

Jewish Currents

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Peace Forces in Israel

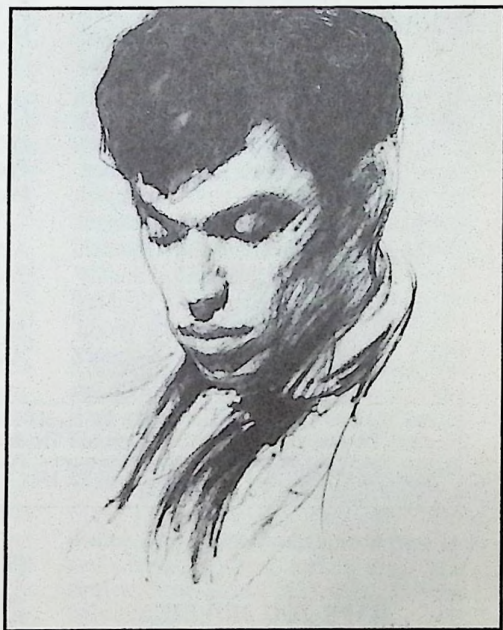
By GORDON FELLMAN

American
Literature:
by and
about Jews

By
ROGER B. GOODMAN

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Israeli
Women
Against the
Occupation

By
CAROL JOCHNOWITZ



"Boris Pasternak," by Leonid Pasternak

Escape to Freedom

By GERALD F. NEWMAN

Poetry

By SHIKE DRIZ, EMILY BORENSTEIN,
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Jewish Currents

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June, 1988

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Our Cover: "Boris Pasternak" (1923) by Leonid Pasternak (1862-1945), charcoal on onionskin paper, showing the author at 33. Courtesy of The Jewish Museum, New York, where the sketch was part of the exhibit *A Russian Impressionist: Paintings and Drawings by Leonid Pasternak, 1890-1945*, on display Feb. 8 through May 22, 1988.

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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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Mideast Peace Process Astir

An EDITORIAL

May 20

BECAUSE the Palestinian uprising on the West Bank and Gaza is no longer either prime time news on TV nor on front pages of major newspapers, some both here and in Israel are assuming things are "under control" -- although the Palestinian death toll continues to climb, standing at this writing at 170. But a sober and informed voice from Israel faces the reality. Thus Gen. (ret.) Ephraim Sneh, former West Bank administrator, said, "The uprising will not subside because the basic reasons remain. The popular base is very broad. The fact that they had so many casualties increases the constituency. The Palestinians have had bitter experiences of making sacrifices and coming out empty-handed. . . . they may get tired a little bit, but nothing has happened that will stop it" (*N.Y. Times*, May 15).

This common sense is widespread among the peace forces in Israel (see Gordon Fellman's article within) and, it is hoped, will spread during the debate now raging as part of the Israeli election campaign headed towards November, around the issue of trading occupied land for peace and an international conference as the context for direct negotiations between Israel and the Palestinians. Fortunately there is movement in the international arena. The *Jerusalem Post* (Int. Ed.) May 14 had the hopeful streamer headline, "Shultz due back in Mideast after Moscow summit" May 29-June 2. From June 3 to 8 Shultz will be visiting Egypt, Jordan, Israel and Syria. At the summit, the Middle East will be one of the subjects discussed. What new development will Shultz bring away from the summit?

Abba Eban, chair of the Knesset foreign affairs committee, revealed on

April 24 to an audience of 3,000 at the Sutton Place Synagogue in New York that Shultz had recently brought Soviet assurances that it will renew diplomatic relations with Israel *on the day an international peace conference convenes* under the auspices of the five permanent members of the U.N. Security Council. Eban also cited Gorbachev's recent admonition to Syrian Pres. Hafez al-Assad and to PLO leader Yassir Arafat that they must take cognizance of Israel's security needs as "positive steps" in the direction of a constructive Soviet role in the Middle East.

There are other signs of change within the Palestinian camp. Thus Jack Y. Khazmo, editor of the Jerusalem Arab weekly *Al-Bayader Assiyasi*, had a signed editorial April 22, "The Arabs Are to Blame": "Who is to blame for all that is happening to the Palestinian people? Who is to blame for all the wasted energy, the shed blood? Who is to blame for the displacement of an entire people from their homeland? We cannot in all honesty blame the Israeli leadership or Israeli people alone. Instead, we must admit the truth. The Arab regimes, first and foremost, are to blame for our suffering. . . . We don't want them to wage a war on our behalf. . . ." Add to this the fact that the PLO May 11 in Nicosia promptly condemned the car bomb explosion near Israel's embassy there, killing three persons with no injury to Israelis, as "this ugly crime."

Foreign Minister Shimon Peres, interviewed May 17 on the McNeil-Lehrer TV program, stressed the importance of the Moscow summit meeting because improved USA-USSR relations will help Arabs oriented to the USSR understand the Soviets are serious in wanting Mideast peace. ■

Peace Forces in Israel

By GORDON FELLMAN

Jerusalem, March 24

AFTER 20 years, Palestinians in the occupied territories finally figured it out. The PLO strategy of "armed struggle" gained world attention, fear -- and loathing. It did not alleviate, let alone end, the occupation. Arab countries were not eager to welcome what would likely become the most progressive Arab state, and the United States, *et al* could not have cared less. The Palestinians took matters into their own hands.

And Israel is reeling. The government's effort, of course, is not to redress injustice, not to face the failure of the Greater Israel fantasy, not to deal with reality, but rather to renew the pretense that it has no other choice and that Palestinians are easy to dominate anyway. This too will pass, seems to be the motto of Rabin, Shamir, *et al*.

The right wing supports the government because for some, a literal and narrow interpretation of certain religious texts means that not much matters in the world except Jews' mystical return to Eretz Yisrael. Most ultra-Orthodox authorities prefer to wait for the Messiah, before reappropriating the whole thing (anyway, He is supposed to do it, not us), but some religious people disagree and are joined by secular nationalists who find it thrilling and historically fulfilling that Jews can knock around another people and settle

GORDON FELLMAN *last appeared here in our March issue. This is his third in a series of articles he has written for us while on leave from the Brandeis University Sociology Department. At our May 1 Dinner, Prof. Fellman was given the M.S. Arnoni Award for his correspondence from Israel.*

land our ancestors trod three millennia ago.

The right, which did little until Shultz dropped a shoe, is organized into the National Camp, consisting of Gush Emunim, Tehiya and Likud, with support from Kach, the National Religious Party and, probably, some members of Labor. That right is well organized, well financed and determined. Attractive billboards in Tel Aviv proclaim that if "they" get the West Bank (oops, I mean Judea and Samaria), next "they" will want Jaffa. It is more than interesting that one right-wing argument for the occupation is that if it is illegitimate to occupy the West Bank and Gaza, it is also illegitimate to occupy Israel. Much of it too, they point out, was taken by force.

Note that the right is probably more bothered by the legitimacy issue than is the left. I suspect this may have deeper roots than mere rationalization. Anger, hatred, blame, fear, doubt, self-loathing, projection, guilt, and revenge grease this conflict on all sides. But social psychological discourse is for another time and place.

Like the War in Lebanon, the Uprising has spawned a host of peace groups, in addition to reviving and renewing Shalom Achshav, Oz v'Shalom-Netivot Shalom and Yesh Gvul. Here is what is going on lately, in the order of arrival on the Israeli protest scene:

1) *Shalom Achshav* (Peace Now). This is the best known and oldest peace group. Formed to urge Israel to exchange the Sinai for peace with Egypt, Peace Now later became a major actor in opposing the War in Lebanon -- and quickly renewed itself when the Uprising began. Since then, Peace Now has

mounted five major demonstrations in Tel Aviv and Jerusalem, each drawing from 3,000 to 40,000 people. It continues to pursue its policy of organizing army officers and communicating with governmental and other elites. The only Israeli peace group with a staffed U.S. operation, it raises money, tours Israeli Jews and Arabs, and meets with U.S. legislators and government officials.

2) *Oz v'Shalom-Netivot Shalom* (Courage and Peace -- Pathways to Peace). These two groups, developed in response to the War in Lebanon, work so closely together they are virtually one (originally, the former was an action group, and the latter concentrated more on analysis). Members are "modern religious" doves. They emphasize the peace directions in traditional texts, whereas some religious authorities stress nationalism.

The main activity of Oz so far was a meeting in Jerusalem attended by around 1,000 people. Well-known modern Orthodox authorities, including rabbis, spoke in favor of peace as more important than land. There are plans to hold such meetings in other cities soon.

3) *Yesh Gvul* (double meaning: there is a border and there is a limit). Israel's first soldiers' resistance movement was organized to promote reservists' resistance to serving in Lebanon during the war there. Yesh Gvul has raised a number of controversial questions about democracy, resistance and initiative. It currently encourages and offers support for refusal to serve in the occupied territories. In its second major project, Yesh Gvul distributed 5,000 copies of a booklet informing soldiers how to identify illegal orders and challenge them. There are plans to print 5,000 more.

4) *Dai l'Kibush* (translated as End the Occupation, although literally, Enough of the Conquest). This is the first of several groups, formed since the Upris-

ing began, favoring negotiations with the PLO and a two-state solution. DK and Red Line (below) are the only groups with Arabs among the activists. In addition to drawing individual members, many of them new to peace work, DK has coalition overtones; it includes representatives of Hadash (itself a coalition of Rakah -- the Israeli Communist Party -- and a section of the Black Panthers, a '70's protest group of young men of North African backgrounds; Hadash voters are mostly Palestinians), PLP (Progressive List for Peace, the other non-Zionist left party with an overwhelmingly Palestinian base of support), Shasi (the Israeli Socialist Left, a discussion and action group with branches in Tel Aviv and Jerusalem), and HaLiga HaMapchanit HaComunistit (Revolutionary Communist League, a small Trotskyist group that is anti-Zionist).

DK slogans include End the Occupation, Israel/Palestine/Two Countries for Two Peoples, and others advocating negotiations with the PLO and Israeli-Palestinian cooperation. DK sponsors a Friday afternoon action in Jerusalem of Women in Black, who demonstrate silently against the occupation. On Wednesdays, DK organizes the daily vigil near the Prime Minister's house (see below). On Saturday mornings, DK runs visits to camps on the West Bank. DK also conducts house meetings of Jews and Palestinians from Israel and the occupied territories.

5. *Kav Adom* (Red Line, referring to stopping at the pre-'67 border, the Green Line, and also idiomatically suggesting That's Enough). Like DK, Kav Adom includes Israeli Arabs in peace politics. Organized by Jews and Arabs in the Galilee, Red Line won world attention for its four days of marches, centered on Acco, Haifa, Tel Aviv and Jerusalem. Red Line recruited virtually all the major singers in Israel to its first action. A remarkable concert in Tel

Aviv following the third day of the march was among the most exciting, moving, successful political-musical events I have ever attended. Audio and video tapes of the concerts will probably be available soon. Several of the singers are lined up for the Mutual Independence Day celebration (see below). Red Line has also succeeded in recruiting major figures from other arts.

6) *Shana Esrin v'achad* (21st Year, i.e., of the occupation). Year 21 reasons that all Israelis take part in the occupation and can through a series of tactics withdraw and challenge that participation. Like *Yesh Gvul*, Year 21 calls for resistance to serving in the occupied territories. Year 21 is also designing a series of actions including boycott of products made by settlers in the occupied territories, monitoring school curricula to challenge materials favoring the occupation, responding immediately to acts of discrimination against Arabs in Israel, refusing to visit the occupied territories unless invited by Arabs, and still others.

Year 21 is innovating in important ways: it solicits signatures to a statement of purpose and program, and it charges 30 shekels (\$18) for signing. And it asks for a pledge of a monthly contribution to the group. As Israeli progressive groups are not used to serious and sustained fundraising from the Israeli population, and peace groups do not ordinarily ask for membership, these are important developments.

Peace Now and Oz v'Shalom-Netivot Shalom concentrate on opposing the occupation; the latter is vague on solutions, and the former favors Peres' version of an international peace conference, with a Jordanian-Palestinian delegation and the Shultz initiative. The other groups all oppose the occupation and explicitly or implicitly favor a two-state solution, with Israel negotiating with the PLO.

At meetings in Tel Aviv and Jerusa-

lem, representatives of most of the peace groups, not including Peace Now and Oz-Netivot, have begun to work in coalition, designing projects in common. The most dramatic, if it comes off, will be a large Jewish-Arab public event protesting the occupation on its anniversary in June.

Here are still other groups, somewhat smaller, most of them organized since the Uprising began:

1) *Israelis by Choice* (also called *Olim Opposing the Occupation*), largely immigrants from English-speaking countries, includes many Oz types who find Oz too mild. Most Israeli Friends of New Jewish Agenda are active in this group. Choice has organized a daily (Sun.-Thurs.) 4-6 vigil near Shamir's residence and is working with some success at getting other groups to commit themselves to bringing out members on one particular day each week. Choice is very good at media coverage. Its first action was meeting with the U.S. consul in Jerusalem to protest the threatened deportation of Mubarak Awad. Organized initially for that purpose, Choice moved into responding to the Uprising when it began.

2) *Israel Women's Alliance against the Occupation*. Many of the women in this new organization are already active in one or more of the others. They meet weekly to discuss the occupation and the Uprising, to hear Palestinian speakers, and to organize meetings with Palestinian women in camps, hospitals and homes in the occupied territories. The potential for this group to develop seems very good, though feminism is barely developed in Israel. There seems to be something that is capturing a number of people's imagination about the women-to-women connection. (See *Jewish Women Now*, "Israeli Women Against the Occupation," p. 26.)

3) *East for Peace* encourages Sephardic participation in peace activities. It

has an office and phone, which Year 21 shares.

4) *Palestinians and Israelis for Non-Violence* is the local branch of the International Fellowship of Reconciliation, and is currently working on a multi-purpose hotline for information of various sorts.

5) *Professionals*. A strong statement by mental health professionals was published and signed by 450 clinical psychologists, psychiatrists and social workers. The group plans a spring conference on mental health aspects of the occupation. Representatives have held teach-ins and plan further actions. A thousand medical students have signed a statement against the occupation. A lawyers' group called Ad Kan (No Further) has just organized to protest the occupation (see adjoining box).

6) Other groups include dialogue organizations like Neve Shalom/Wahat al Salaam, Shutafut, and Interns for Peace. All attended a one-day conference organized by the New Israel Fund. Many members of these groups probably participate in peace activities, but except for Neve Shalom/Wahat al Salaam and Shutafut, the groups appear to organize none of their own.

Most left groups are trying to form a coalition, but the usual problems of differences of approach, rivalries, personality issues and poverty of financial resources loom. Some groups that support negotiations with the PLO toward the two-state solution fear that the public can hear opposition to the occupation but is not yet ready to cope with realistic solutions. With the upcoming national elections bound to be a referendum on the occupation, left groups have a clearer chance than ever before to define the options and press for a peace settlement. How and whether they can do that remains to be seen.

As all these groups need money for their work, readers are encouraged to contact New Jewish Agenda (64 Fulton

MORE ON "AD KAN"

FROM Tel Aviv we have a letter dated March 29 reporting that Ad-Kan was formed some three months before by a group of lecturers at Tel Aviv University and that "members. . . hold diverse political opinions, but we are united in our commitment to bring an end to the occupation through negotiations with the Palestinians on the basis of recognition, respect and mutual equality."

The letter from Ad-Kan asks for aid to free two Arabs arrested and held in administrative detention. The first, Mohammad Hashim Abu-Sha'aban, is head of the Detainees' Defending Committee of Gaza and a member of the Gaza Bar Council Executive Committee, and represented "Palestinian detainees in Israeli military courts and cooperated with Israeli colleagues and journalists in the preparation of complaints concerning maltreatment and torture in detention camps. On March 17, he spoke in front of about 400 students at a colloquium organized by our group on the campus of Tel Aviv University. In his address he related some of the cases which he handled and called for peace and a dialogue between Israelis and Palestinians. That very same evening, upon returning to his home in Gaza, he was arrested. . . " On March 19 some 15 members of Ad-Kan went to meet his family in Gaza to consult on possible action on his behalf. There they met the deputy chair of the Gaza Bar Council, Raji Sourani. On March 24 he too "was placed in administrative detention. . . without any legal process at all. . . "

St., Suite 1100, New York, N.Y. 10038, 212-227-5885) for funding information. ■

Escape to Freedom

By GERALD F. NEWMAN

AS word got around in Marseilles that it was too hazardous and almost impossible to escape to Switzerland, we decided we would try to go to Spain.

We learned that a Polish underground organization guided people to Spain. We intended to contact them. However, before we could do so a decision was forced upon us when our host told us one afternoon that he had learned from a reliable source that the Germans would occupy the southern part of France, including Marseilles, on the following day, Nov. 11, 1942, Armistice Day, which commemorated the end of hostilities of World War I in 1918. He suggested it would not be safe for us to remain in Marseilles any longer and it would be best to take the next train to Toulouse and from there another train to Font-Romeu, a village, near the Spanish border, where a cousin of his would help us.

We heeded the advice, said goodbye to our host. Full of apprehension, we took the bus to the railroad station. We reached the railroad station without any trouble, bought the railroad tickets and soon boarded the train to Toulouse. We were quite uneasy at the unexpected sight of many gendarmes in the train. Fortunately, they did not take any notice of us. They were headed for Toulouse, where demonstrations were expected because of the celebration of Armistice Day. In Toulouse, where we arrived in the morning, we had to

GERALD F. NEWMAN last appeared here in Dec., 1984 with "Escape from Camp Les Milles," another section of his book-in-progress, *Miraculous Survival*, for which he seeks a publisher.

change trains a few hours later. It was a slow local train which stopped frequently as it gradually climbed up its winding path into the Pyrenees mountain area. We were too nervous really to enjoy the beautiful scenery.

Later in the afternoon, we noticed two gendarmes were stationed at every railroad station. They checked the identification papers of every person who got off the train. We had obtained fake identification cards in Marseilles through underground channels. Now we knew that we would have to use them. Would they pass the test and see us through safely? Finally, we got off the train. There were the two gendarmes. Heinz presented his identification card to one as I presented mine to the other. Our hearts were pounding. But the gendarmes did not question us and let us pass without a hitch, although according to our identification cards we were born in Alsace. We were near the Spanish frontier and things were different from the situation near the Swiss border. Our gendarmes apparently had not been alerted to watch out for fake identification cards.

When we left the station we asked some people where the sanatorium was (where we were supposed to look up our contact as our host in Marseilles had instructed us.) We were told to run back to our train and get off the next stop. Luckily, we got back on the train as it was about to leave. We left the train at the next stop, Font-Romeu, at dusk. There were no gendarmes! It was supper time! Again we asked some villagers for directions. Now we were in the mountains and walked up the hill to the sanatorium, a large building for those suffering from tuberculosis.

Once inside the building, we asked for and met our host's cousin, a charming young lady. She immediately whisked us out of sight into a vacant room. We explained to her that her

cousin had referred us to her in the hope that she would be able to help us go to Spain. She told us to remain in the room and she would try to work something out. After some time, she brought us something to eat and said she and an English girl friend and co-worker would guide us to the Spanish border. We were to leave at four o'clock in the morning so that nobody could see us.

The night seemed endless. Finally, our two guides, the young ladies, came and we left the building unnoticed. We started walking across the meadows and fields, avoiding the village and roads and paths, crossing a creek over stepping stones and gradually climbing the mountains in the misty dawn. It was a dramatic change from the day of Nov. 10, 1942, when we left Marseilles, to this morning of Nov. 12, 1942, in the Pyrenees.

After three hours of climbing we came to a mountain slope covered with fresh frozen snow. While our two friends were equipped with special shoes for mountain climbing, Heinz and I were wearing regular shoes entirely inadequate for going up a mountain and walking on ice. When I slipped slightly, one of the girls supported me by holding onto my hand. Heinz seemed to walk more steadily than I did -- but suddenly he slipped, fell and rolled down the slope like a barrel until we lost sight of him. We were stunned, not knowing what had happened to him. We sat in the snow. Suddenly we saw Heinz walking up the opposite mountain slope. I called him and he asked me: "How did I get here?" He was apparently in shock from the fall and momentarily not aware of what had happened to him. I explained and told him to wait for me.

Our friends said that under the circumstances there was nothing left for them to do but return to the village and send help for Heinz. They were as sad

as I was that things had turned out this way. They said goodbye to me and returned to the village.

As I worked my way down the steep slope to where Heinz was waiting for me, sitting in the snow, carving out steps in the snow to hold on to, sliding a little and making new steps, I saw a man with a rifle approaching Heinz and talking with him. When I finally reached Heinz, the stranger said he was a *douanier*, a customs officer, patrolling the border. He said he had seen Heinz's identification papers; according to one he was a Dutch national and according to the other he was a French national. We had given ourselves the Dutch nationality by changing an identification document which we were given in Luxembourg. We had erased our German origin and inserted Dutch origin on that document when we were in Marseilles. It was only some time later that we obtained the fake French identification cards.

I was terrified. Seeing there was no alternative, I told the douanier the truth. I said we were German Jews and wanted to go to Spain in order not to fall into the hands of the Nazis who had finished the occupation of the south of France by this time.

The *douanier* said that he had to get in touch with his superior by firing a shot from his rifle at 3 P.M. As far as he was concerned he would let us go. So we had to wait until 3 P.M., which was only a few minutes away. At 3 P.M. he fired his rifle and waited for a reply in kind from his superior. There was no response. This way he was sure that his superior was not in earshot range of his rifle and that he was unable to contact him. Then he said he would let us go and show us the way to Spain.

He put Heinz, who was in no condition to climb, over his shoulder and we started climbing up a ridge opposite

from where we had been ascending with the two girls in the morning. There was almost no snow, as this was apparently the sunny side and the sun had melted the snow during the day. Finally we reached the peak and he showed us how we would have to continue in order to arrive at Spanish territory. He wished us luck and departed.

Heinz was feeling better by this time and able to walk. We followed the narrow path on the mountain ridge above the steep mountain slopes on our right and our left. As the light of the day started to fade, we arrived at a snow covered plateau which we had to cross in order to get to Spain, according to the *douanier's* instructions. We realized that we would not be able to make the descent into Spanish territory by daylight, as the day was too far gone, and if we spent the night on the plateau we might freeze to death. Therefore we decided to return to the foot of the mountain ridge from where we had started out with the *douanier* in order to spend the night there.

The descent on this already familiar territory was uneventful. Fortunately, Heinz had recovered from the shock of the fall mentally although he had sustained abrasions on the face and concussions on his chest which were painful. We found a relatively dry spot on the ground, where we spread out my oilcloth raincoat and settled down on it. We had not eaten anything all day except snow. There was only one thought on our minds, how to get into Spain. But now we had our first rest in what had been a long and trying day and we ate a few crackers which we had taken along, stretched out close together to keep warm and covered ourselves with Heinz's overcoat. We were so exhausted from the day's events that we were able to sleep.

When we awoke early in the morning on Nov. 13, we saw a small group of people a few hundred yards away. Two

men separated from the group and walked towards us. They greeted us in a friendly manner and explained that our two lady guides had sent them to look for us. They had a horse ready on which to take Heinz back to the village as the girls thought Heinz was injured and unable to walk or cross the mountains and in need of medical care. Heinz said he would not return to the village and all he wanted was to go to Spain.

It turned out that the men were "Spanish Loyalists" who had escaped from Spain at the end of the Spanish civil war and sought refuge in France. They had come with a group of persons whom we saw at the distance and who were on their way to Spain with another guide.

They said they were willing to guide us to Spain and asked if we had any money. We had about \$16, which we had brought along from Luxembourg. We gave them the money. They wrapped burlap around our feet to prevent us from sliding on the frozen snow. We started by going up the slope from which Heinz had fallen the day before. The burlap worked wonders so that we were really able to walk up the snow-covered mountain. As we got higher and closer to the peak, the ascent grew so steep that our footing was not sure enough nor did we have the strength to continue. Each guide took one of us by the hand and literally pulled us to the top of the peak.

Now we saw a snow-covered plateau in front of us. Our guides said they could not go any farther. They would not dare step on Spanish soil. They told us to cross the middle of the plateau and then descend in order to reach Spain. At the same time they warned us that if we strayed to the right or to the left we would end up on French territory.

We crossed the plateau and came to a steep slope covered with frozen snow. As we could not walk down without

risking a fall to death, we sat down on the frozen snow and worked our way down ever so slowly by pressing our heels and hands into any unevenness of the frozen snow we could hold on to and sliding down in this sitting position bit by bit.

When we reached the foot of the slope safely, we spotted a shepherd's hut, which we approached and found to be vacant, a welcome shelter after the day's travail. There was a primitive fireplace and a good supply of twigs and firewood. We made a fire, kept it going all night and were comfortably warm. We were not unduly surprised when we found an empty package of "Vermicel-les," French spaghetti.

Well rested, we continued our descent in the morning of Nov. 14. We came upon a path alongside a creek, where a few men walked towards us until they were quite near and greeted us: "*Bon-jours messieurs!*" We returned the greeting and in the course of the conversation we learned to our utmost chagrin that we were still in France. The strangers, who were very friendly, told us that they were on a pilgrimage to Nuria in Spain and invited us to join them. We declined politely, since Heinz was in no condition to climb the mountain again without getting something to eat and more rest. We parted, wishing one another good luck.

Our path led us to the outskirts of a village. We asked the first human being we encountered, an elderly woman who was busy outside her house, whether she could give us some bread and wine. She declined politely by saying she was all by herself, but pointed out a large farmhouse nearby that belonged to a well-to-do farmer who, she was sure, would be glad to help us.

We thanked her and went where she told us to. We entered the house and found the farmer and his wife inside. We told them what had happened to us

in the last two days. We were not afraid of these people. He said he knew our Spanish guides, he was Spanish himself and it was his horse that the guides had taken the day before in order to carry Heinz back to the village. He was familiar with that part of our adventures and misfortunes.

Immediately, he got in touch with the Spanish guides on the telephone. He told us one of them would come over to see us. In the meantime, the farmer's wife gave us bread and cheese and wine. It was our first meal since we had left the sanitorium in Font Romeu two days before and very much appreciated.

It did not take long until our guide arrived. We were happy to see him again. He explained to us that the group which we saw the morning before when the two guides came to our assistance had not been able to reach the mountaincrest and Spain because they had hit a dead end at the foot of the mountain. Therefore, he said, they had to return to the point of their departure and he and his two partners would guide them again tomorrow morning in an attempt to reach Spain. He suggested that we should join them. We were more than happy to accept. The guide said that it was not possible or safe for us to spend the night in the farmer's house or anywhere else in the village, as the Germans who had occupied the area after our arrival in Font Romeu might learn of our whereabouts and apprehend us. The Germans occupied the south of France on Nov. 11, Armistice Day, 1942. We were always just one step ahead of them.

The guide advised us to leave the house forthwith and follow the same path on which we had come until we saw a shepherd's hut on the other side of the creek, where we should spend the night. He said he and his partners would pass with the group, not far from the

(Continued on page 31)



ISRAEL

*Sustained tension marked the celebration of Israel's 40th anniversary April 20-22. The Palestinian uprising's death toll had mounted to 166 Palestinians, one Israeli soldier, and a young Israeli girl accidentally shot by a settler. . . . An unyielding Prime Minister Yitzhak Shamir told a huge crowd that had come to honor the more than 16,000 Israelis killed in the 1948 war and subsequent conflicts that he would persist in repressing the uprising "until the other side offers its hand in peace". . . . Amnesty International called for an independent judicial inquiry into "extensive" human rights violations by Israeli security forces (March-April *Amnesty Action*). . . . By refocusing world attention on the Arab-Israeli dispute, the uprising may have been the key factor compelling Yasir Arafat and Syrian Pres. Hafez Assad to meet April 27 for the first time since their rancorous split in 1983. Arafat also met with leaders of rival Palestinian factions while in Damascus. If these meetings unite the quarreling groups, military correspondent Avi Benayahu wrote in *Al-Hamishmar*, "Israel will have to prepare for a wave of terror the likes of which we have not known in recent years." . . . Authors Amos Oz, A. B. Yehoshua, Amos Elon and Yehuda Amichai appealed for Diaspora Jews to speak out about the uprising (*N.Y. Times* April 10).*

*For revealing details of the assassination April 16 of No. 2 PLO leader Khalid al-Wazir (Abu Jihad), Glenn Frankel of the *Washington Post* had his press credentials lifted by the Israeli government April 26. Frankel reported that the action was discussed twice by the inner cabinet, with former Defense Minister Ezer Weizman (now Minister Without Portfolio) the only dissenting voice at the decisive second session. A combined team from Mossad, Israel's intelligence service, and the army, navy and air force planned the killing; a special army commando unit did the job. "It doesn't contribute to the fight against terrorism," said Weizman; "in principle it only creates more. It distances the peace process and will bring greater hostility and make us more vulnerable around the world" (*The Nation*, April 30). The immediate result was the most violent day (April 16) since the uprising began, with 14 Palestinians slain by Israeli soldiers. . . . An army report said rightwing Israeli extremist Romam Aldubi rather than stone-throwing Palestinians killed 15-year-old Tirza Porat during a clash between Israeli hikers and West Bank villagers from Beita (*Newsday*, April 28). Supposedly guarding the hikers, Aldubi was said to have acted overanxiously and negligently. He was known as a "headstrong eccentric" among West Bank settlers (*Jerusalem Post*, April 23) and had been banned from Nablus, where he founded a small yeshiva, by Israeli authorities because of disturbances he had caused there.*

The report cited the villagers' "aggressiveness" as the "major cause" of the tragedy, but also blamed the settlers for hiking in the area without notifying the army. Leftwing groups in Israel sharply criticized the authorities for destroying 14 homes in Beita as a reprisal.

*Sentencing John Demjanjuk to be hanged for his crimes while serving as the brutal guard known as "Ivan the Terrible" at Treblinka, Judge Zvi Tal declared April 25 that Demjanjuk's actions "cannot be forgiven either in the letter of the law or in the hearts of men. . . a thousand deaths cannot compensate for what happened." . . . Almost 60% of West Bank Arabs favor the establishment of an Islamic Palestinian state there, according to a recent poll conducted by Bir Zeit University in Ramallah. . . . The Central Bureau of Statistics reported in mid-April that Israel's exports rose 31% during the first three months of 1988 compared to the same period last year, setting a new record of \$1 billion and diminishing the likelihood of a devaluation. Imports too were higher, totaling \$1.15 billion. . . . Yoram Hazan, director of the adolescent unit at the Eitanim Psychiatric Hospital, stated in the April *News from Israel* that 57 Israeli youths killed themselves in the past five years. "Given the hard facts of life in Israel," he wrote, most notably the compulsory three years of military service (two for girls), the number is actually lower than might be expected.*

*Israeli engineers who worked on the abandoned Lavi fighter aircraft project are now helping South Africa to develop a version of the Lavi, which the Israeli cabinet, under U.S. pressure, voted last year to scrap and to purchase instead U.S.-made F-16s. Israel air force officials hope Israel will eventually be able to buy the South African version of the Lavi. . . . A special 40th anniversary *Jerusalem Post* magazine carried interviews with the two longest-serving members of the Knesset, Yosef Burg of the National Religious Party and Communist Tewfik Toubi. Both were elected to the first Knesset and have served ever since. . . . The magazine also saluted recent developments at Yad Vashem, including the Valley of Destroyed Communities, a 6-acre open-air memorial targeted for completion Sept. 1, 1989; the Children's Memorial, which was dedicated last June; and the new World Center for Teaching the Holocaust. . . . Histadrut's strength at the end of 1987 was 1,609,408, counting members and their spouses. It encompassed 60% of the population over 18. Arab and Druse membership was 164,369. . . . The Central Bureau of Statistics reported that 265,000 Israelis had been out of the country for four years or more from 1948 to 1986, and were counted as *yordim* (emigrants). Of these, about 170,000 live in the U.S. . . . Israel employs more scientists per capita in research and development than any other country, and claims the highest number of physicians (277 per 10,000 people compared to 177 in the U.S.). Israel also publishes per capita more scientific papers and graduates more Masters and Doctoral students annually. . . . Hadassah-University Hospital's second heart-transplant patient, a 45-year-old electrician, was doing well after his mid-April operation (*Jerusalem Post*, April 16). He received encouragement from Israel's first success six months earlier, a 53-year-old security man.*

JONATHAN HARRIS

American Literature: by and about Jews

By ROGER B. GOODMAN

Creative Awakening: The Jewish Presence in 20th Century American Literature. 1900-1940s, by Louis Harap. Greenwood Press, Westport, CT, in cooperation with American Jewish Archives, Cincinnati, OH, 1987, 214 pages, indexed, \$29.95.

In the Mainstream: The Jewish Presence. . . 1950s-1980s, by Louis Harap. Greenwood/AJA, 1987, 220 pages, indexed, \$29.95.

THE very presence of this distinguished multi-volume study by Louis Harap is proof of one of the author's prime theses: American Jewish writing is finally as integral to the American cultural spirit as the work of any other group in the nation. To a considerable extent, the categorization of Jewish writing as "special" or "somewhat alien to the mainstream" is now obsolete. This does not mean, of course, that there is not something uniquely Jewish about this body of work, but there is no longer the air of bemusement or condescension that at one time existed.

Following his *The Image of the Jew in American Literature from Early Republic to Mass Immigration* (1974, 1977), Dr. Harap has made a genuine contribution to American literary commentary that stands on a par with the monumental *Main Currents in American Thought* (1927) by Vernon Louis Parrington. Indeed, one is struck by Harap's resemblance to Parrington, though Harap's emphasis on ideas and social content is also sensitive to literary values.

A third and final volume in this

ROGER B. GOODMAN last appeared here in Nov., 1987 with his semi-annual review of Jewish fiction.

series deals with the Jewish presence in 20th century American drama, poetry and humor, and the special relation of Blacks and Jews in fiction. Together these four volumes constitute the most comprehensive survey of Jews in American creative writing.

Harap presents a tripartite view of the birth, growth and development of Jewish literature in this country. First there was a concentration on themes that might be called "Old World/New World" in their concerns -- tales of Jewish families torn from or fleeing the "old country," the *shetl*, confronting the presence of a new and alien culture. Their chief notions involved grief for a life past and the terror and hope that adjustment to things American called down upon their heads. Yet even during the earlier days there was an overwhelming Jewish presence in the movements for unions and social justice. All this was reflected in the writings of the time.

The second aspect of this story is the somewhat easier situation of the second generation immigrants who, standing upon the shoulders of their parents, could look back upon earlier values and experiences and, with a combination of affection and disdain, begin to make their own contributions to the new culture. It was a process in which there was both pride and shame.

The final segment of the process presents a people firmly established, sure of its identity, and proud of being solidly within the American mainstream. This feeling is, of course, based upon the one thing sure in any Jewish heritage established in any land but Israel -- that there is always the possibility of an upsurge, once again, of the menace of anti-Semitism.

The earliest themes in Jewish writing were epitomized in Abraham Cahan's classic novel, *The Rise of David Levinsky* (1917). This book is the perfect statement of the theme of assimilation by the Eastern Jew, hurled into the mainstream of American business, grappling to succeed, and finally despairing and yearning for authenticity:

"David, the poor lad swinging over a Talmud volume at the Preacher's synagogue, seems to have more in common with my inner identity that David Levinsky, the well-known cloak manufacturer." (Quoted in *Creative Awakening*, p. 23.)

As time went on, the tone of Jewish writers changed. The clutch of the *shtetl* weakened considerably, and the attention of the newer, younger writers was drawn to the generational conflicts between first and second generation immigrants.

In the fiction of the 1920s Harap dwells on key figures such as Anzia Yezierska, who wrote, "I stand on solid ground when I write of the poor, the homeless and the hungry," and Samuel Ornitz, whose *Haunch, Paunch and Jowl* (1923) is, as stated by Harap, "one of the five radical novels of the 1920s not written by Upton Sinclair and the only one concerned with the Jew." There were many other, lesser figures whose works were sociologically interesting.

It was at this time that the scorn directed at the parents and elders in general began to emerge. It seems to me these feelings reached their peak in the writings of Philip Roth and most particularly in *Portnoy's Complaint* (1969), in which the image of the destructive, emasculating Jewish mother reached its zenith.

This feeling is linked, as Harap sagely demonstrates, with an everpresent sense of discomfort. Running the gamut of the Jewish writers who became successful during the fifties,

which he significantly calls the "Jewish Decade," Harap uncovers a sense of indifference and uneasiness. This feeling, to which Harap devotes a chapter, "Jewish Anti-Semitism: The Problem of Self-Hate," was not as publicly destructive as was the anti-Semitism in the works of the non-Jewish writers. In the earliest years, just before the turn of the century, as Harap has shown in his first book, *The Image of the Jews*, the proclamation in novels and pamphlets against the Jews were vicious and shrill, anticipating, it seems to me, the Nazis. Threats of "mongrelization" and the loss of Anglo-Saxon values and supremacy were loudly voiced.

There was also what Harap labels a "patrician anti-Semitism" illustrated by, among others, Edith Wharton, who in her *House of Mirth* (1905) shows us Simon Rosedale: ". . . a plump rosy man of the Jewish type. . . with his race's accuracy in the appraisal of values" who is courting the impoverished aristocrat, Lily Bart, to whom he is "repellent". . . "Sim Rosedale! the name, made more odious by its diminutive, obtruded itself in Lily's thoughts like a leer."

Another "patrician anti-Semite," Owen Wister, and Jack London, with his racist anti-Semitism, helped to perpetuate the canard of Jewish inferiority, London sometimes judging by physical bulk and strength. They felt they were being fair in their presentations by assuring their readers that the Jews were very strong in the areas of the mind -- calculating, the arts and sensitivity -- but functioned in society principally as collectors and accumulators.

One of the outstanding writers of the '20's and the '30's, as critic and novelist, was ludwig Lewisohn, of whom Alfred Kazin wrote, "Lewisohn was never a 'simple' figure, and his worst qualities represented an exaggeration of a mind in itself indispensable to

the growth of modern criticism in America."

Lewisohn's own struggle between assimilationism and the retention of Jewish identity was illustrated in his important novel, *The Island Within* (1928). The book is the tale of the Levy family, the progenitors and the contemporaries of Arthur Levy, the central figure of the novel. Arthur and his sister Hazel are the children of Jacob Levy, who immigrated to the United States in 1879. In this country, after working in a department store, Jacob marries Gertrude, whose dowry enables him to become the partner in a prosperous furniture store. While Gertrude and Jacob bring up their children with no particular Jewish identity, they have a sense of the latter through "ancestral memories. . . instinct. . . the voice of the blood." This somewhat mystic device is a key to Lewisohn's own concept of the call of Jewishness.

Hazel, on growing up, wants to marry the non-Jewish brother of one of Arthur's friends. Arthur himself marries the daughter of a minister, and his life becomes one of sorrow and uncertainty, leading to divorce. After this personal catastrophe Arthur is led to make a close study of Jews and Judaism, and he is finally drawn completely into the orbit of Jewishness. Ultimately Lewisohn's rejection of assimilation and even of cultural pluralism drew him into becoming intensely Orthodox and nationalistic -- even reactionary -- in his thinking.

The Island Within is now little known or read, and today would, perhaps, sound somewhat clichéd. More important, however, is adjusting, if one can, to Lewisohn's mystical, almost occult definition of Jewish identity.

Largely because of the emerging influence of such periodicals as the *Menorah Journal* (founded in 1915) and *The Partisan Review* (1934), a school of Jewish critics entered the mainstream

of American critical writing. Among these were Lionel Trilling, Philip Rahv, Alfred Kazin, Leslie Fiedler and Irving Howe. These writers were to go a long way towards disproving a widely held belief, at first accepted by many Jewish artists, that Jewish writers, because of their "Jewish minds," could not grasp the essential nature of the American experience.

As a cultural critic, Trilling exercised an unusually large influence through his teaching. But he made no allusion to Jewish participation in the great cultural development. Although he was the victim of anti-Semitism in an initial rejection of his application for renewal of his appointment at Columbia University, Trilling maintained an attitude that was to be replicated by Bellows, Roth and Malamud -- he did not consider himself a "Jewish writer," and he resented any criticism which analyzed him as "Jewish."

While there is no cause and effect relationship indicated, it seems almost natural that politically Trilling, who had started out as a radical, found during the fifties that "There is an unmistakable improvement in the American cultural situation over that of thirty years ago." This during the McCarthy Era and the period of the Cold War! Among others in the *Partisan Review* crowd there developed a tendency to become more and more conservative in their outlooks; on occasion, quite reactionary.

Dealing with the Depression '30's, a period during which the proletarian-left writers were so influential, Harap analyzes the work of Mike Gold, whose *Jews Without Money* (1930) had a strong influence upon the thinking and writing of the period; Meyer Levin, whose novel *The Old Bunch* (1937) created a scene, a group of characters and a new term; and Edwin Seaver, Edward Dahlberg, Albert Halper and Dan-

iel Fuchs, as well as less well-known writers. Then Harap turns more closely to the work of James T. Farrell and Theodore Dreiser.

I must take issue with Harap's contention that James T. Farrell, particularly in the *Studs Lonigan* trilogy (1932, 1934, 1935) represents an "unequivocal condemnation of anti-Semitism." For *Studs* is filled with "hooknose" and "Christ-killers" and "kikes." Davey Cohen, the only non-Irish member of Stud's gang, joins its Jew-busting expeditions -- though "he was not happy about it," and he is constantly humiliated. Davey's conclusion that "The dumbest Jew was smarter than the smartest Irishman," hardly outweighs the demonstrated and vocal anti-Semitism of his "friends."

I feel that Harap is wrong in his conclusion that Farrell "with a naturalistic technique is ruthless in exposing the severe limitations of his fellow Irish neighbors at the time, and their mindless prejudice against the Jews and Blacks is shown as an element of that narrow, anti-social viewpoint." It is the anti-Semitic utterance and behavior that stick in the mind, not the sociological preaching.

Vastly disturbing is the anti-Semitic stance of some of the giants among American novelists, chief among them Theodore Dreiser. He seemed filled with anti-Jewish bias: his letters, speeches and fiction were loaded with diatribes against Jews. He even went so far as to write to H. L. Mencken after Hitler's invasion of Poland: "I begin to suspect that Hitler is correct. The president [FDR] may be partly Jewish. His present animosity has already resulted in placing American in the Allied camp -- strengthening Britain's attitude and injuring Germany in the eyes of the world. The brass!"

Another of the American giants accused of anti-Semitism is Frank Norris. Here, however, I think there is

room for doubt, at least in the case of S. Behrman in the novel *The Octopus*. While it is generally accepted that Behrman is Jewish -- he is an agent who thrives on the disasters that befall the wheat farmers and who perishes miserably by falling into the hold of a ship loading wheat -- it seems to me that it is perfectly reasonable to regard him as German rather than Jewish.

*Anti-Semitism is revealed in Hemingway's *The Sun Also Rises* (1926), which Harap notes as the writer's "sole literary expedition into the Jewish character."* Harap has a high opinion of Hemingway's rounded, credible portrait of Robert Cohn, the Princeton Jew who joins the expatriate community in Paris. He is initially admired by Jake Barnes (Hemingway): "He [Cohn] was nice to watch on the tennis court. . . he handled himself well at bridge." But later on Jake observes that Cohn is a master at "bringing out the worst in anybody."

In "real life" Hemingway himself was capable of outbursts such as calling a literary scout, Leon Fleischman, a "low-down kike" and indicating that in his new novel, "I'm putting everyone in it and that kike Loeb is the villain." Yet Cohn, Harap insists, is not an anti-Semitic stereotype.

Harap quotes a significant study, published in 1945 by the Bureau of Applied Research, of the treatment of minorities in popular fiction in "the most widely read magazines" during 1937 and 1943. "The Negroes and Jews are depicted least favorably." This, the report indicates, "serves to activate the predisposition of a hostile or even an indifferent attitude."

Although Jews experienced much anti-Semitism in the services, World War II saw a great diminution of anti-Semitic presentations in literature -- at least of unanswered expressions of anti-Semitism. This was chiefly because

there were so many Jews under arms, and because so much of the post-war literature was created by Jewish writers. Many of the latter used their own anti-Semitic experiences to illustrate the strange anomaly of forces fighting fascism and Nazism that were themselves filled with men who either disliked, didn't know, or hated Jews. Nevertheless, sharing the perils of combat alleviated this feeling considerably.

In the last part of his volume *In the Mainstream*, Harap devotes several thorough and detailed chapters to Bellow, Malamud, Roth and Mailer -- four contemporary titans of American fiction. Bellow was first drawn to the concept of the writer as one who addresses the large issues of humankind. His philosophy rejected the alienation and angst that characterizes much of modern art. "I cannot agree with recent writers who have told us we are nothing," Bellow says. Harap points out that much of Bellow's Jewishness derives from his linguistic sense -- the influence of Yiddish words, phrases and intonation. Perhaps the greatest condemnation of Bellow's slighting his Jewishness stems from his non-reaction to the Holocaust as a theme in his fiction. He admitted, after receiving the Nobel Prize in 1976, that he felt "ashamed and disgraced" that he had not responded to that great human agony with greater sensitivity.

In tracing Bellow's development through *Herzog* (1965), *Mr. Sammler's Planet* (1970), *Humboldt's Gift* (1975), on to *Dean's December* (1982), Harap shows a movement from a fringe recognition of Jewishness to an acceptance of himself and his work as being strongly influenced by the basic affirmation of life which is a fundamental of Jewish belief. This is despite the apparent despair reflected in *Dean's December*. Harap judiciously points out that in Bellow's last work, *Him with His Foot in His Mouth* (1984), the author recaptures his sense of exuberance, humor

and joy. Harap concludes: "Where will Bellow go from here?"

While Bernard Malamud has echoed Bellow's sentiments on the subject by stating, "I belong to American writing. I am unaware of a school of American-Jewish writing," his works are saturated with Jewish milieu, character, speech and theme. Asked the reason for his interest in Jews in his fiction, despite his relatively "unJewish" upbringing, Malamud replied, significantly: "... [it was] the pity I have felt for the suffering of too many Jews during the time of the Nazis; one of the things about writing is that you write about things you know. . . I know Jewish people, and therefore I write about them. . . To me the Jew is a symbol of existential man as he becomes aware of his destiny. . . [I was driven] to read, ponder, understand and direct my sympathies in this direction."

Together these four volumes constitute the most comprehensive survey of Jews in American creative writing.

Another aspect of Malamud's writing is the element of fantasy: *The Natural* is a completely modern story, yet its bonds with the Faustian legend and the myth of the Holy Grail are obvious. The film based upon the novel makes this even clearer. Malamud was also entranced with the traditional character of the shlemiel -- the frustrated, blundering man of good will who is swept along by the confusions of life.

Malamud's works are filled with the conflict and consanguinity of Jew and "goy." This is particularly true of *The Assistant* (1957) in which the Italian assistant, Frank Alpine, identifies with and loves his boss, the Jewish grocer, Morris Bober. And in *The Fixer* (1956), based on the Mendel Beilis "blood libel" case, for which Malamud won the Pulitzer Prize, his image of the Jew

morally triumphant over all obstacles is one of his clearest statements of Jewishness -- universal and his own.

Malamud, for all of his apparent denials, stands in his works as one who, like Bellow, is with and for the Jewish values, particularly that of the affirmation of life.

The chapter that Harap devotes to Philip Roth portrays a writer, thrust into the limelight by his own talents, who is desperately trying to evade his Jewishness. With a statement that echoes those of Bellow and Malamud, Roth states: "I am not a Jewish writer. I am a writer who is a Jew."

Oddly enough, almost from the beginning of his recognized career, Roth has been identified not only as a Jewish writer, but as one whose work contains much that some have interpreted as being anti-Semitic. Roth's short story, "Defender of the Faith," published in *The New Yorker* in 1959, created a storm of controversy for this reason. Importantly, Harap points out that Roth does promote the ideal of personal integrity, but this is not, as in the case of Malamud and Bellow, something that can be regarded as a "Jewish" rationale.

Of course, it was Roth's *Portnoy's Complaint* (1969) that established him not only as one of the widest read and most important novelists of the time, but also as the author who painted the most complete portrait ever of the man-eating, castrating, devilish Jewish mother. More than any of Roth's writing up to then, the book revealed an obsession with sexuality, masturbation, and a really troubled attitude towards the relationship between men and women.

It seems that Roth's consciousness of his Jewishness is of the kind that causes a desperate attempt at denial or, at the very least, a ferocious, satirical attack upon "typical" Jewishness. This, and his recent feverish preoccupation with sex, have marred Roth's image.

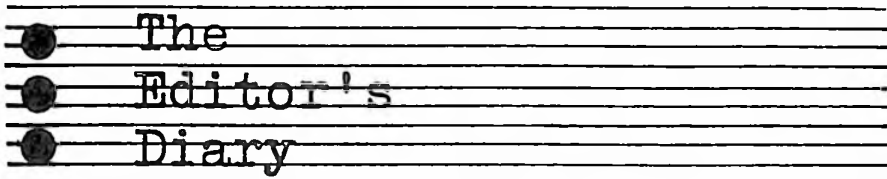
In the trilogy published in 1985 as *Zuckerman Unbound*, Roth appears to have achieved a somewhat calmer, more mature attitude, and within the three books that make it up -- *The Ghost Writer* (1979), *Zuckerman Unbound* (1981), and *The Anatomy Lesson* (1983) -- there is much that appears autobiographical, but there is also much less hysteria of tone and outlook.

Harap's discussion of Mailer is much briefer than his examinations of Bellow, Malamud and Roth. Harap's concluding line in the Mailer essay best sums up the matter: ". . . he [Mailer] resides in a limbo of indifference to it [his Jewishness]."

Mailer himself phrases it thus: "I would never say I was not a Jew. . . I looked to take no strength from the fact." In Mailer's writing, the sense of Jewishness as evinced by having central Jewish characters, using peculiarly Jewish intonations or expressing Jewish attitudes towards life, is almost completely lacking. The principal thrust of Mailer's work reveals enormous influence by Hemingway -- "It is more important to be a man than a very good writer." Mailer was also under the spell of Reichian psychology in which the be-all and end-all of life seemed to be the achievement of the cosmic orgasm.

Mailer's importance stems from his enormous talent and the truly great works he has produced: *The Naked and the Dead* (1948), *The White Negro* (1957) and *Armies of the Night* (1968). He remains one of the most forceful, effective and influential writers in American English today.

Harap's study is an integral part of the story of American Jewish literary growth. A close and patient perusal of these pages will reward the reader with a thorough grasp of a magnificent struggle for maturity and recognition, and call attention to a wealth of literary treasure to be reexamined or newly mined. ■



The
Editor's
Diary

• *To Be Read if at All Possible*

I cannot readily remember when I last read a book so illuminating and such a pleasure to peruse as Leonard Fein's *Where Are We? The Inner Life of America's Jews* (Harper & Row, N.Y., 1988, 350 pages, indexed, \$19.95). Knowing him until now as a Brandeis University sociologist and as a brilliant writer for and far-sighted editor of *Moment* magazine, 1975-1987, I was only partly prepared for the sustained thinking and fluent and convincing (*pace* my disagreements here and there) exposition of the state of being, state of mind and state of behavior of contemporary American Jews. It is a mark of the level attained by American Jewish intellectual life that it has produced such a cogent perception, definition and evaluation of current American Jewry.

From here on I'd like to grab you, sit you down and read to you by the yard from this volume not only because it contains in such great measure his keen observation, good judgment and wise conclusions, but also because his writing style is so clear, imaginative, passionate, epigrammatic, subtle, eloquent, sophisticated, witty and engaging. Am I raving? Yes -- but go and see for yourself how right I am.

Leonard Fein writes as "a . . . non-believing Jew who will not give up his claim to Judaism. I take what I need from the tradition, and what I like, and what I can, the parts that make substantive sense and the parts that have stylistic appeal. . . . But I am merely secular, not a secularist: I make no ideological claims for my secularity, it is not an 'ism' to me" (p. 41). From this vantage point he can single out "two great denominational surprises in the American Jewish world these last 20 years or so, and the greater of these is the durability of Orthodoxy." The second is "that Reform Judaism has not proved to be merely a way station on the path to assimilation" (p. 44). This new orthodoxy, by the way, is "not more than 10% of America's Jews" but it makes up "at least 20% of those who are in any way affiliated with an explicitly Jewish community or institution" (p. 139n). Yet "religious fervor among Jews. . . is limited to scattered pockets of people" (p. 51). And these Orthodox Jews "have tended to cast their lot with conservative parties" (p. 48).

Fein deals extensively with the Holocaust and the birth of Israel and "the obsession with Jewish survival that is their product" (p. 57). He firmly declares, "It does not derogate from the pain that others have suffered if we assert that the Holocaust was unique, remains unique. . . . We must insist," however, he says to those who follow Elie Wiesel's views, "that it *is* history, and that the polity must guard against those conditions that might ignite it, that shape madness into social doctrine" (pages 66, 68). He is too categorical in rejecting the view that "Israel exists because of the Holocaust," which triggered "the sympathy of the United Nations. . . . It

was Zionism, and not the world's sympathy, that brought forth a Jewish state" (p. 74). Yes -- and no: without Zionism, the Jewish state would not have been conceived; without world sympathy, Israel could not have been born. He may be right in his judgment that "Without Israel, it is hard to imagine how we would have rejected despair" (p. 75). Unlike Fein I should say that Israel is *a* rather than "the binding element of contemporary Jewish understanding" (p. 108).

Fein is most incisive, if not exhaustive, in dealing with the American Jewish scene: "in a land that is neither quite exile nor quite home. . . inertia rather than an active will. . . moves the large majority of America's Jews" (p. 55); "We are, at last, at home in America, as at home as Jews can feel" (p. 233); "we have learned to feel at home with our marginality, to accept it as our distinctive condition, a central ingredient of our identity, an explanation of our creativity" (p. 126). Therefore, from 1948 to 1986, only 60,000 American Jews (about 1%) settled in Israel, while "Several times that many Israelis have chosen to move to the United States" (p. 101). It is American pluralism that has made it possible for "people who were once Americans and Jews" to "become American Jews. . . the capacity of this nation to accommodate. . . genuine diversity is as much a blessing as its continuing racism is a scandal. . . the system itself protects the integrity of groups smaller than the whole and. . . it does not merely accommodate such groups but cherishes them. . . We have abandoned. . . the melting pot in favor of such bold endorsements of pluralism as bilingual education. . . pluralism has permitted us both to be part of the larger society and to stand apart from it" (pages 154-55, 159).

In this context of pluralism, there is a confluence of American values and Jewish values that results in the political liberalism of America's Jews, while Fein points to "a fundamental difference between the revolutionary left and the liberal left" (p. 233). He copiously documents Jewish association with the liberal wing of the Democratic Party from 1912 to 1987 (pages 227-230) and tilts a powerful lance against Murray Friedman and Irving Kristol, neo-conservatives urging Jews to swing to the right while they exaggerate a minor drift to the right. On such issues as nuclear freeze, handgun control, social welfare, spending less on national defense, right to abortion, opposition to school prayer and general support for affirmative action, Fein cites decisive figures to show the depth of Jewish liberalism. His insightful pages on Black-Jewish relations are sensitive both to the differences between the Black and Jewish scenes and the need and possibilities for cooperation on issues. He can admit: "I have listened to Jews praise their own concern for the black Jews of Ethiopia and have heard these same Jews contemptuously say 'Shvartseh' when talking about American blacks" (p. 294).

On the relation of America's Jews to Israel, Fein is forthright. The old practice of agree or be silent in public has been breached since the invasion of Lebanon and the "events at Sabra and Shatilla" on Sept. 16-18, 1982. "We have to learn how to sustain our attachment despite our disappointment. . . [not] allow the disappointment to defeat the commitment." On the Palestinian uprising that began while this book was on the press, Fein has expressed himself sharply in the *Washington Jewish Week* March 3 and *Detroit Jewish News* April 22. Fein practices what he preaches.

◦ *Jesse Jackson Panel at S. S. C.*

April 9

Competing with 19 other simultaneous panels, our magazine's panel, "Jesse Jackson and the Jewish Community," drew more than 100 people that over-filled a large lecture-theater at the Sixth Annual Socialist Scholars Conference at the Borough of Manhattan Community College. The atmosphere was tense. As moderator, I explained that JEWISH CURRENTS cannot endorse candidates because we are tax exempt but we can publish educational material on political events. For that purpose we had printed in our Feb. issue an important speech by the Rev. Jackson "On Black-Jewish Relations," and in Sept., 1986 we carried an interview with him in a Palestinian newspaper in Jerusalem with its editor, Hanna Siniora, entitled "Jesse Jackson Speaks to Arabs about the Middle East." (The copies we had on sale went fast.)

Murray Polner, editor of *Present Tense*, an independent bi-monthly published by the American Jewish Committee, reported on the state of mind of American Jews about the Jackson candidacy, a blend of profound distrust and active hostility. Dr. Polner was followed by Hulbert James, N.Y. State Campaign Director, Jackson '88, a Black organizational staffer who vigorously presented the Jackson program on issues, including that of anti-Semitism. As moderator, I contributed useful information from Jewish publications here and in Israel. The audience questions to both speakers were pointed, sometimes angry. I estimated that about 20% of this audience of socialist-minded people, mainly Jewish but with a sprinkling of Blacks, Hispanics and Asians, was opposed to Jackson's presidential aspirations. The discussion was "hot and heavy" and continued loudly in the corridor after adjournment. Possibly no minds or opinions were changed, but I welcomed comments from both sides that our panel was useful educationally.

◦ *Saluting Doxey A. Wilkerson*

April 10

Happily shared a table with Edna Colman, Joseph Naham, "Nellie" Nelson, Steve Nelson, Ruth Ost and Norma Starobin at a designedly intimate dinner (55 present) to honor Doxey and his wife Yolanda "for his more than five decades of commitment and leadership to democratic education and intellectual honesty." First at Howard University, then at the Jefferson School (of Marxism), and then as chair of the Education Department of Yeshiva University for a decade, Doxey left his mark of insight and candor. I myself, in the late 1930s, declined to teach "the Negro Question" in communist training schools after Doxey showed that migrations from the "Black Belt" had removed the Black majority, so that the Black people no longer had the territorial concentration needed to justify the definition as a "nation" in Marxist-Leninist formulation.

With Julius Lowitt and Mel Williamson as MCs, speakers were David Goldway of the now defunct Jefferson School, Paul Robeson Jr., Grace Ilchuck, and Masfield Daly of Boston College, author of a paper on Doxey in *Freedomways*, 1982 -- and Yolanda and Doxey themselves. All honor to them!

◦ *Morning Freiheit at 66*

Only about 100 of us made it to P.S. 41 April 17 for the annual concert of

this struggling Yiddish newspaper. It was good to hear again the eight songs in Yiddish, Hebrew and English by the Jewish People's Philharmonic Chorus of 22, conducted by Peter Schlosser, with Edward Kortis at the piano. The address by editor Paul Novick (at 96 he is keen of mind, firm of voice, though weak of limb) ranged widely and deeply (Yiddish text, May 1, English condensation, May 22). The Yiddish actress Shifra Lehrer was a treat with her five dramatic readings. The collection harvested by Haim Suller was \$6,500, an imposing sum but inadequate for the needs.

Therefore April 28, 28 of us gathered at the Library of the *Freiheit* offices to consider emergency measures to gather some \$40,000 to tide us over the summer slump until the Fall annual fund drive. I upped mine and Sonya's donation of \$200 April 17 to \$1,000 by the end of May. (If you want to, and I hope you will, respond to the *Freiheit's* cry for help, send monies to *Morning Freiheit*, 43 W. 24 St., N.Y. 10010.)

◦ *Lillian Shapero*

April 21

Left the Editorial Board reading manuscripts to hurry over to the Gramercy Chapel on Second Ave. for the funeral service of Lillian Shapero (Nov. 17, 1907--April 19, 1988). I had last seen her when I shared a table at the Zhitlovsky dinner Dec. 13, 1987 with her and her now bereaved husband Maurice Rauch, composer and conductor. She was one of the pioneer dancers from 1929 to 1935 with Martha Graham's pathbreaking company. She introduced the Graham style as a choreographer for the Yiddish theater, blending modernism with Jewish tradition and content, often to music composed by Maurice Rauch, beginning in 1932 with Maurice Schwartz's production of *Yoshe Kalb* and continuing to 1982 with a TV production of Peretz's *Higher Than Heaven*. Messages were read from Martha Graham in Switzerland, Dora Lipson and Martha Hill. Eulogies were by Itche Goldberg, who presided, Mina Bern, Edith Segal, who read a poem to Lillian, and Israel Freed. Cantor William Wolf sang a liturgical composition by Ravel. The dancers Sophie Maslow and Lily Edelman were among the 75 mourners present. To Maurice and their son Paul and family, our deepest condolence.

◦ *Warsaw Ghetto Uprising Commemorated*

April 24

To the Norman Thomas High School for this 45th anniversary commemoration, attended by about 175. Presiding, Itche Goldberg read a roster of 43 resistance fighters in the Ghetto being honored this month in Warsaw by the Polish Government and Army. Peter Schlosser conducted the JPPC in a work by the Yiddish poet, Shmerl Kaczerginsky, "Warsaw," with music by Lazar Weiner. The six memorial candles were lit as Susan Goldberg and Schlosser read the roll of Jewish communities destroyed by Hitler. The *El Mole Rahamiom* by Cantor Harry Feinberg of the Flatbush Jewish Center was fervid and heart-stopping. Prof. Nora Levin, director of the Holocaust Archives at Graetz College in Philadelphia and author of the basic book, *Holocaust*, delivered the major address, stressing that the Warsaw Ghetto Uprising created the 11th Commandment, "Thou shalt not despair." The second half of this impressive program I had to forego in order to get way out to Brooklyn for David Zeldin's 90th birthday. . . M.U.S.

The Soul of the Fiddle

By SHIKE DRIZ
tr. from the Yiddish
by Aaron Kramer

[Shike Driz was born in Krasna, the Ukraine, in 1908. Widely known for his children's poems, he authored Bright Reality in 1930 and Steel Might in 1934. A Red Army volunteer, he served in Galician border towns from 1939 to 1941, aiding many refugees from the Nazis as well as local Jewish villagers. His final collection, The Fourth Rail, appeared two years before his death in 1971. —A.K.]

I had a fiddle; now it hangs
yearning for my touch.
I'd like to play a viva, but
my fingers shake too much.
I've thought of giving it away
(Please take it, show some pity!)
but one by one they've torn the strings
that used to sound so pretty.

So I seek a master
beg him for a favor:
My fiddle's soul — is there perhaps
a chance that you can save her?

My mother's own melodious voice
rang in the first sweet string.
The second had the very sound
of a small valley spring.
The third one, like a tiny child
that asks in pantomime,
was able both to weep and laugh
at one and the same time.

So I seek a master
beg him for a favor:
My fiddle's soul — is there perhaps
a chance that you can save her?

My mother's voice -- no longer heard --
weaned me and drifted by.
The little spring -- an eye wept out,
tear-spent and all wrung dry.
The child turned gray one gruesome night
that was not meant for sleep,
and something happened to him: now
he'll neither laugh nor weep.

So I seek a master
beg him for a favor:
My fiddle's soul -- is there perhaps
a chance that you can save her?

The fourth string is so stretched, it has
a sad, exhausted twang. . .
I'd like to stroke it fondly with
the songs my mother sang,
revive it with the valley spring
that sparkles in the sun,
and bring back to the little child
the laughter that is gone. . .

So I seek a master
beg him for a favor:
My fiddle's soul -- is there perhaps
a chance that you can save her?

AARON KRAMER is awaiting publication this fall of his monumental anthology, *A Century of Yiddish Poetry*, which he has edited and translated and from which the present poem is taken. (Cornwall Books, Cranbury, N.J., \$24.95. Special prepublication offer, \$12.95 -- send check made out to Cornwall Books to Aaron Kramer, 96 Van Baumel Rd., Oakdale, N.Y. 11769).

U.S. JEWS PROFILED IN LOS ANGELES TIMES POLL

IN the *Los Angeles Times* of April 13 staff writer Robert Scheer had a full-page article, headed "Jews in U.S. Committed to Equality," based on data from 1,018 representative Jews and 1,110 non-Jews. Among the findings:

- 50% of Jews polled cited "a commitment to social equality" as the quality most important to them in their Jewish identity.
- Only 17% mentioned religious observance as most important.
- Only 17% cited support for Israel as most important.
- 75% said they do not attend Sabbath services even once a month.
- 82% said being Jews was important in their lives.
- 41% regarded themselves as "liberal," 27% as "middle-of-the road" and 17% as "conservative" (compared respectively with 18, 29 and 30% for the general population).
- Only 8% were not registered, compared with 22% for the general public. 56% are Democrats, 12% Republicans, 10% independents, compared respectively with 32, 22 and 15% of the general public.
- 47% were college graduates or more (compared with 18% for the general public); another 17% of Jews had some college education (compared with 16% for the general public).
- 10% had incomes of less than \$20,000 (29% for general public), 23% had incomes of \$20-40,000 (35% for general public), and 47% had incomes over \$40,000 (25% for general public).

שומר תשומע ישראל

Israeli Women against the Occupation

By CAROL JOCHNOWITZ

ISRAEL went into some kind of shock in December of 1987," Israeli feminist and peace activist Lillian Moed told a small gathering at New Jewish Agenda's headquarters in downtown New York on April 20. "There was, on the one hand, incredible outrage about the government response to the uprising, and on the other a great deal of confusion among Israelis who hadn't known what the occupation was like. It was something they'd lived with, like you live with the homeless here. Now they were discovering it wasn't benign."

Moed emigrated to Israel three years ago after retiring from a professional career in nursing, therapy and public health paralleled by a lifelong involvement in political activism (she was founder and chair of the Middle East Task Force of the Los Angeles chapter of New Jewish Agenda). She attended a demonstration at a checkpoint in Gaza soon after the uprising began Dec. 9, 1987, held by Yesh Gvul (There Is a Limit), an organization founded by soldiers who had refused to serve in Lebanon. There she met a number of women active in the Israeli women's movement. She asked if they thought there was a possibility of mounting a peace group consisting of women who would be coming together as women in response to the situation, and soon thereafter the Israeli Women's Alliance Against the Occupation had its first meeting in her Jerusalem apartment. Fifty women came, filling it to

bursting, some of them long politically minded, others never before involved but stunned into action by recent events. "It was almost as if they didn't know their own country," said Moed.

"We went to a hospital on the West Bank," she recalled. "We visited young men in bed with bullet holes in them and their families standing around. It was amazing. They welcomed us. They were told, 'These are the people who support us.' One woman did go into an emotional tirade. She'd seen Israeli soldiers break into her house and beat up her son. She screamed at us, using the Arabic expression for 'I'll tear you apart': 'I'll eat you! How could you do this? If I ever seen another Israeli soldier again, I will eat him!' Then the Palestinian woman who'd taken us there talked to her. It took a while, but she began to calm down. Then she said, 'Come back again. We welcome you,' and offered us chocolates. It was mind-blowing."

*Nevertheless, "Everyone said, we are going to fight to the end, we are going to take back our land," Moed reported. Where does that land begin and end? I remembered the review of David Grossman's *Yellow Wind* in the New York Sunday Times (March 6, 1988). It pointed out that despite its haunting description of the Palestinian experience of the occupation the book might ultimately function as ammunition for the other side since it suggested all Pales-*

tinians were territorial irredentists. "Understand: We hate Arafat because he wants to make peace," one school-teacher told the author. Before I could raise this question with Moed it was put for me by a young documentary filmmaker from Canada who'd lived in Israel for eight years. "Many Israelis will tell you there's no Palestinian organization with aims equivalent to yours and that for that reason you're just trying to commit suicide," he said. "That's what I heard all the time."

Moed tended to shrug off this and all other suggestions of Palestinian intransigence. "I can only tell you what the Palestinians I work with tell me," Moed replied. "They want a two-state solution. Nobody -- well, almost nobody -- says they want the whole thing." Similarly, she rejected the suggestion that Arafat says one thing to the western media and another to the Arabic press. "How dumb would he have to be? As if there's nobody who can read both languages!" Of an explicit statement from Arafat of recognition of Israel she said, "I wish to hell he would -- I think it's his male pride that's keeping him back!"

Moed is thoroughly out of patience with the refusal to deal with the PLO directly. "I have yet to speak to a Palestinian who doesn't support the PLO," she says. "We have to face the fact that they regard it as their government-in-exile." A woman from Bir Zeit University -- one of the many Palestinian women invited to address the Women's Alliance -- began her remarks with the statement, "I am a member of the PLO." "It was very important that she said that right up front at the beginning," Moed said. "Mubarak Awad does the same thing. It defuses the word. I really wondered how these women would take it. But they looked and saw this woman who looked like them, talked like them, had their mannerisms -- a Middle Easterner -- and it was a way

to begin reversing the process of demonization that's going on."

Moed sees pressure from the American government as the chief requirement for getting Israel to negotiate. Asked how Israeli peace forces felt about cutbacks in aid to achieve this end, she replied, "The question is terribly delicate. I've always felt economics is the biggest lever. But it should not be done unilaterally -- US military aid to the entire region should be cut. The situation now is horrendous! There's no reason why Israel cannot be a Switzerland."

Moed is emphatic about the scope of the protest movement in Israel. "If Shalom Achshav has a protest, the media cover it. If anybody else does, they don't. But some of these demonstrations have a few thousand people. Think of the Red Line March -- that was Israeli Palestinians as well as Jews, and thousands came. Considering the total population of Israel, that's a tremendous proportion. Every *day* there are protests going on!"

"We are progressive Jews. We cannot accept any injustice. Collective punishment is a horror -- it will keep the Palestinians rebelling forever. The occupation itself is a horror. Everything you see on TV is true. We cannot accept this in any way," says Lil Moed. ■

JEWISH WOMEN'S COMMITTEE TO END THE OCCUPATION

Formed by Clare Kinberg, Irena Klepfisz and Grace Paley, this group plans weekly vigils by American Jewish women in support of the Israeli peace movement every Monday from 5 to 6:30 P.M. outside the offices of the Conference of Presidents of Major American Jewish Organizations, 515 Park Ave. (between 59th and 60th Sts.) Call Clare Kinberg at (212) 227-5885 for further information.

Kaufman. . .

(Continued from back cover)

doubt, not just a reasonable doubt -- Irving Kaufman doesn't need protection from me. Probably he never did, and I suppose I should have told it 'like it is' from the outset. Because whatever we did behind the scenes, the Rosenbergs and Sobell were in no way denied a fair trial. Indeed, the only time my private communications with Judge Kaufman really made a difference in the trial was when I prevented Irving Saypol from prejudicing the case, from possibly poisoning the minds of the jurors."

The Rosenberg and Sobell Committees and the National Committee to Reopen the Rosenberg Case have frequently pointed to the role of Judge Kaufman, supposedly the "impartial arbiter," as in fact an arm of the prosecution. Our statements carried little weight, however, when contrasted with testimony from the key prosecutor, Roy Cohn "himself." There can be no doubt that had the higher courts been aware of such collusion and such prejudice, they would have had to reverse the decision. It is too late to restore the Rosenbergs to life, but it is not too late to restore their honor and to grant Morton Sobell the pardon, the recompense and the honor which is his due. All too many individuals, during "the time of the toad," the McCarthy period, were willing to purchase their freedom by falsely implicating others. Sobell is truly a hero of our times, as were the martyred Rosenbergs.

There are many illuminating gems in Cohn's story. We learn about Kaufman's friendship with the Cohns, something he lied about in his pre-trial meeting with the attorneys. Had the truth been known about Judge Albert Cohn, Roy's father, having obtained the federal judgeship for Kaufman, and about

the close friendship of "Irving" and "Roy," the defense could have demanded that some other judge handle the trial.

Cohn reveals how desperately Kaufman wanted that assignment, how he phoned Cohn endlessly to use his influence with assignment clerk Dave Sweeney to have the case assigned to himself. Cohn succeeds with Sweeney and phones Kaufman to tell him that he's in luck, the assignment is his. Because Kaufman had been importuning him 50 times a day, Cohn made sure to let him know as soon as Sweeney agreed. Here is Cohn describing the event:

"I was delighted to call Irving with the good news. He was impossible, but I liked him and was glad I could get this done for him. I was sure we'd get a conviction no matter who the judge was, but still it was nice to be able to put this contract through.

"I talked to our friend in New York,' I said to Irving. 'It's done.'

"Irving Kaufman sighed. 'Well,' he said, 'you've really put me in the soup now, my friend. Whatever I do I'm sure to be criticized. There's no way to be popular in a case this fraught with emotion and political overtones. But it's my duty. When you take this job you must accept the consequences.'

"This was minutes after he had been hustling my ass off to get him the case. I almost threw up, but I stifled myself and played the game. I told him he would do justice, he would perform in the great tradition of the federal judiciary. I guess it ranked with the phoniest conversations of the 20th century."

N.Y. Post editorial page editor Eric Breindel typifies people so convinced about Rosenberg guilt that their minds are closed to new facts or evidence. He learned from Cohn's autobiography that Kaufman decided on the death sentence before the trial began, and so forth. His reaction to this further proof of judicial bias and collusion appears in his op-ed

column, "Roy Cohn and His Enemies," March 24: "While Rosenberg case activists will seize this tidbit as further evidence that the trial was a judicial miscarriage, it has no bearing whatever on the couple's guilt." No bearing? By American standards, a person is innocent until proved guilty in a *fair trial*. No fair trial, then the presumption of innocence must stand. Especially so in the Rosenberg case, where the dearth of evidence was scandalous, the case rested on the undocumented and uncorroborated testimony of confessed spies whose testimony was purchased in an acknowledged deal: leniency and freedom for themselves, in return for testimony desired by the prosecution, testimony to justify the false FBI-prosecutor equation, "Communist equals spy."

It is to be hoped that these new Cohn revelations will lead to a congressional commission of inquiry to study and report on the Rosenberg-Sobell case. Movement towards such a commission began with the Dec., 1982 hearing by the House Criminal Justice Subcommittee, chaired by Rep. John Conyers (MI-D). That hearing, on *The Death Penalty and the Rosenberg Case*, was carried several times nationally on C-SPAN cable TV as a four-hour program, and provides a wealth of facts demonstrating the crying need for such an inquiry. It was fully and fairly reported in some 230 pages of Serial 132, Part 3 House Judiciary Publications on *Federal Criminal Law Revision*, 97th Congress. The commission of inquiry must be the next giant step. The truth will be revealed to one and all. And the Bill of Rights, gravely wounded by the Hoover-Cohn-Saypol-Kaufman frame-up, will be restored to its honored and inspiring status. ■

Have you renewed your sub?

ROSENBERGS MEMORIALIZED

**New Cantata
by Leonard Lehrman**

"WE ARE INNOCENT"

The 35th anniversary of the death of Julius and Ethel Rosenberg, June 19, 1988, will be commemorated with the first N.Y. performance of a new cantata for soloists, chorus and piano or orchestra by Leonard Lehrman, Laureate Conductor of the Jewish Music Theatre Association of Berlin.

The work is based entirely on letters written in prison by the Rosenbergs to each other, to their lawyer and to their sons Michael and Robert. The piece will be premiered at the Community Church of N.Y., 40 E. 35 St. in Manhattan, at 3:00 P.M., Sunday, June 19, opening the annual memorial meeting of the National Committee to Reopen the Rosenberg Case (NCRRC).

**Call or write to NCRRC for reserved seats.
\$5 general, \$3 for students and seniors, free for unemployed.**

**National Committee to Reopen the Rosenberg Case
853 Broadway, Rm. 1120
New York, N.Y. 10003
(212) 228-4500**

**JOIN OUR ANNUAL
DEMONSTRATION AT
FOLEY SQUARE (N.Y.)
Friday, June 17,
12 Noon to 2 P.M.**

**YOUR PRESENCE MAKES
THE DIFFERENCE!**

Plowing the Past Under

By *EMILY BORENSTEIN*

WE plow under the past and seed it over
with the gift of the present
but here and there the old shows through
the new
for we are rememberers like our parents
and grandparents.
Our minds, like attics, hold the accumulations
of the past.
It is the stuff of continuity, too good
to be thrown away
too memorable to be forgotten.
We take bits and pieces like old, malleable
clay
and fashion it to make into the new
re-using it and making do.
Our parents equated waste with sin.
Our grandparents, too, held on to things,
a rusty tea kettle, a well-worn hat,
gehakte tsores,* stale bread and jars of
chicken fat.

*Yiddish, literally, "chopped troubles."

EMILY BORENSTEIN of Middletown, N.Y. last appeared here in Oct., 1981 with a poem, "The Clouds Are Walking." She is the author of several poetry volumes.

NASSAU CO. EXECUTIVE PROCLAIMS DAVID PLATT DAY

Jan. 12, 1988 was declared David Platt Day by Nassau County Executive Thomas S. Gulotta in honor of the service this Emeritus member of the JEWISH CURRENTS Editorial Board has rendered to his community by conducting the weekly Classical Music Group for the Brookdale Senior Citizens' Center in Long Beach, N.Y. for the Jewish Association for Services for the Aged.

Every Friday for the past eight years David Platt has played rare and unusual records from his private collection for his fellow music lovers. He has presented Enrico Caruso (with whom some of his audience performed in their youth!), Lily Pons, Pablo Casals (playing Max Bruch's *Kol Nidre*) and Cantor Gershon Sirota (killed by the Nazis in 1943) singing the Yom Kippur chant *Avinu Malkenu*. A recent meeting of the Group, described in an article in the Long Island edition of the April 17 *N.Y. Times*, heard a performance of Liszt's "Hungarian Rhapsody No. 6" by the legendary Venezuelan pianist Teresa Carreno, who played in the White House for Pres. Abraham Lincoln in 1863 at the age of eleven! The Platt collection includes a recording she made in 1906.

Escape. . .

(Continued from page 11)

group, not far from the shepherd's hut, tomorrow morning and they would alert us by whistling. We were only too glad to get another chance -- so unexpectedly -- to reach our goal, Spain. We told the guide that we would expect him with his group tomorrow morning.

We said goodbye to the farmer and his wife, thanking them for their hospitality and kindness. Well rested and with new strength and hope, we walked back towards the mountains on the path alongside the creek. The daylight was fading and there was no shepherd's hut in sight. It was getting too dark to continue walking. We sat down on the grass tired and hungry. We ate the bread and cheese and drank the wine the good farmer and his wife had given us before we left them.

We spread my raincoat out over the grass and stretched out on it, covered with Heinz's overcoat just as we had done two nights earlier, but this time the wine had given us warmth and made us sleepy at the same time.

When we awoke at dawn, Nov. 15, 1942, and looked across the creek, we could not believe our eyes. There was the shepherd's shelter! Only a short distance away from us. We did not see it the evening before because it had already become too dark. We walked across the creek which was so shallow and narrow that we did not even get our feet wet. We had not been in the shelter long when we heard loud and clear whistling. We stepped out and saw the group some hundred yards away waiting for us.

We hurried to join them and were cordially received. The group consisted of refugees like ourselves, all men. They were complete strangers. The only bond between us was the same plight we shared. The guides provided us with long steel pointed mountain sticks

which we should find to be an essential tool for what lay ahead of us.

Our guides chose a route different from the one two days before. After hours of walking, we had to climb up a steep mountain, which we could only do thanks to our mountain sticks. As we climbed higher and higher and the incline became steeper and steeper, our guides showed us how to push the mountain stick firmly into the frozen snow and ground, put the right foot against it, so that it could not slide, reach out with the left leg one small step ahead until it found secure footing, then step up and pull the right foot up, while using the mountain stick as a support, and then pulling the mountain stick out and pushing it into the newly won ground. It was a difficult and laborious task to struggle towards the peak of the mountain.

Two of our guides came up with us while the third one remained at the foot of the mountain as a lookout. I looked down and saw him, a tiny figure. We had reached a considerable height. Although a wrong step might have meant death, I was not afraid and focused my whole being on reaching the top. One of the guides paid special attention to Heinz and helped him climb. The other guide helped me when my strength gave way; he held my hand with a firm grip and pulled me up that last decisive stretch to the top. Finally, we reached the top of the mountain.

From our new vantage point, we looked down the other side of the mountain, which was just as abrupt. Our guides told us to make the descent carefully and slowly towards the valley down below, which was Spanish territory.

This time, there was no possibility of losing our direction and winding up in France. We thanked our guides and they wished us good luck. ■

Subversion

By *NANCY NACHUM*

THE soldiers,
of whom I am not proud,
go out to hurt the people.

We, the women
who feed and clothe and house the soldiers--

must tie their uniforms in knots
and hide their ammunition,

so that never again can the soldiers go out
to hurt the people.

NANCY NACHUM, a new contributor, lives in Jerusalem.

Refugees

By *LORRAINE JUSTMAN-WISNICKI*

WE stayed alive --
burned scrapings from the ovens of death,
skeletons with dried out limbs and swollen bellies. . .

We stayed alive --
wounded refuse of an extinct race,
with sunken, feverish eyes of a hunted animal.

We held on to life
like to sharp edges of a razor blade,
and blood trickled from our hands,
as it still trickles -- drop by drop -- from our hearts.

The gates to freedom opened
and on arklife boats we arrived at the shores
of a new world. . . of a new life. . .

We filled our starved bodies with food,
we filled our starved hearts with love --
tired human refuse, who came to start from scratch. . .
to build on the rubble and ashes of yesterday,
on the sky-rocketing piles of sad memories. . .
to build a new Life.

LORRAINE JUSTMAN-WISNICKI, a new contributor, has published poems and articles in Polish and German newspapers. In New York she is co-editor of the trilingual (English-Polish-Yiddish) New Bulletin, published by the Piotrkow Society.

On Jewish Secularism and Tradition

Continuing a discussion

By ALFRED E. GREENBERG

FOR Rosh Hashona, 1987, I received a New Year's card from Michael Argaman. I was pleased, though not too long ago this might have surprised and perhaps even annoyed me.

You see, Michael is a young progressive who lives on the Kibbutz Kerem Shalom in the Negev. His small kibbutz has been active in the fight against the Israeli government's discriminatory actions against the Arabs, particularly in the policy towards the West Bank lands. Michael has also worked toward educating Israelis about the situation in Central America and was one of a group of Israelis who volunteered to work in Nicaragua.

So why would a New Year's card from him -- or anyone else -- ever have caused surprise or annoyance? Quite simply, because to me Rosh Hashona and Yom Kippur used to represent that mystical part of the Jewish inheritance that I as a left-wing, secular Jew could not abide. *L'shana tovah tikasevu* -- was a good year be inscribed for you -- was not simply an innocuous greeting of wishing one a happy year since it went with the idea that prayer over the 10 days of atonement could avert the evil decree that may have been ordained for you. This was not a philosophy I could accept, and so I did not celebrate the days held most holy in the believing Jewish community.

This is by way of introduction to my response to Max Rosenfeld's request to

readers to offer their thoughts on how secular Jews ought to celebrate Shevuos ("On Torah, Ignorance and Gullibility," Sept., 1987). Perhaps my personal odyssey on these questions may be enlightening.

Unlike Morris U. Schappes, I never thought assimilation was a goal for progressive Jews. Jewish identity has always been important to me. Years ago, when I wrote for the left-wing press (such as *Jewish Life*, March, 1956), my *nom de plume* was Abraham Levy (from my Hebrew name, Avraham Halevy). If not unique, this was certainly unusual. True, Mike Gold, whose family name was Granich, also used a pen name that was Jewish, but he was one of the few Jewish left-wingers who did. More typically, if you changed your name, it was to anglicize it. The only ones who seemed to raise their Jewishness as a banner were those working in the Yiddish-speaking community.

But my identity with the Jewish community was not with the Yiddish culture; rather it was based in the religious tradition. Even after I ceased to believe, I continued for a time to attend synagogue, follow the rituals, etc. I recall when I finally broke with this sham. I was coming out of shul (Ohab Zedek on West 95th St.) and I ran into a cousin who was on her way to Central Park to take her infant son for a walk. She had worked for Amtorg, and she and her husband (a founder of the pharmacists' union, precursor to what is now Local 1199) had had a strong influence on my developing philosophical understanding. It was a hot day in August -- Tisha b'Av, the commem-

ALFRED H. GREENBERG of Larchmont, N.Y. is a retired editor who co-chairs the Westchester local of Democratic Socialists of America.

oration of the destruction of the Second Temple, and my cousin, who knew of the contradiction between my beliefs and my behavior, wanted to know if I was fasting. I acknowledged that I was, lamely explaining that I was somewhat overweight. "So why not diet tomorrow?" she gently inquired. I was left staring my hypocrisy in the face and never returned to synagogue.

Well, not quite. In the Army during World War II, I went with my fellow Jewish soldiers to services as an act of solidarity with them, and I have attended services on family occasions (bar mitzvas, weddings, funerals, etc.) so as not to offend dear ones. But I was a non-believer who stayed away from the church (and my church was the Orthodox shul) as a matter of conscience.

Then when I had children of my own, the question arose about how to make them feel Jewish without making believers of them. Simple. We celebrated Hanuka, Purim and Pesach. These were holidays of struggle for freedom, of liberation. A noble heritage. But how to celebrate them? For me, it meant celebrating them in the traditional way, singing the Hebrew songs, following the ancient customs. No, we didn't read the *ganze megillah* nor even go through the whole Passover service. But we chanted the blessings, the four questions and the essence of the answers, and enjoyed the *zmiros*, the *dredl* games, the candle lighting, the *Haman-taschen*, etc. And when we began the Passover story with the invitation, "All who are hungry -- let them come and eat. All who are needy -- let them come and celebrate the Passover with us," it was teaching the best there is of Jewish humanism. Never mind that at the end of the service when we open the door for Eliyahu, the Hagada has us say, "Pour out Thy wrath upon the nations that know Thee not. . . Pursue them in

anger and destroy them from under the heavens of the Eternal." We didn't bother with that one.

Friends used to accuse me of hypocrisy. "You're not a believer, but you sing the blessing over wine, over the Hanuka *licht*, not hesitating to say '*Baruch atah adonai. . .*'" Well, I'd explain that my children didn't understand Hebrew, and that they were just enjoying the rituals that I used to enjoy as a child, but without any supernatural overtones. When my oldest daughter was in first grade, her principal discovered she could chant the Four Questions in Hebrew, and so just before Passover he had her go from class to class to demonstrate what this Jewish festival was all about. How proud she was, and how proud I was, too.

"But later, when they could read English, didn't your kids get the idea that a deity was involved when they sang *Dayenu*?" my friends would ask. And they would add, "Besides, to learn the Hebrew words without any sense, wasn't this demeaning?"

Though my own command of Hebrew as a spoken language was less than minimal, they had a point. But it was the old rituals that had meaning for me, as indeed they have meaning for most religious people, for in a basic sense, religion represents the childhood of man. Thus, I fought a rear-guard (and losing) battle to prevent the introduction of English and a more progressive liturgy into our celebration.

I have to admit, this approach didn't answer all questions concerning Jewish identity for my children. At school when they'd be asked whether their parents belonged to the local temple or to the synagogue, and they had to answer neither, they felt that somehow, though they were indeed Jews, they didn't really belong. In the case of my youngest daughter, she eventually joined Hashomer Hatzair, and it was when we visited her during a year's stay

in Israel that I began to change my thinking of how Jewish identity is to be preserved.

In every kibbutz we visited, the Sabbath, for example, was a real day of rest. The Friday night meal was special, and though none of these places was religious, all found it necessary to find some way to preserve the traditions. I never inquired how they celebrated the various holidays, but celebrate them I knew they did. At Kerem Shalom, we had a long discussion on whether they would welcome Arabs as members of the kibbutz. "We would welcome having an Arab kibbutz alongside ours," they said, "but they would want to celebrate their holidays and we ours. We want our kibbutz to be secular, but not non-denominational. That's why we're here."

When I was growing up, the Catholic Church was Father Coughlin, the *Brooklyn Tablet*, and the supporters of Franco. Today, the Church includes the American bishops' stand against nuclear war and on the immorality of poverty, not to mention those who want to apply Liberation Theology to the needs of the masses -- not only in Latin America, but even to the struggles of the poor in the U.S. I don't recommend that progressive ex-Catholics return to the fold in order to play a part in this great work, but certainly a doctrinaire anti-clericalism is not on the agenda for anyone who wants to be considered a progressive today. It never was the case in the best Black churches, which from slavery times to the present have played a revolutionary role in the Black community.

Similarly, I don't recommend that secular Jews drop their struggle against obscurantist supernatural interpretations of the world. But I would not want to preserve my Jewish identity if all there was to Judaism was a belief in God or the struggle against anti-Semitism. There is far more, including humanist

U.S. JEWS ON ISRAEL

IN the *L.A. Times* April 12 (see box, p. 24) Robert Scheer reported poll results about attitudes to Israel that include:

- 41% of Jews and 65% of non-Jews "feel that there is an element of racism involved in the attitude of Israelis towards Arabs."
- 52% of non-Jews favor U.S. negotiations with the PLO and 50% of non-Jews favor a Palestinian homeland in the occupied territories, but only 29% of Jews support these two positions.
- 60% of both Jews and non-Jews favor Secretary of State George P. Shultz's plan for an international peace conference.
- 57% of Jews favor Shimon Peres (Labor); 49% favor Yitzhak Shamir (Likud).
- 80% of Jews said Arabs would have to change their attitudes to achieve peace; 65% said Israel would have to change its attitude. 80% of non-Jews said both sides have to change.
- 35% of both Jews and non-Jews believe continued occupation of the West Bank "will erode Israel's democratic and humanitarian character." 45% of Jews and 32% of non-Jews disagree.
- 10% of Jews (25% of non-Jews) think it fair to compare Israel with South Africa because of treatment by Israel of Palestinians.

thoughts in the Torah, in the Prophets, in the prayers that have bound the Jews together generation after generation. By all means celebrate Shevuos as the giving of the law. The Torah is part of our tradition, not to be worshipped or taken on faith or uncritically, but as a remarkable document in the development of man. And it's ours. Let's preserve it and move on from there. ■

INSIDE THE JEWISH COMMUNITY

Black-Jewish Relations

- Significant qualitative developments are taking place in relations between Blacks and Jews and in perceptions of each other, mainly as a result of the Jesse Jackson campaign for the Democratic presidential nomination.

The American Jewish Congress, disturbed by racial polarization as a result of the Jackson candidacy and the reaction to it, April 11 called on all Americans to "repudiate. . . anything that . . . disparages racial, religious or ethnic groups," while acknowledging "that differences of opinion. . . are legitimate and appropriate." The statement, issued by AJCongress Pres. Robert K. Lifton, also warned against political criticism which may sometimes "mask racism or bigotry," and went on to assert that the experience of AJCongress is that the Jewish community is "no more monolithic than any other" and "some support for each of the major candidates" is to be expected.

April 12, the ADL asked all candidates to sign its "Code of Fair Campaign Practices" which pledges signers to "unequivocally reject appeals to prejudice based on race, religion, gender, national origin or sexual orientation whenever they threaten our electoral process."

- On a happier note, several Passover seders featured joint celebrations of Blacks and Jews. Such a one was the eighth annual Black-Jewish seder sponsored by the Black Ecumenical Commission and the ADL in Boston. Close to 300 people at Temple Mishkan Tefila shared what had begun eight years ago with only seven in attendance. The

seder is held in churches and synagogues in alternate years. In music, ritual, prayer, song and speeches, those in attendance pledged to "stand together in good times and in troubled times" (*Boston Jewish Advocate*, March 24).

- The Union of American Hebrew Congregations announced April 20 the establishment of the Marjorie Kovler Institute on Black-Jewish Relations, which will be an integral part of the Reform movement's Religious Action Center in Washington. The Institute is described as "designed to fortify and reinforce the historic alliance between Blacks and Jews." Rabbi David Saperstein, director of the Center, cited the "tensions exacerbated by the New York Democratic primary election" as underlining the need for such a project. Plans are to place articles in Black and Jewish newspapers, give awards, facilitate dialogue and similar activities.

Historical Cooperation

In New Haven, CT the Jewish, Black and Italian historical societies in mid-April announced that they will jointly establish a common ethnic museum which will include a meeting area, an audio-visual room, a library and an archival area. City officials have promised to help, and Hispanic and Irish groups have expressed interest in starting historical societies and joining the project. Organizers now plan to approach the sizable Polish community as well. By pooling their financial resources, the three historical societies plan to hire at least one full-time archivist and clerk, whereas now each operates with part-time or volunteer workers.

Peace Rally

On Sunday, April 24 an estimated 4,500 Jews attended a "Rally for Peace" in New York organized by a coalition of 12 Jewish groups working for Mideast peace. Calling for support for peace forces in Israel, a mutual end to violence, negotiations based on mutual recognition and U.S. involvement towards peace, the rally took on a spirited air with music, buttons, banners, literature tables and old friends and co-workers greeting one another. Interspersed with songs by Peter Yarrow of Peter, Paul and Mary were speeches by Rabbi Marshall T. Meyer, author Grace Paley, Israeli Peace Now activist Prof. Menachem Brinker and Rabbi Arthur Hertzberg, among others. Some of the sponsoring organizations were: Americans for Progressive Israel, American-Israel Civil Liberties Coalition, American-Israel Council for Israeli-Palestinian Peace, Assoc. for Advancement of Civil Liberties in Israel, Artists and Writers for Israeli-Palestinian Peace, Friends of Peace Now, International Jewish Peace Union, Jewish Peace Fellowship, New Jewish Agenda and the Progressive Zionist Caucus.

Another Call for Peace

Joining the growing call for an international conference as the path to peace in the Mideast was the Jewish Cultural Clubs and Societies. A statement by its Coordinating Committee in mid-April noted the 40th Anniversary of the establishment of the State of Israel but also expressed alarm over the bloody clashes in the occupied territories. Best wishes were extended to the people of Israel and the Peace Now movement for peace in Israel's 41st year.

Jewish Liberators Wanted

Did you participate in the liberation

of the Nazi concentration camps? Did you help repatriate the surviving Jews back to a normal life? If so, the Jewish War Veterans National Memorial wants to hear from you, according to a Call in *The Jewish Veteran*, Winter, 1988.

The Memorial is working with the U.S. Holocaust Commission and the Museum of Jewish Heritage in gathering material on the Holocaust, especially on Jewish soldiers who helped survivors. Desired are stories, papers, documents, photos and other materials that help fight the anti-Semitic charge that there never was a Holocaust. Send material to JWV National Memorial, Archives Holocaust Project, 1811 R St., NW, Washington, D.C. 20009.

Sanctuary News

A Honduran refugee, Mario Vasquez, who had been given sanctuary by Temple Beth Emeth of Ann Arbor, MI since Oct., 1987, has won approval of his application for political asylum. He had been active in civil rights and union organizing in Honduras and was targeted by death squads.

The Religious Action Center of Reform Judaism is organizing a two-week trip to El Salvador late in July as an "opportunity to share our commitment to a peaceful and just world based on pluralism and mutual respect." (Information: Religious Action Center, 2027 Mass. Ave., NW, Wash. D.C. 20036, 202-387-2800.)

Something to Sing About?

Four women have received diplomas from the Cantors Institute of the Jewish Theological Seminary and have secured positions as the first Conservative women cantors. There are no women in the senior class but two are in the junior class, three in the sophomore class and nine in the freshman class.

JOSEPH DIMOW

In Memory of
BETSY ROSS YALLER

June 4, 1922 -- February 17, 1988

Fought against fascism and racial discrimination,
for peace and a better world for all humankind.

Was one of those instrumental in building
the Long Island Center Island School
into the powerhouse it became.

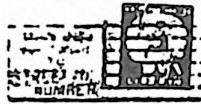
Betsy was a beam of light and a creature of joy
to all who knew her.
She will be sorely missed.

Island Jewish Club
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John and Millie Zimmerman
Marion and Bernie Friedlander
Harold and Edna Kaplan
Esther and Jack Simon
Sam and Lynnette Erde
Lil and Irv Sokolow
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Rose and Harry Friedman
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Essie Leven
Dr. Bill and Mrs. Hoffman

Eva Altman

letters



FROM 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.

Response to Schappes' Response

It was good to read your letter (Jan. issue) with its remarkable analysis of the Emma Lazarus opus [*An Epistle to the Hebrews*, reviewed in our Jan. issue], and good also to observe you in the role of knight-errant defending your lady (however errantly). In the following paragraphs I shall examine only the most salient of your several objections, placing each of them in italics.

1. Zeiger is "ahistorical" in downplaying Emma's advanced position, i.e. advocating that Jews take up carpentry and farming.

But, Morris, as your notes amply demonstrate, she was hardly in the *avant garde* of those who pleaded that cause.

2. Zeiger is equally "ahistorical to highhat her urging Jews to study their history and literature."

Of course I approve her solicitation. I do not "highhat" it, but neither do I think it deserves hats off. Again, I insist that her immersion in Judaic culture was neither wide nor deep. Compare her fragmentary and confused remarks on the Talmud -- sometimes condemnatory (p. 68), sometimes laudatory (p. 59) -- with the lucid and deeply informed article on the Talmud by Emanuel Deutsch: Emma is the gifted journalist; Deutsch, the superb scholar. (If you like, I'll append a brief bibliography on Judaic sources available to Emma.)

3. "Zeiger's quotation of the phrase 'unlovely and unpicturesque people' and 'the hideous and squalid alleyways where they dwell' is quite out of context."

Morris, your wounds ought to tell you that this is a facile accusation, one difficult to confute except by extensive quotation. Yes, Emma thought it possible to ameliorate the conditions of East European Jews by "their removal to more enlightened and progressive coun-

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Fontana, CA, Jan. 28

ABRAHAM ROTHSTEIN

tries" (her italics). But (my italics): "On a limited scale and by means of a very gradual process." Further: "The sudden transplantation of the Russo-Jewish communities to the United States would, if it were feasible, be equivalent to their extermination." Her description of East European Jews -- "unlovely and unpicturesque" -- as well as marked by other disagreeable characteristics -- hardly defends against Barnett; it is, rather, her own belief conditioned by Franzos' *The Jews of Barnow*. Here, Morris, as a consequence of your long affair with Emma Lazarus, you have been seduced into a patent misreading.

4. ". . . (If you read past Zeiger's quotation, on the very next page (75), you find her writing of these Russian Jews, 'an object of contempt and derision in the country where their unhappy lot is cast,' that 'It is inevitable that they should entrench themselves in an excessive arrogance of spiritual pride, or they should meekly bow their heads in abject servility. I cannot help thinking that the Jews of Russia have chosen the nobler alternative.' Does that sound as if Emma Lazarus scorns these Jews?")

Which, Morris, is the nobler alternative? -- arrogance of spiritual pride or bowed necks and abject servility? Emma assures us that one or the other is "inevitable." Either seems to be a good deal less than a tribute.

5. *Zeiger is ahistorical.*

This, Morris, along with Zeiger's discontextuality, is your leitmotiv. Let

me therefore quote a full paragraph.

"It has become evident to us within the past year, through practical experience as well as through a mass of testimony which has thrown a flood of light upon the hitherto obscure subject, that the tyranny of the Czar is not the only tyranny under which the Russian Jews tremble and groan. The crushing weight, 'heavy as frost and deep almost as life,' of their own ignorant superstition, their own narrow bigotry and obstinate adherence to half-barbarous customs, bows them no less surely to the earth in pitiful abasement, than do those degrading imperial laws, which make them aliens and outcasts in their own land. What they need is Education, Enlightenment, Reformation; a sweeping out of the accumulated cobwebs and rubbish of Kabala and Talmud, darkening their very windows against the day and incrusting their altars and hearths with the gathered dust of ages. Teach them the godliness of cleanliness, the dignity of womanhood, the delights of reason, the moral necessity of a broader humanity, a universal charity. This is apparently a simple enough program, offering a sure solution of the problem. The only trouble is that the first condition requisite for its application is lacking, viz: Liberty."

She marvels in the next paragraph that there are so many educated Russian Jews and that there are so many Jewish university students (out of all proportion), despite the odium to which they

are subjected. Nevertheless, would a Jew in 1882 -- or a Gentile, for that matter -- read the long paragraph I have reproduced and suppose that Emma does not "scorn" the benighted Jews of Russia who wallow in the rubbish of Kabbala and Talmud, that she is not repelled by them, that she does not share the snobbism endemic among well-to-do Jews of her class, place, and time? Am I "ahistorical" in doubting that my great-grandfather, one of the benighted, would read it (in Yiddish translation) and applaud its sentiments?

Once, Morris, it was my purpose to resurrect Lazarus, a purpose that has gone down with "the downward years." Still, I don't want to stamp on her grave. If I did, I should have expanded on her vast unoriginality in every genre except translation.

Nevertheless, Morris, despite our essential disagreements, I persist in regarding you as our premier Lazarian (with one possible exception), and I am pleased and awed by your critical commentary, even though I am its maleficiary.

ARTHUR ZEIGER
Resident Professor of English
The City College of New York

Jan. 25

Comment by Morris U. Schappes:

Since Dr. Zeiger disregards what I wrote in my Jan. comment on his review I must repeat:

1. She was among the first in her day in our country to advocate in print that Jews become skilled workers and farmers and was a founder of the Hebrew Technical Institute to facilitate that cause. Later Baron de Hirsch picked up the idea and expanded it with financial support. She was also advanced in her challenging view that Jews have been in the forefront of progressive social ideas and *boasted* that Marx and Lassalle were Jews. In 1886,

Haifa, Israel -- Cheliabinsk, USSR

Dear Grisha, Marina and Family:

We mourn, together with you,
the loss of your dear
wife, mother and grandmother,
and our dear niece,

BLUMA BORUN

Oct. 8, 1924 - Jan. 27, 1988

Bluma was an intelligent
and friendly person
loved by family and friends.

We shall always remember her
love and admiration.

Fannie and Sam Borun
West Palm Beach, FL

the year of the Haymarket hysteria, she published in *The Century* an article on William Morris the socialist. She was so praised by Henry George's *Progress and Poverty*, in which he showed the polarization of wealth and impoverishment in our country, that she could not sleep nights and expressed her discontent publicly. To deny that in her day she was a progressive thinker is to be ahistorical.

2. She was no scholar of the Talmud, but she was sufficiently interested to read Emanuel Deutsch, the scholar.

3. When the East European Jews came here, she welcomed them, defended them against other American Jews who were less than cordial, visited the immigrants at Ward's Island, defended them when they rioted for better food and living conditions and even gave money to help a student pay his tuition at Yale. What she scorned were the conditions in Europe -- not the Jews who suffered there.

4. She defines the nobler alternative in the next sentence (p. 75): "Considering the severe restrictions imposed upon Jewish University students, the arbitrary limitation of the districts where they are privileged to reside, and the prevalent antipathy to their race which resulted last spring in the expulsion of over 100 inoffensive young scholars from Kieff alone, we wonder, not at the scarcity, but at the frequency of liberally educated Jews. That there should be any is almost a miracle; but the fact is that they outnumber the proportion of Christian students in such Universities as they are allowed to enter."

5. Her tone and observations are exactly what those who preached the Enlightenment used, including, as I said in my Jan. comment, Mendele Mokher Sforim (1835-1917), who was saying such things in his *Yiddish* books to such an extent that many Jews called him an anti-Semite. The historical context of her strictures is important. It was these

THE EDITORIAL BOARD
mourns the loss of our
contributor

JOHN SHERMAN
Oct. 16, 1904 -- May 22, 1987

and condoles with his son
Richard

In memory of
HARRY ABRAMOWITZ
a progressive, beautiful
human being
d. March 25, 1988

His wife *Betty*
and son *David*

Brooklyn, N.Y.

Jews that she befriended when they came to the USA.

Perhaps it should be noted that when Dr. Zeiger's unpublished Ph.D. dissertation on Emma Lazarus (NYU, 1951 or 1952) was listed in the bibliography of Dan Vogel's *Emma Lazarus*, 1980, p. 178, Vogel characterized it as "Thorough, but unsympathetic in interpretation and evaluation." I regret that neither passage of time nor new scholarship and interpretation since 1952 have altered Dr. Zeiger's approach or posture.

[*The Editorial Board herewith closes this exchange. Readers are urged to read the Emma Lazarus book (\$10, available from us) and reach their own conclusions.*]

In fond memory
of our friend
SAM DAVIS
and condolences to
Emma
and the family

Harry and Lillian Kaplan
Hamden, CT

CORRECTIONS

- March issue, p. 37: Abraham Jenofsky was born Jan. 29 (not 21), 1901, and died Feb. 17, 1976 (not 1975). His wife's name is *Freida* (not *Frieda*).
- April issue, p. 42: The item "Florida Reports" should have mentioned that the Feb. 14 meeting of the West Palm Beach Jewish Currents Committee was chaired by Al Prago.

Most sincere congratulations
to our **JOE RAPOPORT**
on his 89th birthday.
May you continue
your fine contribution
to the struggle for
a better life now
and for a brighter tomorrow.
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to peace and justice
Shalom to you and Sheiva

Jewish Cultural Club
Sam Vast, *Secretary*

Greetings
to the Peoples
of Israel
on their 40th Anniversary

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Scarsdale, N.Y.

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(Incomplete, to be continued)

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AROUND THE WORLD

AT HOME

Jackson and the Jews: Wolf Blitzer, Washington Bureau Chief of the *Jerusalem Post*, whose weekly column is syndicated widely to the English-Jewish press, noted Feb. 25 that Jackson "has lately sought to project a more mainstream attitude. And he has reached out to the Jewish community. Thus, he wrote an open letter to Dedi Zucker, the leader of Peace Now in Israel, aligning himself with the views of that group. And he has also brought some liberal American Jewish political activists into his organization. . . ." (*Chicago Sentinel*). . . . Blitzer's column appeared first in the *Jerusalem Post* Feb. 26, with a streamer headline, "Jesse Jackson takes Israel's security to heart." Based on an interview with Jackson, Blitzer probed his views on issues that had troubled many American Jews, including "embracing Arafat," and concluded, ". . . Israel and its friends in the American Jewish community clearly have an important interest in establishing as decent a relationship with [Jackson] as possible." . . . As this article appeared in English-Jewish weeklies in the USA March 4, it was sometimes so "edited" as to leave out the most important parts; the *Detroit Jewish News* cut the text by 60%. . . . With the N.Y. primaries set for April 19, Mayor Edward I. Koch at a press conference April 1 sharply attacked Jackson, asserting that "Jews and other supporters of Israel would be crazy to vote for Jesse Jackson." Amid an instant media storm of disapproval, Koch continued his attacks. Only two Jewish major organizational leaders, American Jewish Congress Pres. Robert K. Lifton and Rabbi Alexander M. Schindler, head of the

Union of American Hebrew Congregations (Reform) publicly criticized Koch. Rabbi Balfour Brickner of the Stephen Wise Free Synagogue, in a *Newsday* article April 9 headed "Koch Is Crazy./ Not Jackson," wrote, "With 23% of the New York electorate Jewish and 25% of it black, why have the candidates addressed themselves so little to issues of black concern? Isn't it in part because the mayor uses his public prominence to focus the debate on Jewish issues? The mayor's attack on Jackson in such terms, using Jewish voters as his prod, has hurtfully narrowed the debate so that some blacks and some Jews are at each other's throats." . . . When the Conference of Presidents of Major American Jewish Organizations, which had been interviewing all presidential candidates, invited Jackson to meet with these Jewish leaders, he declined. May 9 in Arnett, W. Va., Jackson explained that the Conference's "demands were not based on any desire for reconciliation, or any desire to ease people's fears. They were leaders who were demanding I meet with them so they could have the forum to further attack me." . . . Instead, Jackson April 14 spoke at a luncheon meeting with some Jewish leaders arranged by Barry Feinstein, Teamsters Union official, R. Peter Straus, media executive, and Theodore Kheel, labor mediator. Among those present were a vice-president of the Union of American Hebrew Congregations and the president of the Synagogue Council of America April 19 Dukakis won with 754,422 votes, Jackson got 573,910 and Gore 156,480; Jackson won in NYC with a plurality of 45%. Of the 410,000 Jewish votes, Dukakis got 77% and Jackson 7% (in NYC, 9%). . . . The *N.Y.*

Times was editorially sharp with Koch's tactics April 21: "He thus did Jews, blacks and the whole city a dis-service. . . . the damage will take a long time and patient effort to undo." Of Jackson, the *Times* wrote: he "won 93% of the black vote. . . He doubled his support among whites, to 15%. . . . He won respect by resisting repeated provocations to engage in demagogic debate." Ineffective was Koch's April 20 "apology," "I recognize that I hurt feelings. . . and I'm sorry if I unintentionally injured those feelings." . . . In California, Jackson met May 18 with 50 local Jewish leaders invited by Rabbi Allen I. Freebling of University Synagogue. Rabbi Leonard Beerman of the L.A. Baeck Temple said, "I'm a supporter of Jackson. He has something to offer. His candidacy is a strong event in American history. This is something to be celebrated." Jackson said he wanted to meet with New York Jewish leaders after the June 7 California primary.

Chicago: After almost a week's hesitation, Acting Mayor Eugene Sawyer May 5 discharged one of his Black aides, Steve Cokely, for delivering anti-Semitic speeches with wild charges such as the existence of an international Jewish conspiracy to infect Black babies with the AIDS virus. Sawyer, who is Black, succeeded Harold Washington on his death. Cokely, 37, made such a speech Nov. 18 at Louis Farrakhan's Nation of Islam headquarters, attacking not only Jews but whites in general, Catholics and Blacks who have good relations with whites.

New York: Swastikas and "*Juden Verboten*," the Nazi slogan, "Jews Prohibited," were sprayed on the entrance to the 155 Fifth Ave. headquarters building of the United Synagogue of America in the early morning hours of May 4. The Police Department's Bias Incidents Unit is investigating.

ABROAD

Warsaw: For the 45th anniversary of the Warsaw Ghetto Uprising beginning April 19, 1943 the Polish government arranged an elaborate program of events from April 14 to 19. About 5,000 Jews came from many lands, including Israel, USA, Canada, South Africa, Brazil and Uruguay, among them 1,500 teenagers. For the first time, a small Soviet delegation attended. Leading the huge Israeli delegation were the Deputy Prime Minister and Minister of Education Yitzhak Navon and Minister of Justice Avraham Sharir. Pres. Wojciech Jaruzelski met with a delegation that included Vice-Pres. Kalman Sultanik of the World Jewish Congress and Pres. Stefan Grayek of the World Federation of Jewish Fighters. Sultanik noted that of the 7,000 names of "righteous gentiles" recorded at Yad Vashem in Israel, more than a third are Polish: "we will never forget these. . . who risked their lives." . . . The thousands of Israelis present were the most active in the programmed events. April 14 hundreds of them took part in the mile-and-a-half "March of the Living" from Auschwitz to Birkenau, where the shofar was blown. . . . The Shabbat service April 16 at the newly redecorated Nozyk Synagogue in Warsaw drew over 1,000; part of the service was conducted by the Israeli cantor Dudu Fisher. Another Shabbat service was held for 500 young people in a synagogue established at the Grand Hotel. . . . April 17 an international quiz for Jewish youth on Jewish martyrdom in World War II was held in the main hall of the Palace of Culture, was shown on Polish TV and transmitted live to Israel by Polish TV. . . . The Adria Restaurant was open as glatt kosher for the week, supervised by Vienna's chief shohet, Rabbi Yaacov Weisser, while at the Hotel Europejski, Uri Zakkay of Israel distributed thousands of glatt kosher airline-type meals, brought from Belgium. . . . April 19,

Palestinian students marched in downtown Warsaw supporting the Palestinian uprising and laid a wreath at the Monument of the Ghetto Fighters. . . . April 17, Dr. Marek Edelman, last survivor in Poland of the Ghetto Uprising, unveiled a small monument to two of his fellow Jewish Bundists, Wiktor Alter and Henrik Erlich, who had fled into the USSR when the Nazis invaded Poland in Sept., 1939 but were executed by Soviet authorities in Dec., 1941. At the marker at the Jewish cemetery on Okapawa St., over 2,000 gathered, including Solidarity groups, the Polish Socialist Party, the Polish Student Party and the Confederation for Independent Poland. Later that day, Dr. Edelman and his following gathered at the Monument to Ghetto Fighters, where the Polish national anthem was sung, the Lord's Prayer recited as well as the Kaddish. Dr. Edelman's unofficial commemoration attracted most media attention *abroad*, overshadowing the main events.

*USSR: April Jewish emigration was 1,088 (with 183 going to Israel), compared with 717 in April, 1987. The 1988 total so far is 3,526, compared with 1,431 in Jan.-Apr., 1987. Of 55 refuseniks attending a Passover seder in 1987 with Sec. of State George P. Shultz in Moscow, 47 have already emigrated. "Under 2,000 refuseniks remain," stated Richard Schifter, Ass. Sec. of State for Human Rights. Since Jan. 1, several hundred Soviet Jews have visited Israel and returned. . . . Dr. Yakov Rapoport, last living survivor of the frame-up of nine Soviet doctors, mostly Jewish, in a "doctor's plot" in 1953 to undermine the health of Soviet statesmen, turned 90 and at last had his memoirs published in *Druzhba Narodov* (People's Friendship) in the April issue, while his daughter Natalya's memoirs were printed in the April *Yunost* (Youth). The horror began Jan. 13,*

1953 when *Tass* reported uncovering "a terrorist group of doctors," "killer doctors," "scum of the earth," "mercenary agents of a foreign power." Dr. Rapoport and 18 others were arrested. Under torturous "interrogation," some "confessed." Dr. Rapoport held out. When Stalin died in April, 1953, Dr. Rapoport and the others were freed, but there was never public accounting of the anti-Semitism involved in the frame-up. When in Sept., 1987 Gorbachev, in a speech on the evils of Stalinism, mentioned the "doctor's plot," and a historical commission charged with reviewing Stalin's crimes began to work, the memoirs written 30 years ago by Dr. Rapoport and his daughter attained publication. Incidentally, a long poem published not long ago by Anatoli Zhigulin, *Memories of Friends*, dealing with the Kolyma Gulag in which the poet was persecuted, contains a tribute to a Moses Borisovich Goldberg, a "Moscow Doctor-Poisoner," who saved Zhigulin's life by emergency surgery with primitive instruments. Dr. Rapoport, after he was freed, retained his membership in the Communist Party, which he had joined in World War II. Natalya has refused to join. . . . Rabbi Marc Schneier of the Park East Synagogue in New York, who conducted Passover services at the Moscow Chorale Synagogue in April, issued a statement April 22 challenging the Soviet Jewry movement for "ignoring the great majority of Soviet Jews who have not expressed interest in emigrating. . . . if Mikhail Gorbachev were to open the gates tomorrow, a majority of Soviet Jews would most likely choose to remain. . . . The age of *glasnost* has already seen advances in the religious sphere that would have been unthinkable during previous regimes. . . . opportunities will soon arise to bring Judaism to a community that knows little if anything about what it means to be a Jew." M.U.S.

Kaufman's Judicial Misconduct Revealed

Rosenberg Death Decided *before* Trial

By AARON KATZ

THE N.Y. *Post* Feb. 16 carried a front-page picture of the Rosenbergs, surrounded by this headline: "ROY COHN AND THE ROSENBERGS. STUNNING EXPOSE. PAGE FOUR." There, in a full-page article headlined, "NEW ROSENBERG SPY TRIAL SHOCKER," the story begins with these paragraphs:

"The judge in the 1950 Rosenberg atom spy trial secretly and regularly consulted with assistant prosecutor Roy Cohn -- who pressed him to sentence Ethel Rosenberg to death.

"In addition, according to author Sidney Zion, Judge Irving Kaufman told Cohn before the trial even started that he intended to sentence Ethel's husband, Julius, to death."

Later, the article by Eric Feltman notes: Legal canons bar such *ex parte* [from one side only] communications by a judge. The same day's Associated Press dispatch was headlined in Florida's *Palm Beach Post*: "COHN BOOK: ROSENBERG SPY CASE JUDGE BIASED."

These and many more crucial revelations are not a typical Cohn vendetta against a former friend. In discussing this extra-legal collusion between judge and prosecution -- *ex parte*, without knowledge or participation of the defense -- Cohn was not *accusing* Judge Kaufman, Saypol or himself. He was *boasting*, praising the judge. In his own Cohn-McCarthy way of thinking, that is the way proper government officials and judges should act, especially when

dealing with "Communist Agents," disregarding the stodgy Canons of Ethics.

His role in burning the Rosenbergs, like his role with McCarthy, is what Cohn considered his legacy. He realized that his role with McCarthy was not universally admired, but the "success" with the Rosenbergs was his crowning achievement. He was sharing his glory with Kaufman. Not with Saypol, however, who is regularly downplayed. Cohn tells how Saypol almost caused a mistrial or a reversal by the higher courts, had it not been for Cohn's own alertness and one of his *ex parte* discussions with Kaufman, which successfully prevented Saypol's blunder and "saved" the day.

*I suppose all autobiographies are self-serving, containing lies and exaggerations and internal contradictions. Cohn's, considering his aptitude for lying and distortion, may indeed have more than its share, so the reader must weigh it carefully and thoughtfully. Those who remember Cohn's "sincere" lies, straight-faced denials about the disease that cost his life, have been forewarned. In his story, he explains his reason for having lied all along in denying Kaufman's *ex parte* collusion:*

"In the past, I've denied having *ex parte* communications with Judge Kaufman in order not to embarrass Kaufman who was being harassed by the Rosenberg-Sobell revisionists and attacked by well-meaning people in and out of the media who were seduced by this crowd into thinking that the trial was a frame-up. But now that all their efforts have come to naught -- the pile-up of Freedom of Information Act stuff has proven the guilt of the defendants beyond all

(Continued on page 28)

AARON KATZ, director, National Committee to Reopen the Rosenberg Case, last appeared here in June, 1987 with a review revealing lies in a book about the Rosenbergs.