people by trying to discredit the system that keeps Israel democratic and those who have been entrusted with power honest." In *Al Hanishmar*, Mapam organ, Moshe Negbi wrote Jan. 25: "[The verdict] cannot be interpreted, under any circumstances whatsoever, as a gain or purification of Minister Sharon himself from his legal and moral responsibility for the massacre in Sabra and Shatila."*

*About 7,000 Ethiopian Jews were air-lifted to Israel from the Sudan in the two months ending early in Jan., when the air lift was ended following the unwelcome world publicity. It is estimated that the cost of absorption will run to about \$300 million. About 300 were immediately sent to the hospital, but most seem to be healthy. In 1975 Ethiopian Jews were recognized by Israel to be admissible under the Law of Return, i.e., to be Jews, but the Orthodox rabbinate insisted that they undergo ritual circumcision (later rescinded) and a form of conversion to bring them into conformity with Orthodox Israeli interpretations. This has aroused anger and protest among the Ethiopians, who say it makes them*

feel like exiles in their promised land. About 5,000 children are absorbed into the Israel educational system, from kindergarten and nurseries to schools.

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**Arab-Jewish relations...In fulfilment of the coalition agreement, sites** were selected Jan. 10 for six new settlements and funding approved (but not yet appropriated), at a cost of \$1 million per settlement. All were on the West Bank: four are in areas within the Labor Party's "Allon Plan" to allow for a territorial compromise with Jordan (although it is believed that Jordan will be discouraged from talks by this move) and two within areas approved by Likud. The announcement was met with indignation and objections that the budget situation made allocation of money inadvisable....An Arab challenge in the Supreme Court of Defense Minister Yitzhak Rabin's denial of municipal elections on the West Bank was rejected by the court early in Jan. However, Rabin is having difficulty finding suitable, acceptable Arab figures to replace present military heads of such areas....In 1984 there were 349 terrorist attacks inside Israel, killing five Jews and injuring 108. By mid-Dec. in Lebanon there were 892 attacks on Israeli installations in 1984 with 28 Israelis killed and 275 wounded....Racist Meir Kahane sent many letters to numerous West Bank and even Israeli Arab leading figures threatening them to "leave or face catastrophe" and other offensive demands. Nazareth lawyer Aziz Shehadeh wrote Knesset Speaker Shlomo Hillel demanding on behalf of dozens of his Israeli Arab recipients of the despicable letters that the Knesset legislate to halt the racist incitement....An Israeli end of Nov. poll on a Lebanon pullout showed that 19.1% favored immediate withdrawal, 10% withdrawal if the IDF is replaced by the Israeli-backed South Lebanese Army, 62.6% withdrawal if security arrangements were made with the Lebanese regime and other involved parties, while 6.5% opposed withdrawal....Prof. Daniel Amit, chair of the Hebrew University's Institute for Applied Physics and vice-chair of the Israel Human Rights Association, received a 14 day jail sentence late in Dec. for refusing army service in Lebanon.

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**Left Opposition...An early Dec. meeting to discuss formation of a new** left party was attended by Mapam, Citizens Rights Movement, elements of the Peace Now movement and other left wingers. The Labor Party strongly opposes the move because, it urges, this would "dangerously" weaken and divide the left....Last fall Mapam established bi-lateral relations with the Sandinista regime in Nicaragua during a visit of a group of leading Mapam officials. The Mapam delegation assured their hosts that they opposed arms sales to military dictatorships and are for self-determination "without foreign interference."

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**News briefs...When the Israeli army declared Nov. a month of grace for** return of all stolen army property, about \$3 million's worth was turned in....The Israeli divorce rate has risen to 1.3 per 1,000; the U.S. rate is 5 per 1,000, Western Europe, 2 to 3 per 1,000....Yoni Avrushmi, killer of Emil Grunzweig at the 1982 Peace Now demonstration, was sentenced to life imprisonment....Following U.S. Orthodoxy, the Israeli Orthodoxy is calling for a ban on the Abba Eban TV *Heritage* series because they disagree with its interpretations....The prize-winning Israeli film, *Beyond the Walls*, acclaimed as the first Israeli film to treat Arabs in full human fashion, won Israel's version of the "Oscar" for best movie, best director (Uri Barbah); also best screenwriters, actor and film editor. L.H.

## Kurt Weill: Threepenny Bio

By ERIC GORDON

*Kurt Weill: An Illustrated Biography*, by Douglas Jarman. Bloomington, Indiana University Press, 1982, 160 pages, indexed, \$20.

The Yale Music Library and Kurt Weill Foundation for Music sponsored a conference in New Haven Nov. 2-5, 1983, with an assist from the National Endowment for the Humanities, celebrating the formation of the Kurt Weill/Lotte Lenya Archive at Yale. The proceedings of the conference will be published as volume one of the forthcoming *Kurt Weill Yearbook*. In the same month the Weill Foundation opened its new headquarters in New York, making its collections available to scholars and to the public.

Within recent years, the Metropolitan Opera produced Weill and Brecht's 1930 opera *The Rise and Fall of the City of Mahagonny* and saw that it was nationally telecast; it was revived during the 1983-84 season. The New York City Opera mounted a new performing version of *Silverlake* (1932), starring Joel Grey, which Nonesuch Records promptly released. *The Threepenny Opera* is done everywhere. Other works, such as *The Berlin Requiem*, *Happy End*, *Down in the Valley*, *Street Scene*, even a single New York performance in Oct. 1983 of *One Touch of*

*Venus*, not to mention his symphonies, chamber works and songs, keep the name and music of Kurt Weill (1900-1950) before the public.

Three books have also been published lately on the German-become-American composer: the musicologist Kim Kowalke, who serves as president of the Weill Foundation, wrote a technical study, *Kurt Weill in Europe* (Ann Arbor, 1979); Ronald Sanders researched a 469-page biography, *The Days Grow Short: The Life and Music of Kurt Weill* (New York, 1980); and the present volume. All of this activity suggests that it will be a long, long while before the work will be forgotten of a man who claimed to write only for his own time.

Jarman's *Kurt Weill* can be a useful introduction. Represented previously by *The Music of Alban Berg*, Jarman sketchily surveys Weill's early musical training under Ferruccio Busoni and other teachers; his first works in the neo-classical style, many of them almost completely unknown today; and his gradual emergence into the composer of music with a consciously broad-based popular audience in mind. Jarman also briefly reviews Weill's American period from 1935 to 1950.

The book is divided into two sections, "The Man and His Times" and "Assessing the Music." In the first, the background, circumstances and chronology of Weill's creations are given. In 70 pages, not much space is available for extended probing.

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ERIC GORDON, a new contributor, who is writing a biography of Marc Blitzstein, got his doctorate at Tulane University.

Jarman is convinced there is a special relationship in Weill's case between the composer and "his times." Indeed, he insists, aggrandizing his subject unnecessarily, that "[a]lthough a minor master, Weill—more than Schoenberg, Stravinsky or the other giants of 20th-century music—is one of the key figures in the general history of our times" (p. 9). Mesmerized by these "times," the author devotes four full pages (25-30) to the spiraling inflation problem in post-World War I Germany, while neglecting to tell us how the war itself affected the 14- to 18-year-old boy.

In such passages a reader is soon struck, and disappointed, by Jarman's actual uninterest in "the man" Weill. He seems unmoved by him, uninquisitive as to what makes him tick. He gives only the barest details about Weill's family, for instance. His parents, Albert and Emma Weill, are hardly more than mentioned, and though Kurt was their fourth child, not a word appears about his siblings. After a single paragraph about Albert serving as a cantor and composer at Dessau, no further reference to his family is made except for a photograph of Weill and his parents taken in Palestine in 1947. The marriage to actress and singer Lotte Lenya is brought in picturesquely, but it was not always a particularly happy one and the author doesn't examine it. Jarman leaves the unavoidable impression more of extensive record-jacket liner notes than of serious biography.

Nevertheless, for certain kinds of questions which a general reader may have in mind, the book lays out adequate responses. Until recently, the received opinion on Weill had been that, as a second-rank composer, Weill lies forever in the shadow of the writers whose texts he set: without them Weill was supposedly infertile. Jarman explains how much this theory owes to the explosion of interest in Bertolt Brecht, who himself did not go overboard in his praises of the Brecht-less composer.

Jarman goes back to Weill's period with

Busoni to uncover the musical equivalent of Brecht's "Alienation Effect." For it was Busoni in the post-war years who, in such works as the opera *Doktor Faust*, created a music theatre in which the audience had to be retrained to provide its own moral reactions to the developments on the stage, not rely on melodramatic prompting by the expressive swells in the orchestra. Weill can be seen as an equal collaborator, even a precursor, in the evolution of Brecht's cooler, more "objective" esthetic of the theatre. Sadly, Jarman does not look into Weill's working relationship with his American writers—Paul Green, Ogden Nash, Maxwell Anderson, Langston Hughes and others—with anywhere near the same interest with which he treats Brecht.

Jarman is good when he reviews the purposes of art generally current in the 1920s among adherents of the Novembergruppe. "The belief was that art could help bring about the kind of new society which was regarded as desirable and in order to achieve this end, art must reject the subjectivity, elitism and the discredited aesthetic of 19th-century romanticism and renew its links with the people" (p. 33). Jarman barely has the room to explore how much Weill adhered to this commitment in the works of the American period.

In the section of musical analysis, Jarman discusses shorter operas before the *Threepenny*, such as *The Tsar Has His Photograph Taken*, *The Protagonist*, *The Yes-Sayer* and *Royal Palace*, in such terms that one is moved to ask why our more adventuresome opera companies and college music departments do not revive them. It certainly seems high time for a professional production of Weill's three-act opera of 1931, *Die Burgschaft*, with a text by Caspar Neher.

Jarman's space is so limited that a number of works fairly fall through the cracks. One would have liked reading more about the sprawling score to *The Eternal Road*, Franz Werfel's massive theatrical overview of the history of the Jewish

people, staged by Max Reinhardt in New York in 1937 and perhaps recalled by some JEWISH CURRENTS readers. Jarman seems of two minds as to the quality of Weill's later work. Was *Threepenny* so much more an opera of its time—a *Zeitoper*—than *Lost in the Stars* (1949) of its? Was not this latter work, a stage adaptation of Alan Paton's South African novel *Cry, the Beloved Country* a Broadway protest against lynchings in the South, against the reinstatement of American racism so soon after the war to bury fascism?

We wish Jarman had more squarely addressed the question of why Weill's musicals have barely survived. Why are *Knickerbocker Holiday*, *Love Life*, *The Firebrand of Florence*, *Lady in the Dark* and *Lost in the Stars* seldom if ever revived? A large share of the answer undoubtedly lies in their purely commercial status, which so damagingly affected both an author's and a composer's artistic integrity. In his European days, Weill could get a serious opera performed in a major state-subsidized house with nothing like the cutting, pasting and snipping that go on in an American work during tryouts.

Inescapably it can be concluded that the biographer has not really done all his homework. For his data he depends on the work of the longtime Weill researcher, Britisher David Drew. In fact, Jarman has served to collect, synthesize and reiterate Drew's conclusions in the form of a book. Jarman shows no evidence of having talked with any of Weill's family, collaborators or friends. For this one can more profitably turn to the Sanders biography, which will tell the reader just what kind of a cantor Albert Weill was, and what kind of music he wrote; also when he and Emma Weill left for Palestine.

Apparently Jarman does not know German, or not well in any case. He knows or cares little enough about German history and culture to inflict us with an embarrassment of errors. He indicates a most superficial knowledge of American music and thus cannot place Weill in a

### THE STATUE OF LIBERTY

The centennial of the Statue will be commemorated Oct. 28, 1986. For that purpose, the Statue is being renovated. At the same time, nearby Ellis Island, the station through which passed millions of immigrants, is being reconstructed. To make this work possible, the sum of \$230,000,000 is being raised through public appeals by the Statue of Liberty—Ellis Island Foundation, P.O. box Liberty, N.Y. 10017. It would be appropriate for contributors to add a note indicating the donation is made in honor of Emma Lazarus, who has given the Statue its meaning as "Mother of Exiles," in her famous sonnet, "The New Colossus," now affixed to a bronze tablet in the base of the Statue.

recognizable context from 1934 on. A few samples of names Jarman misspells will have to suffice (umlauts being his most common problem): Wilhelm Furtwangler, Erich Muhsam, W. Bruckner-Ruggeberg, the Novembergruppe, the town Magdeburg, critic Brooks Atkinson, Ginger Rogers, Harold Rome, Elliott Carter, Kermit Bloomgarden, Hugo Wolf, Weill's own musical *Johnny Johnson* several times mistakenly referred to, the cello. His discography is woefully incomplete: several major shows are left unmentioned for example, his greatest American score, the opera *Street Scene*.

Finally, the author credits his picture researcher Jonathan Reed for supplying "the most fascinating part" of the book (p. 9). Intended perhaps as an appreciative compliment not to be taken literally, it stands as more true than not, even though many of the 30 photos have appeared previously and several do not touch directly on Weill at all. Hardly the basis for subtitling this book "an illustrated biography."

Superior work is at hand; however, Jarman's book can be recommended as an introductory treatment of Kurt Weill. ■

## “The People’s Voices”:

### An Interview with Ruth Rubin

By JOEL SHATZKY

“To understand any aspect of the culture of a people, one should be familiar with its history.” Those are the opening words of Ruth Rubin’s *Voices of a People*, a work which has proved a major contribution to the history of the development of Yiddish folksong. This scholarly approach, typified by Dr. Rubin’s initial observation in her book, is only one aspect of her attitude toward the subject in which she pioneered; there is also warmth and humor in her for the songs and words she has unearthed over the past 40 years.

In a recent interview, Dr. Rubin discussed some of the methods, ideas and opinions she has acquired as a scholar, performer and “detective” in her quest to preserve the heritage of the Jewish people through their songs.

Author of three books on the subject (*A Treasury of Jewish Folksong*, 1950; *Voices of a People*, 1963; and *Jewish Folksong in Yiddish and English*, 1965), the Canadian-born folklorist has been noted as a singer and lecturer whose solo concerts include Town Hall, Cooper Union, Carnegie Recital Hall, college campuses throughout the country and audiences in Canada, Israel and Europe. She has received awards and grants in recognition and support of her work: several from the Memorial Foundation of Jewish Culture, a Popular Award from ASCAP, and a Jewish Heritage Award from the Labor Zionist Farband.

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JOEL SHATZKY last appeared here in Oct., 1983 with a film review, “*Sophie’s Choice and the Holocaust*.”

The recipient of a Ph.D. in the Humanities from the Union Graduate School, Dr. Rubin was awarded a major grant from the National Endowment for the Humanities in 1983 in order to continue and complete her work on her own collection of folksongs and folklore. This field collection is housed in the Library of Congress, Washington, D.C., as well as in the Haifa Museum and Amli Library in Israel. Samplings are to be found in the National Museum of Man in Ottawa, Canada, YIVO Institute for Jewish Research in New York and in the Wayne State University Archive of Folksongs in Detroit.

“When one approaches a culture, one ought to do so with humility,” Dr. Rubin observed. Her background in Yiddish demonstrates her devotion to the subject: a poet who published a collection of Yiddish poems while still in her early 20’s, Dr. Rubin issued her first recordings of Yiddish song in 1945—an album of three 78 RPM records. During the ‘40’s she also translated from English into Yiddish several of Albert Maltz’s stories and Richard Wright’s short fictional work, “Bright, Morning Star.”

In the late ‘40’s, when she began her field collections of Yiddish folksongs, Dr. Rubin was quite alone in the field. To make her task even more difficult, in retrospect, the tape recorder had not yet become available for field work.

In 1955, when she came to Montreal to do her field collection of Yiddish folksongs, Israel Rabinovitch, editor of the Yiddish daily, *Der Kanader Adler*, placed a notice in the paper, inviting people who remembered Yiddish folksongs to come to the Jewish



Public Library to be tape-recorded by Ruth Rubin. Her method of bringing potential contributors together in groups, rather than individually, proved to be an effective way of gathering material. "Listening to others singing 'their' variants, sparks peoples' memories in remembering their own," she observed.

From that modest beginning, her field collection grew into 2,000 items, including 1,500 of melodic quality, from which Dr. Rubin is presently in the process of selecting 150 songs. "Most of them," she adds, "will be new material and the new variants of songs, preserved by the American and Canadian Jewish community."

As a folksinger, Dr. Rubin regards herself more as a teacher and disseminator, than as a performer. In her lecture-recitals she demonstrates her songs *a capella*. The question-and-answer periods following her hour of lecture-demonstration usually flow into a lively interchange with the audience, in deepening their sense of connection with "their roots" and broadening their repertoire of Yiddish song-materials.

**Ruth Rubin recalls a humorous incident,** some years ago, when she arrived in a New Jersey town. "The woman who met me at the station was surprised that I carried no guitar. When I explained that I did not use a guitar during my presentations, the woman exclaimed: 'Oh dear, we forgot to tune the piano!' After the lecture-recital, when I asked the same woman whether she had missed the instrumental accompaniment, she looked at me for a confused moment and then said, 'what accompaniment?'"

In the classes Dr. Rubin has taught, as an adjunct professor at Queens College and more recently as a guest lecturer at Oxford University, she discourages students from bringing their instruments into the classroom (lecture-hall). She feels that the instrumental involvement (distraction) interferes with their getting "behind the song" and the cultural historical background of this rich Yiddish

song literature. In most cases, whether in the lecture-hall or from the performance platform, students and audiences most often do identify with the songs, connecting them with their own personal life and recollections.

In a sense, Ruth Rubin developed her own unique way of regarding her work and presenting it before all manner of audiences—old and young—Yiddish-speaking and non-Yiddish speaking. After each concert-lecture, people who have been moved by the songs, and by their own recollections, cluster around her. Her love and warmth, her manner of singing and the information that she brings to bear upon the material in "fleshing out the songs," create a closeness that is difficult to describe.

Once at a Brotherhood Synagogue benefit in New York for American Indians, Dr. Rubin, as a member of the audience, was unexpectedly called upon to sing a song. She recalls the incident with a chuckle. "Walking down the aisle, trying to decide which song to sing, I suddenly found the words to introduce myself to this rich mix of ethnic people before me. 'I am a member of the great tribe of Ashkenaz,' I said, 'that speaks in Yiddish,'...and then I sang '*Dortn, dortn ibern vasser!*'—a beautiful Yiddish love song, in which an immigrant, far from his sweetheart across the seas expresses his heartache and longing...Everybody understood me perfectly!"

She speaks with warm enthusiasm about her experience in the summer of 1983 at Oxford, where she gave nine "presentations," combining lecture-recitals and workshops, on different phases of the history and development of the Yiddish Folksong. Faculty and student-body came from many different parts of the world. The majority were young people. The sessions were intense and absorbing throughout. Students speaking many languages were bound by the "common" tongue of Yiddish for an entire, richly-programmed month.

When asked the loaded question: What is the future of Yiddish? Yiddish folksong? Yiddish literature?—she replies thoughtfully: “Yiddish language, its song, its lore and literature, are living things...When Yiddish is not spoken, it is not alive...when Yiddish folksong is not sung nor heard, it is lost...*zey vern farklungen* [they are drowned out]...Parts of the *root* are broken.”

As a result of her experiences as a scholar and artist, Ruth Rubin has developed her own opinions concerning the relationship between culture and politics. Culture is the expression of a people in *all* aspects of its life. Politics is a *part* of it. When not properly understood or cherished, culture often becomes a tool of politics. She feels that the Yiddish folksong is a vivid reflection of the life of the great East European Jewish community into the 20th century. This folksong reveals the thinking and feeling of the daily life of the people, as well as the historical occurrences and incidents. In folklore (and folksong) the people have kept in step with history. However, historians have not always availed themselves of the ‘popular thoughts and sentiments’ of the people in coming to their own historical conclusions about them.

Ruth Rubin recalls a humorous incident of the '50's, when she was giving a series of lecture-recitals for the Long Island Zionist region chapters. “I was doing my ‘thing’ in that little hall—where a number of small round tables, covered with white tablecloths and dishes for the tea to follow, made up the audience’s seats and locations...An old man sitting squat in front of me, however, never took his eyes off me and although I felt he was listening very carefully and fully absorbed, the expression on his face never changed—no matter what I said or sang...He looked glum, serious and rather discouraging. I couldn’t wait to be done and make my departure as quickly as possible...But he stopped me on the way out and said: *Vaybele, vaybele, ikh vil aykh epes zogn: Dos ershte mol in mayn lebn, her ikh a*

### ANDREW MAGER SENTENCED

In the Federal District Court in Syracuse, N.Y., Andrew Mager, 23, the first New Yorker to be tried for refusing to register for the draft, was sentenced Feb. 4 to a three year term, “six months in a jail-type institution” and the remainder suspended. Mager, 23, of Oyster Bay, L.I., N.Y., is the 17th man nationally and the first Jew to have been indicted on this charge, although one-half million have refused to register. He has filed notice of appeal of the verdict.\*

After being indicted Aug. 29, 1984, Mager in Sept. and Oct. served a 40-day sentence for blocking the gate of Griffiss Air Force Bases to protest cruise missile deployment. At his arraignment Nov. 19 on the new charge, he issued a statement on “the connection between my upbringing in the Jewish culture and religion, and the work in which I am involved for peace and justice.” Raised in an upper-middle class family that belonged to the North Shore Synagogue (Reform) in Syosset, L.I., Mager “learned about the oppression of the Jewish people—from slavery in Egypt to the Diaspora, World War II and continued anti-Semitism today. I felt pride that the State of Israel could be a refuge for Jews in a dangerous world...I recall a deep anger at the treatment of Jewish people and a feeling that no one should be treated in this way. I think these are the roots of the work I do.”

*yidene azoy lang redn, un es zol mikh nisht niden...* (Little woman, I want to tell you something: This is the first time I hear a woman without being bored.)”

With the revival of interest in the Yiddish language and literature, and her own involvement with her “projects in progress,” Dr. Ruth Rubin maintains her zest for her life-work and her warm affection and interest in her students and her listeners. ■

## Recorded Jewish Music: A Selection

By DAVID PLATT

A bonanza of Jewish music is available on records—from synagogue and Holocaust laments to Hasidic tunes of dancing and rejoicing. As part of the vigorous renewal of Yiddishkeit among young people there's a revival of the East European klezmer tradition that appears to have withstood the ravages of assimilation and other forms of physical and spiritual destruction. Of great interest is the impact on some of the newer klezmer bands of the ragtime and jazz rhythms and blues of Scott Joplin, Duke Ellington, Louis Armstrong, George Gershwin and others. See below:

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*The Klezmerim—Notes From Underground.*

Recorded in San Francisco in 1984 with David Julian Gray/clarinet, Lev Liberman/alto and soprano sax, Kevin Linscott/trombone, Stephen Daniel Saxon/trumpet, Tom Stamper/percussion, Donald Thornton/tuba. The 13 tunes include an authentic reproduction of Duke Ellington's long out-of-print 1920s recording of *The Mooche* with a marvelous Jewish flavor added by Thornton. Also a *Yiddisher Charleston*, arranged by Thornton. Flying Fish Records, \$9.98.

*The Klezmerim—Streets of Gold.* An earlier (1978) recording by this band. Among the 13 songs is vocalist/violinist Miriam Dvorin's sensitive rendition of *Mayn Rue Platz* (My Resting Place) by labor poet Morris Rosenfeld, the able chronicler of the longings of his fellow sweatshop workers. Noteworthy too is the band's recording of *Freylekhs fun L.A.* (Merry Tune from L.A.). Clarinetist David Gray was taught this 19th century klezmer tune by fiddler Mark Simos, who learned it from his neighbor, "Israel Lekretz, a mandolin-playing retired farmer born in Russia

and now living in Los Angeles." Other tunes, like *Firen Di Mekhutonim Aheym* (Leading the In-Laws Home), and *Taxim* (Improvisation) were adapted from noted klezmerim of past years. *Taxim* was originally recorded over 50 years ago by violinist Jacob Gegna. The legendary clarinetist Naftule Brandwine was the source of *Firen Di Mekhutonim Aheym*. Arhoolie Records, \$9.98.

*Klezmer Conservatory Band—Yiddishe Renaissance.* Directed by Hankus Netsky, descendant of several 1930s klezmerim. One of the 13 musicians in this Boston area band is the Black clarinetist Don Byron. His playing of a wailing Romanian Jewish folk lament, modeled after an old recording by the famous Jewish clarinetist Dave Tarras, alone makes this record a stand-out, but there are also other exciting tunes in this collection. I especially enjoyed the band's vibrant recording of *Romania, Romania*, the work made famous a half century or more ago by Yiddish theatre artist Aaron Lebedeff. Vanguard, \$9.98. For those interested, a Workmen's Circle (WC) recording of *Aaron Lebedeff sings 15 favorites of the Yiddish Theatre*, is available for \$7. A WC recording of the playing of the Jewish clarinetist Dave Tarras is also available for \$10.

*Grandma Soup, Yiddish Songs.* Sung by Miriam Dvorin. Among them are such favorites as *Undzer Nigundl*, *Bobbe un Zeyde*, *Oyfn Pripeishik*, *Dire Gelt*, *Shpil Klezmerl*, *A Brivele Der Mamen*, *Dona Dona*, and the altogether delightful *Hu Tza Tza* (don't try to decipher its meaning—it has none; just sing *Hu Tza Tza*). Ms Dvorin says she learned these songs at her grandma's house where the sounds of Yiddish songs mingled with

the aroma of her soup, and later she found other selections in grandma's little paperback song book. After sampling this record I can truthfully say that "grandma's soup" has a zestfully home-made taste. Arhoolie Records, \$9.98.

*Zmiros, Cholent with Huckleberry.* Recorded in 1983 by Yale Strom and his dedicated young klezmer in San Diego, Cal. The 12 tunes—wedding songs and dances, Jewish Tango, Freilach and other wordless melodies and improvisations "extol the past, celebrate the present and anticipate the future" (Strom). Cholent—a dish cooked overnight—consists of meat, potatoes and lima beans, usually served on the Sabbath. The solidity of the casserole is reflected in the music. Gogle-Mogle Productions, \$9.98.

*At the Yiddish Theatre.* Songs by the legendary Victor Chenkin. WC, \$7.

*Songs of Gebirtig and Warshavsky.* Sung by Susan Goldberg and Peter Schlosser, with Zalman Mlotek at the piano. A 12-page insert gives the full texts of the 14 songs in Yiddish and English, together with biographical notes on Mordecai Gebirtig (1877-1942), murdered by the Nazis, and M.M. Warshavsky (1848-1907). WC, \$7.50.

*Vasserl.* 10 new songs produced by Yugntruf (Youth Call—Youth for Yiddish), which for over 15 years has worked valiantly to promote Yiddish as a living language. Two songs are set to words by the Soviet Yiddish poet, Shike Driz (1908-1971). A 12-page brochure supplies texts in Yiddish and English. WC, \$8.

*Nehama Lifshits Sings Songs of the Jewish People.* A high point of the former Soviet Yiddish artist's first album, recorded in Israel in 1970, is Gebirtig's prophetic *Es Brent* (My Town Burns), composed in 1939 shortly before he lost his life in the Nazi rape of Poland. Gebirtig's *Reizele*, Moische Nadir's adaptation of *Der Rebbe Elimelech*, and the celebrated partisan resistance hymn

*Zog Nit Keimol*, are some of the other titles of the record. Columbia, \$9.98.

*Mordecai Hershmann Sings Folksongs of the Shetl.* WC, \$7.

*Jan Peerce Sings Yiddish Folksongs.* WC \$8.50.

*Mike Burstyn: Rozhinkes Mit Mandlen and Other Yiddish Songs.* WC, \$8.50.

*Molly Picon at the Yiddish Theatre.* WC, \$7.

*Yemenite and Other Israel Folk Songs.* Sung in Hebrew by Geula Gill. Folkways (FW), \$9.98.

*Jewish Life: "The Old Country."* Ethnic recordings collected and edited by Ruth Rubin. Text in English and Yiddish. FW, \$9.98.

*Jewish Children's Songs and Games.* Ruth Rubin. Pete Seeger on banjo. FW, \$9.98.

*Jewish Folk Songs, Vols. 1 and 2, and Yiddish Folk Songs for Children.* Sung by Mark Olf. FW, 3 Vols. \$9.98 each.

*Holiday Songs of Israel.* Geula Gill, FW, \$9.98.

### Liturgical and Art Music

*Ernest Bloch's Five String Quartets.* Recorded together for the first time in 1983 by the Portland String Quartet. Arabesque, \$8.98.

*Music of the Falashas of Ethiopia.* The only recording ever made of the religious songs of the Jews of Ethiopia. FW, \$9.98.

*Musical Settings to Yiddish Poetry.* Composed by Lazar Weiner. Sung by Bianca Sauler. WC, \$7.

*The Art of Cantor Mordecai Hershman.* WC, \$7.

*Emil Gorovets: I am a Jew.* Songs of the Martyred Soviet Yiddish poets. Musical arrangements and piano accompaniment by Zalman Mlotek. Includes texts of all songs in Yiddish and English. WC, \$8.

*(All of the above are available prepaid plus \$2 for postage and handling, through Jewish Currents Buying Service.)*

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● The  
● Editor's  
● Diary

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● *U.S. Jewish Women in Politics*

Elsewhere in this issue Carol Jochnowitz writes about the gender gap in Jewish political activity in the last national election. At hand, and completed during the campaign, is a study, *The Political Life of American Jewish Women, 1972-1982*, by Nebraska University Prof. Susan Welch and Ph.D. candidate Fred Ullrich (Biblio Press, Fresh Meadows, N.Y., 99 pages, \$5.95, paper). Acknowledgedly a tentative study based on a too small sample of Jewish women, the work is serviceable as the first of its kind and should stimulate more elaborate investigations addressing the question "whether there is a gender gap among Jews as there is among other Americans" (white Protestants and Catholics).

The authors find that Jewish "women were just as active participants in politics as men...vote at about the same rate...[but] representation in political offices...lags far behind...Women who run for office seem to enter political life later than men..." (pages 5-7). Also, the more highly educated Jewish women are, the more active they are politically, with working women more likely to be active. Like Jewish men, Jewish women are "more likely to identify with the Democratic party...less predisposed to the use of force...more liberal [on] compassion issues" even than Jewish men (pages 7-10, 20). It should be noted, however, that the authors did "not examine attitudes toward Israel nor towards anti-Semitism."

After outlining the ways in which Jewish voters as a whole "are more liberal and Democratic" than white non-Jews, Welch and Ullrich report that Jewish women "voted Democratic in greater proportion than Jewish men" (p. 26) and "far exceeded Democratic voting habits of white Protestant and Catholic women" (p. 29—one third of white Protestant women vote Democratic, about one-half of Catholic women, but over two thirds of Jewish women). While Jewish women "have voted at slightly higher rates than Jewish men" (p. 31), they "participate less than men in other forms of political activities" but they are more active than white Protestant or Catholic women (p. 25).

The authors conclude that "both Jewish men and Jewish women are quite dovish on the defense spending issue compared to other Americans...Jewish women are still more likely than other women to say we are spending too much on the military." Moreover, "these findings do not lend support to any idea that Jews, because of their commitment to Israel's defense, are more hawkish than other Americans" (p. 41). But there is a gender gap: "Jewish women are more supportive of women's rights and equality than are Jewish men...support government assistance to minority groups to a greater extent than Jewish men...are equally strongly supportive of abortion rights...[Yet] On one issue...protecting the rights of the accused, Jewish men appear slightly more liberal than Jewish women" (p. 54).

There are thumb-nail sketches of some important Jewish women in American politics: Florence Prag Kahn (1868-1948), the first Jewish woman in Congress (1925-1937), Anna Rosenberg (1902-1983), Assistant Secretary of Defense, Bella Abzug, Elizabeth Holtzman, Gladys Noon Spellman, Bobbi Fiedler and Barbara Boxer (all past or present Congresswomen). Included are a few state and local officials with national visibility like Diane Feinstein and Madeline Kunin. In discussing Jewish women leaders in the women's movement, the authors note that "Jewish women sometimes feel alienated from and threatened by some aspects of the women's movement because of anti-Semitic strains that occur" (p. 62), especially in the international women's movement, in which Third World "anti-Zionism" is a factor. Hence the organization, "Feminists Against Anti-Semitism." Recognizing the achievements of such Jewish feminist leaders as Betty Friedan, Letty Cottin Pogrebin, Paula Hyman and Batya Bauman, the authors hesitantly but unnecessarily include Gloria Steinem, who had one Jewish grandfather and does not identify herself as a Jew.

This valuable little study illuminates the political behavior of Jewish women and may stimulate it. Apparently there is a history to the current gender gap.

## ● "Whoopi Goldberg"—whatsinaname

With Neil Salzman to the venerable Lyceum Theater to experience this historic genius with a prankish stage name that somehow sounds absolutely zany right. Try-on-for-size: Whoopi Churchill, Whoopi Johnson, Whoopi Washington, Whoopi Gonzalez, Whoopi Kovalchuk, Whoopi Allen—or for that matter Whoopi Levy, Whoopi Lazarus. Does any of these sound as "right" as Whoopi Goldberg as a name for a Black actor (she doesn't want to be called actress because she also acts male roles) who raises your hair and tightens your heart by showing you hilariously how Anne Frank "reaches" a Black addict and thief (with a Columbia Ph.D. that couldn't land him a professional career)? We sit stunned and awed as Whoopi Goldberg makes you choke simultaneously on laughter and tears as Whoopi as Black mother tells Whoopi as her little Black girl who yearns for blonde hair and doesn't want to be Black-at-all that even if she sat in lye for a week she wouldn't bleach white—but the girl won't heed and steps forward to ask someone in the front row whether she may touch her hair. Whoopi Goldberg, who writes her own scripts, makes fun with a message: exhibiting herself as a woman badly deformed with lolling head and skewed eyes, and leading you to the startling line, "Normal is in the eye of the beholder." Or, after being stirred in the Anne Frank House in Amsterdam, the Black addict-thief goes to Germany, meets German youth, cautions us that "no sins of the fathers go on to the sons," reminds us that U.S. big business had dealings with Hitler, and that the same U.S. that saved the stallions of the Luftwaffe couldn't save Jews and Catholics. Or, with grinning malice she'll remark that in England the "punk" movement began as radical but by the time it crossed the Atlantic "punk" ended up in Bergdorf Goodman's (no Whoopi Goodman here).

So intense and meaningful is Whoopi Goldberg that I was often uneasy about the salvos of hilarity with which the audience continually saluted her broad and biting humor, seeming to miss the agony that lay just under the surface of the humor. Could they just be laughing without crying, seeing the joke but missing the message? I found her a boon to Black-white, Black-Jewish relations, with a

message for Blacks as well as Jews (but there was only a sprinkling of Blacks in the audience).

## ● *Lecturing on the Origins of the U.H.T.*

January 13

For the Jewish Historical Society of New York, lectured to about 140 persons on the curious and political origins in 1888 of the United Hebrew Trades, the first stable Jewish labor organization in the USA, and still functioning today. Dramatizing the substance of my extensive paper on the subject published in the *Journal of Ethnic Studies* in 1977, I found the audience both receptive and responsive. Many in the audience were themselves union members, some had parents who were union members and a few had grandparents in trade unions. One was associated with the Jewish Bakers Union, an early affiliate of the UHT, another was a grandson of an activist in the "White Rats Actors Union of America, affiliated with the A. F. of L., Hebrew Legitimate Actors Union, Br. No. 2." (The Hebrew Actors Union was a founding member of the UHT.)

Reprints of my *Journal of Ethnic Studies* paper are available for \$1.50 postpaid.

## ● *"Dreyfus, a New American Opera"*

January 17

With Fred Pasamanick to the Brooklyn Academy of Music for the world premiere of this work by Morris Moshe Cotel, libretto by Mordecai Newman, with the composer conducting the Brooklyn Philharmonic Orchestra. Now the Dreyfus case is certainly a grand theme for grand opera—high drama simplified to attain high emotional power. In 1894 Captain Alfred Dreyfus (1859-1935) is framed up by the French army command because he is a Jew and convicted of spying and treason; the Republic is riven and rocked in the five years Dreyfus spends on Devil's Island as world protest mounts; tried again in 1899 and convicted again, he accepts a pardon (and the implication of guilt), but the injustice ferments until in 1906 he is exonerated, restored to the army with full military panoply and even awarded the Legion of Honor. What passions, anguish, indignation and clashes are implicit even in this skeletal outline!

But the present libretto is virtually drained of drama. For the librettist Newman explains that he attempts only "to dramatize the progression of Dreyfus' state of mind rather than the enormously complicated process by which the truth of his case became known." Hence we have a *Dreyfus* in which neither Zola nor the international protest are so much as mentioned! Instead we have a product described by the composer as a "fusion of...two ideas": his desire to write an opera on Theodor Herzl and Newman's desire to write about Dreyfus. Hence, although the title is indeed *Dreyfus*, Herzl gets virtually equal time and equal billing. Basing himself on the well-known fact that Herzl, an assimilated Jewish Viennese journalist and playwright, covered the 1894 trial in Paris and was impelled to originate modern Zionism with his *The Jewish State* in 1895, Newman makes that fact a centerpiece of his structure. The result is what may be called a work of Zionist agitprop. Dreyfus is weak, pathetic, bewildered and confused; Herzl is inspired, active, determined and propulsive. On Devil's Island, Dreyfus sings, "I

must wait" over and over again; on another part of the stage Herzl sings, "I must write" over and over again, about a Jewish State; and the music interweaves them in a duet. And when Dreyfus is restored to his military honors, Herzl and some other spectators sing—yes, "*Hatikvah*." (The composer Cotel informs us that he has woven strains of "*Hatikvah*" into the orchestra score throughout.) Now all these considerations might become secondary if the music had the lyric and dramatic power to lift the whole work onto a meaningful emotional plane. But neither I nor the audience was impressed by the music. The applause was for the excellent effort of orchestra and singers to breathe life into something that was stillborn.

## ● *Partying with Itche Goldberg*

January 19

Martin and Freda Birnbaum, having observed over the years that Itche Goldberg has slyly evaded all birthday celebrations and other occasions on which he is set up as the target of encomiums, had the really happy idea of throwing a just-so, no-occasion, no-cause party for Jennie and Itche in their multi-roomy, spacious old apartment on the Upper West Side—a party with drinks, eats (home-cooked and home-baked by willing experts) and merriment, a merriment not in any way diminished by the brief speeches by Paul Novick, Tevye and Merke Levine, Yona Fein, Yours Truly, Hyam Plotkin, Israel Freed, Herman Rabin, Haim Suller, Shaye Bunin, Miriam Baumel and Hershl Rosen. Much of the merriment was created by Freda Birnbaum, who involved almost all the 50 present in a game that involved Itche's biography, which she had researched: we were all asked to contribute adjectives, reverent and irreverent, about Itche, which she worked into a very funny text. What she didn't know was Itche's birthdate, which I was able to supply: March 22, 1904. So, Itche, happy 81st—*biz* 120!—in health, happiness with Jennie and your children and grandchild, and continued creativity!

## ● *At Joey Krummel's Bar Mitzva*

January 26

Drove out this beautiful, cold Saturday morning with Fay and Sam Pevzmer at the wheel, to Norwalk, Conn. to witness the bar mitzva of Joseph Constantin Krummel, youngest son of our Editorial Board member Regina and her husband William. The beautiful little chapel of Congregation Beth El (Conservative) was pretty well filled with members of the congregation, friends, former students and associates of Regina at Queens College and of Bill, who is president of Norwalk State Technical College, and family of the Bar Mitzva himself. Not having attended a synagogue bar mitzva since my own 64 years ago, I rather enjoyed following the service conducted by Rabbi Jonas Goldberg and Cantor Deborah Katchke-Zimmerman in the Conservative Sabbath and Festival Prayer Book and in England's Chief Rabbi J.H. Hertz's Soncino edition of the *Pentateuch and Haftarah*. Joey acquitted himself well in reading a passage from Jeremiah. After the kiddush for the entire congregation, we drove out to Holiday Inn in Darien for a lavish champagne luncheon. Regina presented me to give a secular touch to the occasion, which I did by welcoming Joey to share the burden and the glory of being a progressive Jew in the prophetic tradition. Driving home with Fay and Sam filled out a memorable day.

M.U.S.



## STUDYING YIDDISH AT OXFORD

Guest Column by LEAH ZAZUYER

Some years ago an American named Dovid Katz (son of poet Meinke Katz) went to England for graduate studies in Judaica. His personal baggage included weighty knowledge in these matters, a life-bred love of Yiddish, energy and *hutzpa*. As a result of his efforts, for the last three summers there has been a month-long intensive Yiddish program in Oxford, England! Furthermore, this program has become an integral part of Oxford University's Post-Graduate Center for Hebrew Studies, directed by David Patterson. This past summer I enrolled there.

When I began studying Yiddish in Rochester, N.Y., I knew only that I wanted to learn what my parents had loved but not taught me—yet I half knew. Why? Reasons pale on paper: I wanted to learn Yiddish to pull out of my brain elusive, half-known language, fresh world views embodied in idioms and metaphors. I suppose I also had some post-Holocaust reasons. Also, I wanted access to Yiddish literature, especially its poetry. Finally, I wanted to speak Yiddish to my mother in a nursing home; barely able to communicate in any language, she tried to introduce me to the uncomprehending nurse with the Yiddish word for daughter.

At first I had no idea that my personal

odyssey was part of a whole North American Yiddish revival. In like manner, none of the 70-odd people in the course realized they were part of a worldwide phenomenon until they arrived and encountered each other.

We came from the U.S., England, France, Israel, South Africa, North Africa, Holland, Poland, West Germany and Belgium. We ranged in age from 18 to 80, and not all of us were Jewish. Even those who counted ourselves as Jews came from different "places"—orthodoxy, non-observance, strong Zionism, despair about Israel, feminism, affluence—a diversity that stirred feelings in us about the tenacity of Jewish history and the uniqueness of our gathering.

Our first energies were spent in adjusting to Oxford. Since we were housed mostly at Manchester College and shared cooking facilities, we had quickly to master the rudiments of English life, as well as the knack of living in a college dorm, indeed one whose bell tower was allegedly haunted by a "typically" English ghost.

Meeting English Jews was special. Their familial history in London's East End (which we toured) parallels the Jewish experience in New York's East Side. Over cucumber sandwiches and other delicacies, at the home of one English classmate, we exchanged thoughts about the post-Khrushchev dilemmas of left-wing Jews, and about being a "good Jewish mother" at the same time as being "one's own person." Strangers from different cultures, we shared much besides a language.

Many non-Jews in the program were from West Germany. Some were linguistic

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LEAH ZAZUYER of Rochester, N.Y., a new contributor, is translating the poetry of Israel Emiot, Soviet Yiddish writer who died in Rochester. Her own poems have been published in *Bitterroot*, *Georgia Review*, *Blueline* and *Northward Journal*.

students who can study Yiddish as part of their college options. (In Heidelberg alone some 60 students study Yiddish, only five of them Jewish.)

Some Jews in the program had a hard time at first "sharing" Yiddish with the non-Jews, who in turn felt a bit "on the spot." I count the process of our developing trust and friendship a good omen for the world. To my left sat a Polish Catholic young woman whose paternal great-grandmother was Jewish. A gifted graduate student at a university in Krakow, she had hopes that a proposed Institute of Polish-Jewish Studies would soon be established. In anybody's language she was delightful: intellectual yet zany, unpretentious yet elegant.

Because many of us could trace our lineage back to Poland and Russia, her presence caused some consternation, and her every word was scrutinized by some for anti-Semitic overtones. Sometimes they were there. Thus did I learn, on a gut level, the complexity of Slavic-Jewish relationships.

Some of us were *more* refugees from Poland than others:

The Frankfurt psychoanalyst whose family survived the war and emigrated only as far as Germany, and his boyhood friend who had moved on to become a psychiatrist in Israel, were as ambivalent as any about our Polish friend. The lost Poland also haunted the life-story of a rabbi who had lived in France, England, South America and the U.S., but was still struggling with being at home in the world.

Among the French participants was a woman with the exterior of an avant-garde mannekin, the brilliance of a French intellectual and the sophistication of an expert on American literature. But in the interior of her eyes was a haunted look, for she was the daughter of a once famous Polish Hassidic rabbi whose life had been savaged by the Holocaust. For her the recent influx of North African Jews into French society presented a new threat to the survival of Ashkenazi culture.

A young Frenchman with movie-star

good looks and wisdom beyond his years, whose Polish father died before he was born, had come grieving for his dead Yiddish-speaking grandfather, whom he had believed to be his father for the first six years of his life.

So there *were* ghosts in Oxford!

*Classes met from 9:30 to 11 with one teacher and, after a tea break, from 11:30 to 1 with a second teacher.* Class #1 had a huge range of beginners who concentrated on Weinreich's *College Yiddish* as text and simple conversational gambits and composition. Class #2 carried on with more advanced vocabulary and grammatical study, serious composition writing, and literature—dictionary in hand! Classes #3 and #4 read, spoke and wrote themselves blue in the face. In the advanced classes, those who could—and some who thought they couldn't—wrote 20-page papers on topics of their own choice. All the classes had hours of homework each day.

In the afternoons and evenings there were lectures, films or folk-singing. (Many of the lectures were in Yiddish.) The mainstay of this enrichment program was a series of brilliant, noteless talks by Prof. Paul Wexler of the Linguistics Department of Tel Aviv University. (The previous summer, Ruth Rubin had been featured.) Prof. Wexler's examples clarified Yiddish syntax, vocabulary, pluralization, verb formation, and revealed the scope of scholarship now in process and the growth of journals and essays in and about Yiddish. Two of his comments even unlocked bits of personal genealogy for me.

Another superb lecture was given by American Prof. Steve Zipperstein, affiliated with the Post-Graduate Center for Hebrew Studies at Wolfson College, on the "Social and Cultural Characteristics of the Russian Pale of Settlement." Utilizing a wealth of documents unavailable to scholars until recently, Zipperstein and others are able to explore the underlying economic and legal history of Jewish life in the Pale.

The teachers themselves were a youthful

United Nations; they gave of their time lovingly to correct homework, chat and answer questions. We mingled with them in our leisure hours, for though there is some variation in staff from summer to summer, students and teachers become friends.

Classes #3 and #4 were taught in tandem by David Katz, already a formidable scholar of the history of modern Yiddish and a provocative, demanding teacher with a lavish sense of humor, and by Itshok Niborski, a serious, soft-spoken, exacting, red-bearded refugee from Buenos Aires, now reviving Yiddish at the University of Paris. Niborski somehow knew the words to every song we sang of an evening, be it religious, working-class, resistance or traditional folk. Both Niborski (who speaks no English) and Katz insisted that even the smallest interchange between them and the students be in Yiddish; they listened patiently, corrected incessantly and generously appreciated our efforts!

**Class #2 was taught by Dov-Ber Kerler** and Elinor (Leah) Robinson. Dov-Ber is the son of Soviet-Yiddish poet Joseph Kerler, who immigrated to Israel with his family in 1971. Currently the first doctoral candidate in Yiddish linguistics at Oxford, Dov-Ber would cajole his students into thinking about grammar in Yiddish! Elinor Robinson is from a scholarly Oxford family and studied at Cambridge. Perhaps an interest in archeology and folk music led her to take the first Oxford summer program, and then to seek her Ph.D. in Jewish Studies at Columbia University. Gentle and generous Elinor, who is not Jewish, and not yet 30, publishes delightful Yiddish stories as well.

Class #1 was taught by Kerler and Christopher Hutton, a Paul McCartney look-alike. Also an Englishman and a non-Jew, in his twenties, Chris is working on two Ph.D.'s in the Philosophy of Language and Jewish Studies at Oxford and Columbia. Legend has it that he mastered basic Yiddish in one summer at Oxford. Chris has a knack for encouraging

### FROM LOUIS LIST

of Santa Monica, Calif., we received Jan. 3 a donation of \$1,000, with a note saying that he is 89 years old and the check is what he would have left us in his will. The donation is made "In Memory of Rachile List, Kathy Canvel and Carroll Glenn-List."

The Management Committee deeply appreciates Louis List's thoughtful act of solidarity with our common cause and wishes him good health and long life—*biz* 120!

conversation by his easy manner, drawings and puns.

Very soon the immersion process took over and we were dreaming, talking to ourselves, writing home, and sightseeing in Yiddish. Indeed, many of us could not talk to each other *except* in Yiddish, yet we still tried to find out more and more about each other—where we came from, and why.

Months later, memories linger. With the psychoanalyst from Frankfurt I had a discussion about the way Yiddish deals with feeling states. An example he gave was the Yiddish equivalent for "ambivalence," which he translated as "turning around inside oneself of that which is painful."

One evening Prof. Niborski, this fine, caring man partly responsible for the recent Yiddish tape series produced in France, introduced me to his wife and children. There followed a real conversation, not a classroom exercise, about who I was—in Yiddish. Even as I struggled to find the words, I felt a great sense of self.

Another evening a group of us celebrated my birthday at a concert of Vivaldi's "Gloria" in a chapel replete with Christian art. We were wearing white T-shirts boldly imprinted with the blue logo of the Oxford program in Yiddish. Imagine!

What did I learn? A great deal. But above all—that I had an inalienable right to read, write and speak Yiddish. ■

# TWO POEMS

By LEAH ZAZUYER

## YIDDISH

They spoke it for secrets  
and sighs,  
to insult each other  
or be sick  
and not worry  
the children.  
Maybe they used it  
for sex,  
for sure for love.

It was memory language,  
that wretched village  
longed into legend.

It was laughter language  
deep in the throat,  
over the way life was  
and wasn't.  
You could ask  
how new will the  
better world be,  
and hope with a joke.

It was laugh till you cry language  
about the journey over  
when they ate the peel  
and threw away the banana.

A rueful language,  
saying go in good health  
to the hungry,  
singing in the forest walks  
a maiden  
to the betrothed,  
with endearments  
for every noun  
and curses  
for every evil.

It was theirs,  
a language neither the Tsar  
nor their children  
spoke.

## HAGADAH

"I'm still here," she said  
A translucent glass of tea  
Not quite finished.

"As long as you're healthy," she said  
A trembling jello mold  
Just holding together.

"Some days I feel good," she said  
Two wrinkled olives set  
In a pale flowered plate  
A wide pink rim  
A thin gold one.

Like a family seder  
Let it pass and be over.

Deliver her from us for whom  
She still leaves open the door  
And sets a waiting glass.

Now let us who  
Wander  
Our forty days and nights  
In arid grief  
Gather what remains—  
Her bitter life so dipped in tears,  
Her fate as variable  
As a hard and slippery egg,  
The sweet apple of her love  
Mixed with our unleavened despair.

Like a sacrificial lamb  
Released from its bone  
Let her go—  
To the unpromising land.

Let it pass  
Over  
Unquestioned  
The bread of her afflictions  
And this night  
Which shall be different from all  
others.

# Jewish Women Now

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## Vive La Difference?

By CAROL JOCHNOWITZ

I never had any trouble explaining the gender gap myself; I just took it as one more piece of evidence that girls were smarter than boys. The gender gap, if any of you don't know, refers to the fact that women tend to vote more liberally than men do. Even when a majority of women vote for a conservative candidate, as they did for Reagan last fall, they will support him less resoundingly than will men. Reagan got 61% of the male vote but only 57% of the female vote; Mondale, who got only 37% of the male vote, got 42% of the female vote. (These figures and all others I'll cite in this column come from the *N.Y. Times/CBS News* exit poll, conducted at voting places around the nation and published in the *N.Y. Times* Nov. 8, 1984.)

These numbers reflect a genuine divergence between the sexes in this country on political issues. According to a *N.Y. Times/CBS News* poll conducted in Sept., 1984 (not the Election Day exit poll mentioned above), only 49% of women approved of Reagan's economic policies as opposed to 64% of men, and women were described as "more concerned with fairness to the poor." That concern may be justified self-interest as well as feminine compassion; women in this country are poorer than men.

The lowest earning group in the whole population is Black women; according to the NOW Legal Defense and Education Fund, they make an average of \$4,903 a year. And one half of all Black families are supported by these women alone. No wonder, then, that 49% of all households

headed by women fall below the poverty line.

Even college-educated women earn 38% less than their men—these figures also from NOW. On foreign policy, too, women display a noticeably less conservative attitude than men. Asked if they were more concerned about a Communist takeover in Latin America or a war there, 44% of women said war and 40% Communism; 57% of men said Communism and only 35% said war. (That's the *Times/CBS* opinion poll again.)

That's how the story goes, then, and it holds for almost the entire population. But the gender gap does not show up equally in all groups: it has certain preferences. When you split up the vote regionally, it's highest in the East, with a 10% difference between male and female enthusiasm for Reagan. With regard to educational level, it's highest among college graduates and *second* highest at the other end of the spectrum, among those who didn't finish high school. Among racial groups it's highest among Blacks—93% of Black women voted for Mondale as opposed to 85% of Black men. And would you like to know which ethnic group has the biggest gap of all? We do. 60% of Jewish men voted for Mondale—and 73% of Jewish women, according to a *N.Y. Times* Op-Ed column by Bella Abzug and Mimi Kelber published two weeks after the election. Now I don't know about you, but I find that absolutely fascinating. Why are Jewish women more different from their men than all other women?

First, let's see what we know about the gender gap already. The most obvious conclusion from the facts in hand is that it's biggest in those groups most likely to vote for a liberal candidate in the first place. It disappears completely in the South, probably the country's most conservative region, and among men and women over 60 it reverses itself: more men voted for Mondale. (I regret I have no gender statistics for different income groups.) The one exception to this formulation is the Hispanic voters, who displayed no gap at all—65% of each sex voted for Mondale.

The people in these wide-gap, liberal-leaning groups vote as they do for one of two reasons—either because they're maximally disadvantaged (Blacks and high school dropouts), and vote out of the socio-economic realities of their situation; or because, though relatively affluent (Jews and college graduates) they have a principled commitment to liberalism which may have nothing to do with their interests at all.

It's not hard to see why women in the first group would create a gap: their natural difficulties are squared, so to speak, by their sex. Not only do they have less money because they're Black or educationally deficient; they'd earn less anyway simply by being women. And only a woman can become a pregnant teenager or a single mother on welfare. Surely, if any group should be expected to display a gender gap, it's these.

And yet Black women and women without high school diplomas exceeded their men's Democratic vote by only 8 and 6 points respectively. Jewish and college-educated women were each 13 points ahead, and Eastern-sector women 10. Clearly, what's going on here is both other than and more powerful than practical considerations. The question is, what?

Here's one theory I've heard that sticks in my mind. Since the inception of the feminist movement 20 years ago, one slender but fundamental strand in its rhetoric has been the identification of women in terms that

### MICHIGANDERS, ATTENTION!

Congregation Beth El of Traverse City, Mich. will celebrate its 100th anniversary in Aug., 1985. Beth El has the oldest synagogue building in continuous use in Michigan and in 1979 was awarded a historical landmark plaque. Traverse City (1970 population—18,048; 1980 population—15,516) has a Jewish population of less than 100. For its centennial celebration the Beth El Committee is looking for people who had some connection with it in the past, who may have records, mementos, artifacts, or any information about Jews of Traverse City. For the renovation of the building, funds are needed. Information and funds may be sent to Ms Terry Tarnow, 3545 Orchard View, Traverse City, MI 49684.

approach those of revolutionary struggle—a phenomenon that has educated certain women to regard their sex as an inherently leftist category. Women, for example, are now commonly listed among oppressed groups and minorities—Blacks, Hispanics, the unemployed—on the political and cultural agendas of the left, although women are in fact a majority of the population. The new self-identification resulting from this then makes itself felt in the voting booth.

Obviously, this phenomenon will not operate on all women. It will be counterproductive for those who are antiliberal or antifeminist to begin with. Nor will it have much meaning for those whose lot is so desperate that all such theorizing is an irrelevant luxury. But it probably *will* work for women who, escaping both these categories, come instead from a tradition that is liberal, inquiring and critical—a tradition, above all, that looks for the underlying political meaning in historical events rather than fleeing from it. And such women, perhaps, are we. ■

# INSIDE THE JEWISH COMMUNITY

## *Plight of Ethiopian Jews*

● *American Jewish Committee:* Howard I. Friedman, AJC president, stated Jan. 4 it was continuing its efforts to alleviate the suffering of all victims of the Ethiopian famine. He announced that membership donations to the organization's Emergency Relief Fund for Ethiopia had topped the \$200,000 mark, doubling contributions of less than a month ago. The funds are being apportioned to three relief organizations helping famine victims in Ethiopia: the American Jewish Joint Distribution Committee, Catholic Relief Services and Church World Service.

● *National Council of Jewish Women:* The Executive Committee of the National Council of Jewish Women authorized Jan. 8 an immediate transfer of \$20,000 to the Council's Research Institute for Innovation in Education at the Hebrew University in Jerusalem in addition to its existing commitments. The funds will be applied to its Ethiopian absorption project, begun in 1983.

● *Pioneer Women/NA'AMAT* transferred a special grant of \$200,000 Jan. 17 for newly-arrived Ethiopian Jews in Israel. Some 800 Ethiopian Jews are currently enrolled in day care centers under the sponsorship of the organization. It was also announced that Na'amat/Pioneer Women volunteers are dedicating their activities in the coming year to work with Ethiopian families to help them adjust to Israeli society.

● *Letter to the Times:* Sid Resnick, Member of Jewish Currents Editorial Advisory Council and frequent contributor to our pages, in a letter to the *N.Y. Times* printed Jan. 26 wrote:

"The Government of Israel did the wrong thing when it settled hundreds of recently rescued Ethiopian Jews outside the city of Hebron in the West Bank territory occupied by Israel (news story, Jan. 17). It was unconscionable of the Israeli politicians involved to deliberately place these refugees into one of the most tension-filled areas of the Arab-Israeli conflict.

"This is the area where the hostility of the Arab population has been intensified by the frequently provocative behavior of Jewish settlers who belong to extremist religious or ultra-nationalist groups, such as the one led by Meir Kahane....The Israeli Government should end this cynical manipulative policy and bring these Ethiopian Jews into Israeli as quickly as possible."

## *Rabbi Schindler Speaks Up*

Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations (Reform), stated Jan. 10 that he is "outraged" by "the demands of some Orthodox groups in Israel that recently-arrived Ethiopian Jews undergo rituals of conversion." He said, "Such demands are both offensive and humiliating to a Jewish community that has guarded its Jewish identity for some 2,000 years in the face of persecution, poverty and isolation from the rest of the Jewish world."

● *Hails Defeat of Law of Return Amendment:* Rabbi Schindler greeted the defeat Jan. 16 of a Knesset bill to amend Israel's Law of Return as "a victory for the entire Jewish people." He said: "The vote confirms a vital principle—that Israel belongs to all the Jewish people, that each of us is bound to it as it is bound to us."

A coalition of 21 major American Jewish groups, before the Knesset vote, declared Jan. 14 that any change in the definition of who is a Jew was "morally and religiously offensive to us." Dr. David M. Gordis, executive vice-president of the American Jewish Committee, stated that his organization "rejects, strongly and unequivocally, the determined effort of a small minority in Israel to decide for all of world Jewry who is a Jew."

### ***Labor Zionists on Ultra-Right***

The convention of the Labor Zionist Alliance in New York Jan. 6 spoke out against the "rise of the radical right within the Jewish state." A resolution passed at this 26th Triennial Convention also said that "support for Ariel Sharon, for Meir Kahane and for Jewish terrorism is strong within segments of American Jewry. This support is couched variously in terms of support for Israel, or as an extension of 'true Halacha.' We reject these claims, and oppose their purveyors as deviant from the Jewish tradition, which includes respect for the law of the land—including the laws of the Jewish state—and a love of democracy. LZA supports all legal means to combat Jewish terrorism, including efforts to remove Kahane from the Knesset."

More than 200 delegates also voted "to support the efforts of Prime Minister Shimon Peres to extricate Israeli troops from Lebanon with all due dispatch." The LZA also called for a moratorium on further settlement building in the West Bank and Gaza.

On the American scene, the LZA said that "the current Reagan Administration has correctly been called an uncaring Administration. The policies it has promoted have benefited the very rich and the owners of large corporations at the expense of the less fortunate in our society."

### ***Riding the Circuit***

- *World Jewish Congress:* Edgar M.

Bronfman, president of the World Jewish Congress, announced Jan. 27 that he had been invited by the Soviet Government to visit Moscow. Bronfman said, "I believe I will be going to the Soviet Union toward the end of March." He said he would raise the issue of curbs on Jewish emigration and the imprisonment of Jewish dissidents and activists.

- *Anti-Defamation League of B'nai B'rith* Dec. 28 urged the FBI to take "all necessary steps" to bring to justice those responsible for the recent firebombings of abortion clinics and family planning centers. There have been 31 such bombings in the past three years. Moreover, they continue to occur.

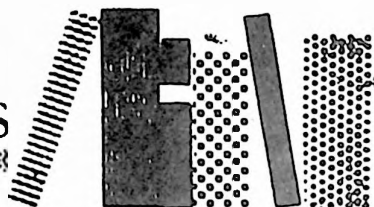
- *National Council of Jewish Women:* Its executive committee on Jan. 9, in a statement sent to Pres. Ronald Reagan, Members of the congress, Secretary of State George P. Schultz, the South African Ambassador, TransAfrica, AFL-CIO and the Leadership Council on Civil Rights urged the U.S. Government "to use every peaceful means available to help eliminate the abhorrent policy of apartheid, as practiced by the Republic of South Africa....As Jews, too often victims of discrimination and oppression, we are sympathetic with the struggles of Black South Africans for equality in their own country. It is incumbent upon the South African government to grant immediately full rights and representation to all of its people regardless of color."

- The American Jewish Committee and National Association for the Advancement of Colored People Jan. 11 submitted an *amicus curiae* brief to the U.S. Supreme Court urging the Court affirm a Court of Appeal ruling that the State of Alabama cannot, by a "device," deny the right to vote on the basis of race. The 1901 Alabama Constitution, Sec. 182, sought to exclude Black voters by denying the right to vote to persons convicted of certain offenses. The Court of Appeals ruled the intent was to exclude Blacks, not punish offenders.

S.P.



# BOOK REVIEWS



## Howard Fast's Latest Novel

By **ROGER B. GOODMAN**

*The Outsider*, by Howard Fast. Houghton Mifflin, Boston, 1984, 311 pages, \$15.95.

**T**he *Outsider* is Howard Fast's forty-third published work. And perhaps thereby hangs the moral. For this is a patly constructed, facily told, utterly predictable story of the rise of a young rabbi, veteran of World War II, from the role of shepherd of a small congregation in Leighton Ridge, Conn. to the position of a nationally known clergyman. Throughout the novel one can almost hear the whirring of the cameras as they chant, "Mini-series! Mini-series!"

Rabbi David Hartman is introduced to us as a "tall, lean man sunburned, with a pair of bright blue eyes (*blue eyes!*—RBG), decent features, and a smile half-sad and half-delightful." And it is this completely bland and undistinguished description which illustrates the tone of the entire work. Never is there any real digging beneath human surfaces; never any real coming to grips with the many problems, personal and professional, that line the path of Hartman's life. The very fact that the novel is divided into large chronological sections—leaving

great gaps between the sequences—is indicative of the forced and lurching style of the whole work.

Interestingly enough, and it is an area that generates considerable controversy, the only time that *The Outsider* takes on any real emotional power and depth is during the flashback narration of Hartman's reactions to Dachau as he recalls his experience when he was Chaplain with the first troops to arrive at the camp. The reaction one has here is created not so much by the power of the writer and the narration as by the grip of the fact of the Holocaust. I agree with Eli Wiesel's judgment that the Holocaust may not be dealt with *en passant* by a novelist—unless under exceptional circumstances—basically because of the unspeakable and unmeasurable enormity of both the concept and the event. And what happens here is that the searing feelings aroused by the recollections generate an emotional response far beyond anything else in the book. It's like a contemporary play dealing with someone's dying of cancer—the sympathy of the audience is immediately won because of the subject matter rather than by the skill of the performer or playwright.

---

ROGER P. GOODMAN last appeared here in Nov., 1984 with a review of two novels by Sholem Aleichem, "Sholem Aleichem in a New Light." He has edited several anthologies of fiction.

For the rest, *The Outsider* meanders through a predictable route—family ties loosening, friendships tested as well as fidelity. David's closest friend and most loyal comrade is Martin Carter, the liberal Congregationalist minister, who provides

### THE OUTSIDER and THE ROSENBERG CASE

Howard Fast's novel seems to "create" history in a segment about the Rosenberg case dealing with a purported meeting with Pres. Harry S. Truman. Judge Irving R. Kaufman has stated that he spent agonizing hours in the synagogue before passing sentence, and that he decided not to consult with government officials about the sentences. Mr. Fast has the fictional trial judge Interman consult with a progressive rabbi, seeking approval for the death penalty he planned to impose, an approval that was firmly denied. That rabbi is the book's protagonist, David Hartman, whom we are led to admire for his liberal sentiments and his participation in the peoples' struggles and demonstrations.

The judge tells the rabbi that his inclination was against the death penalty, but at a secret White House meeting with Pres. Truman, the president made some anti-Semitic remarks and virtually ordered him to impose death sentences. We are aware of nothing in the record to support this claim. With all due contempt for the president who failed to grant world-wide clemency appeals (instead, turning the matter over to his successor, Dwight D. Eisenhower), we see this as *irresponsible* fiction. The reader cannot know if the attribution to Truman represents reality or the author's fertile imagination.

Via the rabbi and others, Fast indicates genuine sympathy for the victims and awareness of the grossly-exaggerated atomic bomb charges. The rabbi tells the judge, "there are many people who doubt that the government has proved its case." Also, the rabbi twice refers to the couple as "so-called" atom spies. But he usually refers to them, inconsistently, as "atom spies." And, when the judge cries, "These people betrayed their country," the rabbi agrees, "Yes, they did."

Fast appears to have retreated somewhat from his public stance before the executions, when he protested against the unfair trial, against the "wholly reprehensible" prosecution conduct noted by the Circuit Court, and against the McCarthyism that infected the courtroom and the media. In France, he referred to Kaufman's courtroom as "the old technique of the Jewish Tribunal employed by Hitler." That retreat is regrettable, but his consistent opposition to the death penalty is to be admired.

AARON KATZ, Director, National Committee to Reopen the Rosenberg Case

sustaining force. There is a genial nod in the direction of women's liberation: Lucy, after she has become Rabbi Hartman's "ex," becomes a dashing dressed, smart and successful theatrical agent.

It would be false to assert that *The Outsider* ignores important problems of the world. Indeed all the contemporary troubles—domestic, religious, political—impinge upon the story and its people. The blush of the McCarthy era shadows Leighton Ridge; the Rosenberg Case throws its web around David Hartman and tests his loyalties. Anti-Semitism and vandalism

work against the growing Jewish community of Leighton Ridge and its environs.

But, as I have said, there seems no real "from the gut" involvement or reaction. Indeed, David Hartman spends much time wondering and thinking and mulling things over, and sometimes feeling rather self-righteous about himself and his decisions. His life is more a muddling along than a purposeful, directed following of a planned path. And it is not uncharacteristic that at the end he finds himself falling into the  
(Continued on page 43)

# letters



PROM READERS

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

## *Michener Did Not Answer*

Mr. James A. Michener  
c/o Random House Publishers  
201 East 50th Street  
New York, N.Y. 10022

Sir:

I have been reading your books for the past few decades and have enjoyed every one of them with the exception of *Poland*. Though *Poland* is on top of the list of best sellers, I do not consider it a good book.

I left Poland almost 60 years ago, yet I still remember the terrible adverse economic and political conditions from which I fled.

You write, Mr. Michener, in *Poland* in Chapter IX on p. 400, among other things: "In the years 1921-1939 after Poland repulsed the Russian invasion of 1920, she accomplished a miracle...There was reason to hope if this rate of progress could continue another two decades Poland might become one of the principal illuminations of Europe."

That is a gross exaggeration, to say the least. Here is my recollection of my own personal experience of that period: Poland celebrated her independence with a pogrom; packs of hooligans attacked Jews outside the Warsaw ghetto. Older Jews were thrown off the running rains with the beards cut off with chunks of flesh. Every day we read about fascist students attacking Jews at the Warsaw University, and forcing them to sit on separate benches. In business

Jews were heavily taxed; a campaign was on urging Christians to boycott Jewish businesses.

After a history of approximately 1,000 years Jews were still looked upon as foreigners. Hence Jewish youth fled Poland like a plague. They were going anywhere there was hope for a better life; where they could enjoy civil liberty and relative economic opportunity. Generally, economic conditions in Poland were so "great" that, suffice to mention, the press reported that peasants split matches into four. That was indicative of the economic conditions of that period in Poland.

I would very much like to and would appreciate greatly to learn of the facts that prompted you to depict a glowing picture of that period of my birth place.

Respectfully,  
MORRIS SWIDER

*La Mesa, CA, March 2, 1984*

## *From a Vietnamese*

Please excuse my belatedness in responding. Rest assured, however, of my continuing support and interest in your endeavor. And thank you for the very interesting issues of *JEWISH CURRENTS*. I like both the consistent editorials which offer views not found in any other publications, the news items and the revealing personal anecdotes of people who have lived through troubled times. It is from them that I wish to draw up a truer picture of life.

JEWISH CURRENTS

### 336TH LIFE SUBSCRIPTION TO JEWISH CURRENTS

This Life Subscription (\$200 check enclosed) is in honor of Ann Bailis Silverman (1915-1959) and our first grandchild, Benjamin Adam Silverman.  
*Roosevelt Island, N.Y., Nov. 2, 1984*

BERNARD SILVERMAN

### INFORMATION WANTED ON THE HERBERT BAUM GROUP

For a book about the Herbert Baum Resistance Group of Berlin (1933-42), I need to hear from people who knew Baum Group members personally; I also need to inspect relevant documents. Please write to Eric Brothers, P.O. Box 73, Prince St. Sta., N.Y. 10012.

### CORRECTIONS

- Jan. issue, pages 14-15: at the beginning of the article, the number of Salonika Jews exterminated by Hitler is given as 50,000; at the end, the figure is 45,000. This editing error was caused by differing figures in different sources.
- P. 45, col. 1, line 19: there are 30 Jews in the House of Representatives, 24 Democrats, 6 Republicans; 8 Jews in the Senate, 4 from each party.
- P. 12, line 1, "It Happened in Israel," should read: "by Sept. the cost of living index rose *by* [not *to*] 21.4%..."
- Feb. issue, p. 31, col 2: Carol and George Jochnowitz, and their daughters Eve and Miriam, taught at the University of Hebei in China in the spring of 1984 (not 1975).
- Feb. issue, p. 27, line 2: Bershad, Khaver Paver's birthplace, is in Podolia in the Ukraine (not Bessarabia).
- Feb. issue, p. 13, col 1, line 1: read "production of his [LeRoi Jones's] *plays*" (not books).

I hope your magazine would continue to provide readers with the same quality of news and analysis. I understand it is not easy

to maintain a view different from the present establishment view. It is sometimes lonely. But we must speak what we believe is true.

Please let me know if I can be of any help.

TRAN DAN

*St. Paul, Minn., Aug. 19*

### Battered Women in Israel

On our recent fifth visit to Israel we visited one of a number of shelters for battered women. This shelter, located at Herzlyia, is a small old house of three rooms that at times housed as many as 30 people, sleeping women and children wall to wall. They come to escape the violence in their home: they come sometimes pregnant and bruised and bring their small children with them.

The organization to Combat Violence Against Women (L.O. in Hebrew) exists since 1977. It affords battered women a shelter to examine their situation and consider their options for the future. Ruth Resnac, a compassionate, dynamic individual is the administrator of the facility and also its foremost fundraiser. Violence is a learned behavior. If one is raised in a violent environment it is most likely that the violence will be expressed against family members as well as the society at large. "Wife abuse is more common in the Oriental society," states Ruth, "but we get calls for help from every segment of Israeli society and every socio-economic group."

Some financial assistance comes from the New Israel Fund, of which Ruth is a founding member. It is dedicated to encourage social change in Israel. The Fund, an American-Israeli partnership is located at 11 W. 40 St., Suite 2600, N.Y.C. 10018. NIF worries that Israel's greatest

threat is internal: it lacks a constitution and has no tradition of independent citizen's action groups. NIF has supported about 100 socially oriented projects, including the Association for Civil Rights in Israel and the Association for Support and Defense of Bedouin Rights in Israel, Interns for Peace and others. The Israeli Ministry of Welfare contributed to the support of the shelters. L.O. was responsible for setting up a Knesset Commission to investigate and bring forth recommendations to alleviate the problem of battered women.

HEDY SHNEYER

Flushing, N.Y., Nov. 19

### Gay Rights Ignored

In his article, "Reagan, Jackson and the Jews," (Oct. 1984) Max Gordon several times mentions the various constituencies that Jesse Jackson addressed and included in his Rainbow Coalition. "Blacks,

Hispanics, lower class and liberal whites, racial women and left constituencies" are mentioned in one paragraph. In another, Gordon describes Louis Farrakhan's organization as being "anti-welfare, anti-abortion, anti-feminist, anti-evolution, as well as anti-Semitic. Jackson's platform is precisely the opposite."

Nowhere are gay men and lesbians mentioned, either as a group that Jackson and his campaign included as part of the Rainbow Coalition or as targets of Farrakhan's vicious homophobia. I saw and heard a tape of Farrakhan delivering a speech/sermon to a Black Muslim audience. This speech included the crudest kind of lesbian/gay stereotyping and denigration. I know that Jackson addressed gay and lesbian Democratic clubs in San Francisco. He may have done so in other cities with large concentrations of lesbians and gays. He also courageously named gays and lesbians quite openly, by name, as part of the oppressed and included in the Rainbow during his moving and powerful speech to the Democratic National Convention in San Francisco in July, the only candidate to do so.

Please don't ignore gay men and lesbians in this way and thereby perpetuate an oppressive invisibility and exclusion.

GUY MANNHEIMER

San Francisco, Oct. 15

### Refusing to Serve in Lebanon

The war in Lebanon continues and soldiers continue to refuse to serve in Lebanon. The army is increasing the use of repeat call-ups.

As the war continues, wider sections of the public are ready to support or accept the right of conscientious objection. The official magazine of the I.D.F. *Bamachane* has admitted that 17% of those that have just

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been drafted, support or accept conscientious objection to serve in Lebanon.

In view of this, the military authorities try to halt the opposition to the war and to prevent refusals to serve in Lebanon by increasing the severity of the punishment.

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especially regarding the case of Max Bloch from Tel-Aviv. Max is now serving his third sentence in military prison.

Max Bloch (46) was born in Belgium. His father was killed in a Nazi concentration camp. He arrived in Israel in 1949. He has a Master's degree in Physics. He works as a computer programmer. Max is married, has a son serving in the I.D.F. and an eight-year-old daughter.

At a *Yesh Gvul* [There's a Limit] meeting in Tel-Aviv after his second stint in prison, he said: "At first I was not involved in what was happening in Israel. I went along with the others. It seemed that there were terrorist attacks on Israel's northern border. The first day of the war I was drafted and I went like I always do. Later news started to come out about our actions in Lebanon—bombing of civilians, interrogations and

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The Editorial Board  
condoles with our  
fellow Board Member

**REGINA P. KRUMMEL**

on the loss of her  
beloved mother  
Yetta Pomeranz  
died Jan. 11, aged 91.

May the families of Regina and  
William Krummel and their children  
and of Louis Pomeranz, his wife and  
children be spared further sorrows  
for many years to come!

torture, and concentration of civilians in camps. I felt unwilling to take part in such actions and I began to take interest in the causes that led to this war. I realized that unlike other wars in which there was a real threat from the neighboring countries, there was no threat this time (although today I question all our policy from 1948). It was a war planned by Sharon and others who are eager to carry out all kinds of military actions. I was first tried in Aug. this year and sentenced to 14 days in prison. The second time was at the end of Oct.—for 28 days.

"The officer tried to convince me not to refuse to go to Lebanon and said: 'Why get into trouble, you'll go to prison again and again. In the army you must obey orders. What would happen if everybody would refuse to go?' I told him that if this would happen it will be for the good of the whole country. Prison itself is a terrible thing, denying one's freedom. Imprisonment emphasizes and sharpens the question of my faith in the society I live in. This act is a statement that this person does not take part in the society in which he lives in. But with everyday life in prison I can sum up that I have full confidence in what I did. Today we are the oppressors and so the first thing that we have to do is to declare our will to have peace with the Palestinians and stop relating to the subject through the use of

We deeply mourn the loss of  
our devoted mother

**YETTA POMERANZ**

died, Jan. 11, aged 91.

She was a progressive activist, a life-long reader and supporter of the *Morgn Freiheit* and of *Jewish Life* and **JEWISH CURRENTS**.

o

Regina P. and William Krummel  
and their children,  
Miriamne, Denny and Joey,  
Kalman and Janet Pomeranz

In loving memory of

**SHEPSL WEINSTEIN**

d. March 10, 1968  
always thinking of you  
and longing for you  
Your Emma  
New York

force, then it will be possible to proceed. We must recognize the Palestinians' national right for independence."

On Nov. 29, 1984 Max was sent to prison, a third time, for 35 days. There is a real danger that the army authorities will continue to harass him.

Therefore we ask you to do everything you can for his release. What we have in mind are things like contacting the Israeli Embassy in your area, sending petitions to the Israeli Ambassador in your country, and to the Israeli delegation in the U.N., to the Israeli Prime Minister, c/o the Knesset, to the Israeli Minister of Defense. We also attach special importance in getting this

**BEN NELSON**  
(Oct. 18, 1907-Sept. 17, 1984)

We shall always  
remember him for  
his devotion to  
family,  
concern for  
humanity,  
and his  
friendly greetings.

o

Beloved husband,  
father,  
grandfather  
and brother

Florence Nelson  
Shirley Kosches  
Max and Sarah Nelson  
Sylvia Somerman

information into the media, local and Israeli.

Just before sending you the letter we received information that Eli Gozanski, 22 years old, was sentenced to 14 days in prison. This is his fourth time in prison. Another reservist, U.K. from Jerusalem was sentenced to 14 days.

Solidarity,  
"YESH GVUL"  
P.O. Box 4172  
Tel-Aviv

*Israel, Dec. 8*

#### *About the Statement on Soviet Jews*

How can one correlate, in your issue of Dec., 1984, the following two statements: On p. 12, in the statement of progressive Jewish leaders on "Jews and Jewish Identity in the Soviet Union," they say: "Studying Yiddish, Hebrew or Jewish history is forbidden even in private groups." But on p. 75, in the column by M.U.S.,

#### *JEWS vs. NUCLEAR HOLOCAUST*

The Shalom Center, directed by Arthur Waskow, is "the only national resource center for Jewish perspectives on preventing nuclear holocaust." Recently Bess Katz of the Sholem Aleichem Club in Philadelphia has been added to the Board of Directors, which includes Rabbi Jacob Agus, Baltimore; Rabbi Rebecca T. Alpert, dean of students at the Reconstructionist Rabbinical College; Rabbi Leonard Beerman, L.A.; Rabbi Saul J. Berman, director of Jewish Studies at Stern College, Yeshiva University, NYC; Rabbi Robert Gordis, editor of *Judaism*, published by the American Jewish Congress; Lynn Winter Gross, director, L.A. Interfaith center to Reverse the Arms Race, Rabbi Maurice Lamm, L.A.; Irving M. Levine, director, Institute of Pluralism and Group Identity, American Jewish Committee; Rabbi Mark Loeb, Baltimore; Rabbi David Novak, NYC; Rabbi David Saperstein, director, Religious Action Center, UAHC/CCAR; Rabbi Alexander Schindler, president, UAHC; Rabbi Gerald Serotta, president, National Association of Hillel Directors; and Rabbi Walter Wurzbarger, president, Syngagogue Council of America. The Center is appealing for funds to match grants from the Max and Anna Levinson Foundation and the Emet Foundation. Information opposing nuclear war is disseminated by speakers, pamphlets, film strips, slide shows and conferences. For information: Arthur Waskow, Shalom Center, RRC, Church Rd., and Greenwood Ave., Wyncote, PA 19095.

"Around the World," he writes: "In Yerevan, capital of Soviet Armenia, 50 Jews attended seders at the homes of the families Palanker, Teter, Fainerman and others. The Palankers lead a study group in Jewish culture and religion; Gayaneh Teter



is teaching Hebrew and Yiddish songs to a third group. These three families have been refused visas to emigrate to Israel."

HARRY E. BELLER, M.D.

*Sebastian, FL, Dec. 11*

[Apparently the ban against the private teaching of Hebrew and things Jewish has not caught up with these families in Soviet Armenia. What awaits them may be inferred from the following update: 1) In Moscow, Hebrew teacher Yuli Edelshtein was sentenced Dec. 19 to three years in prison camp on the charge of "illegal drug trafficking." When his home was searched and he was arrested Sept. 4, the police confiscated Hebrew books and a matchbox allegedly containing drugs used in "medieval and mystical drug rituals"! The Tsarist "blood libel" (that Jews used Christian blood in baking matzo) has apparently been replaced by the "drug libel," that Jews use drugs in Jewish rituals....Yakov Levin, 26, Hebrew teacher, was sentenced Nov. 20 to three years for "anti-Soviet slander" presumably committed by circulating Leon Uris' novel *Exodus* and writings by the Zionist-Revisionist Vladimir Jabotinsky (1880-1940) written *before* the Russian revolutions. Arrests of Hebrew teachers have often been reported in "Around the World," and they will continue to be reported as they occur.—M.U.S.]

### *On Soviet Jewry—and Jackson*

We want to commend you and the other Jewish publications for your statement on official Soviet anti-Semitism [Dec. issue].

We have been distressed in the past with the tardy, reluctant response of JEWISH CURRENTS and other progressives, individuals as well as organizations, who have either ignored or attempted to whitewash (and in many cases, denied!) anti-Semitism in the Soviet Union despite overwhelming evidence. We were also disappointed and exasperated that JEWISH CURRENTS did not immediately and

### *INFORMATION WANTED*

by the Department of Justice about survivors among laborers at the underground V-2 rocket factory in the Dora/Nordhausen concentration camp. (See our April, 1982 issue for review by Robert G. Colodny of *Dora* by Jean Michel.) The Justice Department wants to contact persons who worked in the main rocket production facility (Mittelwerk underground plant) before Jan. 1, 1945. Arthur Rudolph, the German space scientist who developed the rocket that carried Americans to the moon, gave up his U.S. citizenship and left the USA rather than face charges he had brutalized slave laborers at the Nazi rocket factory during World War II. Persons who can help this investigation should contact Ms Bessy Pupko, World Jewish Congress, 1 Park Ave., N.Y. 10016, (212) 679-0600.

sharply respond to Jesse Jackson's injection of anti-Semitism in the presidency campaign. Frankly, we were on the verge of cancelling our subscription.

We know how painful it is to admit that our idols have clay feet; we know the sense of betrayal one feels when our "friends" fall into the trap of anti-Semitism and turn out to be our enemies, when they are less than they pretended or aspired to be. We know how sensitive JEWISH CURRENTS is, how dedicated it is, to the unity of all people, especially between Jews and other oppressed peoples, how much it values the minority members of the community who have supported it and whom it continues to support, and how much it wants to maintain its friendships and alliances with all democratic peoples. But, when injustice is rife, we must stand up and shout against it and let the chips fall where they may.

Finally, on the Soviet issue, JEWISH CURRENTS, the *Morgn Freiheit*, *Yiddische Kultur* have taken a bold, unambiguous stand against official Soviet anti-Semitism, fortified by facts and a commitment to

social justice and Judaism. Congratulations! You have restored our faith in you. May Truth's shining light ever guide us.

We are enclosing a Chanukah gift of CHAI [\$18] to enable you to continue your (our) struggle for a peaceful, just world. Long life the Jewish people and JEWISH CURRENTS!

GERTRUDE V. and  
MAX FRIEDMAN

*W. Palm Beach, FL, Dec. 19*

[We value the approval by the Friedmans of the Statement by progressive Jewish leaders on the Soviet Jewish situation. But we do not know exactly what they mean by JEWISH CURRENTS' "tardy, reluctant response" to anti-Semitism in the USSR. For ever since the Khrushchev report in 1956, in the past almost 30 years, we have continuously exposed anti-Semitism in the USSR, as the evidence appeared. The progressive Jewish leadership has sent about five or six memoranda of protest to Soviet authorities about forced assimilation and anti-Semitism there—none of which has been answered or even acknowledged. Furthermore, in "Around the World," we have almost every month had to report on such anti-Semitism.

Then in 1979 our magazine and *Yiddische Kultur* started an annual commemoration, soon joined by the *Morgen Freiheit*, on or about Aug. 12 each year, of the murder of Soviet Yiddish writers and cultural leaders in the Lubyanka prison. The addresses in English at these bi-lingual events have been printed here. Finally, in 1980 we printed a 48-page pamphlet, *The Soviet Jewish Situation: A Progressive View*, containing reprints of articles in our pages by Max Gordon, Louis Harap, A.B. Magil, Sid Resnick and Morris U. Schappes (available for \$1 and SASE from our office).

As for our reporting on Jesse Jackson and anti-Semitism, we were guided by the statement we printed in our Jan., 1984 issue (p. 29), citing the slogan of Albert Vorspan, vice-president of the Union of American Hebrew Congregations (Reform): "Don't turn the Jesse Jackson campaign into a

Black-Jewish confrontation." Vorspan said, "Jesse Jackson will probably infuriate us, but his candidacy may just help to expose the American people to the real world and the real conditions of our cities, our minority families, our elderly, our future." We reported Jackson's anti-Semitic remarks and Farrakhan's, as well as Jackson's apology in a Massachusetts synagogue. (Our printing schedule as a *monthly* magazine makes our reporting of news events sometimes 5-6 weeks late, but that cannot be helped; even our editorials, dated about mid-month, are 2-3 weeks behind time when you receive your copy.) In our Sept., 1984 issue we printed a page (p. 10) of excerpts from Jackson's address to the Democratic National Convention July 17 on TV prime-time, apologizing: "...If in my low moments, in a word, deed or attitude, some error of temper, taste or tone, I have caused anyone discomfort, created pain or revived someone's fears, that was not my truest self...I am not a perfect servant. I am a public servant doing my best against the odds. *As I develop* and serve, be patient. God is not finished with me yet..." The leaders of the Jewish community (see p. 46, Sept., 1984) took this statement in good faith. And the Jewish voters also did not allow the Jackson campaign to be turned into a Black/Jewish confrontation, for they voted for Mondale by 66% to 70%. Our aim was not merely to condemn or scold Jackson but to help change him—so that he can be a better force for democracy.—M.U.S.]

### *Siege and Bush Praised*

I've been reading Selma R. Siege's reviews of children's books in your Nov. issue with great interest. I also deeply appreciated Lawrence Bush's review of Robert Greenfield's novel, *Temple*, in your Dec. issue. The answer to the questions Bush raises at the end ["Of what relevance

Please read the Back Cover

**OUR LOVE AND  
CONGRATULATIONS  
TO A.B. MAGIL**

on the occasion of  
his 80th birthday  
February 19, 1985

o

from nieces, nephews,  
grandnieces and -nephews  
great-grandnieces and -nephews  
families (*per stirpes* and in-law)  
of his sisters,

o

Rose Magil Bender  
Miriam Magil Rubin  
Sarah Magil Brown

beyond nostalgia and elusive feelings of 'belonging' is Jewishness for passionate, searching American kids? What alternative to alienation is there for an aspiring *mentsh* in our inhumane culture? How can individuals bridge over gender gaps, racial gaps and ethnic gaps that are often widened, not narrowed, in our divisive society? How can older and younger generations actively *engage* one another as equal partners, do more than wave across the generation gap?"] is not easy, yet any author who writes about alienation and the search for identity (as Greenfield does), must ponder it and in his work hint at the direction of discovery.

ANNE SAFRAN

*Delray Beach, FL, Jan. 21*

***To Premier Shimon Peres***

Enclosed is a letter I recently sent to Prime Minister Peres. I fear our U.S. Government is twisting the arm of Israel to

do its dirty work in Central and South America...

My very best wishes for the continued success of JEWISH CURRENTS.

NATHAN D. PERLMAN

*Tucson, AZ, Jan. 23*

o

Jan. 15, 1985

*Dear Prime Minister Peres:*

The reason for writing you is the rising concern here by U.S. Jews of Israel's continued involvement in the illegal war by the C.I.A. against Nicaragua. You are undoubtedly aware that the majority of Americans and the overwhelming majority of American Jews are opposed to that covert war. That Israel is acting as a surrogate supplier of weapons there is not lost on the American public.

Israel's support of Somoza because he agreed to accept Jewish refugees at the time of Hitler cannot be used as an excuse for Israel's present behavior. Somoza had his boot firmly on the necks of his people, and

## FAST'S "THE OUTSIDER"

(Continued from page 33)

comfortable and comforting arms of the widow Della Klein as though, after years of travail, he has found another mother.

It was with great reluctance that, as I read *The Outsider*, I felt these criticisms growing within me. But I also felt that the much-too-glib and shallow sort of story and characterization that mar this tale for me may well be the penalty paid for an author's churning out novels at such an incredible rate. Does the formula take hold to the detriment of the working out of deeper meanings and thoughts? Does the process become too easy?

I have no answers to these questions. Only that, as a reader, I am hurt and disappointed when I encounter such work from the author of *The Unvanquished*, *Freedom Road*, *Spartacus*, and a few other works of power, originality and splendor.

although they were not Jewish necks at the time, they were nevertheless human necks. Israel's support of right-wing dictatorships is frightening. It can lead only to a huge drop in support for Israel, as many will perceive it to be an immoral government.

With all of the other problems confronting Israel why do something that will polarize American's attitude towards Israel?

I have close ties to Israel, many relatives and friends there, so all of these things are of great concern to me. I hope you can bring about a change in Israel's Nicaraguan policy as it is one that I oppose as a U.S. citizen.

My very best wishes to you for a successful term of office.

NATHAN D. PERLMAN

In memory of

**JETTA ALPERT MILLER**

- Eleanor Friedman, Sarasota, FL
- Clara O. Jackson, Kent, OH
- Rabbi Philip Weinberger, New Rochelle, N.Y.

### THE L.A. JEWISH CURRENTS COMMITTEE AND L.A. NEW JEWISH AGENDA

cordially invite you to our  
First Annual Joint Third Seder  
Sun., April 7, 1985 at noon  
at Yablon Jewish Cultural Center  
7211 Beverly Blvd., Los Angeles  
Space Limited For tickets info:  
call evenings: (213)306-8648  
(213)939-5611  
(818)785-7918

In loving memory of  
**ADELE SILVERMAN**

(July 19, 1916—March 8, 1981)

Beloved and devoted wife, mother and grandmother, she was a woman of courage, a spirited and gallant humanist, concerned with helping people. She was always involved in struggles for peace, civil rights and social justice. Adele is sorely missed—and will always be lovingly remembered.

Sol Silverman, Century Village  
W. Palm Beach, FL  
Bonnie, Bill and Willie Silverman,  
Delmar, N.Y.

IN MEMORIAM  
**ADELE SILVERMAN**

(1916-1981)

Devoted Sister and Friend

A gentle, loving, generous, special human being, who will always live in our hearts and thoughts.

Evelyn DuPont, San Francisco  
Anne Svibruck and  
Lil Kaplan of Century Village  
W. Palm Beach, FL

## **HONOR TO THEIR MEMORY**

**LOUIS ZELMAN**  
1879-1972

**JENNIE ZELMAN**  
1889-1979

**JACOB BUNOW**  
1888-1970

**CELIA BUNOW**  
1891-1963

**Their family**  
**Oakland, California**

# AROUND THE WORLD

## AT HOME

**Nov. election data update: Jan. 24** the American Jewish Congress released the final report of its national exit survey of 2,932 Jewish voters in 14 regions across the country: Mondale, 71% to Reagan, 27% (see our Jan. issue, p. 45). Secular Jews: Mondale 83%—Reagan 16%; Reform: Mondale 72%—Reagan 26%; Conservative: Mondale 71%—Reagan 27%; Orthodox: Mondale 49%—Reagan 48%. Jewish women: Mondale 77%; Jewish men: 62%. Jews 60-and-over: Mondale 75%—Reagan 23% (while in the general population this segment voted Reagan 63%—Mondale 26%. Jewish family income over \$50,000: Mondale 67%—Reagan 32% (while in the general population this cohort voted Reagan 59%—Mondale 40%). Of the 805 Jews voting for Reagan, 48% were influenced to do so by the anti-Semitic factor in the Jackson campaign. Self-designation as "liberal"—41%; as moderate—37%; as conservative—17%.

**Anti-Semitic: Jan. 17** the Anti-Defamation League of B'nai B'rith reported an increase in 1984 of anti-Semitic vandalism and other attacks on Jews, Jewish institutions or Jewish property: noted were 715 incidents, 6.7% more than the 670 in 1983. Of the 715, 32 were serious crimes (23 in 1983): 17 arson cases (13 in 1983), 3 bombings (none in 1983); 1 attempted bombing (1 in 1983); 11 cemetery desecrations (9 in 1983). Of the 32 states and D.C. involved, the 5 highest were: N.Y. 237; CA 99; MD 69; N.J. 56; FL 48. Arrested in 1984 were only 84 persons (in 1983—115 persons).

**The South African Embassy in Washington** and Consulates in other cities continued to be the sites of picketing and demonstrations against apartheid: Jan. 24 Rabbi A. James Rudin of the American Jewish Committee joined some 30 of the National Council of Churches at the Embassy...Jan. 11 at the N.Y. Consulate, those arrested included Pres. Edward J. Bloustein of Rutgers University, N.Y. State Assembly members Helene E. Weinstein, Daniel Feldman and Rhoda S. Jacobs and State Senator Martin Markowitz, all Democrats of Brooklyn...Jan. 8 in New York those arrested included Morton Stavis of the Center for Constitutional Rights and Martin Popper of the National Lawyers Guild. Also on the picket line was N.Y. State Attorney General Robert Abrams...Earlier, Prof. Stanley Aronowitz of the CUNY Graduate School had been arrested...Jan. 10 the *Seattle Jewish Transcript* carried an article by Rabbi Anson Laytner, executive director of the Community Relations Council of the Seattle Jewish Federation, noting that "Those who say that American Jews should not get involved in the apartheid issue for fear of drawing attention to the Israel-South Africa connection simply are falling into the propaganda trap...in fact the Israel-South Africa connection is one born of necessity, not love. In its voting record at the U.N., the State of Israel has made clear its position against apartheid..."...In Pittsburgh, the Consulate has shut down. In Boston, a South African consul has resigned. In Seattle, Mayor Charles Royer has called for the removal of the Consulate. At the Dec. 25 Hanuka picket-line in Seattle sponsored

by Kadima-New Jewish Agenda, among the 75 on the line were members of Temple Beth El and Temple de Hirsch-Sinai. Rabbi James Mirel of De Hirsch-Sinai and David Loud of Kadima called for continued protest...Trade Unions Jan. 18 picketed the Embassy in Washington; arrested were 87 AFL-CIO leaders and staffers of the 300 men and women picketing. In San Francisco Nov. 23, dockworkers refused to unload the South African cargo of the Dutch cargo ship *Kyoto*, although they unloaded Australian cargo on that ship. Active in the San Francisco picketing has been Karen Rosenberg, a South African Jew living here the past five years as an exchange student...

**"To save Africans in 23 affected countries from starvation,"** Rep. Ted Weiss (D-N.Y.) introduced HR 100 to double the current level of Reagan Administration famine relief. His bill calls for \$610 million additional food shipments, \$225 million for medical aid and \$177 million to transport the food to inland areas. Rep. Howard Wolpe (D-MI), chair of the House Foreign Affairs Subcommittee on Africa, co-sponsored the bill.

**Olympia, Wash.: In the State Legislature** House Bill 81, the Anti-Defamation League's model bill against paramilitary camps, is meeting strong opposition from the American Civil Liberties Union, the National Lawyers Guild, the National Conference of Black Lawyers, Kadima-New Jewish Agenda, the American Friends Service Committee and Minority Executive Directors Coalition of Kings Co. Included in the opposition is a leading ADL lawyer, Howard P. Pruzan, who argues that the Civil Obedience Act of 1968, the federal statute upon which Bill 81 is in part based, "has been employed to prosecute not extremist militants pushing alien philosophies but groups espousing then unpopular causes such as Black rights, anti-Vietnam War views and interests of American Indians."

## ABROAD

**Arming the Middle East: In the five** fiscal years 1980-84, U.S. arms sales to the Middle East included—to Saudi Arabia, \$18,836,000,000; to Egypt, \$6,820,000,000; to Turkey: \$5,980,000,000; to Israel, \$3,690,000,000; to Pakistan, \$1,969,000,000; to Jordan, \$938,000,000 (Washington *Mideast Observer*, Jan. 1). To this should be added arms grants of \$1.8 billion to Israel, \$1.2 billion to Egypt, and \$71 million to Jordan in fiscal 1979 and 1980....The Institute of Strategic Studies at Tel Aviv University reported that, from 1973 to 1983, Arab states bought \$19 billion of arms from the West (US, France, Italy, Britain and Brazil) and \$27 billion of arms from the "eastern bloc" (USSR, Czechoslovakia, East Germany). Therefore, Egypt, Jordan, Iraq, Libya, Saudi Arabia and Syria together have 14,164 tanks, 14,500 armored personnel carriers, 10,500 artillery pieces; 2,650 combat aircraft, 980 military helicopters and 460 ground-to-air missiles. Thus arms control and arms reduction talks should include the Middle East.

**Italy/Austria: War criminal Walter Reder,** imprisoned for responsibility in Sept., 1944 for the massacre of at least 600 Italian civilians in Marzabotto, was released Jan. 24 five months ahead of schedule although the townspeople had voted 237 to 1 against complying with Austria's request for clemency. The Cultural Movement of Jewish Students expressed "indignation and disbelief" at Reder's release, which "violated the respect for the victims of the time"...When Reder arrived at the military airport in Graz, Austria, he was met by Austrian Defense Minister Friedhelm Frischenschlager of the right-wing Freedom Party and given virtually a hero's welcome. Ivan Hacker, president of the Austrian Jewish Community, protested, "It is really degrading that such a man was received in such a way—in a kind of military ceremony."...Jan. 26 Edgar M. Bronfman, World Jewish Congress president presiding

at the international conference of 2,000 in Vienna, called for Frischenschlager's resignation...Jan. 27 Austrian Chancellor Fred Sinowatz (Socialist) apologized to the WJC for the Defense Minister's action...Jan. 29 Frischenschlager publicly apologized for his "misjudgment."...Feb. 1 a conservative People's Party no-confidence motion was defeated, 98 to 80...Feb. 1 the *Long Island Jewish World* carried an editorial, "When to release Nazi murderers? Never." The same day the Philadelphia *Jewish Exponent* commented editorially in "Nazis still poisoning the world," concluding: "The U.S. government has been accused before of protecting Nazis—usually because the war criminals hated Communists as much as they hated Jews. It is time to admit these shameful truths and act forthrightly against the remnant of Nazism that still poisons the world."

Tunisia: A new edition of the anti-Semitic forgery, *Protocols of the Elders of Zion*, has appeared. Dec. 28 the weekly *Announces* wrote that Jews "are monkeys and donkeys," willing "to tread on the most holy of values..."

**USSR: Jewish emigration in Jan. total** —61 (Jan., 1984—88)...A U.S. government report of trade talks in Moscow Jan. 8-9 stated, "Chairman [Vladimir S.] Alkhimov [of the State Bank] said that if good relations were restored with the U.S., 50,000 Jewish emigres annually would be 'no problem'." Marshall Goldman, deputy director of Harvard's Russian Research Center, also involved in discussions with Russians, reported talks centered on easing trade restrictions on Soviet exports and on Jewish emigration...The Artists Union of the USSR cooperated with the International Typeface Corp. and the Design and Typography Center at Cooper Union to mount an exhibit, "Typographica USSR," at Cooper Union in New York Jan. 9-30. Visiting the exhibit, our Office Manager Tess Swerdlow noted that among the materials sent over by the Soviet Artists

Union were the following items of Jewish interest: Nos. 108 and 109: Konstantin Ostolsky's design, in Yiddish lettering and with portraits of Yuri Sherling, for the record jacket of the Yiddish opera, *A Black Bridle for a White Horse*. Also, of the 33 posters for the Russian alphabet, six of the letter-designs shown were by three Jews: Evgeni Kogan, 3 letters; Lazar Rappaport, 2; Maximilian Schlosberg, 1. In the 24-page illustrated Soviet brochure, *The Art of Lettering in the Soviet Union*, available at the exhibit, there are illustrations of the title of *The Book of Ruth*, Wood engraving, Moscow, 1925, by Vladimir Favorsky, and of a 1971 work by Mikhael Anikst...Jan. 3 in Chernovtsy in Ukraine Leonid Shrayer was sentenced to three years in prison for "anti-Soviet fabrications."...Jan. 18 Tass, Soviet news agency, issued an article by the veteran anti-Semitic writer Lev Korneyev declaring that the Zionists "share with the Nazis the responsibility for the extermination of Jews during the war." Korneyev had already written that the "6,000,000 Jewish dead" in the Holocaust is an invention of Zionists, who doubled or tripled the real figure!...Jan. 25 in New York the German-language Jewish weekly *Aufbau* reported that Georgi Arbatov, director of Moscow's America Institute, born in Kherson in the Ukraine in 1923, defined his nationality in his internal passport as Jewish until 1969, when he changed it to Russian...Dec. 18 a Leningrad linguistics expert, Nadezhda Fradkova, 39, was sentenced to two years in a labor camp for "parasitism." When in April, 1938 she applied for an exit visa, she was dismissed from her job because her father was doing "secret work"—although she had not lived with her father for 33 years. She was confined to a psychiatric hospital on and off because "she must be suffering from hallucinations since she insists on receiving an exit visa for Israel." At her trial, when the prosecutor told the court she wanted to emigrate, high school students in the audience shouted "Traitor!"

M.U.S.



## Do We Think You Have Money?

Dear Reader:

That question above comes from a letter we received from a subscriber in The Bronx on Oct. 5 in response to our Hanuka appeal. "To Whom It May Concern," she wrote with obvious annoyance, "Your letters for monies I read and ask myself, 'What makes these organizations think every one has money?'...I am glad that I can make ends meet without help...I hate to be constantly reminded to give money." And she signed off...Oy, I thought, I've offended a dear reader! But after her signature came a P.S.: "Enclosed you will find a \$10 check."

In short, we don't assume you "have money." If over these 39 years we had depended only on people who "have money" we'd have been buried long ago. So when we write to you, we don't assume you "have money." (And if you do happen to "have money", you earned it honestly by the sweat of brow or brain, and we're not jealous...) We assume that, even though you don't "have money," you may have a \$10 or a \$20 bill (or \$100 or \$200, or even more, why not?) that you'll send us. That is, you will send if we ask. For we have learned the hard way: if you don't ask, you don't get.

What hard way? Don't tell the neighbors, but we tried an experiment, and it didn't work. For our annual concert, since it had been reported to us that some people don't come because we always take a collection, we decided: no collection—just come and enjoy! To make up for "no collection" we increased the price of tickets, hoping that if enough people bought the high priced tickets, we'd make as much as when we have a collection. And so we put together a first rate program (expensive, too), and waited for the no-collection money to come in as the price of the tickets. It didn't. That is, people came, but the money didn't. So people had a wonderful time, as they've been telling us ever since, but we just about covered expenses. Last year, we also barely covered expenses, but the collection netted us \$3,540! I don't know whether to blanch or blush. What can I do with the \$3,540 we didn't get? However, I can learn: if you don't ask you don't get.

So we are asking! Make no mistake: you are being *asked!* Give—whether you "have money" or not. Just give—no questions asked...

Now we ended 1984 with \$1,000 in the bank. You, YOU, made it a very good year for us: we raised about \$71,000 of our \$80,000 quota. For 1985, our quota is again \$80,000. Our lease is up in April and our rent will zoom—because our office is in the Union Square area, which is being "rehabilitated," that is, a luxury high-rise apartment building is going up where Klein's low-rate department store used to be. So all rents are being boosted high-rise. In Feb., postage is going up by 10%. And Reagan is bent on cutting any social service or security unless people fight back. Supporting our magazine is a way of fighting back. Just look again at the latest issue of JEWISH CURRENTS. There you see what we stand for, on detente and peace, on Israel and peace, on the Soviet Jewish situation, on Black-Jewish relations at home, on the struggle for progressive Jewish culture in English, Yiddish and Hebrew, on progressive Jewish identity. If you stand with us on any or all of these issues, will you give now, not in charity but in solidarity? Be well in 1985!

Morris U. Schappes, Editor

—Contributions are tax-deductible—