

Jan / Feb 1987

JEWISH AFFAIRS

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Reaganism and the Climate of Racism

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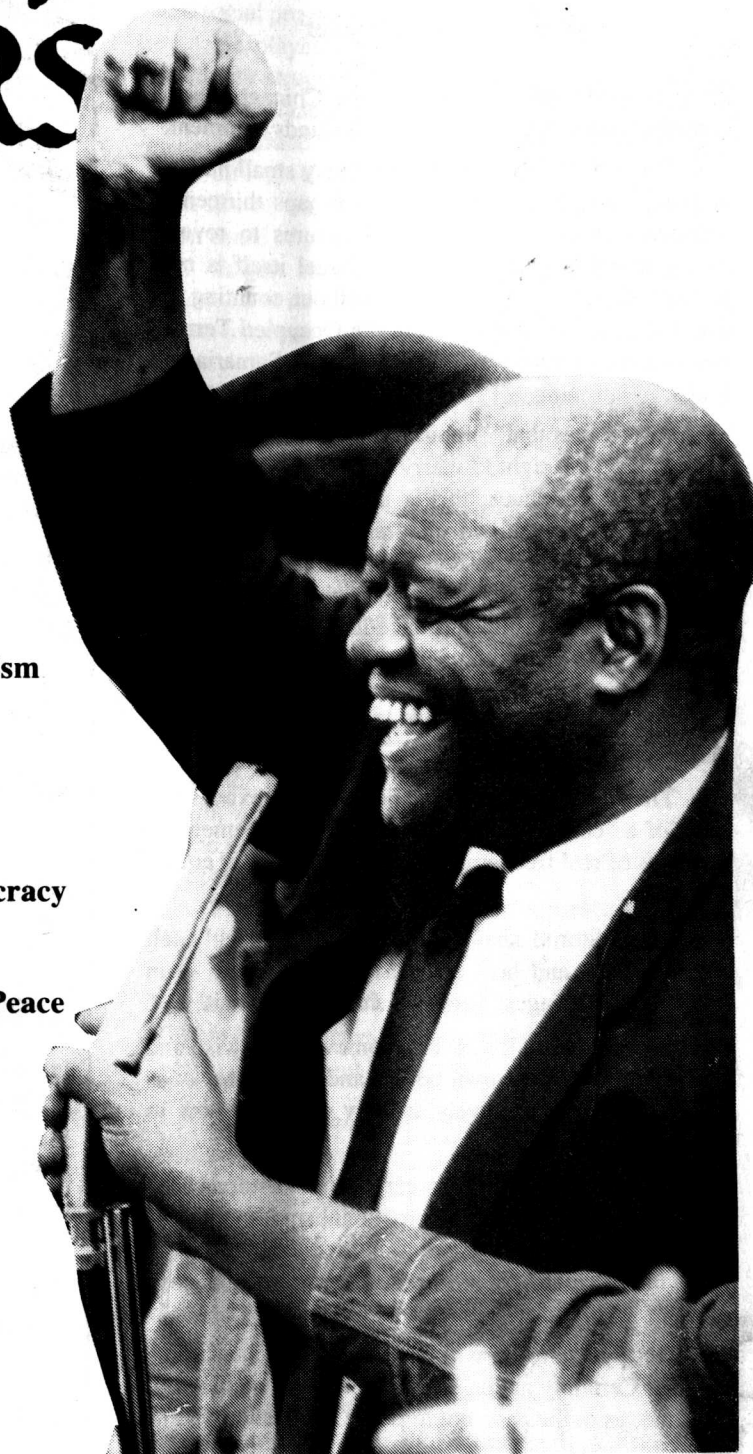
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The Jews of Warsaw

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ווידישע ענינים

ישראלים און פאלעסטינער ביי שלום קאָנפערענץ אין בוקאַרעשט

שלום-דעלעגאַציע צוריקגעקומען פון רומעניע

פירן פארהאנדלונגען, אַז די פאלעסטינער האָבן בלויז איין ציל: צו מאַרדן, צו אומברענגען מדינת ישראל. מיט שוים אויף די ליפן האָט מען דעריבער אין די רעגירונגס־קרייזן, אין די עקסטרעמע קרייזן פון די אָנהענגער פון גאַנץ ארץ ישראל אויפגענומען דעם עצם געדאַנק וועגן דער מעגלעכקייט פון אַ צונויפרייד, פון אַ מעגלעכקייט צו פירן שלום־פארהאנדלונגען. די באַגעגעניש אין רומעניע האָט באַווויזן, אַז ס'איז מעגלעך אַ פערספעקטיוו, אַן אויסזיכט צו דערגרייכן דעם געגאַרטן ישראל-פאלעסטינער שלום, אויף אַן אינטערנאַציאָנאַלער שלום-קאָנפערענץ מיטן אַנטייל פון אַלע פאַראַינסערעסירטע צדדים, די באַגעגעניש אין רומעניע האָט בולט באַווויזן, אַז ס'איז פאַראַן מיט וועמען צו פירן געשפרעכן, אַז ס'איז פאַראַן אַ מעגלעכקייט צו דערגרייכן זיכערקייט און שלום.

די ישראלדיקע דעלעגאַציע צו דער באַגעגעניש מיט פאלעסטינער פירער אין רומעניע איז צוריקגעקומען אַפגעבנדיק אַ דערמוטיקנדיקן גרוס פון דער דאָזיקער באַגעגעניש. די ישראלדיקע מאַכט־אַרגאַנען האָבן דערמעגלעכט ראַסיסטיש־פאַשיסטישע עלעמענטן פון כהנא־חדר דורכצופירן איבערפאלן באַגלייט מיט זידלערייען און באַשמרונגען קעגן דער דעלעגאַציע סיי ביים אַפפאַרן און סיי ביים צוריקקומען פון רומעניע. אין דער היסטעריע־אַקציע קעגן דער דעלעגאַציע האָבן צום באַדויערן אויך אַנטייל־גענומען טוער פון דער אַרבעטס־פאַרטיי און פון מפ"ם, ניט קוקנדיק דערויף, וואָס אַנגעזעענע פאַרטיי־טוער פון מפ"ם האָבן אַנטייל־גענומען אין דער דעלעגאַציע און אַפילו אַנגעפירט מיט איר. ווי דער "על המשמר" האָט איבערגעגעבן (7.11.86): "האַבן ביידע דעלעגאַציעס אַפגעהיטן צו זיצן באַזונדער צוליבן ישראלדיקן געזעץ, וואָס פאַרבאָט אַזעלכע באַגעגענישן — אַבער די אַטמאָספערע איז געווען אַ וואַרעמע און אַ פריינדלעכע" און אַז: "אין דער אַפיציעלער דערקלערונג האָט פב"א גערופן פאַרצווען דעם דיאַלאָג און דערמיט האָט זיך פאַרענדיקט די עפנטלעכע באַגעגעניש צווישן די דעלעגאַציעס". דער "על המשמר" גיט אויך איבער, אַז דער ראַטגעבער פון אַראַפּאַט האָט דערקלערט, אַז: "די מיטגלידער פון דער ישראל־דעלעגאַציע קענען זיך צוריקקערן אין זייער לאַנד און זאָגן צו זייער פאַלק, אַז זיי האָבן באַגעגענט אַן אויסגעשטרעקטע האַנט צו שלום".

(על" המשמר", 7.11.86)

די דאָזיקע עפנטלעכע באַגעגעניש צווישן ישראלים און פאלעסטינער איז געווען אַ שווערער קלאַפ דער גאַנצער פראַפּאָדאַנדע וועגן דעם, אַז ס'איז ניט פאַראַן מיט וועמען צו

מיר באַגרייטן האַרציק דעם
פראַגרעסיוון געזעלשאַפטלעכן
מונעו

חבר יוסף ליפסקי

צו זיין 80סטן געבורטסטאָג

מיר וויינטשן אים און זיין געטריי־
ער פרוי חיה אַ גוט געזונט און
נאָך אַ סך יאָרן פון טעפּערישער
טעטיקייט לטובת דעם פראַגרעס
און ושלום

Internationalism, Not Nationalism

By Herbert Aptheker

There is an unsigned editorial in the Chicago *Jewish Sentinel*, December 25, 1986, that demands comment.

This editorial laments the relatively small number of Jewish people in the world — perhaps thirteen or fourteen millions — and urges measures to reverse this. The editorial points out that Israel itself is now perhaps 83% Jewish — and this without counting the one and a half million Arabs in the Occupied Territories — here camouflaged with the names Samaria and Judea.

It continues that, “in our free, democratic America” one “has the right to marry anyone he or she pleases”; but, it continues, this is unfortunate for mixed marriages often result in children lost to the Jewish people! Hence, it urges that Rabbinic institutions defrock Rabbis who perform such marriages — “largely for financial gain,” the editorial adds, as though otherwise Rabbis are not remunerated! Further, such marriages “should be denounced and publicized for the threat they are!” All this in the name of “freedom.” Perhaps Kahane wrote this editorial!

The editorial is grossly nationalistic; it exudes notions of a “chosen people” and repudiates elementary concepts of real freedom and democracy — and equality.

The editorial also does not fail to brazenly tell women when and how often to have children — in non-mixed marriages! Surely, Kahane did write it!

People should live with whomever they wish and women possess their own bodies and determine — as individually or collectively as they desire — how to conduct their lives.

Democracy means democracy, not autocracy or patriarchy or orthodoxy. Internationalism, not nationalism, is the hope of humanity, particularly in this era when the secrets of nuclear energy — are being uncovered.

Not by exclusion will humanity thrive but by inclusion. Certainly nationalistic propaganda will lead in our time, as in the past, not to peace and justice, but to inequality and to war. □

JEWISH AFFAIRS



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IN MEMORIAM

Henry Winston

April 2, 1911 - December 12, 1986

Communist Party leaders mourned the passing of Henry Winston, National Chairman of the CPUSA. General Secretary Gus Hall issued the following statement in his memory on behalf of the Party's Central Committee. On Dec. 12, 1986, Henry Winston, national chairman of the Communist Party, USA, died after a brief illness at the age of 75.

Immeasurable is the space of his absence. The memory of his life's work evokes deep respect and high esteem.

Comrade Henry Winston was a leading force in our Party's history in the struggles of the masses for over half a century.

A heroic U.S. figure of the world revolutionary movement of workingclass struggles, Comrade Winston lost his eyesight through the negligence of prison jailers, but retained always the sharpness of his political vision. His keen Marxist-Leninist focus never wavered.

The contributions of Henry Winston extend through five decades of the struggles of the U.S. working class, the militant actions of the Afro-American community for equality and justice and the movement of the U.S. people for political and social progress against the forces of monopoly reaction and military aggression.

Above all, Henry Winston was devoted to the work of enhancing the leadership role of the Communist Party in the daily struggles and toward the strategic goal of the working class and oppressed peoples.

His confidence in the future was unshakable and his revolutionary enthusiasm was a source of inspiration to all in the struggle.

Comrade Winston sought the linkage to all struggles to meet people's needs with the struggle for international security from war.

He was honored in the world revolutionary movement as a Marxist-Leninist leader who combined theory and practice and a steadfast adherence to principle with common sense tactical application.

Comrade Winston was a foremost personality in the struggles of the Afro-American people to secure equality and an end to racial discrimination at home.

He did much to rally support and solidarity for the struggles for national sovereignty and social advancement of anti-imperialist struggles abroad.

Henry Winston, all his political life, was an ardent supporter of the Soviet Union and socialist community of states. In their victories he saw the optimistic, confident future for world peace, democracy and social progress.

He played a major role in the leadership of the solidarity struggles of the U.S. working class and people against fascist apartheid.

Comrade Winston was well known in many countries through his extensive writings and travels, which knit ties of fraternity and class solidarity for the common cause of peace and progress.

Robert Hayden's poem, "Frederick Douglass," was a favorite of Henry Winston. Lines that Hayden wrote in tribute to Douglass are fittingly appropriate as an elegy for our comrade Winston:

"When it is finally ours, this freedom,
this liberty, this beautiful and
terrible thing, needful as air,
usable as earth;
When it belongs at last to all,
when it is truly instinct... reflex action;
when it is finally won:

This man visioning a world where none is lonely,
none hunted, alien,

This man, superb in love and logic,

This man shall be remembered. Oh, not

with legends and poems and wreaths of bronze
alone,

But with the lives grown out of his life,

the lives fleshing his dream

of the beautiful, needful thing."

The tribute of our Party to the memory of Henry Winston will, without doubt, have its basic manifestation in a new impulse to its growth, influence of its message and impact of its deeds.

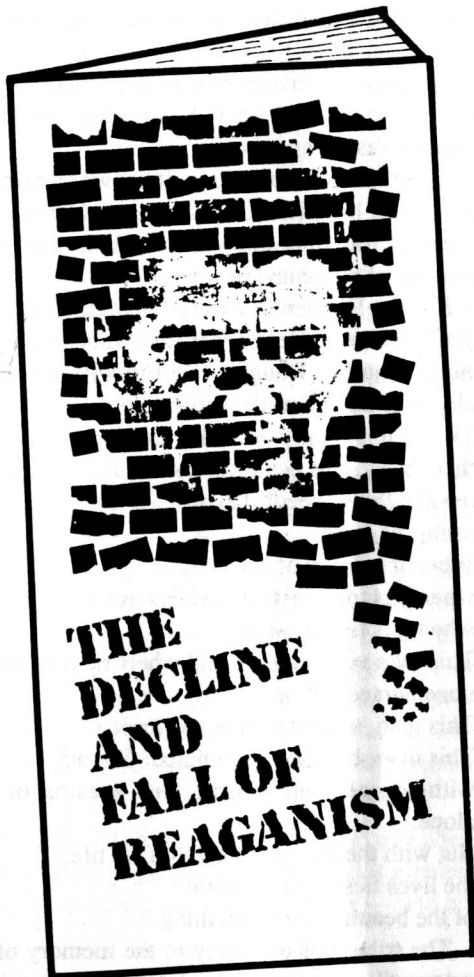
Central Committee, Communist Party, USA

Gus Hall, General Secretary

The vision and life's work of our departed comrade, Henry Winston, are for us stars to be guided by on the path to friendship amongst the peoples of the earth and for the establishment of lasting world peace on our planet.

Toward these goals so assiduously pursued by Comrade Henry Winston, the Jewish Commission will shore up its program to thoroughly expose and combat national exclusiveness and arrogance and to promote socialist internationalism.

*Lewis Moroze *Above inscribed in Condolence Book, 12/18/1986*



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Reaganism and the Climate of Racism

By Timothy V. Johnson

In every state of the union, in every major city, in towns and villages, in the mines and mills millions of Americans are celebrating this February the life of the beloved Rev. Martin Luther King, Jr.

As we commemorate and celebrate the world renowned and beloved Nobel Laureate, we are starkly reminded that there is much to be done to bring his dreams to fulfillment.

The annual study of the National Urban League, "The State of Black America, 1987," reveals a steadily deteriorating position for Black Americans.

We are proud to publish below a highly perceptive and thought provoking assessment of the current scene which originally appeared in the *People's Daily World*, 1/15/87.

The number and intensity of racist assaults against national minorities in the U.S., particularly against Afro-Americans, has increased markedly during the past several years.

The Howard Beach lynching, the most recent of these events, stands out because of the viciousness of the attack and the death of Michael Griffith. Other incidents, not so highly publicized, have included the stoning of an Afro-American's home in Cleveland; the police torture, with stun guns of Latino youths in Huntington Park, Calif.; and the order by a racist sheriff in Louisiana to stop any Afro-American driving through white neighborhoods.

The resurgence of these racist assaults does not indicate a rise in racism within the general population. Rather, it reflects a climate of racism created by a government that not only tolerates but subtly encourages these assaults.

In any capitalist society racism, or national chauvinism, plays a significant role in dividing the working class. Many people, who might be called passive racist, harbor racist ideas that obstruct building class unity. A much smaller number are pathological racists who commit terrorist acts against national minorities. The degree to which these people act out this pathology depends on the climate of racism — that is, whether it is "socially acceptable" to commit acts of violence and terror against national minorities.

Two related causes of this climate of racist

"permissiveness" are the structural crisis of U.S. capitalism and the racist policies of the Reagan administration.

Two of the fundamental manifestations of the current crisis of capitalism, as it affects the U.S., are a rise in the unemployment level and high levels of deficit spending.

Unemployment is rising, in part, because capital has moved to other countries to exploit labor at a higher rate so that profits can continue to rise. This has resulted in a decline in the basic manufacturing industries, particularly auto and steel. Not only are Afro-Americans disproportionately employed in these industries, but because these industries are unionized, they constitute a large percentage of the jobs where Afro-American workers have been able to work and make a liveable wage.

Deficit spending occurs, in part, because of runaway plants cutting into the tax base and because of the huge military buildup sponsored by the Reagan administration.

The policies of Reaganism have been to tolerate high levels of unemployment, particularly among Afro-American workers, while blaming the cause of unemployment on those without jobs by racist theories of the "underclass," "underachievers," etc.

At the same time the military buildup is being financed through cutting social services. Again, those social services are disproportionately utilized by Afro-Americans. To buttress the racist effects of Reaganism, there has also been a concerted effort to destroy affirmative action, voting rights and school integration.

All of these combine to create an atmosphere where it is now, once again, acceptable to commit acts of racist violence and terrorism. This atmosphere even seeps into the popular culture.

The press plays its part by portraying the struggle in Howard Beach as a struggle of the Afro-American people versus the entire community of Howard Beach. Only the *People's Daily World* has pointed out the social class and the organized crime connection of the people involved in the incident. It was also one of the few papers to show that there is a significant anti-racist force in the community.

The only way to stop the rise in racist assaults is through building unity with the anti-racist people in neighborhoods such as Howard Beach. Multinational organizations, rooted among workers and fighting racism and the policies of Reaganism, must be the key to turning back this climate of racism. □

Laboring For Peace

By Gene Carrol

Jewish Affairs is reprinting the following article from Labor Research Association's Economic Notes, July-August 1986 issue because it makes an important contribution to understanding and developing Labor's programs and activities to meet the needs of U.S. workers and of our nation in the critical period ahead.

"The loud, clear voice of labor may be the decisive one to tip the balance to peace," the Rev. Dr. Martin Luther King, Jr. told hundreds of trade unionists meeting in Chicago at the Labor Conference for Peace twenty years ago. This happy occasion the publication of the third edition of *Labor For Peace* in three years is also an appropriate time to reflect on the fact that "the loud voice of labor" has grown louder still since 1983.

There have been some encouraging developments:

*Twenty five international unions now support a mutual and verifiable nuclear weapons freeze. They represent well over half the total membership of the AFL-CIO.

*Twenty three international union presidents have joined the National Labor Committee in Support of Democracy and Human Rights in El Salvador, which opposes Reagan's military buildup in Central America.

*Numerous local and national unions now support the Jobs With Peace Campaign initiatives calling for an alternative federal budget directed toward meeting human needs and cutting military spending's fraud, waste and abuse.

*The AFL-CIO has made some criticisms of the level of military spending. The 1985 AFL-CIO convention endorsed the concept of economic conversion. Its Industrial Union Department (IUD) supports the economic conversion legislation introduced by Congressmen Ted Weiss (D-NY) and Nicholas Mavroules (D-MA).

*Labor opposition to South African apartheid is stronger than ever.

A practical effect of these developments means that a significant and growing number of labor unions are raising questions about U.S. foreign and military policy. The best example is the historic floor debate on foreign policy at the Federation's bi-annual convention held in October 1985 in Anaheim, California. Some three thousand delegates at the convention witnessed national, district and local union officers take to the microphones to challenge the AFL-CIO's support of

Reagan administration policies in Central America.

The resolution on Central America eventually passed at the convention was a compromise that declared that a "negotiated settlement, rather than a military victory, holds the best hope for the social, economic and political justice that the people of Nicaragua and El Salvador deserve." The significance of all this lies in the fact that the AFL-CIO's traditional decision-making on foreign policy was held accountable in an open, democratic debate. Just a few short years ago, this would have been hard to imagine on the floor of an AFL-CIO convention.

Despite these positive developments the Bureau of National Affairs recently reported that only 18% of the workforce is unionized, down from 21% in 1980, as our government continues to spend disproportionate amounts of capital and human resources on the development of nuclear weapons systems. In addition, our foreign and military policies buttress the international mobility of capital and U.S.-based transnational corporations. This global search for profits contributes to job loss in the U.S. and the maintenance of governments that provide low wage havens abroad.

Successful strategies to rebuild the organizational and political strength of the labor movement will link economic, political and social conditions with the need and desire for peace. The labor movement's motivation for speaking out on major peace issues in the past three years is based both on material self-interest and on a growing moral discomfort among working people about America's attempt to solve complex social and political problems through military force. Trade unionists now understand that true national security is based not just on military strength, but also on providing jobs for all who can work, adequate health care, education, housing and a clean environment.

Many citizens have been alerted to the danger of nuclear war, the contradictions and injustice of U.S. policy in Central American and southern Africa. But the Reagan administration still pumps out blindly nationalistic, anti-communist rhetoric in the battle for the hearts and minds of American workers.

Our next steps to build the organizational and political power of the peace movement must move beyond resolutions to on-going actions. The organizational and political resources of the labor movement are sorely needed to broaden and deepen the struggle for peace and justice. For example, numerous Local Labor Committees on Central America are forming in major cities around the country. This is precisely the direction we must travel, i.e., building organized opposition by

labor at the grassroot as well as at the national level.

Another example is the important role that labor unions can play to influence the voting records of members of Congress. Labor is a politically active constituency that encourages its members to register and to vote. Elected officials hearing from union members on issues of U.S. foreign and military policy will often pay strict attention because these officials understand that labor is a political force. A candidate for public office that supports Reagan's policies in the area of arms control and foreign intervention should not be known as a "true friend of labor" even if his voting record on labor law issues is decent.

Dr. King concluded his speech in Chicago by asking if it is true that "the troubled conscience of the labor movement cannot be stilled?" His question is still relevant nearly twenty years later. The advances of the past few years are historically significant, but much more remains to be done.

Labor Support for a Freeze

The following national labor organizations have endorsed the proposal for a U.S.-Soviet freeze on the testing, production, and deployment of nuclear weapons:

Amalgamated Clothing and Textile Workers Union
American Federation of Government Employees
American Federation of Teachers
Coalition of Black Trade Unionists
Communication Workers of America
Graphic Communications International Union
International Association of Machinists and Aerospace Workers
International Chemical Workers Union
International Longshoremen's and Warehousemen's Union
National Association of Letter Carriers
National Education Association
National Union of Hospital and Health Care Employees
The Newspaper Guild
Screen Actors Guild
Service Employees International Union
United Automobile, Aerospace and Agricultural Implement Workers of America
United Cement, Lime, Gypsum and Allied Workers International Union
United Electrical, Radio and Machine Workers of America
United Farm Workers
United Food and Commercial Workers
United Furniture Workers
United Steelworkers of America

January/February 1987

The Israeli Government and Democracy

By Herbert Aptheker

That the Israeli government violates elementary democratic behavior in the Occupied Areas, including Southern Lebanon, is known to everybody and denied by no one — not even that government.

Not so well known are increasing evidences of blatant suppression of basic rights of its own citizens within Israel proper. A striking example of the latter is the case of Canon Riah Abu al-Assal, rector of Christ Evangelical Church in Nazareth. Father Riah also is Secretary General of the Progressive List for Peace, a joint Arab-Jewish political party which has two members in the Knesset.

Father Riah is among the leading advocates of peace in Israel; his party seeks a peaceful and mutual settlement based on a two-state solution. In the past, Father Riah has stated his views in many churches and in synagogues within Europe and the United States; he also met with delegations seeking peace which have visited Israel, including, for example, one from the Women's International League for Peace and Freedom (U.S. section).

The Israeli government has now issued an order forbidding Father Riah to leave Israel between the end of July, 1987 to the end of July, 1988; this has resulted in the cancellation of a speaking tour that was to take Father Riah before audiences in Europe, Canada, and the United States. Thus, his right to speak has been severely curtailed and the right of others — including many of us here in the United States — to hear him, has been blocked. The Israeli government has announced that there is no appeal and no legal recourse to such an order.

The United States section of WILPF asked its sister section in Israel to comment on this case. As a result, Maya Zahavit, co-chair of the Israeli section, has written: "You asked me about the restrictions that were imposed by our Internal Affairs Ministry on Canon Riah Abu al-Assal, and our reaction. We do oppose and condemn the laws in Israel which allow our government to impose restrictions and even long-term arrests without any trial, in the name of 'security reasons.' We have voiced our objection to these laws, as well as to the new and dangerous law forbidding meetings between Jews and Palestinians (three years imprisonment!)." *Continued on page 9*

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Israeli-Palestinian Round-table for Peace

By J. Lipski

Uriel Ben-Ami, in a series of articles in *Davar*, reports on the opposition inside of the camp of the extremist religious fanatical supporters of an "Undivided Land of Israel," against the Jewish underground which organized anti-Arab actions that caused a number of casualties. The *Davar* correspondent tells about one of the leading activists in the right-wing Gush Emunim, Yoel Bin-Nun, whose colleagues accuse him of "leftist" and "pro-Palestinian" tendencies, because he condemned the acts of anti-Arab terror.

In this context, the correspondent reveals the following story, 9/11/86, of a 13 year old Yeshiva boy of the religious "Yehuda Halevy School, who demanded persistently of one of the fanatical right-wing rabbis, Rabbi Levinger, an answer to the question if anyone has the right to murder Arabs, as the Jewish underground did at the Islamic College. It is well known that Rabbi Levinger condoned the murder. The youngster in hearing this reply commented: "That is how the Gentiles have treated the Jews." Whereupon the Rabbi sharply rebuked the boy asserting that he could become "an enemy of Israel" and that he would no longer speak with the boy. The *Davar* journalist, who was present at this discussion, admired the determination of the Yeshiva boy, who calmly answered Rabbi Levinger: "One thing that I am sure of is that I will not become a murderer."

I mention this episode which is quite characteristic of the atmosphere created when the Palestinians are described as murderers whose sole desire is to liquidate Jews and the State of Israel and that Arabs understand only one language as described in the words of Security Minister Y. Rabin: "There can be meetings with them only in one place — the battlefield."

A few months ago the Knesset adopted a law prohibiting meetings with PLO representatives. This contradicts all logic. It has been claimed that there is nobody with whom to negotiate. Why is it that by law it is not allowed to talk with those who are prepared to negotiate?

The news that the Association of Romanian Writers has invited Israelis as well as Palestinians to round table talks roused at the time a real storm among government circles and among the supporters of an "undivided land of Israel," even inside the Israeli Labor Party leadership and also in the so-called left-wing Ma-

pam Party. An hysterical campaign of incitement was unleashed against the Israelis who were prepared to go to Romania. Even the juridical advisor of the government threatened to bring to court those who violate the law" prohibiting meetings with Palestinians.

One may report with satisfaction that some twenty Israeli activists of various political shades, including: activists of the Communist Party, Mapam, Ratz and even of the Labor Party went to the round table meeting with the Palestinians in Romania. In view of the hysteria engendered there were some who cancelled their departure at the last minute.

With great haste attempts were made to prove that the "round table" was a fiasco, that the Palestinians did not come with any proposals. Significantly new was the fact that at the head of the Israeli delegation was a leading Mapam activist, Latif Dori accompanied by Yaal Lotan, the *Al Hamishar* journalist, who resisted the pressure of Mapam leaders not to go to the talks and not break the law. Indeed, the Israeli delegation, of course, took all steps to prevent being accused of establishing contact with "enemies." Their approach was that it is necessary to explore all possible ways to negotiate with the enemies.

It is an important and encouraging fact that, notwithstanding the slanderous campaign including anti-Communist and anti-Arab propaganda, the delegation had sitting side-by-side, activists of the Communist Party, Mapam, Ratz and others who, despite differences among themselves, agreed on the concept that it is essential and in the interest of Israel to conduct talks in search of ways and means of putting an end to bloody warfare and continuing acts of revenge that have brought about many, many victims and the ruin of the Israeli economy. So, in spite of the ban on meeting with Palestinian leaders, dozens of Israeli activists of various political persuasions, with the full support of many personalities and groups, thought it necessary to break through the wall of hostility and open up for the people a sharply different option, the option of negotiations for peace.

The Israeli delegation at the round table read a letter from an unhappy father, Jacob Gutterman, whose son had fallen in Lebanon. In his letter he called for an end to the ceaseless wars and to take the road to peace. The comment of the Palestinians in answer to the letter showed that it had made a deep impression. Yaser Arafat's adviser said: "You may go home to your country and tell your people that they can have our hand that we extend in peace," *Al Hamishar*, 7/11/86.

In an official statement the Palestinian representatives called for "continuing the dialogue." In this statement the Palestinian leadership greeted the Israeli delegation for expressing their aspirations for a just peace, pointing to the necessity for calling an international conference on the Middle East with the participation of all parties involved, under the auspices of the UN, the US and the USSR. We must add that there are extremist Arab Palestinian groups who oppose a political solution of the conflict and place emphasis on acts of terrorism. However, it is important to emphasize that the main political Palestinian factions advocate a political solution and are pressed to participate in an international conference to put an end to the tragic conflict. This fact strengthens the Israeli peace forces and, in turn, the strengthening of the Israeli peace forces strengthens also the Arab Palestinian peace forces.

The meeting in Romania between the Israeli and Palestinian peace activists has roused a strong echo. In view of this meeting it is evident how ridiculous is the law banning meetings between Israelis and Palestinians.

At a time when an hysterical campaign has been unleashed accusing the Syrian leadership of backing terrorism, the round table discussions in Romania was a strong signal that it is possible to prevent another war.

It will be remembered that all wars waged so far, including the war against Lebanon, have started under the slogan of fighting against terror. The round table in Romania was a meeting of immense importance. It revealed that there are people with whom we can negotiate, that there is a bright perspective and a real option of negotiations to bring about peace. □

J. Lipski writes for *Der Veg* in Israel and is Israeli correspondent of *Jewish Affairs*.

Continued from page 7

The information in this response leads one to comment that Israel's notorious support of the fascist South African government is now moving Israel to mimic the lawlessness of Botha.

Letters of protest concerning this are in order to the Legation of the Israeli Embassy in Washington, to its UN representatives and to Jewish organizations in the United States, especially the American Jewish Congress and the American Jewish Committee. Perhaps even the Reagan Administration would be interested to learn about this denial of human rights, which — as everyone knows — is so weighty a concern with Washington. □

January/February 1987

The Right to Be!

A poetic look at racism

By Richard Davidson

Is it recorded?

*Are the events carefully arranged;
published; broadcast?*

Do we know the pull of terror?

*Have we heard the raw cries in
the air?*

*The mob that chased and beat the
young black worker in Queens?*

Pursuing him to his death?

That we know of.

*That has been seen in the harsh
light of public media.*

*But what has not been seen is the
history.*

The long trip backwards.

The slave ships first put in harbor.

*The clang of steel; the spit of
whip; the fierce quality of club.*

We go back or even at present.

The cross burned in Georgia.

*The head shaking no at the Jewish
family that just wants to use the
pool,*

Sit in the club chair.

*Watch the community television in
the private study.*

*The synagogue with the window
smashed and the broken signs.*

This door, "Keep out."

This house, don't move in.

*This block not hospitable to Spaniards
or Chicanos.*

This territory to be kept private.

Free, white and twenty-one.

The Temple to die by fire.

*The walls of purity to be sheltered
against those who are different.*

*Different features, different skin,
different form of the same God.*

Is it all recorded?

The Jews of Warsaw

By Ziggy Gordon

The following report was originally published in the *Delaware Jewish Voice* from whom we received permission to reprint it.

I flew to Warsaw, Poland via LOT, Polish Airlines from JFK on Saturday, May 31, 1986. The direct flight from New York takes a little less than eight hours. We arrived the next morning at Okęcie, the Warsaw International Airport.

With me were two Jewish American partners at the special invitation from the Polish government to participate in a business conference about the possibility of exporting certain Polish manufactured items to the United States.

Warsaw, risen from the ashes once again! Her people suffered horribly under the German occupation and between 600,000 and 800,000 Warsaw citizens perished from September 1939 until the end of 1944. The vast majority of those who perished were innocent Jews.

From the ashes and ruins of devastation and wholesale extermination, a new city has been meticulously and artistically recreated. Modern Warsaw, where I was brought up, has indeed, recaptured much of her old charm.

It is painfully true, that she harbors many bitter memories of a horrible past and lives in an uncertain today. **The old town, known in Polish as Rynck Staroego Miasta, is most reminiscent of Warsaw's sophisticated and romantic yesterdays.** Its many open air restaurants sport multi-colored umbrellas, its active courtyard setting is bordered by beautifully reconstructed narrow pastel buildings that house restaurants, shops and apartments. Here food vendors compete with talented sidewalk artists who paint skillfully beautiful portraits for the attention of the passerby and itinerant musicians stroll the narrow cobblestone streets. (The area is off limits to cars.)

After the Nazis had completely destroyed Warsaw, all of the area of the old town section was reconstructed from old paintings by the celebrated master Belotto Caneletto, and also from blue prints of Warsaw hidden in the sewers before the Nazi attack.

Near our Victoria hotel is the Tomb of the Unknown Soldier. Polish soldiers goose-step in unison and, on the hour, when the changing of the guard occurs, crowds, gather to observe the spectacle and to lay

wreaths for the war dead.

Throughout Warsaw memorials and monuments commemorate the deaths of innocent Poles and Jews who were slain by the Nazis on the streets. Visitors of all religious persuasions come to see the nearby Warsaw Ghetto site, located at Mila 18 or ulica Mordechaj Anielewicz. It was to this closed Ghetto that the city's 400,000 Jews were forced by Nazis in 1940 to 'live' in subhuman conditions.

In 1942 alone, some 312,000 Warsaw Jews perished in the infamous Nazi gas chambers of Auschwitz and Treblinka, where my entire 58 member family perished. The following year in the tragic and heroic Ghetto revolt, 60,000 more of our people were killed by SS General Stroop's murderers. A sobering, yet perhaps inadequate monument to those who perished stands nearby.

At ulica (street) Grzybowska 12-14, is the world famous Jewish Theater named after the great Polish Jewish actress Ester Kaminska. A dear friend of mine Szymon Szurmiej, is the director general of this Jewish Theater of Warsaw, the only one in Poland, which is fully supplemented by the Polish Ministry of Culture.

Szymon Szurmiej is also its leading actor. **About 60 percent of the performing actors are of the Jewish faith, the rest are Polish Catholics who were taught by Szymon the Jewish language, plays and folklore.** Recently the anniversary of 42 years of the Jewish State Theatre was celebrated by the Polish People's Republic.

World famous Jewish plays are presented three times each week in Warsaw. When we went to see Szymon Anski's play 'Dybuk,' the lovely Swedish star, Liv Ullman and Broadway producer Jack Garfain were sitting and enjoying this immortal Jewish classic alongside of me. Jack Garfain was together with me in the German death camps during the Nazi inferno, he was once married to the movie star Carroll Baker of Baby Doll fame. The Warsaw Jewish Theatre is beautiful, built mainly of wonderfully fresh smelling pine wood and built by the Polish government.

The earphones which every seat is equipped with, translate for the guests the ongoing plays from Yiddish into Polish, into English, German and Russian. On the first floor of this theater is a renowned kosher style Jewish restaurant where delicious typical Jewish food is being served to a vast variety of visitors.

The synagogue almost next door to the theater is beautifully restored by the Polish government. A handful of elderly Jewish people congregate here, and at the

Jewish Affairs

Jewish community center located next door. They very much love to greet American visitors and are very eager to converse with them. They are especially moved by young faces. When asked what we could send from America for them, they replied: 'young people!'

Very close to the synagogue is the almost completed Jewish Museum. Housed here are exhibits chronicling how the Jewish people suffered and died in the German operated death camps and ghettos of Poland. Oddly, the Jewish Cemetery was undisturbed by the Germans and lies in quite repose. The elderly Jewish caretaker there serves as guide and will gladly show visitors the holy grounds of our persecuted people.

In all my visits to Poland I have never encountered any signs of anti-Semitism. If it exists it is certainly isolated to a few irresponsible cases. When discovered, it is swiftly punished to the full extent of Polish law.

I would be foolish saying that there was no wide spread anti-Semitism in pre-war Poland. There was and it flourished throughout Poland before World War II. The anti-Semitic pre-war Polish privately owned weekly *Oredownik* newspaper was just like the Nazi printed *Der Sturmer*, but there appears to be no anti-Semitism in the Polish People's Republic.

The new generation of Poles throughout Poland are indeed, wonderful and warm, and compassionate people, as brave people who suffered the wounds of the Nazi occupation together with their Jewish brethren. Many thousands of these heroic Poles paid with their lives and the lives of their entire families for sheltering and feeding the martyred Jewish people. Thousands of Polish Jews (over 125,000) survived German incomprehensible atrocities because of these gallant Poles. I'm one of these survivors and I will pay tribute to these magnificent Poles for the rest of my life. To do less, would be a terrible betrayal of Jewish honor. □



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"Do you acquaint the reader with foreign Jewish writer?"

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"Does the foreign reader know Soviet Jewish literature?"

"Hardly. Zionists have built up an unfavourable atmosphere in the publishing world. In America Jewish publishers told me they depended on the Zionists' subsidies and did not wish to take the risk. That is why Soviet Jewish literature is not quite welcome at international book exhibitions. Meanwhile, we have much to offer the foreign reader. At the traditional Moscow book exhibition and fair in September 1987 we are planning to organize a separate display of works by Jewish authors. Among the exhibits will be our year book and other editions. We can offer foreign publishers a whole library of works by Soviet Jewish poets and prose-writers, among them Natan Luriye from Odessa, Ikhil Shreibman from Kishinev and the veteran Jewish writer Mark Razumny from Riga." □

Israeli News Briefs

The Israeli Absorption Ministry released figures indicating that 19% of young Israelis in the 18-29 age range will be emigrating.

In the 30-49 age range emigration dropped to 9%. However the Absorption Ministry described as alarming the tendency overall of Israelis to leave the country.

A survey revealed that 34% of the Israelis feel that the main reason for emigration is the problem of unemployment; 16% attributed it to deteriorating living standards and 14% are concerned about the security situation.

In an address delivered in San Francisco, Tom Dine, director of the Israeli Lobby — The American Israel Public Affairs Committee, called upon Israeli and US ruling circles to “come clean” on the Iran arms deal scandal and US relations with the Nicaraguan contras.

Dine raised the following questions: “Did Israel sell arms to the contras with the authority of the President of the US?” Dine asked. Continuing Dine asked: “Did it circumvent law or manipulate American foreign policy? By selling arms to Iran, has Israel helped Iran’s leader, Ayatollah Khomeini, spread his Islamic revolution? These are serious questions, and ones which require serious answers.”

In preparing for the World Zionist Congress to take place in Jerusalem in December, three right wing organizations have organized a coalition, a voting bloc — The United Israel Zionist Coalition — comprising Herut, Tehiya and Tami. This bloc calls for settlement of the West Bank and the Gaza Strip which they refer to as Judaea and Samaria.

This bloc also calls for a “dynamic free enterprise economy” said the Herut Zionists of America. This coalition also includes the right-wing youth movements — Betar and Tagar.

Zionist organizations throughout the US are already preparing for the elections in an all-out campaign including the publishing of ads in the mass media, direct mailings, forums and canvassing.

The divisions at the last World Zionist Congress prompted the Jerusalem Post to characterize the Congress as “a fiasco.”

An all-out effort is being made to entice non-Zionist liberals to participate in the elections for Congress delegates in order to defeat the right-wingers.

The tight control of the World Zionist apparatus exposes as a sham the attempt to entrap Jewish American liberals into the Zionist nationalist net.

Mass revulsion world-wide prompted the US delegations at the UN to abstain in a recent vote at the United Nations Security Council on a Resolution deploring the murder of ‘defenseless students by Israeli soldiers at Bir Zeit University near Ramallah in the West Bank. When asked to explain his vote, US Ambassador Vernon Walters would give no reason for his abstention. Israeli Ambassador Binyamin Netanyahu commented: “We are worried by the US vote.”

The Israeli Supreme Court recently ruled that the Interior Ministry may not indicate “converted” on the identification card of anyone converted to Judaism. Progressive circles welcomed the long fought for decision which was, however, condemned by the Orthodox establishment. A supplementary note to the ruling held that the word ‘converted’ on an identification card was contrary to religious law. Orthodox leaders were split on this addendum.

The editor of the pro-PLO periodical, *Al Fajr*, Hanna Siniora has been compelled to stand trial in Jerusalem for opinions expressed in the paper. The action was taken because Siniora defends the acts of Palestinian guerillas. Siniora is also accused of participating in a 1984 memorial ceremony for a PLO leader, and for posting a photograph of Yasser Arafat in his office.

The Israeli, David Hashaam, leader of the International Center for Peace in the Middle East, referred to Siniora as ‘my friend, a considerate man, rational, moderate, decent, a man who is irrevocably committed to peace.’

By an overwhelming vote the members of the Knesset voted down a no-confidence motion presented to the Knesset by four left-wing parties charging the National Unity government with failing to deal forthrightly and effectively with anti-Arab violence in Jerusalem. During the four hour debate not one cabinet member was present.

Ernest Japhet, removed from his post as Chairman of Bank Leumi as a result of the manipulation of bank shares prices, was awarded \$4.5 million in severance pay and a \$30,000 monthly retirement pension by

Bank Leumi's board of directors. The total value of the retirement benefits amount to \$8 million. In the Knesset, MK Mordechai Virshubski, Shinui Party, referred to the arrangement as 'the greatest bank robbery.' Jewish Agency Chairman Ary Dulzin, is also Governor of Bank Leumi. In light of the scandal, directors of the bank are resigning one at a time.

Knesset Social Service Committee chairman Ora Namir bemoaned the fact that Japhet's \$10,000 annual liquor allowance could have kept a family on welfare for 2½ years.

After a struggle to establish a Yiddish newspaper in Israel, the first one published was called: "In Der Fremd." Today Israel's top Yiddish actor, Bodo Jakov reports that the Yiddish theatre is considered by the Israeli Ministry of Finance as a "foreign language theatre, just like a troupe from Japan or Madagascar, right here in Israel."

In previous years "They blew up halls where Yiddish events were taking place; knocked out people's windows, set fire to kiosks which sold Yiddish books and newspapers." The battle against Yiddish was brutally fought reported Mordechai Tzanin, chairman of the Yiddish Writers Association, which today boasts a membership of some 200 writers and journalists in Israel.

The National Unity Government is now in the process of selling-off state-owned companies. The state-owned Jerusalem Economic Corporation (JEC) is spearheading the drive for privatization. Michael Yudelamn of the Jerusalem Post observed that: "Its (JEC) consistent profitability made it an ideal candidate to be privatized." Those driving for privatization of state-owned businesses and institutions act as citizens of the 51st State of the US citing examples of the drive of the Reagan Administration for privatization. The drive toward privatization is faced with little opposition. Private interests are moved by the fact that for the past number of years JEC paid the Israeli Finance Ministry \$1 million yearly in dividends.

**Every Reader
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Morris Ghitzis, Internationally Known Yiddish Writer Dies at 92

Morris Ghitzis, a retired pharmacist, author of Yiddish novels and poetry died at the age of 92 on December 14, 1986. His works were appreciated worldwide for their warm and profound humanism.

Seven of Mr. Ghitzis' stories were recently published in the Soviet Union in a single-volume Russian translation.

Among his first works were: "Bells," written in 1926, "Novels," (1932), "Mizrach," (East), 1936, "I Believe," 1939, "The Way to the Hill," 1941 and "Mother Earth," 1945.

Along with the works of other Yiddish writers, his works appeared in the literary collection of Yiddish stories in *Litereariske Zamlungen*, (A Literary Collection), in 1943; '44; '46 and '48.

From 1979 on Ghitzis was regular contributor to *Sovietish Heimland*, (Soviet Homeland), the Soviet Yiddish monthly literary journal with a circulation of 25,000. Through the pages of *Sovietish Heimland* Ghitzis became known worldwide.

A film of interviews, made by Morris Ghitzis, of Yiddish writers in the United States is in the archives of YIVO.

Ghitzis, a pharmacist by training, retired in 1969 and devoted full time to his writings in Yiddish.

Morris Ghitzis is survived by his wife, Manya, who said of him: "His writing, his literature, his poems, these were his life."

A literary critique written in honor of Ghitzis' 90th birthday observed: "Morris Ghitzis is one of the rare writers of the older generation who are saving with their works the honor of the much weakened Yiddish literature in the USA of the last scores of years."

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The US-Israeli-Iran Arms Scam

The participation of the Israeli National Unity Government in the Iran Arms Scam has generated deep concern and discussion in Israel.

Editorial, Jerusalem Post, November 13, 1986

The worldwide struggle against terrorism has taken a severe beating, and the the US and Israel have both put themselves in invidious positions.

Israel's responsibility for the Iranian affair may even have been graver than America's. On numerous occasions in the past this country has done Washington's "dirty work" for it in far-off lands. It has done so not merely because there was financial profit in selling arms to American-backed regimes, but because refusing to do it, so it was explained, would have cost Israel dearly in America's friendship. On this occasion, apparently, the US did not need to bludgeon Israel, nor even persuade it, to do its bidding.

The initiative may have been all Israel's own, and this despite the fact that the hostages whose liberation was the immediate motive for the Iranian deal did not include any of the Israeli soldiers still presumed to be held hostage in Lebanon.

Israeli Journalist Hans Lebrecht on the Iran Arms Scam

The shocking disclosures in Washington of Israel's role in the arms deal with the Khomeini regime, including the transfer of at least 30 million dollars of the profits to a Swiss bank account, for the Nicaraguan contras was the subject of a stormy debate on November 26 in the Israeli parliament, the Knesset.

Six parties presented motions to the Knesset calling for the inclusion of the arms deals with Iran on the agenda. Five were transferred to the House Committee for Foreign and Security Affairs which met in camera.

The motion of HADASH, the Democratic Front for Peace and Equality, was struck from the agenda. Yossi Sarid of the Civil Rights Party asserted: "The government makes dirty deals with the most terror-ridden regime in the Middle East. They make such deals with the most detestable dictatorships in Latin America, with the South African Apartheid regime. Therefore, this is not the first time that they befool Israel's name in the international community."

Mordechai Virshovsky of the Shinui Coalition condemned the decision to deliver arms to Iran behind the back of the Israeli parliament.

Eliezer Granot, General Secretary of the Mapam Party, condemned the three members of the govern-

ment — Peres, Foreign Minister, Shamir, Prime Minister and Rabin, Minister of Defense, who alone were responsible for making that decision without informing the rest of the cabinet.

Haim Ramon, member of Peres' Labor Party condemned the arms deal and reminded the Knesset that Israel delivered weaponry and advisors to the Samoza dictatorship up to the time that the Sandinistas stood at the gates of Managua.

The only member of the Knesset praising the government for sending arms to Iran was Yuval Me'Eman, leader of the right-wing Tahiya Party.

"The Israeli government could be listed in the Guinness Book of World Records for their many lies as well as their sordid intrigues in the service of Washington," said General Secretary of the Israeli Communist Party, Meir Vilner, while supporting a motion for the agenda on behalf of the Democratic Front for Peace and Equality. He asked also, that the Knesset decide on the motion to dissolve the Knesset and to go to the people for new general elections "in order to do away with the present government of national disaster."

In his remarks, Meir Vilner characterized the policy of the Shamir-Peres government as being immoral and unscrupulous. Said Vilner: "The governments of the USA and Israel contribute deliberately to the prolongation of the bloody Iran-Iraq war which has resulted in hundreds of thousands killed and has caused horrible destruction." He pointed that this war which objectively serves the interests of US imperialism, continues solely because of the Khomeini regime. "Without the deliveries of arms by Israel, which has been going on for several years more or less openly and secretly and with the latest shipments in the service of Washington, the Iranian regime would have been forced some time ago to agree to a political solution to the conflict." Vilner stressed that the aim of the White House and the Shamir-Peres-Rabin trio of the National Unity government is to bring Iran back into the fold of Washington's global strategists in order to reestablish their aggressive military bases against the USSR.

The Communist spokesman criticized the anti-democratic situation, one in which the ruling leaders (Peres, Shamir and Rabin) alone make decisions on such fateful questions, behind the backs of the parliament and the people in order to pursue arms deals with the most brutal dictatorships, arms sales and deliveries to contra bandits supported by Washington, perhaps also such decisions as the production of nuclear weap-

Continued on page 16

Jewish State Theater of Poland

by Sol Flapan

WARSAW: Fans of the Warsaw based *Jewish State Theater (JST)* can once again reserve weekend evenings for glimpses of Poland's past through the prism of the Jewish experience here. After the annual summer (paid) vacation, the Jewish Theater has reopened for regular Saturday, Sunday and Monday performances. During the remainder of the week, the company usually splits up into small recital and skit teams for one night shows in clubs of the Social and Cultural Society of Jews in Poland (*Tezkazet*) in cities, towns and smaller localities with Jewish communities across the nation.

First to announce the 1986/1987 season was the *Kurier Warszawski (Warsaw Courier)*, popular Warsaw oriented TV program. This is a 30 minute package of Warsaw relevant news, reportage, phone-in features, lost and found announcements, and cultural events like the opening of the Jewish Theater's season. *Kurier Warszawski* is on the air at 6:30 weekday evenings within the framework of prime time in this country. At this hour, as several times during the day, the national TV system turns the airwaves over to the local stations for coverage of regional interest.

On the heels of *Kurier Warszawski* came the unaffiliated Warsaw newspaper *Zycie Warszawy (Warsaw Life)*, which supplemented its announcement of the JST's opening with a brief look into the company's September program. In both cases this was news, not paid advertisements.

Accordingly, the 1986/87 season has been launched with the staging of a ballet/pantomime *At Night in the Old Market Square*, based on the classical drama by Itskhok Leibush Perets. This is a difficult work full of symbolism and the "spirits arising from graves representing various strata of the nation reflecting a host of problems, issues and ideas agitating society," observed the Roman Catholic daily *Slowo Powszechne (Universal Word)* in its review of this work several years ago when staged as a play. There are gripping moments in this "highly original work by Perets," observed the paper then, "as we view the procession of the dead from the perspective of experiences of the last war."

The current ballet/pantomime version has been adapted and is directed by JST manager/regisseur/actor Szymon Szurmiej. Off stage Szurmiej is a busy socio-political activist among other things, a member of the 460 person unicameral national Parliament.

January/February 1987

In September, reports *Zycie Warszawy*, the JST will also be presenting an eulogy *Song of the Murdered Jewish People* by Itskhok Kacnelson, Warsaw Ghetto victim gassed to death together with his 18 year old son in nazi-German Auschwitz death camp. This verse and music lament was premiered on April 19th, the anniversary of the outbreak of the heroic Warsaw Ghetto uprising in 1943.

The collection of 15 poems comprising Kacnelson's *Song of a Murdered Jewish People* was transformed into a dramatic sight and sound recollection of the tragedy of the occupation; that period of contempt and insult, fear and pain, hopelessness and protest by JST actress Golda Tencer in collaboration with musician L. Kozlowski and assisted by Szymon Szurmiej.

But it won't be all tears on the JST stage. For September will also witness a return of S. Groneman's hit *Jakub and Essau Almost a Cabaret*, directed by JST (and TV and screen actor) Julisz Berger. In a mix of song, dance and laugh provoking dialogue and situations reminiscent of one of the two *Prince and Pauper* brothers, a young, arrogant, brutal, jack-booted, Jew-hating nazi storm trooper learns that he is (oh, cruel fate) Jewish.

While the Jewish State Theater as other stage companies was vacationing, publishers were busy turning out books galore including some impressive Jewish related works. Among the latest just out is Itskhok Kacnelson's *Song of a Murdered Jewish People* in Polish translation. Its gray and black book jacket is a photo copy of a page of the poet's writing in Yiddish including crossings out and corrections. Similar to the famous *Notes From the Warsaw Ghetto* by historian Emmanuel Ringelblum, whose priceless archives were discovered after the war in milk cans, so Kacnelson's *Song* was found in buried milk bottles.

The Czytelnik (Reader) Publishing House has brought out this collection in 30,000 copies. Translator Jerzy Ficowski dedicates his labors to "our Jewish compatriots on the anniversary of the Warsaw Ghetto battle."

In his foreword to the book, after writing about the SS gas chamber murder of poet and son, on the night of May 1, 1944, Ficowski says *The Song* lives: Evidence-Accusation-A monument. And his final thought "My intention was to make the translation indiscernable so that the murdered poet could repeat his words once again in Polish."

Another relevant Jewish book out this summer is the 270 page pocketbook of short stories by Wladyslaw

Machejek. Put out by the Slask (Silesian) Publishing House in 20,000 copies, the Polish author recalls Jews he had known "populating the border between the village and town." And, says the blurb on the flyleaf, "he touches on such matters rarely undertaken by literature as the simple day to day co-existence of Poland's peasants and Jews."

Then there is the 35 page brochure announcing a publishing happening in the making. It's *Cooking the Jewish Way* by the famous Warsaw chef Eugeniusz Wirkowski, who has also written a major work on Jewish cuisine which, according to the 29 recipe pamphlet, will soon be published by Interpress, a press features syndicate.

Whetting the reader's gastric and intellectual appetites Interpress says "While relishing the dish of your choice just think that according to those who should know best, there are only three real cuisines in the world Chinese, French and Jewish. Other nations have only their special national dishes. No cuisine in the world is free of outside influence and the same is true of Jewish cooking, although the latter has still preserved its original flavor." Now for that promised "thick volume on Jewish cuisine."

Modern Hebrew Poetry is yet another summer-1986 publication to appear here.

Put out by the State Publishing House (PIW) in 5,000 copies, these 89 poems were collected, translated into Polish and annotated by Aleksander Ziemny. This is the first such comprehensive collection of works by Hebrew writing poets this past century, though the first two works are by the 18th century Italian physician, philosopher and poet, Efraim Luzzato (1729-1792), who Ziemny considers a "precursor of modern Hebraic poetry."

Moreover, in the course of the past several years there has been something of a publishing movement of photo-offset reprinting of works of historical and scholarly value. And in this too, there is a significant Jewish profile. There's Mathias Bersohn's *Biographical Dictionary of Learned Polish Jews of the 16th, 17th and 18th Centuries*, and Majer Balaban's three volume encyclopedic *Jewish History and Literature*. Also, early 20th century working class leader Julian Marchlewski's *Anti-Semitism and Workers*, the concluding paragraph of which proclaims: In the struggle for independence, in the name of national ideology, Polish insurrectionists (19th century freedom fighters) emblazoned on their banners "For our and your freedom". In the struggle for the worker's emancipation (within the framework of proletarian ideology), Jews and Poles can have

Page 16

but one common flag with the slogan "For our Freedom."

Poles, as others, are also interested and proud of their roots. That embraces an awareness and appreciation of the fact that Jews have been their compatriots in thick and thin for a millenium. According to the Jewish Calendar brought out annually by the Mosaic Congregation, the first mention of Jewish travelling traders dates back to the year 860 (an Ibn Kordadbeh in the 9th Ibrahim Ibn Kakub in the 10th century.) The first Jewish settlements (in the Silesia and Malopolska regions) date from the 10th century while the first larger group of Jews came to Poland in 1096, fleeing from persecutions during the First Crusade.

Indeed, the Polish people's roots are intertwined with a Jewish presence something being more and more reflected on in the nation's social-political and academic and cultural life. □

Sol Flapan is the Warsaw correspondent for Jewish Affairs.

Continued from page 14

onry as was reported by the foreign press.

In his reply Peres engaged in the crudest forms of polemics against the three left-wing deputies who presented the motion on the question (HADASH, MAPAM, CIVIL RIGHTS). Peres even engaged in personal vituperation against them while skirting the problems raised in the debates. Vilner's arguments were answered with a savage anti-Soviet and anti-Communist venom. Peres admitted that he and his colleagues in the coalition government delivered arms to Iran on the request of the Reagan Administration, referring to them as "the best friends we have." He claimed, however, that he was not aware that the Swiss bank account into which payments for the arms delivered, including the profit, were made, belonged to the Nicaraguan contras. His speech was interrupted repeatedly by stormy interjections.

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Jewish Affairs

Jewish Literature in the USSR

By Nikolai Viskov

Soviet literature is an entity of 78 ethnic literatures, including Jewish. Here is what prominent Soviet Jewish writer, Editor-in-Chief of the Sovietisch Heimland magazine Aron Vergelis told Novosti.

"What is a Jewish writer?"

"It's an author writing in Jewish. Issak Babel and Lion Feuchtwanger cannot be named Jewish writers, although they wrote a lot about the Jewish people. At the same time, Alexander Belousov, a Russian, has learned Jewish and writes in this language, and I consider him a Jewish author. In the Soviet Union Jews speak Yiddish, so we write and publish our national periodicals in Yiddish."

"Who publishes books by Jewish authors?"

"Books in Yiddish are brought out by Moscow's major Publisher Sovetsky Pisatel (Soviet Writer). Since 1961 they have published 127 books in Yiddish and 122 books by Jewish writers translated into Russian. Works by Jewish authors translated into Russian are also brought out by Moscow's other publishers, among the Khudozhestvennaya Literatura, Soveremenik (Contemporary) and Detskaya Literatura (Children's Literature). Jewish literature also comes out in Kiev, Vilnius, Khabarovsk and other cities."

"Are books by Jewish authors popular?"

"Well, the demand in Jewish literature is rather great and books by Jewish authors are brought out with a print of up to 10,000 copies. For about 17 percent of the USSR's Jews Yiddish is the native language. Jews living abroad read our books, too. In Chicago poet Robert Rozhdestvensky and I visited a book store selling Soviet editions. Learning that I represented Sovietisch Heimland magazine its owner said that the magazine was popular in America."

"Not long ago the Sovietisch Heimland marked its 25th jubilee."

"Over this time it has published 76 novels, 109 stories, 1,478 short stories, 6,745 poems, 28 plays, and 1,628 critical reviews.

"It is a versatile edition. We publish not only fiction and articles, but also new songs, and reviews of Jewish music and art. We also give recommendations to students of Yiddish.

"Initially, our magazine came out every other January/February 1987

month. Now it is a monthly edition. I'm holding the issue which entirely consists of works by modern Jewish authors.

"There is a monthly literary supplement to the magazine. In 1986 the supplement to the 7th issue had pictures made by children of the Soviet Jewish Autonomous Region Birobidzhan. All of them were awarded Grand Prix at an international competition. These pictures were gathered into a book entitled *May There Always Be Mama.*"

"Your magazine deals with political affairs, too, doesn't it?"

"Surely. We write about the situation in the Middle East, about relations between Israel and the Arab world, and about the situation in Israel itself. Our readers would like to know more about these problems. Besides, we are against Zionist propaganda. It is our duty to prevent Soviet Jews from thoughtless steps which they could make yielding to the Zionists' lies. I've written two novels on the subject. One of them is entitled *Time*. Soon, it will be translated into Russian. When did I decide to write it? Once, in Paris, we talked with French writer Elsa Triolet. 'There is so much confusion around the Jewish people,' she told me. 'I am a Jew and I would like to know the truth. Please, write about it.' So I wrote a novel about the life of Soviet Jews.

"The second novel is called *The Guard at the Gates*. About half of the action takes place in Israel, where my characters find themselves.

"I've written a total of 15 books in Yiddish and Russian. Sovetsky Pisatel Publishers are now bringing out the second volume of my prose in Yiddish."

"All writers are concerned about the problem of war and peace. You celebrated your anniversary together with foreign writers and cultural figures, who actively backed the Soviet peace initiatives."

"Among our guests were people from the US, Israel, Argentina, France Uruguay and Poland. We held a round-table discussion of the role of modern Jewish literature and press in the work for peace and the prevention of nuclear catastrophe, and for just and stable peace in the Middle East. It was a committed discussion of like-minded thinkers."

"What would you say about your new edition *Year After Year*?"

"It offers the reader the best works by Soviet Jewish prose-writers published earlier in the magazine. Its first issue came out in 1985. A second book was published recently. The readers' letters inspire optimism."

AN APPEAL TO THE PEOPLE OF THE UNITED STATES

Our government's policies in Central America and Southern Africa are morally wrong and violate our nation's democratic ideals. They violate fundamental rights to self-determination, liberty and justice. They betray our own democratic ideals. They risk deeper US involvement in bloody and costly foreign wars while the needs of our unemployed, homeless, farmers and children go unmet. They reflect a militarization of our foreign policy that increases the risk of nuclear war. These policies must be changed. But these policies will be changed only if our policy makers in Washington know the depth of our opposition to them.

We Are Compelled To Issue This Appeal Because:

In Central America our government is:

- Escalating its terrorism and war against the people and government of Nicaragua through CIA directed Contra forces.
- Providing massive economic and military aid to a government in El Salvador that is bombing its own people, repressing the church and human rights workers, and protecting those guilty of gross violations of human rights.
- Transforming impoverished Honduras into a gigantic military base for use by US, Contra and other foreign forces.
- Granting military aid to the Guatemalan army that is responsible for widespread massacres, the use of strategic hamlets for population control, and the highest rate of disappearances in the Western hemisphere.
- Rejecting opportunities to end the conflicts through political settlements providing security for all.
- Implicating us all in the killing of innocent men, women and children.

In Southern Africa our government is:

- Continuing to support the South African government through a sanctions policy that contains major loopholes that among other things allow US companies to reinvest their profits and make short term extensions of credit.
- Persisting in intelligence cooperation with South Africa's military and security forces even as these forces repress and torture people, including church, trade union, United Democratic Front, and student leaders.
- Supporting South Africa's economic strangulation of its neighbors by refusing to provide those neighboring countries major economic support and by cutting off aid to Zimbabwe because of its criticism of US policy.
- Refusing to push south Africa to end its illegal occupation of Namibia.
- Allying itself with South Africa in its war against Angola by providing covert aid to the rebel group UNITA.
- Supporting repression against legitimate representatives of the people of South Africa and Namibia.

WHAT WE DEMAND

- SUPPORT PEACE AND FREEDOM IN CENTRAL AMERICA AND SOUTHERN AFRICA.
- STOP THE US WAR IN CENTRAL AMERICA.
- STOP US GOVERNMENT AND CORPORATE SUPPORT FOR APARTHEID.
- STOP US AID TO THE CONTRAS! STOP US AID TO UNITA!

JOIN US IN A MOBILIZATION FOR JUSTICE AND PEACE
IN CENTRAL AMERICA & AFRICA

WASHINGTON, D.C. ● SATURDAY, APRIL 25, 1987

MARCH AND RALLY

Muriel Rothblatt In Memoriam

The editors of *Jewish Affairs* pay tribute to the life of Muriel Rothblatt, a life-long advocate of socialism and ardent supporter of progressive Jewish culture and of *Jewish Affairs*.

At her memorial service two of the moving tributes were paid to the life of Muriel Rothblatt we publish below. The first was that delivered by her daughter, June Barfield, and the other by a close comrade of Muriel Rothblatt, the poet and contributor to these pages of *Jewish Affairs*, Edith Beck.

My Mother, Muriel Rothblatt

How like our mothers we are. All her life my mother challenged the customs of the world into which she was born; was an iconoclast, a revolutionary spirit, and in her youth — in action; and I, like my mother to this extent am breaking with custom and speaking at her funeral.

Motherless the first fourteen years of her life and always fatherless, my mother gave me glimpses of her childhood in the shtetl through crystalized memories: — the taste of berries off a bush — “yagades” the color and taste of sour milk when she was 5 years old the cousin whose mother gave *her* candy and gave none to my mother and Muriel though: how good it must be to have a mother. The pogrom: my mother 10 years old, hiding in a barn with another cousin who carried a baby and that cousin saying, “Mirele, if they kill us here no one will find us...let’s run to the lake...at least if they come after us we can drown ourselves and we’ll be found...”

The journey to America to a mother and brothers she didn’t remember.

Her tempestuous youth. Her passionate youth. Turning her back on her religious family. Sweat shops. The unions, the chorus echoing the awareness in the world of the fresh spirit of a new sense of social justice inspired by the Russian Revolution. Belief in socialism and communism, and a devotion to the Soviet Union which never abated; critical, yes: nevertheless loyal to an *idea* in which she passionately believed — *her* sense of right — her willingness to fight for it — and *that* — to her dying day.

The Yiddishkeit which wove itself throughout my life with her.

I am warmed by the presence in this room of my father, Hyman Greenberg, who shared with my mother
January/February 1987

those turbulent years of her youth; and by the presence of my step-mother, Fay Greenberg — and by the loving memory of my step-father, Oscar Rothblatt.

To you of her generation who carry within you variations of my mother’s scars and her fond memories “fun der heim,” from those childhood years, those “kinder yorn,” I pay homage.

You came to this country during a great social upheaval, out of the shtetl, and so changed your lives when you came here, and faced a new world, so different from what you knew, with such courage, tenacity, curiosity — joy of life — it has not been lost on those of us who are your children. We are well aware, though some of us may not act upon it, express it or even think of it — it is in our blood.

I pay homage to you, you are losing so many of your number, and again today, you bid farewell to another comrade. The particular admiration that I have for you is that through all these 50 or 60 years that you have been in America, in the numerous cities in which you have lived and grown to know each other in your youth — and bonded in your organizations, in the chorus — you have married, you have divorced, you have married the widows and widowers of your firends, there have been love affairs; deep friendships between the women, the men; and deep animosity between the women, the men. There have been jealousies and competition, anger and rancor — love and laughter — yet *all of this within* such infinite devotion among you, that through *all* these conflicts — including the recent political division: and my beautiful mother has brought *that* division together in this room — you still remain a clan, a cohesive group, a devoted family to each other. It is not the way of American culture. It is the way of shtetl life: survivorship of the group that you keep alive.

It is of deep significance to me that all of you have long memories of my mother; that you are entwined with her life and with each other, and despite the conflicts, your contact remains and is unbroken, and you remain a clan, a family. I pay homage to your clanship.

During these last two years we lived, my mother, my daughter and I, and later my granddaughter, in a state of suspension. Los Angeles is not my home, nor is it Rachel’s. We lived a heightened existancee out of time and place — in a cycle of life — preparing for birth and impending death — four generations in support of each other.

During the last week of my mother’s life I bathed her, fed her, tried to ease her pain and discomfort with

drugs. "Oi, mein teierinke," she said, over and over, her mind unable to keep pace with the rapid disintegration of her body, and when I could do nothing for her, I took her tiny body in my arms, kissed her cheek as she kissed mine: "What would I do without you," she said. Her mouth pressed into my ear: "Hit dein leben." Yu, Mame, ich *vel* hitten mein leben.

My mother lives on — in the memories of those who think of her...in me, in my willingness to suspend my life for her sake — to repeat the ritual of nurture and care, love and devotion and receive from it the enrichment of understanding and peace. She lives on in my son and daughter — and most surely in her great-granddaughter, Rebecca — zesinke, zesinke, meidele...

Saying "Farewell" To Muriel Rothblatt

*Our autumn is here
The leaves are withering
One by one
They fall away*

Today we are gathered in a sad camaraderie to bid farewell to one our very own.

How does one say, "Goodbye" to an old friend? What are the words I can say?

Muriel, YOU did not "Go silent into the nite"! We, who were close to you, saw you put up a valiant fight for life. Silently, in despair, we watched your illness gnaw into every part of your body. But you fought this cancerous enemy. Even as we fought on the picket line

You never gave up your will to live — but the enemy won, Muriel!

So, we gather today to say, "Farewell" to you, and remember you as the PERSON you were, Muriel — the working woman — the mother — the friend — the Militant fighter — the dedicated idealist — the organizational person — the Doer and giver.

We will remember and give thanks to you for your active participation in the Jewish Cultural Movement. And we will remember you, the teller of the many colorful tales of our people. And we will remember your funny jokes with a tender smile. Gosh, you knew how to tell a joke!!

And we will miss your many presentations and speeches in our Yiddish language. How *beautiful* our Yiddish sounded when you spoke it. Yours was a special gift — like Olgin and Ben Gold.

But, mostly, we will remember you in the front row of the Peoples Chorus. And lots of us can still remember the forever memorable "Freiheit Gazang Fareign" and a young, lovely woman with lovely curly hair and shining eyes, singing out.

All the years, Muriel — a LIFE TIME!!

All the wonderful, talented, people — the GREAT MUSIC — the STIRRING LYRICS, plaintive folk songs—

On leaving the shops, the meetings, the picket lines, demonstrations, rehearsals — you gathered together in an artistic camaraderie to preserve, create, bring forth, our Jewish folklore — and always a musical Call for a "better world."

Yes, Muriel, you are leaving a legacy to your children and all of us — steadfast idealism — devotion to a cause you believed in — and hard, organizational world.

*THAT made you the UNIQUE person you were.
We, who knew you, worked and played with you —
We will miss you, Muriel —*

Edith Beck

Jewish Affairs

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The Yiddish pages were written and compiled by its editor, David Seltzer.

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1) On the Frame-up of Johnny Imani Harris (case) from National Alliance Against Racist and Political Repression, July & Aug/86, pp.8-9.

2) A Letter from Julius Rosenberg's sister, Ethel Appel. This was sent by the National Committee to Reopen the Rosenberg Case, to all American Jewish periodicals, Nov & Dec/86, p.16.

ישראל קאמוניסטישע פארטיי שיקט מיטלייד צוליב דעם טויט פון הענרי ווינסטאָן

"סאָוועטיש היימלאַנד" באָלוינט מיט אָרדען פון פעלקער-פריינטשאַפט

מיטן דערהאַלטן די ידיעה וועגן טויט פון הענרי ווינסטאָן, פאָרזיצער פונעם צענטראַל-קאָמיטעט פון דער קאָמוניסטישער פארטיי פון פש"א, איינער פון די אָנגעזעענע פערזענלעכקייטן אין דער אינטערנאַציאָנאַלער קאָמוניסטישער און אַרבעטער באַוועגונג, האָט דער גענ. סעק. פון מק"י, מאיר ווילנער, געשיקט אַ מיטלייד-טעלעגראַמע צום צענטראַלן קאָמיטעט פון דער שוועסטער-פארטיי, אין וועלכער ער דריקט אויס גרויסן צער און טיפע ווייטיק.

די טעלעגראַמע שטרייכט אונטער אַז "הענרי ווינסטאָן איז געווען אַ רעוואָלוציאָנערער העלד פון פולן זין פון וואַרט. די אַמעריקאַנער רעאַקציע האָט אים אַריינגעוואָרפן אין טורמע, און באַרויבט אים פון אויגן שיין, ער האָט זיך אָבער אַנטפלעקט ווי אַן אויסערגעוויינלעכע פערזענלעכקייט. נאָך באַפרייאונג פון טורמע, אונטערן דרוק פון דער אַמעריקאַנער און אינטערנאַציאָנאַלער עפנטלעכער מיינונג, האָט ער מיטן גאַנצן כח פאַרגעזעצט דעם קאָמף פאַר די נאָכעלע אידעאַלן פון אונדזער קאָמוניסטישער באַוועגונג, פאַרן וויל פון דעם אַרבעטס-פאַלק, קעגן ראַסיזם און פאַשיזם, פאַר שלום, דעמאָקראַטיע און סאַציאַליזם.

מיר האָבן געקענט דעם חבר ווינסטאָן אַלס אַ ברייטהאַרציקן מענטש און אַ מוסטערהאַפטן אינטערנאַציאָנאַליסט. ער האָט פיל בייגעטראָגן פאַר אַנטוויקלען טיפע פריינטלעכע באַציונגען צווישן אונדזערע צוויי פארטייען.

מיר בעטן איבערגעבן אונדזערע מיטליידס אויסדרוקן פאַר זיין לעבנס-חברטע אין איר טיפן טרויער, וועלכע איז געווען זיין טרייע מיטהעלפערין אין פאַרלויף פון זייער געמיינזאַמען לעבן, און וועלכע האָט אים באַגלייט מיט אַזאַ גרויסע איבערגעבנקייט אין אַלע באַדינגונגן."

* * *

אוקאַז

פון פרעזידיום

פונעם אויבער-סאָוועט פון פ.ס.ס.ר.
וועגן באָלוינען דעם
דימעראַריש קינסמלערישן זשורנאַל
"סאָוועטיש היימלאַנד"
("סאָוועטסקאיא ראַדינאַ")
מיטן אָרדען, פון פעלקער-פריינטשאַפט

פאַר די פאַרדינסטן אין דער אַנטוויקלונג פון דער סאָוועטישער ליטעראַטור און אַקטיוון אַנטייל אין דער קאָמוניסטישער דערציאונג פון די אַרבעטנדיקע באָלוינען דעם ליטעראַריש-קינסטלערישן זשורנאַל "סאָוועטיש היימלאַנד" ("סאָוועטסקאיא ראַדינאַ") מיטן אָרדען פון פעלקער-פריינטשאַפט.

א. גראַמיקאַ
מ. מענטעשאַוויילי
מאַסקווע, קרעמל
17 סענטיאַבער 1986 י.

אויפן יסוד פון דער עקסיסטענץ, זיכערקייט און אַנטוויקלונג פון ישראל ביי דער זייט פון דער אַנטוויקלונג, אומאַפהענגיקייט פון פאַלעסטינער פאַלק. דאָס איז די פּראָבלעם און שרעקט ניט אַן די גענדרז. מיר זיינען גרייט צו געבן דאָס לעבן פאַרן שלום און זיכערקייט, וואָס איר שטעלט אין געפאַר. די צייט אַרבעט ניט לטובת אונדז.

ס'זיינען געווען געזעצן אין פאַרשיידענע לענדער. נאָך דעם האָבן אין די זעלבע לענדער געריכטן און פאַרלאַמענטן געטאַדלט די דאָזיקע געזעצן זאָגנדיק אַז די דאָזיקען געזעצן האָבן געברענגט אַן אומגליק אויף די דאָזיקע פעלקער. דאָס דאָזיקע געזעץ איז איינס פון די דאָזיקע געזעצן.

אויפן יסוד פון דער עקסיסטענץ, זיכערקייט און אַנטוויקלונג פון ישראל ביי דער זייט פון דער אַנטוויקלונג, אומאַפהענגיקייט פון פאַלעסטינער פאַלק. דאָס איז די פּראָבלעם און שרעקט ניט אַן די גענדרז. מיר זיינען גרייט צו געבן דאָס לעבן פאַרן שלום און זיכערקייט, וואָס איר שטעלט אין געפאַר. די צייט אַרבעט ניט לטובת אונדז.

מ. ווילנער אין כנסת

די באגעעניש אין בוקארעשט וועט דינען דעם שלום

פארשיידענע אַנשויונען און אידעאָלאָגיעס און דאָס איז די גרופע, וואָס איז געפאָרן קיין רומעניע. ווער ס'איז קעגן פאָרהאַנדלונגען מיט פב"א איז קעגן שלום, גרייטנדיק אַ נייע מלחמה, און שטעלט אין געפאָר די צוקונפט פון מדינת ישראל.

איך באַשולדיק אייך, אַז איר האָט אָנגענומען אַ טעראָריסטיש געזעץ און איך בין קעגן טעראָר און קעגן טעראָריסטישן געזעץ.

אויסער דעם, איר זענט דען קעגן טעראָר? דאָס ישראלדיקע געריכט האָט פעסטגעשטעלט, אַז ס'איז פאָראַן אַ יידישע טעראָר אָרגאַניזאַציע און פאָרורטיילט צו אַרעסט די מיטגלידער פון דער דאָזיקער אָרגאַניזאַציע. איר באַגעגנט זיך מיט די דאָזיקע טעראָריסטן און באַשיצט זיי, פאָדערנדיק צו אַמנעסטירן די וואָס זיינען פאָרורטיילט געוואָרן דורכן ישראל-געריכט אַלס טעראָריסטן. וואָס פאָראַ צביעות איז דאָס? איר וועט אונדז פאָרשטאָפן דאָס מויל? אויב איר באַמבאָרדירט פליטים-לאַגערן, גורם זייענדיק צענדליקער און פיל מאָל הונדערטער קרבנות, טויטע און פאָרוונדעטע, דאָס איז ניט טעראָר?

איך זאָג אָבער: מען דאַרף פאָרהאַנדלען מיט דער דאָזיקער רעגירונג, איך בין ניט מסכים מיט איר, איך רעוואָלטיר זיך קעגן איר, אָבער די רעגירונג רעפרעזענטירט ישראל. פב"א איז די רעפרעזענטאַנט פון די פאָלעסטינער. פב"א איז גרייט צו פאָרהאַנדלען אויך מיט דער ישראל-רעגירונג אויף אַ אינטערנאַציאָנאַלער קאָפּערענץ. זיי זאָגן דאָס. איר ווילט ניט פאָרהאַנדלען. אויב מען וויל פאָרעדיניקן מיט מלחמות, דאַרף מען פאָרהאַנדלען מיט צווייטן צד. מיט וועמען וועט איר דאָס טאָן? מיט שוועריקייטן שטעלט איר איין שלום צווישן מערך און ליכוד. איר ווילט ניט קיין שלום. אַרויסגייענדיק פון די העכסטע נאַציאָנאַלע אינטערעסן פון שלום און זיכערקייט, רעוואָלטירן מיר זיך קעגן אייך. איר שטעלט אין געפאָר ישראל מער ווי עמיצער אַנדערש. דאָס איז דער אמת און ווער ס'האָט מורא פאָרן אמת איז אַ פחדן, איז מפקיר ישראל.

די דאָזיקע דעלעגאַציע איז די ערשטע פון דעם סאָרט, זי איז אַ פאָטריאַטישע, זי וויל פירן געשפרעכן, באיינפלוסן און פירן אַ דיאַלאָג. זי פירט געשפרעכן בלויז ווגן שלום.

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די דיסקוסיע איז ניט וועגן אָפּהיטן די געזעצן, אָדער וועגן ניט אָפּהיטן זיי. מיר אַלע ווייסן, ניט קוקנדיק אויף די אונטערשיידן, אַז ס'זיינען פאָראַן געזעצן וועגן וועלכע מיר אַלע האָבן געזאָגט און זאָגן, אַז מען דאַרף זי פאָרלעצן. למשל, די ראַסיסטישע געזעצן, די נירענבערגער געזעצן. מיר אַלע האָבן געזאָגט, אַז ניט קוקנדיק דערויף, וואָס דאָס איז אַן אָנגענומענער געזעץ, אַז מען דאַרף אים פאָרלעצן. אין כפר קאָסעם האָט דער ריכטער געזאָגט, אַז דאָס אויספירן דעם געזעץ איז געווען אַ פאָרברעכן. מען האָט ניט געדאַרפט אויספירן דעם באַפעל.

ס'איז פאָראַן אַן אַלגעמיינע איינפאַרשטענדניש, אַן אַלגעמיינע מענטשלעכע נאָרמע, אַז בירגער רעספעקטירן די געזעצן און איך בין אויך דערפאָר. ס'זיינען אָבער פאָראַן געזעצן, וואָס זיינען אומגעזעצלעכע פון שטאַנדפונקט פון לעבן, פון שטאַנדפונקט פון לעבנס-געכאַט פון אונדזער עקסיסטענץ. די אמתע דיסקוסיע איז וועגן דעם, אַז איר ווילט ניט קיין שלום. איר ווילט גאַנץ ארץ ישראל.

פנחס גאַלדשטיין (ליכוד): ריכטיק. מאיר ווילנער: דאָס איז די דיסקוסיע. איר ווילט, אַז ס'זאָלן זיין נאָך מלחמות. ס'אַרט אייך ניט, אַז עס וועלן זיין נאָך צענדליק טויזנטער דערהרגעטע און פאָרוואונדעטע יוגנטלעכע. וועגן דעם איז די דיסקוסיע און איר האָט איצט באַשטעטיקט, אַז: "ריכטיק". גאַנץ ארץ ישראל איז אַ געפאָר פאָר דער עקזיסטענץ פון מדינת ישראל. וועגן דעם איז די דיסקוסיע און ניט וועגן געזעץ. אָפּילו די אַמעריקאַנער רעגירער האָבן ניט אָנגענומען זאָאָ געזעץ, ניט קוקנדיק דערויף, וואָס זיי זיינען אויך קעגן פאָלעסטינער פאָלק און קעגן פב"א. אָבער דער דאָזיקער דראַקאָנישער געזעץ דאַרף אָפּגעוואָרפן ווערן דורך אַלע שלום-שטרעבנדיקע! דאָס איז אַ געזעץ פאָר פאָרשטאָפן די מילער. דאָס איז אַ געזעץ, וואָס צילט צו שעדיקן די ישראל-בירגער, איינגעשלאַסן די כנסת-דעפוטאַטן, שעדיקנדיק זייערע פאָליטישע אַקטיוויטעטן.

די פראַגע איז ניט וועגן דעם מיט וועמען מען פירט געשפרעכן, נאָר וועגן וואָס מען פירט פאָרהאַנדלונגען און דאָס זאָגט אויך עזר ווייצמאַן און ס'האָבן געזאָגט משה דיין און פיל אַנדערע, אויב מען וויל פירן געשפרעכן וועגן שלום, דאַרף מען פאָרהאַנדלען מיט די אַלע, וועלכע זיינען גרייט צו ריידן וועגן שלום מיט ישראלים מיט