

Do We Think You Have Money?

Dear Reader:

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

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

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

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

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

Morris U. Schappes, Editor

—Contributions are tax-deductible—

OUT OF LEBANON! OUT!

An EDITORIAL

Jewish Currents

\$1.25

APRIL

1985

WAR CRIMINALS AS "QUIET NEIGHBORS"

By
CHARLES R. ALLEN JR.

HOLOCAUST MEMORIAL DAY IN GERMANY

By
KATHRYN SCHUB

JEWES VISIT NICARAGUA

By
MAX ROSENFELD

Warsaw Ghetto and Resistance Issue



"The Prophet" by Charles Schlein

Jewish Currents

Vol. 39, No. 4 (428)

April, 1985

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Our Cover: "The Prophet," by Charles Schlein, wood sculpture. See his short story, "Silent Witnesses," on p. 5 within.

HAVE YOU MOVED?

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

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Out of Lebanon! Out!

An EDITORIAL

March 18

Israel's dilatory pace of withdrawal from Lebanon is resulting in mounting casualties. March 11 the *N.Y. Times* headline read: "Car Bomb Hits an Israeli Convoy In Southern Lebanon, Killing 12." March 12 the headline read: "Israeli Army Kills 24 in Raid on Town in South Lebanon." March 11 the independent daily *Haaretz* wrote: "Yesterday's attack demonstrates the foolishness of a creeping withdrawal and calls for a firm, courageous decision: to withdraw the Israeli Army to the international border in a rapid, one-stage thrust and without delay."

As of March 21, since the June, 1982 invasion of Lebanon, 642 Israeli soldiers have been killed; of these, 133 died after the PLO guerrillas pulled out of Beirut in Sept., 1982. By then, the announced aim of the invasion, to relieve the Israelis in the north Galilee of the pressure of PLO attacks across the southern Lebanese border, had been achieved.

But Israeli then Defense Minister Ariel Sharon had other ends in view. The Israeli forces, who had been met with rice and flowers by the Shiites of southern Lebanon when they were being liberated from PLO occupation, then became an occupying power, sowing seeds of resistance. As John Kifner said in the *N.Y. Times* Feb. 24, "Ignorance and arrogance, including a riot ignited when an Israeli armored convoy broke through the most sacred Shiite religious procession, helped to turn the Shiites into an enemy more lethal than the Palestinians had ever been."

Yet in the Knesset March 13 the government coalition of Labor and Likud overwhelmingly voted down a motion by

the left-wing opposition calling for a total and prompt withdrawal. Nevertheless, more and more the Israeli public is clamoring for Israel to get out of Lebanon at once. Israel's defense could then be more effectively conducted from the Israeli side of the international border.

This year Israel will be celebrating its Independence Day April 25. Only if by that time Israeli forces are mostly if not completely out of Lebanon will the celebration be a full-throated one—and even then the pall of heavy Israeli casualties will hang over the festivities. Yet one new and joyous feature of that celebration will be that, for their first time, some 10,000 Ethiopian Jews, rescued from deep hunger by the Israeli "Operation Moses," will be among the celebrants. This great, clandestine and historic action is a beacon in the shrouded Israeli landscape and has won the admiration of many circles.

In the *Atlanta Journal and Constitution* Jan. 20, for example, the Black leader who is president of the Atlanta City Council, Marvin S. Arrington, wrote: "...That a nation of white men should care enough about the survival of starving Blacks, to literally 'take them home with them,' took several moments for me to grasp....The Israelis have demonstrated to the world that there is brotherhood of man and that it is not bound to race...." "Operation Moses" is further evidence that Zionism is not, *pace* that infamous UN resolution of 1965, a form of racism.

When Israel is fully out of Lebanon the next major foreign policy concern will be the gestures for a peace by negotiations that began to be made Feb. 11 by Hussein, Arafat and then Mubarak. It is time to resume the peace process begun by Sadat.

THE WARSAW GHETTO UPRISING, APRIL 19, 1943

Early in 1942 the crematoria in Nazi death camps smoked continuously with burning bodies. Many groups in the Warsaw Ghetto became convinced the time was ripe for active resistance. But first the *Judenrat*, Jewish administrators for the Nazis, and the notorious Jewish police had to be discredited and the "The 13," a gang of Jewish blackmailers and informers, had to be destroyed.

No semblance of unified resistance existed yet. Early in 1942, conferences took place among the resisting groups $\frac{3}{4}$ the PPR (Polish Workers $\frac{3}{4}$ Communist $\frac{3}{4}$ Party), Right and Left Labor Zionist, Hashomer Hatzair (Socialist Zionists) and Hehalutz (the Bund and the Zionist Revisionists refused to join) $\frac{3}{4}$ under the stimulus of Joseph Levartovski and Andzhei Schmidt (Pinye Kartin) of the PPR.

Levartovski advanced the basis for battle unity: "We are all brothers and children of one family." Schmidt, formerly an officer in the Spanish Civil War, was the military leader. In Feb., 1942, the Anti-Fascist Bloc was formed; Schmidt, betrayed to the Nazis in May, was killed.

When the Nazis launched their total extermination program in Warsaw in July, 1942, the Anti-Fascist Bloc broke down and the groups formed their own separate self-defense units. By Oct., 1942, however, unity was again achieved, this time including the Bund but not the Zionist Revisionists, who had their own armed unit. The staff of the new Fighting Jewish Organization contained representatives of Hashomer Hatzair, PPR, "Halutz," Left Labor Zionists and the Bund, with Mordecai Anielewicz, the Socialist Zionist, as commander.

The Fighting Jewish Organization had its baptism of fire in the brief armed uprising Jan. 18-21, 1943, resisting the attempts of the SS to round up Jews for annihilation. Non-Jewish forces outside the Ghetto helped to gather arms, one by one. The London Polish emigre government refused to give any substantial aid from its store of arms. The PPR and some of its non-Jewish members gave some arms.

By April, 1943, there were about 70,000 left in the Ghetto. Zero hour was April 19, day of the First Seder of Passover. At 6 A.M. German troops entered the Ghetto in force. Fighting broke out. The Germans retreated, beaten by the first surprise attack. The Jews fought with hand grenades, bottles filled with gasoline (Molotov cocktails) and carbines. But the Germans returned with tanks, artillery and planes.

By April 23, the Jewish fighters had to abandon open warfare and turn to partisan fighting. On May 8 the central command post was attacked by the Nazis and most of the leaders, including Anielewicz, committed suicide. Fighting went on. On May 16 the Nazi commanding General Jurgen Stroops reported to his superiors that "the Jewish section of Warsaw no longer exists." But partisan skirmishes continued until mid-July. Some survivors continued to fight the Nazis in the woods. The Uprising was a heroic chapter in the history of the Jews and an immortal page in the history of World War II.

"Never to forget; never to forgive!"

Silent Witnesses

By CHARLES SCHLEIN

Seventy years ago, to be exact, my father died young. A gentle rain fell, no thunder or lightning, nor the slightest breeze was around to keep him company. He was carried uncovered on a raw wooden stretcher as the rain fell softly. They carried him through a mud-roofed village called Satanov in Tsarist Russia, where he was born.

We followed in silence and tears, from the village to the cemetery. They lowered the stretcher and placed him on the ground. His eyelids were then lowered over his eyes and small stones were placed on each eye. I didn't know then why. Heavy consoling hands stroked my 10-year-old head.

A shallow grave was hollowed out for him, not far from where the dog catcher's catch were being clubbed to death. Then they threw dirt on his face as we stood in the rain and watched him disappear from sight.

The years began to accumulate in haste, leaving my youth far behind. My old age arrived too soon to be a welcomed guest.

A gentle rain is now falling, again without a fuss, making the present and the past seem the same. A misty screen descends and covers the entire city of Los Angeles.

Through the misty screen, I see a vague image of my father's face being washed by the rain as he was being carried on a raw

CHARLES SCHLEIN of Los Angeles is a new contributor. Sculptor, painter and etcher with 11 one-man shows to his credit in Paris, New York, Boston and Los Angeles, he was born in 1899 in Russia, came to New York in 1910 and settled in L.A. in 1938. See our cover for his sculpture, "The Prophet."

wooden stretcher to be laid to rest forever.

In my childhood dreams I blamed all things and the rain too for my grief and pain.

After many forgotten years have passed, I lie awake in darkness and don't know whom to blame for another such pain as I watched a horde of termites dancing in a Nazi-like frenzy to destroy what I had so painstakingly created.

For years I had tried to express in wood a thought which would convey to others the alarming and terrible menace of Nazism.

The rain stopped falling. Some clouds still hang low in the sky. The sun was about to come out and bring some light.

The pest controllers came with their tools of mercy and looked at the Prophet and examined all the rest of my wooden images of torment, but didn't see them nor the carved agony in their faces.

"We found the cause and have the cure," they said, "bring them to our place for treatment before they crumble to the ground in a heap of saw dust."

A large gray cloud moved fast across the sky. Large drops of rain began to fall again as I carried my wooden people and placed them in the car.

We arrived at an old red brick building. Three men dressed for work came out ready to unpack my silent human cargo. I followed the men as they carried the group of survivors through a wide open door into a dimly lit empty room.

After placing each piece of sculpture on the cement floor, they walked out in silence and locked the door behind them.

The men began to turn knobs and wheels that were attached to pipes that ran through the entire room. There was something about this mysterious procedure that aroused in me an intense curiosity and an uneasy premonition.

I approached the men who were busy with the knobs and wheels and asked them what they were doing. "This is a gas chamber. We are letting the gas go through the pipes."

I remained standing frozen in shock as I looked through the gas chamber window.

SPANISH CIVIL WAR ANNIVERSARY: A COMMEMORATION

To commemorate and celebrate the 50th anniversary of the outbreak of the Spanish Civil War in 1936 and the participation of the American volunteers, the Abraham Lincoln Brigade Archives (ALBA) is planning a series of cultural and educational activities and a major traveling exhibit of Archive materials starting in 1986. We plan to organize a number of large scale commemorations and assist in the organization of independent events by other institutions throughout the USA. We will also serve as a resource center for those already planning such activities.

ALBA intends to organize a number of commemorative programs at which figures prominent in the fields of music, entertainment and the arts would perform. Wherever possible we shall attempt to reach still greater audiences through TV, radio and the press. We shall try to mount art exhibits and to stage film festivals at various locations in conjunction with symposia and other panel discussions. Such programs should include both Spanish and American participants.

The Exhibit of Spanish Civil War materials will draw upon the resources of the ALBA and of the Special Collection on the Spanish Civil War at Brandeis University in Waltham, Mass. and will include several hundred items selected to reflect the major aspects of the war as experienced both in Spain and throughout the world. Documents, correspondence and memorabilia, mostly dealing with the American volunteers, and some 40 Civil War posters and 75 photographic enlargements will provide a handsome visual context. The exhibit will open at Brandeis some time in the Spring of 1986, and then be made available to other universities, libraries and museums.

The ALBA also intends to publish a book in which some 15 world-class writers will each contribute a chapter. The introductory essay will feature the Abraham Lincoln Brigade; the others may be on any issue the author chooses (peace, feminism, racism, anti-Semitism, etc.). In short, to continue the ongoing "Good Fight."

Individuals and institutions interested in participating in any of these activities should write to:

50th Anniversary Commission, Abraham Lincoln Brigade Archives,
Box 1110, Brandeis University, Waltham, MA 02254
or call: Bill Susman (516-482-2452) or Abe Osheroff (603-298-5437)

The Prophet, Resurgence, and the others were lying on the cement floor.

I went back to the car to wait for this macabre event to end. I sat behind the wheel and closed my eyes. Vague thoughts ran through my mind. The real and unreal began to mix and change like so many liquid colors floating in circles. The Prophet rose from the cement floor, walked slowly and majestically through the wall, followed by the rest. He led them to the car, opened

the door and all quietly went in and took their places. No one talked. The awesome silence filled the small interior of the car. I heard myself scream with fright.

A narrow beam of light pierced through a black cloud and flooded the interior of my car as we drove away.

My silent people were back, and stood on their white pedestals as silent witnesses testifying to the most gruesome crime committed against humanity. ■

War Criminals as "Quiet Neighbors"

Light and shade in Ryan's book

By CHARLES R. ALLEN JR.

On Nazi war criminals living among us there's good news—and not-so-good news. First, the good news. Allan A. Ryan Jr., former head of the Justice Department's Office of Special Investigations (OSI) that prosecutes suspected Nazi war criminals, has just checked in with a book that makes a major contribution to this complex issue.

Quiet Neighbors: Prosecuting Nazi War Criminals in America (Harcourt, Brace, Jovanovich, N.Y., 1984, 398 pages, indexed, \$19.95) tells an often gripping story of how he and his young OSI team pursued, prosecuted, denaturalized and, in some instances, deported Nazi war criminals in the United States.

The book focuses on several key trials which have made historic contributions at several levels—immigration, naturalization—of our law. The stories are told of course from his perspective as the nation's chief prosecutor of individuals who embody literally unresolved remnants of the Holocaust itself.

The author takes the reader step-by-step through the complex attempts to fix the guilt of such cases as the Romanian fascist, self-admitted pogromist and Archbishop

who sat on the governing board of the prestigious National Council of Churches of Christ in America—Valerian Trifa; John Demjanjuk, known as "Ivan the Terrible" when he kicked off the diesel engines of the gas chambers of Treblinka before making his way to Cleveland, Ohio; Andrija Artukovic, the single greatest genocidist in our midst, former Interior Minister of Nazi-occupied Yugoslavia, who has been here since 1948.

The major cases are presented with invaluable illumination. When *Quiet Neighbors* sticks to its legal last, as it were, the results, the insights are of a high order. Mr. Ryan rejects (as has this reviewer) the "great conspiracies" approach, wherein "Odessa" operations deep within the government are portrayed as "smuggling" genocidists *en bloc* into the United States.

He properly underscores a fundamental reality: "Nazi war criminals came here...through the openly deliberated public policy of this country, formulated by Congress [in the 1948 Displaced Persons Act] and administered by accountable officials. And it is the more disturbing because the proof is abundant" (p. 5).

The argument is not novel of course, and Mr. Ryan acknowledges some of the writings which have made it. He cites the well-known but noisome remark by one of the "fathers" of the DP Act, the then powerful West Virginia Senator, William "Chappy" Revercomb: "We could solve this DP problem all right if we could work out some bill that would keep out the Jews"

CHARLES R. ALLEN JR. last appeared here in April, 1984 with a critique of John Loftus' *The Belarus Secret* entitled "How Not to Pursue Nazi War Criminals in USA." The present article is a condensation of one he wrote for the *Jewish Telegraphic Agency* and is used with permission of both the author and the JTA.

(p. 18). That was precisely what the first DP Act did.

All too gently, however, the author points out how certain "major" Jewish leaders created a public relations front—the Citizens Committee for Displaced Persons, (CCDP)—to propagandize the DP Act to passage. Their effort produced "a roaring backfire," Mr. Ryan correctly notes, in which 40% of the DP Act visas were set aside for the Baltic countries (from which a disproportionate number of war criminals came to the country) and "left most Jewish DPs ineligible" (p. 19). Indeed, only the Jewish War Veterans among the "major" organizations took an open, active and unequivocal position against the presence of Nazi war criminals in America.

Regrettably, Quiet Neighbors is elsewhere marked by limitations, contextual weaknesses and curious omissions. Whenever the author tries to go beyond the trial lawyer's story he tells so well, he quickly encounters materials that prove too much for him. There is a paucity of historical command of the materials or naive generalizations that do not stand up to scrutiny.

Time and again, in making his case against a Trifa or an Arrow Cross criminal of Hungary, Ryan resorts to contrasting the "moderates" of Antonescu's Romania or Admiral Horthy's Hungary. Other than for tactical moments, these forces of fascist nationalism were in continuous collusion with the openly avowed Hitlerites to the very end of the war. To characterize successive prime ministers of wartime Hungary as "moderate" and to call that author of Hungary's "neutralism" (meaning capitulation to Hitler Germany) Count Bela Teleki, "an anti-Nazi" (p. 205) is nonsense.

Mr. Ryan's limited grasp of the times leads him into such errors as putting the Dora-Nordhausen slave labor tunnels (for V-1 and V-2 rocket production) in Austria when they were located in eastern Germany (p. 194).

He states that Latvia is "largely Catholic"

and Lithuania "largely Protestant" when in fact their respective religious majorities are precisely the opposite (p. 18).

His otherwise useful chapter on Artukovic is incomplete and misleading. One would not know from it that both this mass murderer and his terrorist Ustashi enjoyed the support of the Roman Catholic Church; that Cardinal Francis J. Spellman was among Artukovic's petitioners for Congressional relief; that the Croatian Catholic Union spearheaded a national defense campaign for Artukovic. From Ryan one might also conclude that Cardinal Alojzje Stepinak, primate of Croatia (as an archbishop), was a stout champion of Yugoslavia's doomed Jews and an anti-Nazi when in fact he was neither.

Mr. Ryan is never reluctant to take credit, even when credit is not quite due. He rightly underscores the importance of the U.S. Supreme court's sustaining the reversal of the trial judge's original finding in behalf of the Treblinka death camp guard, Feodor Fedorenko. Thus the OSI case was vindicated. Ryan neglects to relate that the aide to the U.S. Solicitor General who originally recommended that the Fedorenko decision at the trial level *not* be appealed was the then Deputy Solicitor General, Allan A. Ryan Jr. This prompted ironic comment by law journals at that time.

He makes a great civil liberties to-do about protecting a Hungarian criminal who came to the United States. Mr. Ryan gives him the pseudonym, "Count Josep Magyar," while reciting his case as an example of the "humane" considerations that often enter into these prosecutions. Mr. Ryan's "Magyar" was in fact a violently provocative fascist by the name of Count Miklos Serenyi, who was exposed by the anti-Nazi Hungarian press in the 1950s, some of whose exposures are cited by Mr. Ryan!

The former OSI chief also defends his decision not to re-try the case of one Frank Walus, ordered denaturalized in 1978 for allegedly having concealed his past as a

Gestapo agent. On appeal, the case was sent back to test purportedly new evidence claimed by Walus. Mr. Ryan admits that the appeals court "did not reverse (the Walus decision) outright" (p. 214) but he, as chief prosecutor, determined that Walus was innocent. Notwithstanding this exoneration, the fact remains that the "new" evidence was *never* examined at trial.

During his OSI days, Mr. Ryan forcefully (and properly) cautioned against throwing around fanciful numbers in considering just how many Nazi war criminals found haven here. "No one will ever know," he told me in a 1981 interview, during which he would not venture beyond "some 480" individuals accused of a Nazi past in the OSI files. He also (properly) pointed out that "fully one-third are deceased." The OSI figures happened to tally with the hard data I have used over the years. I always have shared Mr. Ryan's admonitions.

Now in Quiet Neighbors, he suddenly bursts forth with the assertion that "nearly 10,000 Nazi war criminals came into America" after the war, and his publishers exploit that sensational exaggeration.

Mr. Ryan's most curious position is his attitude toward U.S. intelligence agencies and their use of Nazi war criminals. Knowledgeable critics find his steadfast denials of such usage strange in the face of the developed evidence. *Quiet Neighbors* reflects these often fiercely held anomalies of the author.

In the *N.Y. Times* July 16, 1983, he stated that with "maybe" one exception "back in the 50s" there were "*no cases at all*" (added emphasis) of war criminals knowingly allowed into the country for intelligence reasons.

That denial is all the more striking because, exactly one month later, Mr. Ryan issued his worthy report on Klaus Barbie and his use by U.S. Army's Counter-Intelligence Corps (CIC). Immigration records show that Barbie entered the United States on several occasions in the 1960s and

1970s. He did so using an alias and enjoying a preferential visa of a Bolivian diplomat. The State Department knew this. Evidence gathered by this writer and others indicates Bolivian intelligence sources linking Barbie to the CIA in Latin America.

Quiet Neighbors also touches on other cases in which CIA, State Department and FBI usage are indicated. Take for example Mr. Ryan's handling of the Latvian war criminal, Edgars Laipenieks.

This alien resident of San Diego, Cal. was sentenced to death in absentia by a 1962 Latvian war crimes tribunal. Thanks to Mr. Ryan's OSI, Laipenieks today faces deportation after an appeals board upheld OSI's excellent case against him. This case was reversed by the Appeals Court on Jan. 9, 1985.

Mr. Ryan notes that Laipenieks "volunteered his services to the CIA" (pages 266-267) in 1960 "after" he entered the country. Ryan then avers that at bottom the Latvian was "not amenable to deportation" under 1976's existing laws, and so the Immigration and Naturalization Service (INS) had to drop proceedings regardless of allegations that the CIA blocked them. Then he asserts that he did proceed in 1979 under the new provisions affecting deportation through the so-called Holtzman law.

There are some vital pieces missing in this study, which on its face seems unexceptionable. Investigator Bob Dorn of the *San Diego Evening Tribune* and I uncovered the fuller CIA-Laipenieks connection. These materials were widely published and available to Mr. Ryan, who used only a portion (without proper credit).

It was Dorn who secured the the CIA-Laipenieks correspondence dating back to 1975. Moreover, CIA director William Colby told Dorn these letters showed "that apparently the CIA did intervene on its former agent's [Laipenieks] behalf."

I interviewed Laipenieks' former secret police superior, then living in the United States and a self-described former CIA agent. He told me that Laipenieks entered

AMBULANCES FOR NICARAGUA: APPEAL OF LINCOLN VETS

The Veterans of the Abraham Lincoln Brigade are seeking funds to send ambulances to Nicaragua. That campaign was kicked off with large advertisements in the *N.Y. Times* and *The Nation*.

As one of the Jewish combatants in the Spanish Civil War, I recall the enormous boost in morale that every expression of support represented.

For me, field hospitals, medical personnel and ambulances had special meaning. After being wounded at the Ebro River in Aug., 1938, I was evacuated in an ambulance with the words "From the West Virginia Friends of Republican Spain" painted boldly on its side. It was one of 18 ambulances sent by the Medical Bureau to Aid Spanish Democracy, headed by Dr. Walter B. Cannon of the Harvard Medical School.

The president of our country is unrelenting in his determination to destroy the Nicaraguan revolution.

Although it is a political failure, the violent military intervention by the CIA's *contras* goes on daily and at a bloody cost.

Already 10,000 Nicaraguans have been killed and medical aid remains crucial.

Our appeal, first made in Dec., 1984, has produced an encouraging response. We may be on the way toward purchasing a fourth or fifth ambulance.

Will your readers make this possible?

Checks should be sent to:

Ambulance Fund, Veterans of the Abraham Lincoln Brigade, Room 227, 799 Broadway, New York, N.Y. 10003.

SAUL WELLMAN

Seabrook, MD, March 7

the United States first on a tourist visa in 1947. He also said Laipenieks first began working for the CIA in the early 1950s after having become a naturalized citizen of Chile. Together and separately, he told me, they were used to run "disinformation" operations (spreading false information to influence political thinking or action) among Latvian emigres in the United States, Western Europe, Latin America and the Far East. Mr. Ryan knows full well the evidence on Laipenieks and the CIA. His failure to examine it vis-a-vis OSI's own prosecution of the Latvian criminal is curious.

There is also the example of one Count Otto von Bolshwing, the SD agent who worked with Eichmann to implement the Final Solution, who undoubtedly ran Trifa and other Iron Guardists in Romania and

who in California in 1982 died admitting his Nazi past.

Mr. Ryan acknowledges that Von Bolshwing was "hired" by "U.S. intelligence officials" in 1949, i.e. *five years* before coming here. Yet Mr. Ryan continues the fiction that his entry and usage had no relationship, one to the other. Nor does he ever so much as utter the name of the agency which used him. Before his death, Von Bolshwing was not so bashful, boasting to the press (and to the court in secret sessions) that he had been employed by the CIA.

Mr. Ryan's ambiguities on Nazi war criminals and American intelligence seriously weaken his otherwise important contributions in *Quite Neighbors*.

Get the book, read it, use it — but watch it. ■

survivor: one who survives

By SHERRI SZEMAN

*the only difference between a madman
and myself is that I am not mad*
salvador dali

four, five times a day baths fog her past until
the skin puckers, then heavy towels unburden her
she frees her hair, shakes it until it caresses her
back, thighs; she has not cut it since, will not
allow scissors in the house. her husband does not

complain anymore. each morning, clean sheets
stretch tautly over the sturdy mattress; she crawls
between when trains clank the tracks half a mile
from the house. she insists on accompanying the
children to school, only lately has allowed them

to return alone. they keep their backpacks in their
lockers, remind each other to discard their apple cores
before arriving home so she cannot retrieve them,
hide them under her pillow till next evening. she
wears long sleeves even in summer; the children

invent their own stories about the blue-black
scratchings. she still jolts at the hint of uniform,
every year imagines an extra point on the gold
star atop the village christmas tree, stares
until her husband liberates her. the children do

not bring friends home. she goes to bed early;
her husband guards her sleep, smooths hair from
her face. in darkness, the voices hawk "zu
fuenf" and a train without brakes plunges into a
tunnel winding ever deeper into the earth.

SHERRI SZEMAN, a new contributor, teaches English at the University of Cincinnati and is the Assistant Poetry Editor of the Antioch Review. Her poetry has appeared in the Cincinnati Poetry Review, Portland Review (Portland State University) and in Michigan State University's Centennial Review, etc.



ISRAEL

The Hussein-Arafat peace initiative...A chain of developments which Israeli Prime Minister Shimon Peres called "promising" began Feb. 11 when Jordan's King Hussein and PLO's Yassir Arafat announced an agreement to make joint efforts at peace with Israel. Feb. 20 the PLO "cabinet" signified its approval if they had "full Arab support." The terms of the agreement, made public Feb. 23, were: "Total" withdrawal from occupied territories according to UN resolutions; Palestinian right of self-determination within a "context of federated states of Jordan and Palestine"; negotiations within an international conference of all permanent Security Council members; Jordan and the PLO to form a joint delegation. No UN resolution calls for "total" withdrawal. While Peres cautiously welcomed the proposal for talks, Likud Foreign Minister Yitzhak Shamir dismissed it altogether. Egypt's Pres. Hosni Mubarak welcomed the proposal, favoring direct talks between Israel and a joint Jordan-Palestinian delegation which included no known PLO members, but with an international conference as a last step after an agreement was negotiated, and he offered to promote such a program. The Hussein-Arafat agreement is said implicitly to accept UN Resolution 242 but not explicitly because 242 refers only to Palestinian "refugees" and does not mention a Palestinian state. The agreement caused no excitement in Israel.

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The economic package deal, Phase II...the first phase of the new economic policy ended at the end of Jan. and a second phase agreed to by the government, Histadrut and manufacturers to last eight months, began with further belt-tightening measures: wages will drop by 7.5% within three months; manufacturers will absorb a good part of price increases; more drastic cuts in subsidies for basic goods; price rises about 3 to 5%, no single month rise after that more than 10%; further taxes proposed will double the \$100 tax for Israelis travelling abroad, 15% surcharge on travel tickets, 3% on purchase of new cars, more taxes on luxury items....For the progress of these programs the Labor Party is gaining in popularity while the Likud is perhaps just holding its own.

o

Arab-Jewish relations...In Lebanon: Increasing Shiite anti-Israeli guerrilla activity accompanied withdrawal by Israeli troops from Lebanon in its first stage up to Feb. 16 with casualties on both sides. The Shiites ambushed patrols, threw bombs; the Israelis raided villages, rounded up and arrested many men, blew up houses of suspects and pursued a self-styled "iron fist" policy....The Dheisheh Refugee Camp, near Bethelhem on the West Bank, where some 10,000 Palestinians live, was the scene of violence for several months this year. In Jan., remnants of the old discredited "Village Leagues" attacked Palestinian nationalists and had to be rescued by Israeli police. Since the camp is located

along a main highway, stoning of settlers and soldiers is frequent. Settler's actions are provocative. Leader of West Bank settler Rabbi Moshe Levinger has camped for weeks just outside the camp, ostensibly to protest attacks on settlers and to demand more protection. After a fire-bombing attack on settlers at the end of Jan. at which one Israeli died and two were wounded—although these attacks were not attributed to camp residents—Israeli troops entered the camp Feb. 2 and arrested “dozens.” Racist Meir Kahane has entered the camp to intimidate residents. Israeli civil liberties groups and some Left Israeli Jews briefly protested conditions in the West Bank Feb. 23 but were dispersed by police...On the West Bank: Economic development has come to a halt in the past year; local production is shrinking and unemployment is growing....The recession in Israel is adversely affecting the economy of West Bank settlements and the flow of financing from the government has almost stopped....Arabs and Druze in Israel, however, are beginning to show the effects of education and emergence of a younger, modern generation and of efforts by Arabs to industrialize their area....A survey of Jewish elementary school children in Haifa published in *Ha'aretz* Jan. 30 was disturbing. Results of 260 pupils from fourth, fifth and sixth grades showed they have great fears of Arabs. Only 12% were acquainted with Arabs, and these had positive attitudes toward Arabs in general. But most of the children identified Arabs with kidnappers, murderers, terrorists and market vendors....Avner Uzan, a Kahane party adherent, assaulted the handicapped Shinui Knesset member Mordechai Virshubski outside a prison last Aug. when he was one of four Knesset members investigating rumors of favoritism towards the Jewish terrorists in prison. At his court hearing late in Feb. Uzan was sentenced to four months in jail and a large fine.

News briefs...Israel reluctantly agreed last Dec. to allow a Voice of America transmitter to beam broadcasts to the Soviet Union after Greece, Turkey and Spain refused permission to do so. Apprehension was expressed that Soviets might retaliate against Soviet Jews and that the effort would be hampered to persuade the Soviet Union to renew diplomatic relations with Israel....Victor Shemtov resigned his post as secretary-general of the left wing Mapam Party in mid-Feb. not only because at 70 he believes he should make way for other leadership but also because he disagreed with Mapam's refusal to join with other left forces to form a new left party. Elected in his place was Elazar Granot, defeating arrival by 281 to 134. Major officers in Mapam are now for the first time all kibbutzniks but none from urban areas....40 Israeli artists, both Jewish and Arab, and 20 Palestinian artists are holding a joint exhibit, sponsored by the Solidarity Committee with the West Bank's Bir Zeit University, entitled “Under Occupation—For Freedom of Expression,” at three Tel Aviv galleries, as well as in Haifa, Nazareth and Jerusalem. Besides their objectives of helping to end the occupation and repression of freedom of expression in the occupied areas, the sponsors hope they will help Palestinian artists exhibit their work in the areas....Because a subsidiary of Bank Leumi is financing construction of a hotel in Tiberias which the Orthodoxy claims is being built above an ancient cemetery, they have urged their followers to boycott the bank. About 400 responded and withdrew some \$10 million. The ultra-Orthodoxy is under attack from the National Religious Party for this because the NRP holds they have no right to order such a boycott or “ban” on a political issue and the NRP calls them “out of their minds.”...When a school in Upper Nazareth refused to accept Ethiopian children, because a local Hassidic rabbi asserted that the Ethiopians' Jewishness is not yet clear, the Education Ministry threatened to withdraw recognition from the school.

L.H.

Holocaust Memorial Day in Germany

With an Israeli Choir

By KATHRYN SCHUB

On Sunday afternoon, April 29, 1984 I found myself in Germany, standing poised to sing, in the middle of the national choir of Israel. The occasion was *Yom Ha-Shoa*—Holocaust Memorial Day. The location was the Altenberg Dome, a majestic old cathedral nestled in the sumptuous green hills of central Germany. The audience consisted of nearly 2,000 German people, most of whom appeared too old to be free of memories of Germany under the Nazi regime.

The church's pastor announced the purpose of the afternoon's performance in sonorous German. His amplified voice told the audience that they were there to commemorate the extermination of the six million Jews. Our conductor walked through a side entrance wearing a kippah (yarmulke). Under the blank stare of 2,000 pairs of eyes, I felt the less than half a century that separated our small group from those six million disappear into the chilly air. I had never felt quite so Jewish. My heart pounded and I shivered.

How I came to this point had been somewhat unintentional. I was a non-observant American Jew who had been living in Israel for the previous seven

months to be with the man I loved, an Israeli. Daily life in Israel had not awakened any latent Zionist tendencies. In fact, the constant tension, economic woes and temperamental citizens of the Promised Land made me long for the comfort and security of America. Mornings spent in line at the bank or at the tax office could send me tearfully thumbing through my photo albums from the States. I simply could not stomach the noisy aggressive *hutzpa* of the population and the consequent arguments everywhere, from the supermarkets to the bus stops to the restaurants and to the Knesset floor.

I was accepted as a member of the "Rinat" National Choir during my first month in Israel and it often saved me from total despair. It served as a connection between my present and past, as music-making had always been a vital factor in my life. In addition, it provided me with a natural forum to meet people, both Israeli and American. During my first month as a member, I became very friendly with a lovely young American woman who was married to an Israeli and a mother of two. Tali harbored as many complaints about the country as I did, but remained, when put to the question, a staunch Zionist. Her most compelling reason was the Holocaust.

We signed up to be roommates for the choir's German tour in April and anticipated the two weeks of performing, sight-seeing and the break from our individual daily pressures with much pleasure. Neither of us had been in Germany before and we wondered how we

KATHRYN SCHUB, a new contributor, has lived in Israel since 1983. Born in 1957 in New York, growing up in New Jersey and Los Angeles, she was graduated from Indiana University with majors in music and psychology. She is now studying psychology at Bar Ilan University and singing with "Rimat," Israel's national choir.

would respond. Several members of the choir refused to travel to the scene of Hitler's horrors as a matter of principle. I respected them, but chose to view the trip as an opportunity to travel and perhaps as a chance to prove just how alive and kicking the Jews really are.

After our arrival at the Frankfurt airport on a cool, clear afternoon, we travelled three hours through the countryside before our bus deposited us at our destinations—a Christian retreat called Gut Holmecke. We were scheduled to spend the first week there in a workshop with German singers and a German conductor, which was to culminate in a joint concert on the following Sunday. The scenery was breathtakingly green, pastoral and immaculate. The German singers were friendly, bright young people, and the conductor was a gentle, sensitive and very talented musician. It promised to be a pleasant week of leisurely rehearsals and hiking in the forest.

There were also several sight-seeing excursions planned for us, which took us through some charming restored villages and past romantic lakeside castles. We were mesmerized by the area's spotless beauty and had to search with a magnifying glass to find even one cigarette butt defacing the cobblestones. Everything was aesthetic and refined. Tali remarked to me once during one of our bus rides, "Now I understand why it took the German Jews so long to believe that such a terrible thing could be going on here."

It was clear to us that this beautiful facade had been a perfect front for all that ugly hatred.

The German Jews that escaped the Nazis and reconstructed their lives in Israel are known there with wry affection as "Yekkes." They are so named for their fastidiousness in all matters, which stands in such a sharp contrast with the habits of most of the population. But the quirks which people tolerate among their own were much less palatable on German soil. One afternoon, one of our singers entered the

dining hall for lunch a minute late, just as the house manager was about to deliver the obligatory "Grace." As she walked noiselessly past him, he caught her eye and pointed scoldingly at his watch. During our first large meal there, we noticed that there was nothing to drink on the tables. Several of our people inquired in the kitchen and were told there was no beverage available. However, singers need their fluids, and another woman requested that we simply be given water. She came back from the kitchen in a huff.

"They said there will be water tomorrow, but not today. It is not on today's list." We laughed about the incident later, but never wholeheartedly. It was just slightly frightening.

As the week went on, the inevitable ties between our group and the German singers grew stronger, through mutual admiration. We respected their cultured politeness, excellent musicianship, and quiet friendliness. Perhaps we envied the sense of calm and order which seemed to reign among them. Perhaps they envied our abandon, our earthy laughter, and our ability to be both strident individuals and a united group, as the situation required.

During the week, our management announced that our joint concert, which was to take place on *Yom Ha-Shoa*, had been changed to a ceremony, commemorating the day. We were to sing only music which was appropriate. After that announcement, the poignancy of our work together could not be escaped completely, even the under jovial influence of the good German beer that we shared.

The day began, as all Jewish holidays begin, at sundown. We completed our last rehearsal just as the sun's warmth was disappearing behind the forest. Then, everyone re-grouped for the lighting of the memorial candle. Tali was asked to light the candle in remembrance of the six million, in front of a group of Jews, who had, by a stroke of fate, inherited freedom instead of persecution and death, and a group of young Germans, who were being forced to

examine their own inheritance in this rare moment.

Tali performed her privileged task silently as all rose to their feet. The candle glowed; an eerie silence prevailed for several minutes. The silence was broken by the sound of someone walking to the front of the room to speak. It was a young German singer named Wolfgang, who had been especially warm toward us all week.

There weren't many of us who knew German well enough to understand exactly what he was saying, but the tears pouring down his cheeks needed no translation. With difficulty, I deciphered the re-telling of a story his uncle, who had lived during the Nazi era, had told him once, of a Jewish child being shot to death in front of its mother. I didn't need to understand more. When he had finished, a woman from our choir who immigrated to Israel with her husband and children five or six years ago from the Soviet Union, spontaneously rose and sang, in a sob-choked voice, an old Russian song of mourning. Her entire family is still in Russia.

I cried also, as did most of the people in the room. I cried for the six million, I cried for all the Jews still in the Soviet Union whose phones are being disconnected and whose Hebrew books are being burned, and I cried especially for Wolfgang, who was forced to feel such great guilt through no fault of his own.

The next morning, we rode together to Altenberg to perform. It is impossible to know how our concern affected the audience. Their impassive gaze did not change as we moved through our repertoire to our finale, the haunting, modern Israeli song in praise of Jerusalem, "*Yerushalayim Shel Zahav*."

As our last note faded and somber bells began to peal, I wept again. This time, they were tears of pride—pride in my people for rising out of the ashes to build a country, which, however flawed, is the only place where Jews do not have to justify their existence.

We then journeyed onward to the

picturesque city of Dusseldorf, where we were scheduled to perform that evening at a synagogue in commemoration of the Holocaust. As we stepped out of the bus onto a spotless street lined with flowering trees, we spotted a modern stone building with stained glass windows. The names of the Twelve Tribes of Israel were inscribed in Hebrew at the entrance. How anyone claiming to be a descendent of those tribes could live in Germany was a mystery to all of us.

Before we sang, the rabbi delivered a scathing oration on the evils of Nazi Germany and the cantor, his voice quaking with the pain of the world, sang a heart-rending Kaddish. These men evoked both sympathy and anger from their Israeli guests, who had trouble forgiving them for accepting the guild-ridden handouts of Germany instead of taking up their true duty in Israel (or at least, in the eyes of this still loyal American, New York!). As for the congregation, they sat stiffly frozen in their seats, as polite and neat as their Christian counterparts at the Altenberg Dome. Only a few people seemed touched by our songs, and even fewer remained after the service to speak to us. Perhaps their perfectly calculated timetables did not allow for 20 minutes of extra conversation. Or perhaps they had been informed about the bluntness of Israelis and didn't relish the idea of answering questions.

An Israeli man of German birth, who had been one of the first settlers of a now-flourishing kibbutz, was traveling with us as a public-relations link between us and our German-speaking hosts. When Tali and I were unable to discover from the Germans themselves why Jews still live in Germany, we turned to Henry. He divided these Jews into three categories:

1. Young Israelis who flee from Israel's failing economic system to the solid haven of well-oiled West Germany, closing their eyes to the social issues involved.
2. Russian Jews: Understandable, assuming that these people don't always have much of

a choice and that their Jewish identity has been squelched over a long period of time. 3. Older German Jews who survived the reign of terror, either through feigned Christianity or escape. According to Henry, these people simply failed to rebuild their lives in other countries. So, they returned, claimed their reparations, and somehow managed sufficiently to forget. One really cannot pass judgment on anyone who has lived through a Holocaust.

We parted from our German friends the next morning, knowing that they would never again be able to view Jews as an abstraction. As a bright, young girl named Christina said, "Now that I've known all of you, I feel much worse about what happened."

There are those who feel that it is simply too soon for Jews, especially those representing the Jewish State, to visit Germany without experiencing a great deal of pain and anger. However, if 25 more Christian families now speak of Jews as individuals and respect Israel's right to exist, our visit will have been worthwhile.

A week of concertizing in various small German cities followed, with only a few reminders of the previous week's intensity. We spent our free time relaxing and filling our bags with items that are ridiculously overpriced in Israel. We lived in youth hostels, this time religiously unaffiliated, and tried to enjoy our performances and travels. One of the places we stayed in exhibited photographs of the surrounding area's history on the walls of the dining room, including several photos of local boys in Nazi uniforms brandishing the swastika flag. But the people running the place were so nice, so helpful—so we chose not to make an issue over this glaring *faux pas*.

At the end of our last concert in a town called Willingen, a frail, elderly woman stood up, and with tears in her eyes, called out, "God Save Israel!" Maybe she was a Jew. Maybe she had saved a Jew. Maybe none of the above. Uncertain moments like this, which were as confusing as they were

moving, began to wear us down. Although it had been a wonderful change of scenery, we were ready to go home.

Our last evening in Germany fell on *Erev Yom HaZicharon*, Israel's memorial day for its soldiers that have fallen in the continual string of wars with its Arab neighbors. So, the choir remained in the dining room after sundown, sat in a big circle, and sang Israeli songs. Songs of nostalgia, love of the land, Jerusalem. We all sang—and if we didn't know the words, we hummed or banged on the table. In the country that had tried so desperately to humiliate and ruin us, I saw how national pride has transformed the Jews of Israel and made a recurrence of the Holocaust impossible.

In a bittersweet way that imitates life, *Yom HaZicharon* in Israel is followed immediately by *Yom HaAtzmaut*—Independence Day. Our plane landed on an evening illuminated by fireworks, lights and merrymaking of every sort. As Tali and I stood together at the passport check, we heard the familiar din of Ben-Gurion Airport, full of arguments, shouting and sarcasms. We smiled, knowing that, at this moment, it was music to our ears, and passed through the crowds back into Israel.

A month has passed since our visit to Germany. After a week of Zionistic euphoria, I have returned almost completely to my distaste for Israel's current disarray. The country has many severe problems, and there have been strong hints in the newspapers that Israel is becoming, more and more, America's foothold against Soviet influence in the Middle East.

But for the Jews, Israel is much more than a political proxy, and its necessity must be kept separate from its problems. For it is the only country in which Purim is a national holiday and where everything comes to a dead halt on Yom Kippur. It is the only country where you will never hear an anti-Semitic remark at a cocktail party. Israel has brought Jewish independence with its blood and its stubborn will to survive, but the result will be generations of

(Continued on page 43)

THE DAY WE CAPTURED EICHMANN

By SEYMOUR OBOLER

Having recently viewed the TV mini-series *Winds of War*, *The Holocaust*, and *The Rise and Fall of the Third Reich*, I can vividly recollect many of my own war experiences.

One event stands out in my mind; my assignment as a combat medic to a platoon sent on a vital mission to take into custody a group of S.S. leaders perched high in their Tyrolean retreat.

I was beset by two conflicting emotions as I began my mission. The war was over in Europe, and now I was again endangering my life. Next, I felt that, as a Jew, it was my duty and responsibility to help capture these Nazi vermin.

After laboriously ascending the treacherous mountain side, we reached our goal. There, facing us in the distance, was a grim, stonefaced, foreboding, desolate abode used as a hideout for the Nazi stormtroopers.

We silently surrounded the building. As we entered, we heard the radio blaring jazz music and voices in peals of laughter. They were all having orgies with their "frauleins" in various states of undress. The lieutenant in charge of our platoon ordered their surrender. Caught with their pants down, they did not resist, and turned themselves over to the Americans in preference to the Russians.

A feeling of incredible rage overwhelmed me when I saw these subhuman lecherous animals, the so-called "Master Race," so meekly surrendering. I strongly felt the urge slowly, torturously to kill them, to avenge the victims of their slaughter: the millions of innocent men, women, children, even infants.

A few weeks later, I happened to read in the GI newspaper *The Stars and Stripes*, a detailed report on our successful mission. Imagine my surprise when I learned that one of the prisoners was none other than Adolph Eichmann, responsible for the murder of millions of Jews.

I can still vividly remember how I felt when my outfit entered the monstrous death camp, Buchenwald. There I was an unwilling witness to the unbelievable horrors of Nazi bestiality. I saw the gas chambers camouflaged as shower stalls. Next, in the once flaming crematoriums, where countless human lives were annihilated, there were left only the remnants of rotting corpses; the stench of death permeated everywhere. As liberators, we were met with tears of joy by the few emaciated survivors. They were all skeletons, barely alive, barely recognizable as human.

This butcher, Eichmann, having escaped from an American Prisoner of War Camp, was to be recaptured years later by the Israelis, who then brought him to justice. His sentence was death by hanging. Unfortunately, his death could never atone for the suffering he inflicted.

We must never forget the tragedy of the Holocaust and be constantly alert to any insidious resurrection of Nazism.

Destroy it we must, lest we be destroyed!

SEYMOUR OBOLER appears in print for the first time.

Filming the Holocaust

By JOEL SHATZKY

In the preface of her study, *Indelible Shadows: Film and the Holocaust* (Random House, N.Y., 1983, 234 pages, indexed \$19.95), Annette Insdorf warns the reader that "(f)ilmmakers and film critics confronting the Holocaust face a basic task—finding an appropriate language for that which is mute and defies visualization" (p. xiii). Ms Insdorf, a noted film critic and lecturer on the Holocaust, has a basic task as well: to develop a critical method of evaluating films which interpret those events which defy "visualization."

In its scope, the book is a thorough piece of film research. Over 60 works are summarized, evaluated and placed in a context with other films on the subject. To do this within the space of barely 200 pages, many of which are heavily illustrated with scenes from the films, is an achievement, and Ms Insdorf should be given credit for the concise way in which she discusses these works. The book also includes an extensive filmography and bibliography on Holocaust literature relevant to the cinema.

Ms Insdorf chooses an interesting method of arranging her films: abandoning chronological order or categorization by country of origin, she uses a thematic approach. The 13 chapters are divided into four sections: Hollywood realism and

melodrama as contrasted with European "dialectical montage"; "narrative strategies," which include chapters on the "Jew as Child," the Jews as wealthy, attractive and assimilated; responses to Nazi atrocities, including those of German cinematographers; and the "new form," the semi-documentary technique exemplified by *Night and Fog* and *The Sorrow and the Pity*.

By using this thematic approach, Insdorf feels that she can better focus on "how certain cinematic devices express or evade the moral issues inherent in the subject" (p. xiii). By not limiting herself to a less flexible arrangement of chronology or the national origin of the work, she can examine side by side certain films that were produced decades apart and closely compare techniques that were used by cinematographers from different countries. For instance, in the chapter, "The Ambiguity of Identity," Ms Insdorf can consider the question of identification with the victims and the murderers in both the 1981 German film, *Mephisto*, which was directed by Istvan Szabo, a Hungarian, and Jan Kadar and Elmar Klos' 1965 Czech film, *The Shop on Main Street*.

Because of this thematic arrangement however, some films are examined in more than one chapter and there are times when the distinctions between one category and another blur. On the whole, however, Ms Insdorf's approach is logical and quite fruitful. An example is in her comparison of Sidney Lumet's *The Pawnbroker* (1965) with Andre Ernotte's Belgian film, *High Street* (1976). Ms Insdorf observes: "Like Nazerman (in *The Pawnbroker*), Mimi (in *High Street*) is internally disfigured by an ineradicable memory" (p. 28). Ms Insdorf shows how the two characters have similar ways of expressing their anguish at being victimized by the Nazis: Nazerman's mute scream when his assistant Jesus is shot trying to save him is comparable to Mimi's voiced scream when remembering the death of her child.

Another asset of this study is that Ms

JOEL SHATZKY, who appeared here in *March with an interview with Ruth Rubin*, is this year Visiting Professor of English at the University of North Carolina at Charlotte. In Oct. 1983, we printed his review, "Sophie's Choice and the Holocaust."

Insdorf has analyzed a number of Eastern European films rarely, if ever, seen in the U.S. Her observations of the distinctions between these films and Western ones is valuable. She asks: "Why do most of the films that present political resistance to the Nazis during the Holocaust—such as *The Gold of Rome*, *Jacob, the Liar*, *The Fiancee*, *The Last Stop*, *Capo*, *Samson*—come from Eastern Europe? Is it because most of the organized resistance during World War II came from the left, and its survivors prevailed in Communist countries?" (p. 126).

She goes on to add, however: "[T]here have been very few feature films dealing with issues like Zionism, the political role of the Church in Poland or the ambiguous political resistance of rightists who applauded (silently) the extermination of Jews while fighting against Nazi invaders of their homeland" (p. 126).

Wajda's Ashes and Diamonds touches on this issue in post-War Poland, but it seems to me Ms Indorf is correct to observe that little self-criticism is implicit in most of these Eastern European films, graphic as they may be in depicting the brutality of the Nazis.

Ms Indorf does seem reticent about offering an opinion on which are the finest examples of Holocaust films although she certainly gives high praise to such efforts as *Night and Fog* and *The Garden of the Finzi-Continis*. To me, the best works are those which strike a balance between their aesthetic concerns and their moral position. Limited as my first-hand experience is in viewing Holocaust films in comparison to Ms Indorf, such works as *The Garden of the Finzi-Continis*, Arthur Miller's television adaptation, *Playing for Time*, *The Pawnbroker* and *The Shop on Main Street* are movies which I should rate highly in dealing with the Holocaust.

The criteria I should use are that, first of all, the subject is not being exploited or sensationalized for commercial purposes, that its thrust is to make a sincere effort to

inform the public about what happened during those terrible years. In these films the victim is neither sentimentalized nor condemned for "allowing" himself to become a victim.

A second point in evaluating such films is in terms of the aesthetics of the work. Even in cases in which the script, the direction and the performances are of a very high order, as in some of the films of Visconti (*The Damned*, *Sandra*) do these films really serve the purpose for which they were intended? And, if not, as I feel in the case of these two films, shouldn't they be evaluated in terms of their failure to achieve their ostensible purpose, regardless of their aesthetic merits?

Insdorf doesn't seem to try to tackle these questions although she offers a great variety of films in her analyses, including such an interesting work as Wajda's *Landscape after Battle*, which is based on the autobiography of Tadeusz Borowski, a Polish survivor of Auschwitz and Dachau who later committed suicide in 1951 at the age of 29 (p. 137). It's a pity that such films aren't readily available for us to view today.

One of the outstanding qualities of Ms Indorf's study is her ability to describe a film so clearly that even the reader who has not seen it, can visualize its impact. About *The Pawnbroker*, Ms Indorf observes: "The film's predilection for quick cutting-over pans or long takes underlines Nazerman's disassociation from people in general. His inability to touch or even to see those around him is then developed in a flashback that begins in a subway car. From Nazerman's point of view, individuals stare at him blankly, until the crowded train becomes transformed into a freight car crammed with Jewish bodies on their way to misery and death" (p. 27). By combining her background in film with her appreciation of the literary qualities of a work, Ms Indorf makes her analyses especially valuable and insightful.

My one reservation about the book is that, in her effort to present as many works as possible, Ms Indorf at times is

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insufficiently selective. I should have preferred, for instance, if she had either included other works or given more space to the many worthy ones she analyzes rather than to a cheaply exploitive film like *The Boys from Brazil* or the dismembered film version of that engrossing play by Robert Shaw, *The Man in the Glass Booth*. I should also have wished that Ms Insdorf had not included a number of films which, although worthy in themselves, are tangential to the Holocaust such as *Ashes and Diamonds* and *The Great Dictator*.

Still, *Indelible Shadows* is, I believe,

COURSE ON HOLOCAUST

The nation's first formal course on Nazi war criminals in the United States and their utilization by government intelligence agencies was introduced during the Spring 1984 term by Tufts University in Medford, Mass. and repeated in the Fall term, with about 15 students in each term. While many colleges and high schools have featured lectures and talks on the subject, Tufts, a prestigious liberal arts school, made the subject a part of its elective curriculum.

The creator of the course Prof. Jerry Meldon, a scholar in both the humanities and sciences. Dr. Meldon is a tenured member of the Chemical Engineering Department; he has had a long term academic concern with the Holocaust and its many ramifications.

In making up his syllabus for the course, Dr. Meldon called on Charles R. Allen Jr. for advice. Among the required readings are Allen's classic 1963 *Nazi War Criminals Among us* published by JEWISH CURRENTS and his writings on the subject since..

Resources used in the course are the microfilm records of *Martyrdom & Resistance* and JEWISH CURRENTS, which Prof. Meldon calls "unusually fine, indispensable...materials not found elsewhere."

Lending support to the course is the Tufts University president, Dr. Jean Mayer, the renowned nutritional scientist, who was a member of the French Resistance during the Holocaust.

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indispensable for those who would like to know more about the many ways in which a film is able to express a subject that "defies visualization." □

The Editor's Diary

● "The Abandonment of the Jews"

Dr. David S. Wyman, grandson of Protestant ministers, professor of history at the University of Massachusetts at Amherst and twice chairman of its Judaic Studies program, has produced a work that will be a landmark in Holocaust studies. Continuing the intensive and extensive type of research he put into his *Paper Walls: America and the Refugee Crisis, 1938-1941*, Wyman has now produced a compendious exploration and summation that if not definitive (history knows few definitive works), is certainly of profound and permanent value: *The Abandonment of the Jews: America and the Holocaust, 1941-1945* (Pantheon, N.Y., 1984, 459 pages, indexed, \$19.95). His scrupulous scholarship is manifested only in part by his voluminous, almost forbidding, documentation in 71 pages of notes and references to government, organization and university archives, a score of personal interviews, 30 general newspapers in 17 cities, 14 Anglo-Jewish weeklies in 9 cities plus the Jewish Telegraphic and Independent Jewish Press Service reports, 96 periodicals and serials (39 Jewish, 11 Protestant, 8 Catholic among them), three Yiddish dailies and 121 books, pamphlets, articles and unpublished works. (Slighted, however, and rarely cited, are the organizations and publications of the then communist-oriented left, including the Jewish let with its political, fraternal, trade union and cultural network).

Broadening, deepening and integrating work already partly done by other scholars in the field, Wyman's conclusions are indeed an indictment, but well fortified and temperately but firmly enunciated. "The American State Department and the British Foreign Office had no intention of rescuing large numbers of European Jews...the American and British governments looked upon any release of large numbers of Jews as a threat, not an opportunity...the State Department had gone beyond the law in blocking immigration...Callousness prevailed in the State Department...[Breckinridge] Long and his co-workers specialized in obstruction" (pages x, 82, 126, 313). As a result only 10% of the immigration quotas were used; 189,000 Jews could have been admitted but for such obstruction. "But direct proof of anti-Semitism in the department is limited" (p. 190).

As for Pres. Franklin D. Roosevelt, even after "Authenticated information...[of extermination of Jews was] made public...in Nov., 1942, he did nothing about the mass murder for 14 months..." (p. X). On p. 55, however, Wyman reports that "...Southern Democrats and conservative Republicans...had consistently resisted Roosevelt's moves to help Jewish refugees." And Wyman quotes *Newsweek* of Nov. 30, 1942: "anti-Semitism was a definite factor in the bitter opposition to the President's request for power to suspend immigration laws for the duration" (p. 57). FDR had to contend not only with the widely-used "Jew Deal" but with a coinage like "refujews" (pages 107, 275). Yet in his final chapter assessing "Responsibility," Wyman concludes FDR's "overall response to the Holocaust was deeply affected by political expedience...[he] could lose votes" (p. 312).

Now Wyman knows that "political expedience" was shaped by several factors hampering the growth of public pressure: "anti-Semitism and anti-immigrant attitudes, both widespread in American society in that era and both entrenched in Congress; the mass media's failure to publicize Holocaust news...the near silence of the Christian churches and almost all of their leadership...and the President's *failure to speak out on the issue*" (pages x-xi) emphasis added).

Congress was particularly bad on immigration and rescue. There were only seven Jews in the House (compare today: 30 in the House, 8 in the Senate). The House had 150 members of the American Legion, the Senate 28—and the Legion, as well as the Veterans of Foreign Wars, the Daughters of the American Revolution and scores of other organizations opposed all immigration. "During the war, hundreds of bills were introduced...to *decrease* immigration" (p. 81, emphasis added).

Wyman describes impressively the extent of anti-Semitism at the time: "Negative attitudes toward Jews penetrated all sectors of wartime America....Nor were the armed forces exempt....Anti-Semitism ran through the upper ranks as well...[there was] a secret decision that the military was to take no part in rescue [even when it was ordered to aid the War Refugee Board]" (pages 12, 13, 314). It is no surprise therefore that "In 1944 the United States War Department rejected several appeals to bomb the Auschwitz gas chambers and the railroads leading to Auschwitz" even though such bombing was logistically feasible and could have been done without impeding other military activities (p. xi).

Here I have another substantive difference with Wyman. So absorbed is he—and all others writing on the subject—with detailing the ways in which those conducting the war refused to rescue Jews *outside* the war effort that he ignores the one grand possibility that existed of saving millions of Jews as *part* of the war effort, of the strategy to win the war speedily as possible and with the least casualties. That strategy was embodied in the agreement signed by FDR and Soviet Foreign Minister V.M. Molotov June 11, 1942 to open a second front in France that year. There were sound *military* reasons for this agreement. On June 28, 1942, the Germans launched another offensive on the Russian front. A cross-channel invasion would have forced Hitler to fight on two fronts. FDR sent to London a *military* mission headed by Gen. George C. Marshall and Admiral Ernest King to propose that, in accord with the June 11 agreement, an offensive in France be mounted by the end of Sept., 1942. But on July 22, 1942 Churchill said NO, causing Commanding Gen. Dwight D. Eisenhower to exclaim that this was the "blackest day in history." Churchill broke his promise to cross the channel in 1943 and it was not until June 6, 1944 that he launched his belated invasion. Now late 1942, 1943 and 1944 were the years of the greatest extermination of the Jews. A second front in late Sept., 1942 could have saved millions of Jews and millions of other people.

But Churchill's decision of July 22, 1942 was made not in terms of the then military necessities to force Hitler into a two-front war but in terms of his view of British imperial post-war interests, which included Britain's Middle East position and its aim of containing the USSR in that area. Therefore Churchill preferred to open a front in North Africa from which he could move eastward and into the "soft underbelly" of Europe in the Balkans. Yet for popular consumption the propaganda was that the second front was a Soviet plan to benefit only the Soviet Union, and those of us who demonstrated in the streets for the opening of the second front in 1942 were taunted and red-baited. Such international politics

cannot be ignored, as Wyman does, in analyzing the Holocaust and the subject of rescue.

Some of Wyman's weightiest words deal with the American Jews' role in this situation. For years, some Jewish leaders, none more sharply than Nahum Goldmann, president of the World Jewish Congress during the war, have bewailed their failure to do "everything possible" to protect and rescue European Jews. In the past few years, however, there has been a flash flood of abuse, stoked with hindsight and larded with malignancy, to the effect that American Jews and their leadership were "indifferent" to the Holocaust and were living high on the hog while their brethren were going up the chimneys. Zionist Revisionist Bergsonites particularly were grinding this axe and looking to Wyman to wield it. Instead he offers a fairly balanced account: "American Jewish leaders worked to publicize the European Jewish situation and pressed for government rescue steps. But their effectiveness was importantly diminished by their inability to mount a sustained or unified drive for government action, by diversion of energies into fighting among the several organizations, and by failure to assign top priority to the rescue issue" (p xi).

Wyman's most serious criticism is of the Zionist movement, which he maintains devoted more energy to working for a postwar Jewish state in Palestine than for the rescue of Jews. Not that they were indifferent to rescue: "Throughout Dec., 1942, the organization most active in developing rescue proposals and seeking support for them was the Zionist-oriented American Jewish Congress aided by its affiliate, the World Jewish Congress. In the end, the American Jewish Congress carried out very few of its plans. Why? For one thing, *cooperation from non-Jews was meager.*" (pages 77-78, emphasis added). Could Jews alone, without decisive support from non-Jews, change government policy? But Wyman continues: "Most Zionist resources, however, continued to concentrate on the postwar goal of a Jewish state in Palestine....Even so, the Zionists of the American Jewish Congress and the world Jewish Congress were more active and effective in pressing the rescue issue in the United States than any of the other major Jewish organizations" (p. 78). If it was easier to get from non-Jewish organizations, city and state governments, labor unions and business circles resolutions in favor of a postwar Jewish state than it was to get resolutions to open the gates to refugees and to mount rescue operations, can the Jews or the Zionists be held mainly responsible?

As for the raucous Bergsonites, Wyman natter-of-factly deflates them. In Sept., 1943, he tells us, they sent one of their leaders, Arieh Ben-Eliezer, to Spain, Turkey and Palestine "to organize rescue efforts." **Instead:** "Although Ben-Eliezer dealt incidentally with rescue matters, the Bergson group exploited this opportunity primarily to promote Irgun business. Eliezer found the underground army disorganized, poorly led and virtually inactive. He applied himself to its revitalization until April, 1944..." (p. 149). And he selected Menagem Begin as the Irgun's new commander...

Wyman recognizes that the signal achievement of the rescue forces was the creation, by FDR order of Jan. 22, 1944, of the War Refugee Board, which "managed to save approximately 200,000 Jews and at least 20,000 non-Jews" (p. x). Wyman is aware that the WRB was born when the military situation was ripe, "at a time when the Allies had unmistakably established predominance and the Axis satellites and bordering neutral nations recognized that Allied victory was certain" (p. 206). Government funding for the WRB was so inadequate that

"American Jews had to pay most of the costs." While only \$547,000 of government funds were spent, "largely for salaries and other administrative expenses," the Joint Distribution Committee spent over \$15,000,000 on rescue, the Vaad Hahatzala (Orthodox) over \$1,000,000 and the World Jewish Congress \$300,000 (p. 213).

Wyman's is a book to read, study and reread.

● *"City Boy"*

February 17

With Jesse Mintz to the Jewish Repertory Theater at the Emanu-El "Y" on E. 14th St. to see *City Boy*, a play based on stories by Leonard Michaels as adapted and directed by Edward M. Cohen. We found very thin slices of very thin life, devoid of social context. The two young men feel rootless and aimless, ethnically undistinguishable, except for their names, from a gentile "blonde from Minnesota." Reference to a bar mitzva and Myron's reporting, "I yelled at him in furious Yiddish," do not make much of a Jewish play. There is talk of alienation ("you can't stand intimacy") and liberation ("of evry kind"), but there is no depth, no resonance, no activity. An Equity cast did the best it could with too too pallid material.

● *Giora Feidman, Klezmer Supreme*

February 20

With Neil Salzman to Carnegie Hall to hear the renowned Argentine-born clarinetist who has played with the Israel Philharmonic and boosted klezmerei in Israel and elsewhere. He opens captivately: while two guitarists and a bassist are barely heard on stage, Feidman begins playing in the back of the orchestra, backing and snaking his way down to the stage, alternately serenading the aisle-sitters on each side. By the time he gets to the stage, you have heard a clarinet whisper, wail, whimper, sob, cry and blare as only a virtuoso can make it. The program was refreshingly varied, including Hassidic tunes, ghetto songs, traditional and liturgical items, and works by Villa-Lobos, Leonard Bernstein, Joplin, Chick Corea and more. We shared the audience enthusiasm—and marveled at the fact that the *N.Y. Times* music department ignored the event. But Benny Goodman came and saluted Giora Feidman from a box.

● *A Jewish Currents Forum*

February 24

Trying something new to diversify its program, our Management Committee presented a forum with two outstanding speakers, Dr. Annette T. Rubinstein and Paul Robeson Jr., in the airy and spacious Hirsch Hall of the Congregation Anshe Chesed on 100th St. and West End Ave. Some 80 people turned out to hear Dr. Rubinstein speak on her experiences and observations while teaching English literature in China and Paul Robeson Jr. discourse on the "Misuse of the Socialist Concept." Jewish content was added to this program by the very engaging singer, Rita Falbel, accompanying herself on a guitar, who included a couple of Yiddish songs and a teasing feminist ballad, "Erica Levine," by Bob Blue. The "Coffee-and..." break encouraged socializing and added to the informality and warmth of the afternoon. Our thanks to the "producers," each of whom "invested" \$25 in the enterprise to guarantee covering of expenses: Prof. Sylvia Aron, Jeanette Cohen, Goldie and Sam Eisenberg, Edna Kaplan, Bea Lemisch, Rose Raynes, Doris Rosenblum, Hedy Shneyer, Rebecca Soyer and Arthur Vogel—and to Arnold Pedowitz, making his debut as an MC, and to Rita Falbel for contributing her talent and services. M.U.S.

Jewish Witness for Peace in Nicaragua

By **MAX ROSENFELD**

Annette Jaffe, Marc Breslow and Phyllis Taylor were part of a Jewish Witness for Peace delegation that spent Dec. 12 to 23, 1984 in Nicaragua. Jaffe, 30, and Breslow, 29, are members of New Jewish Agenda in Philadelphia. Taylor, 33, also of Philadelphia, is on the National Steering Committee of Witness for Peace. The following is excerpted from an interview I conducted with them a few days after they returned.

M.R.

MR: First, give us a general idea of what you folks did there.

BRESLOW: We spent the first three days in Managua, the capital, then we rode up (in a truck) to Somotillo, a town near the Honduran border. We spent one night there, then one night in Achuapa, also near the border, then three nights again in Somotillo. From there we went to Corinto, on the Pacific, then back to Managua. Wherever we went, we talked to people. In Managua we spoke with the few Jews there. We also talked to several religious groups which are supporting the Sandinista government, such as the Protestant "Evangelicals" and a Baptist group.

MR: Who is "we"?

JAFFE: Our whole group of volunteers—18 Jews from the U.S. We were from many different cities and of diverse ages and beliefs, from atheists to *Shomer Shabbos* (Sabbath observers). We traveled together the whole time we were in Nicaragua.

BRESLOW: Transportation is extremely difficult there, and outside of Managua it's not safe to travel alone. Besides, most of us didn't know Spanish.

ON THIS PASSOVER

Festival of Liberation

April 5-13

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JAFFE: Very few Nicaraguans know English, so Felicia Hirsch of New York, who speaks Spanish fluently, acted as our interpreter. Her family emigrated from Europe to Cuba after World War II.

MR: Please tell us something about Witness for Peace.

TAYLOR: The idea for Witness for Peace grew out of a trip to Nicaragua in April, 1983, when 30 religious folks from the Carolinas went there on a study tour. They arrived at one town up at the Honduran frontier right after it had been attacked by the Contras. Some of the homes were still burning. People had been killed. The survivors were in a state of shock. One of the comments made to the group that year was: "We can relax when you are here because when there are U.S. citizens here the Contras won't attack."

In July, 1983 a group of 150 people went to Nicaragua to see for themselves what was happening there. In Aug., 1983 I was in Washington for the anniversary of the Martin Luther King Jr. march. Some of the people who had been in Nicaragua were there and got together to talk about what might be done, in view of what they had seen and heard. And that's how we organized Witness for Peace.

MR: For what purpose?

TAYLOR: Three things: We wanted to affirm that we were coming out of a religious base, out of a commitment to non-violence, and out of a commitment to change U.S. foreign policy where Nicaragua was concerned. We felt it was very important that we remain politically independent. We were invited to Nicaragua by the churches there, not by the government. We are not there to "protect" the Nicaraguan government. We are there

to help U.S. citizens find a way to challenge our own government's policies. As for myself, I coordinated the first short-term group that went down in Dec., 1983, so the 1984 trip was a repeat for me.

Witness for Peace has been working there for a little over a year. We have to get permission from the Nicaraguan government to travel into the war zone, so we have the same status as a foreign correspondent. We now have long-term volunteers who give six months or more, at very minimal wages—they have to raise much of their own money. Their job is difficult and dangerous. They do three things: they help to host the short-term delegations, they investigate Contra incursions (they all speak Spanish), and they help the Nicaraguan people in any way they can. (One of them is a physician, for example.)

JAFFE: One of the first things we did in Somotillo was to hear a Mass for 20 telephone-telegraph workers who were killed by the Contras. They had come out to the countryside to help people with the harvest.

MR: Contras—is that a word that the Nicaraguans use?

JAFFE: They refer to anybody who is against them as "Contras." The word means "counter-revolutionaries"—armed insurrectionists.

MR: How many are there?

BRESLOW: The U.S. embassy says 15,000. About 4,000 are from Somoza's National Guard. They seem to be the driving force behind it.

JAFFE: The U.S. Congress voted down the appropriation for military aid to the Contras, so now they are being funded by private donations, but they are getting more money privately than they would have through Congress. And since people are giving money, not arms, it's legal.

MR: How much of this were you familiar with before you went down there?

JAFFE: We knew things in a general way. But the impact on the people, what it's like

to live in a border area in fear of attack every time you go out on the road, that's something you experience only when you live with it. They carry weapons all the time to defend themselves. A couple of people in our group who have spent time in Israel say it's comparable to Israel that way. In other ways, too. The farm co-ops, the spirit of a people struggling to build its own country in a hurry. And the people are young—it seems like all the women are pregnant!

MR: What moved you to go to Nicaragua? It's not exactly a vacation.

BRESLOW: I've been wanting to go there for the last couple of years; I wanted to see what it's like to live in a revolutionary situation. I've been active in Agenda's Middle East work and when I heard there was going to be a Jewish Witness for Peace trip, I volunteered. As Phyllis (Taylor) said, they have the feeling there that if U.S. citizens are in the area, the Contras are not likely to attack. I must admit, though, *that* argument didn't make me feel any safer!

MR: What does Witness for Peace do to prepare the volunteers for their "tour of duty" down there?

TAYLOR: We have a training period in the U.S., before they go, because we want to make sure they understand it's *not* a vacation, that they are freely choosing to go into a dangerous area, and that we are coming out of a religious base and a commitment to non-violence. We go over the history of Nicaragua-U.S. involvement. For this particular group there was additional training on the Jewish aspect. And we've got to be careful we stay healthy—outside of Managua the food and water is different from what we are accustomed to. We talk about the customs of the Nicaraguans, so that we don't inadvertently do something offensive to them. We learn how we're going to function as a group. And going to Nicaragua is only part of the commitment; people must also make a commitment to work to change our foreign policy when they come back home.

MR: What did you do there that

characterized you as a "Jewish presence"?

BRESLOW: We were staying in a compound that belongs to the BLOQUE, a Protestant group that supports the Sandinista government. We organized a Hanuka observance in the courtyard, led by Paula Marcus, a Hebrew School teacher and cantor. For one of the Hebrew songs we wrote English and Spanish versions! It goes like this: *Hanuka, Hanuka, b'herut/Hanuka, Hanuka, b'neyrot/Hag la nisim v'neyrot/b'kol bayit l'vivot*. Hanuka is freedom/Hanuka is the reason/To remember we must be/Always fighting to be free. *Hanuka, Hanuka, es libertad/Hanuka, Hanuka, es la verdad/Siempre tenemos que luchar/Fuente por la libertad.*

MR: Who was at the service?

BRESLOW: The people in our group, plus some American Jews who happened to be in Managua, plus some North American Christians who are living down there and helping the people, and a few Nicaraguans connected with the Center.

(Ruth Perk, a member of the delegation who knows Spanish, told me in a telephone conversation: "We celebrated one of the nights of Hanuka with a Baptist congregation in Corinto. The pastor, Elmer Barahorra, said he was very moved when he realized that the Hebrew words we sang were in the same language that Jesus spoke. He impressed his congregation with the mystical nature of the occasion."

(In the same vein, Robert Rosenberg, another member of the delegation, reported (Morning Freiheit, Jan. 13) that at the Jewish section of the Nicaraguan cemetery in Managua, "We said kaddish for the Jews buried there, as well as for the Nicaraguans who have died a senseless death in the war against their country. I was impressed by the profound sense of faith on the part of the Nicaraguans and that the revolution has been a spiritual awakening for them, as well as a political struggle for freedom."—M.R.)

BRESLOW: Also, the U.S. residents in Managua gather every Thursday morning

before the U.S. embassy to protest our government's policy. Our first full day in the capital was a Thursday, so we wrote a statement of our own and it was read by Phyllis Taylor at the meeting. Later, it was translated into Spanish and when we were in Achuapa we read it to a gathering of the local people in the town square.

MR: Did you find any evidence of anti-Semitism in Nicaragua today?

JAFFE: Judging from what we saw and heard, that's a non-issue. However, since Israel sold arms to Somoza, their propaganda does reflect that.

BRESLOW: We were told that they are now reconsidering their relations with Israel. There are practically no Jews left in Nicaragua now and people generally agree that there is no institutional anti-Semitism. Even Robert Fretz, the U.S. Consul, told us that the Nicaraguans are not anti-Semitic and that the Reagan administration had been wrong on that. But our group felt it was important to check on the allegation of anti-Semitism.

TAYLOR: The Jewish community in Nicaragua was tiny from its inception. Most of the initial settlers came in the late 1920s. The boats from Europe stopped in Panama. Nicaragua and Honduras were two possible countries that the Jews on those boats looked at, but they were such totally undeveloped countries that they didn't seem to be a good prospect for earning a living. By the 1950s and 60s, the small number that did remain were primarily wealthy business people. After the earthquake in 1972, some of them migrated to the U.S. Those that remained were associated with Somoza. So they did have a reason to be fearful, not because they were Jewish but because they were "bedfellows" of Somoza, as the embassy man said. Their businesses were expropriated for that reason.

No doubt there's anti-Israel feeling there because Israel supplied arms to Somoza after the U.S. stopped doing so. This feeling exists mainly among the intelligentsia. The people out in the countryside don't really

(Continued on page 33)

שׁוֹמְרוֹת הַסֵּדֶר הַיְהוּדִי

Pesach in Baoding

By CAROL JOCHNOWITZ

It was the most beautiful seder table I'd ever seen. At least four feet in diameter, it was completely covered by round dishes bearing every kind of ritual delicacy. The *haroset* was made of paper-thin slices of apples stewed in light sweet wine and seasoned with spices. Fiery ginger, grated in a paste, made up the *maror*. The eggs, boiled in tea instead of water according to the local cuisine, were an appealing shade of beige. Exotic sprigs of various regional green vegetables never before used for this purpose were waiting their turn to be dipped in salt water and eaten. Bottles of sweet red wine bearing labels with a writing perhaps as old as Hebrew stood all around. When we poured a cup from them and summoned Elijah to drink it, it would be the first time he had ever visited this city in all his millenia of table-hopping.

We were in Baoding, a small industrial city in the north of China about 100 miles southwest of Peking. It was the seat of Hebei University, the school at which my husband George taught linguistics and our daughters Eve and Miriam and I taught English during the spring semester of 1984 — the Year of the Rat, according to the Chinese horologe.

Baoding is a closed city, which means that foreigners are not permitted to visit it unless officially invited — as my husband was, in his case to serve as a "foreign expert" on the university faculty. 1983-4 was only the third year such foreign experts had been hired, and a Caucasian face was still a tremendous novelty on Baoding's unpaved, donkey-filled streets. Crowds would collect around us the instant we stopped for a

minute on our walks around town, but would dissolve with instant courtesy when we started to walk again. Small children would run after us, shouting to their friends not to miss the historic opportunity: "*K'wai yidiar! Waiguoren!*" ("Come quick! Foreigners!")

But great as the curiosity and delight of the population was in seeing Americans for the first time it paled beside the fascination people would display when we said we were Jewish. Then their faces would light up, and almost invariably they'd exclaim, "Ah! Jews! Very smart people! Einstein! Kissinger!"

We were able to converse in English with our students and colleagues at the Waiwenxi, or Foreign Language Department. We'd all studied Chinese before we left, but I never really got the hang of it. George, Eve and Miriam did much better.

Despite their government's hard line on Israel, the Chinese may be the most philosemitic people in the world. There was no end to the questions they wanted to ask us. Beyond this, it seemed to me that the ones I spoke to were somehow able to intuit the role of the Jews in Western history as a people without their own land yet integrally sustained by a moral and historical tradition. How they could do this is a mystery as they have access to almost no literature about Jews and their history at all, with one exception: the Holocaust. It's taught in the schools as a phenomenon of "the anti-fascist war." Everyone knew what Hitler had tried to do, and how he had gone about it.

There had been at least one Jewish teacher in the foreign-expert program at Hebei University before we arrived, but he had not been observant. Our family, on the other hand, has not only always observed the festival cycle of the Jewish year but has enjoyed itself tremendously doing so. In us, the university community got its first chance to witness both.

We'd arrived in China at the end of February, a few weeks after the Chinese New Year was ushered in with the Spring Festival, which in north China occurs in the bitterest cold imaginable. Soon after we were settled in our apartment (unheated, as are all building interiors in China) in the wing of the faculty housing reserved for foreign teachers (it had the only western-style toilets in all of Baoding) Purim was upon us. We took the Book of Esther we'd brought with us from America and went down to the apartment of our neighbors and new friends, the Lewises, the only other Americans at the University. Surrounded by Chinese students, we read the story, explained the action and invited our Protestant hosts and their Marxist guests to join us in stamping, whistling and howling at the mention of the evil Haman's name. They did this with gusto, aided by glasses of the local 130-proof liquor. An appropriately riotous time was had by all—and our students noted on their own the parallel between Haman and Hitler.

Now it was Pesach. And I was exempt from the usual rush of cooking, scouring and planning, which I love, because we didn't have our own kitchen. We ate in a small dining room downstairs with the Lewises. But preparation of another sort was required. We had to figure out everything we wouldn't be eating for a week, and everything we'd need for the seder. Noodles and dumplings play a daily role in north Chinese cuisine—they were out, along with the beer that was the regular beverage at lunch and dinner. On the subject of rice, we decided to adopt the practice of Sephardic Jews and allow it—all of us except our younger daughter

Miriam, who maintained a sternly maximalist *minhag*. Then we made up lists of our requirements and gave them to our chef, a booming tower of a man who had been cooking us the most delicious meals of our lives ever since our arrival.

Together with his apprentice, a lovely young woman named Xiao Li, he did all that we asked him and more. He put together a seder to end all seders. He kept leaven far from our table all week. On the first morning of the holiday he even cooked us a special rice delicacy eaten on Chinese festivals—because this was *our* festival. The generosity and tirelessness of these people, working so hard and so cheerfully to facilitate a celebration that was in no way theirs, is perhaps the most priceless treasure we took home with us from China.

And now our guests filed in. The men donned yarmulkes. We washed and dipped, ate and drank. We read the Hagada and explained that this was *our* national liberation day. We sang *Dayenu*, and after the chorus had come around enough times everyone was able to rollick along. Then, to round out things, we threw in a few Judeo-Italian seder songs, learned during the summer we spent in Italy when George was researching the language and culture of the Italian Jews. And then Eve got up to open the door for Elijah, who finally got his long-awaited first look at our small, gray, smoky, dusty, beautiful adopted city of Baoding. Why was this Pesach different from all others? Maybe, it was a little better. ■

**Boro Park
Fraternal Society
sends best wishes to
DAVID ZELDIN,
our President, 87 on April 15
and SHAYNDEL GOLDSTEIN
on her birthday April 11**

INSIDE THE JEWISH COMMUNITY

Black-Jewish Relations

◦ Rabbi A. James Rudin, National Inter-religious Affairs Director of the American Jewish Committee, called for "Blacks and Jews to realize that they have more to gain by working with one another than by moving on a collision course..." At the meeting of the national Conference of Christians and Jews Interfaith Dialogue in Atlanta, Georgia Feb. 12, Rabbi Rudin stressed the "link (of) the Black cry for freedom with the perennial Jewish quest for the same goal. Both communities share a sense of being covenanted peoples. And these special covenants can never be served or destroyed by any oppressor or victimizer."

◦ John E. Jacob, president of the Urban League, speaking at the Plenary Session of the National Jewish Community Relations Advisory Council (NJCRAC), meeting in San Francisco Feb. 17, affirmed "the broad range of cooperation that exists between Blacks and Jews... Almost alone...the Jewish Community has largely stood by the Black struggle for equality, joining us in trying to make America work for all." Speaking at a session on "Black-Jewish Relations: Do Our Paths Now Converge?," and sharing the platform with Albert Vorspan, vice-president of the Union of American Hebrew Congregations (Reform), Jacob asserted: "In Congress, we see Black and Jewish legislators working together on an agenda that includes broadening

opportunities for the disadvantaged, support for Israel, and opposition to racism in South Africa. We find Black and Jewish social welfare agencies cooperating to make our inner cities better places. We find Blacks voting for Jewish candidates and Jews voting for Black candidates. So I cannot accept the popular myth that our two communities are in a state of Cold War. I reject the concept that there are differences between Blacks and Jews...The Black community and the Jewish community can work together to make ours a decent nation that acts in tune with its innate goodness."

Vorspan, speaking from the point of view of the Jewish community, recounted the past record of intense Black-Jewish cooperation, but alerted his audience to the "dreadful mistake" the Jews and Blacks have made on Affirmative Action and quotas so that "an American dilemma has been turned into a Black-Jewish issue." Vorspan cited common work against apartheid and the rescue of Ethiopian Jewry as "bridge activities" that could be used to restore the Black-Jewish alliance.

◦ In cooperation with 70 other organizations, the American Jewish Committee has filed an *amicus curiae* (friend of the court) brief with the U.S. Supreme Court seeking to reverse a decision of the Court of Appeals that race and national origin discrimination against Haitian refugees is beyond the protection of the Constitution. The Court of Appeals rejected the finding of its own three-judge panel that the Immigration and

Naturalization Service intended to discriminate against Haitians because of their race or national origin. The *amicus* brief contended that there had never been a case since the 1857 Dred Scott decision in which it was held that Blacks born into slavery had no rights under the Constitution, that a U.S. court had ruled that "a class of persons is wholly beyond the Constitution."

The AJCommittee joined the National Coalition for Haitian Refugees, the Committee on Migration and Refugee Affairs Interaction, the members of the Congressional Black Caucus Task Force on Haitian Refugees, the national Conference of Catholic Bishops, the National Council of Churches of Christ, the AFL-CIO and other groups.

Samuel Rabinove, legal director of the AJC Committee, noted that the Committee's Task Force on Asylum Policy had endorsed strong guarantees of due process and the rights of aliens to be informed of their right to counsel in formal asylum appeals while opposing detention. He stated that "our historic commitment to aiding refugees is now in severe danger of being cut back, in large part because of a growing asylum crisis."

Women in Conservative Rabbinate

After years of heated debate, the Rabbinical Assembly, world-wide governing body of Conservative Judaism, voted Feb. 14 to admit women as rabbis. The 636 votes for and the 267 against constitute a 70% victory.

The overwhelming response from the Jewish community has been positive, but there are strong voices of opposition within the ranks of Conservative and of course, Orthodox Judaism. Rabbi David Novak, spokesperson for the Union for Traditional Conservative Judaism, called the decision "contrary to Jewish law...There is going to be a situation where the rabbinical acts of some members will not be acceptable to others." An example

given: If a woman is part of a three-member conversion tribunal, "Rabbi Novak said, he would not accept the conversion as valid."

The condemnation was considerably stronger among the ranks of the Union of Orthodox Jewish Congregations of America. Sidney Kwestel, its president, stated: "The admission of women to the Conservative rabbinate represents a radical and definitive break with Jewish tradition, shattering all claims and pretenses that the Conservative movement is a branch of traditional or *halachic* Judaism...it is religion by popular demand, a pandering to pressure groups...The decision reflects the tragic fact that Conservatism has become a hollow shell through its failure to arrest the decline of observance."

Amy Eilberg, 30, the first woman officially to serve as a Conservative rabbi, greeted the news with joy: "I've been waiting for this day for 10 years. I feel very excited, very proud — not just for myself but for all women...As of today, Jewish women need never again feel that their gender is a barrier to their full participation in Jewish life. They need never again doubt the commitment of the Conservative movement to complete equality for Women."

Funding Jewish Community Services

The Council of Jewish Federations announced in its quarterly Endowment Review, Winter, 1985, that it had reached the \$1 billion mark in its endowments, the interest on which finances Federation activities. An Endowment Achievement Year for 1985 has been announced "to recognize endowment development funds as a major financial resource of the Jewish community throughout the U.S. and Canada." At a C.J.F. meeting planned for April, 1985, in San Francisco, programs will be outlined "in order to set the stage for our *Second Billion Dollars...*"

NEIL SALZMAN

JEWISH CURRENTS

NICARAGUA

(Continued from page 28)

know anything about it. People there asked us if we came to Nicaragua out of our Christian values! They had no concept of who the Jews are.

We talked with Hertés Lewites, the Minister of Tourism. He told us that he is now meeting with some Panamian Jews about investing in Nicaragua. He himself was born of Jewish parents and identifies himself as a Jew, but says that in his youth he became alienated from the synagogue. He denied that there is anti-Semitism there. We also talked to Michele Najalis, a poet and a writer for *Nuevo Diario*, a pro-government newspaper. She was wearing a Star of David. We asked her about the star and she said that she had been very close to her grandmother. Her grandparents were French Jews. Her grandfather was a highly decorated military man after World War I. When he died, he left all his medals to his wife. When the Nazis came to France and ordered the wearing of the yellow star, she went to the Vichy government and said; "I will take this yellow star and give you back these medals."

On her mother's side, Michele stems from Roman Catholics. She herself went to a Catholic school, so she knew very little about Jewish culture and tradition. She told us, however, that she discovered in herself an affinity to Jewish culture and to what Jews have contributed to humanity. Then she said something that was so moving that I wrote it down so I would remember it exactly. "From the chimneys come the smoke and soul of the Jewish people." I believe she meant what she said when she told us: "I feel my identity as a Jew and I am proud to inherit the history of the Jewish people." She also insisted that there was no anti-Semitism in Nicaragua, but that there is little sense of Jewish culture because there was such a tiny number of Jews there.

We also met with Oracio Ruiz Hijo, an editor of *La Prensa*, the opposition newspaper, and even he agreed that the

stories about anti-Semitism had been exaggerated.

MR: What does this opposition in his paper reflect?

TAYLOR: It's owned by the Chamorro family, a newspaper family. It was the assassination of one member of that family that finally turned the middle class and the newspapers against Somoza. They feel that there has been an erosion of human rights in Nicaragua. They are very angry about press censorship, and it's true, there is some of that. As a civil libertarian, I don't approve of it. But you can go to the front of the *La Prensa* building, where there is a big bulletin board every day with the articles that have been censored. Some of the items censored have to do with military security, but some are stupid, like pot-holes in the streets. The justification of the government is that they are a country at war and that they will relax the censorship when the war is over.

We also met with Marta Baltodano, of the Permanent Commission on Human Rights, which played a key role in the fight against Somoza. She spoke of human rights abuses in Nicaragua today. However, being with Amnesty International and familiar with their research on this, I question some of the charges she made. I know that there have been violations of human rights in Nicaragua, but I also know that military persons there responsible for those violations have been courtmartialled and imprisoned.

MR: What is the Catholic Church's attitude toward the government?

BRESLOW: It's pretty clear that the upper levels of the Church hierarchy oppose the government. The lower level priests support it. Some of the priests and the lay people talked to us about their Liberation Theology.

JAFFE: It's powerful stuff! These priests really do community service—and they take great risks. They are prime targets for the Contras. They asked us not to use their names, for that reason. The popular slogan in Nicaragua is: "Between Christianity and

the Revolution there is no contradiction.”
MR: Did you get a chance to talk with some Nicaraguans privately?

JAFFE: One night our group slept in ten different homes, in pairs. The women’s organization, ANNLAE, had arranged for us to stay with different families. ANNLAE tries to bring the ideas of the revolution into women’s lives. They still have a lot of work to do about male chauvinism. Machismo is prevalent even in revolutionary Nicaragua.
BRESLOW: The women talked to us about that. They have a tremendous feeling about the feminist part of the revolution. They did all these chants and songs—it was great! We asked them many questions and they were quite open about the problem—they are trying to bring the men along, but it’s hard work.

MR: I’m getting the feeling that there is a general fervor there about what they are doing.

JAFFE: Very much so! In Achuapa we went to one of the farm co-ops. It’s like a big ranch. People ride horses—there are no cars except for the military. Before the revolution, all that land had been owned by one man, a colonel in Somoza’s army. Now it’s being worked by 20 families. It belongs to them.

MR: They get to keep what they grow?

JAFFE: Yes. They can sell their products. They are trying to build a new life for themselves—which means, for example, having a school teacher for their children.
MR: How would you characterize their revolution?

BRESLOW: I think they consider it a democratic nationalist revolution. The main impetus was to throw out the dictator along with U.S. dominance of their country. The economy is mixed.

JAFFE: In their first elections, the Sandinista Party got 63% of the vote; the rest went to a variety of parties.

MR: Why is little Nicaragua so vital to U.S. interests?

JAFFE: Well, the clear line of the U.S. government is that “there will be no more Cubas in Central America” or anywhere

near our borders. I think that’s the bottom line for the Reagan administration—no more governments that we can’t control.

MR: Did you see any Soviet influence?

TAYLOR: You see Soviet rifles there—the Nicaraguans will buy arms from anyone who will sell to them. We went to a clinic. As a nurse, I was particularly interested, so I asked what they do when someone needs emergency surgery. They told me they take the patient to a hospital about 35 miles away. That hospital was built by the Russians. I understand the government has a small number of Soviet military advisors.
MR: What is our embassy doing there?

JAFFE: We asked the Consul that. He said he doesn’t understand why they still allow him to stay.

MR: Did you have a friendly discussion with him?

JAFFE: We did not! We just asked him questions; we didn’t let him make speeches at us. By the end of the conversation, some of our people were so angry they were crying.

TAYLOR: This is where I differed somewhat from the rest of our delegation. They didn’t want to shake the hand of the American consul. I did. For me, non-violence is in both word and deed. He didn’t *have to* meet with us, but he did. For me, one of the most telling things Mr. Fretz said was that the bill coming up in Congress to fund the Contras will be a crucial one—he said that if the bill is defeated and the Contras don’t get any more backing, it will tend to demoralize them. I was very thankful he said that. It’s a real indication of where we ought to be spending our energies.

BRESLOW: For me, the basic truth is this: Regardless of whether there is anti-Semitism there, or whether the elections were totally free, or the press is free, whether the economy is socialist or not—all those questions are irrelevant. The basic thing is that Nicaragua is a sovereign nation and has the right to govern itself, and the U.S. has no right to interfere there or in any other country. No country in the world has a perfect democracy. Is Nicaragua the worst,

ALZHEIMER'S DISEASE: A GUIDE

for Families, by Lenore S. Powell, Ed. D. and Katie Courtice, is written for the caregivers involved in Alzheimer's disease—the wives, husbands, children, siblings, cousins, in-laws and friends who have the burden of care, the burden of acceptance, the burden of love. Loss of memory and unpredictable fluctuations in behavior are the major symptoms that can cause great strain and frustration for all involved—the caregivers and the patients.

The authors offer an empathic and sensitive guide to help caregivers in the struggle with their own problems and those of Alzheimer's victims. This is the first and most complete account of the disease, providing practical solutions to everyday problems and offering frank advice on such things as: how to keep mealtimes calm; taking advantage of skills that remain; how to choose a nursing home or alternative care; aids to nutrition for patient and caregiver; resources for information and support—and much more.

In its 4th printing, the book is published by Addison-Wesley Pub. Co.

that it deserves the full wrath of the U.S.? Is Nicaragua any worse than the 30 or 40 dictatorships that we give our support to?

JAFFE: I would add only that as Jews we need to remember that our history teaches us not to be silent about atrocities no matter in what cause they are committed. The Contras don't just attack and kill people. Before they kill their victims they do awful things to them.

MR: It's a kind of terror?

BRESLOW: Exactly! Since the revolution, 8,000 Nicaraguans have been killed by acts of terrorism. How can we call the Contras "freedom fighters"?

MR: What do you plan to do now?

BRESLOW: I'm getting a slide show together and I'd like to speak to Jewish groups about our experience in Nicaragua.

VIDEOTAPE ON NICARAGUA

66 **C**rossing Borders; A Jewish Witness For Peace in Nicaragua," a 20-min. videotape of the recent visit to Nicaragua by a Jewish group, is being produced by Robbie Rosenberg, a member of that delegation. "The tape will greatly enhance the organizing efforts of those who are working to counter the Reagan administration's efforts to enlist Jewish support for their 'covert' war and help promote a new vision of progressive Jewish culture," writes Rosenberg.

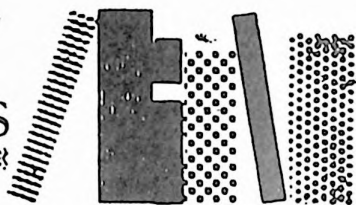
Needed to complete the tape are \$25,000. Donations are tax deductible, and may be made out to Alternative Media Information Center/Crossing Borders and sent to Crossing Borders Project, Magnua Movies, 9 St. Marks Ave., #31, Brooklyn, N.Y. 11217.

JAFFE: My main reason for going was that I want to do organizing around this whole issue in the Jewish community, from a Jewish perspective.

TAYLOR: Witness for Peace has three groups a month going to Nicaragua now. We are also helping to organize the "Pledge of Resistance" movement to get American citizens to say to our government that its policy in Nicaragua is wrong, and that if the U.S. invades Nicaragua, we will not be silent, as in Grenada. The Pledge of Resistance says: "By announcing ahead of time a coordinated plan of massive resistance, we hope to *prevent* the invasion in the first place." I wish that sort of thing could have happened in Germany in the thirties against Hitler. (Since her return, Taylor has spoken at two synagogues and a Jewish "Y" in Philadelphia.) ■

Have you renewed your sub?

BOOK REVIEWS



Symbolic Gravestones

By ISAK ARBUS

From a Ruined Garden: The Memorial Books of Polish Jewry, Ed. and tr. by Jack Kugelmass and Jonathan Boyarin. Schocken books, N.Y., 1983. 290 pages, \$18.95.

With little publicity, over 500 *yizker* or memorial books, written mostly in Hebrew and Yiddish, sometimes also in English, have appeared since the end of World War II. The first memorial books were put together in the German Displaced Persons Camps soon after liberation. Now, 40 years later, *yizker bikher* are still being written and published in Israel, U.S.A. and elsewhere. In some cases a few individuals, but more often a larger number of contributors, some of them writing for the first time in their lives, are responsible for the contents of these books. *Landsmanshaftn*, groups of people who came from the same *shtetl*, town or village in Eastern Europe, are the driving force behind the memorial books. And they are in a hurry; most of the contributors are elderly survivors, or emigrants who left their hometowns before the Holocaust.

What is driving these people, sad remnants of once thriving Jewish communities in Eastern Europe, to write down their stories? The reasons are, of course, complex, but, without a doubt, one

ISAK ARBUS, a retired college librarian, last appeared here in Oct., 1983 with an article, "A Holocaust Survivor Visits Poland."

of the most compelling is the need to fulfill a traditional Judaic obligation of the proper mourning after the dead.

The erection of a gravestone was always considered a very important family obligation. A gravestone was reassuring to a mourner. It was something tangible, a link between the world of the living and the world of the dead.

The Nazis severed that link. Their method of mass extermination left in most cases no physical remains. Nothing was left that could be traced to a cemetery or an individual grave.

That left a painful void in the lives of the *landsleit*, the townspeople. The significance of the memorial books is that they help to fill that void. It is the insightful thesis of Jack Kugelmass and Jonathan Boyarin, the editors of *From a Ruined Garden*, that the *yizker* books came to be seen by the survivors as substitute gravestones.

Kugelmass and Boyarin are anthropologists, associated with YIVO's Max Weinreich Center. Drawing from over 60 of these memorial books, they have selected some unique and fascinating material. Brief personal narratives and recollections form the bulk of the entries.

The editors' major contribution is an excellent, 19-page introduction. In it they discuss the nature of yizker books and analyze various selections. The text itself is divided into seven sections: Our Town, Townspeople, Lifeways, Events, Legends

and Folklore, Holocaust and Return. The editors indicate that in their choice of items they were guided mostly by two considerations: strong narrative and unusual information.

Some of the material is indeed most unusual. Here are some examples: Under the title "Anarchist Activities," a contributor describes the anarchist movement in Krinek (Bialystok province) before World War I. In another story, a former resident of Losice (Lublin province) tells of a strike of children against their *melamed* who was excessively harsh in dealing with pupils. "...we didn't return to *kheyder* until we were assured the *rebbe* would no longer beat us."

Other significant items are found under such titles as "Jewish Fighters on the Battlefields of Spain," a contribution by Gina Medem (from *Tshenstokhover Yidn*), and "How I Hid Twelve Jews," an unusual contribution by a Christian Pole, taken from *Sefer Frampol*.

While most entries deal with small towns, one entry from "*Pinkes Varshe*" discusses "The Jewish Porters of Warsaw." These porters, almost always dressed in tattered clothing, armed with heavy ropes, sometimes also using handcarts, were a common sight in Jewish Warsaw. The essay makes an excellent contribution to their historical role in the struggles of the Jewish masses. It recounts their political and union activities and their important role in the fight against anti-Semitism in the thirties.

Occasionally the reader may be baffled by an uncertain time frame. Dates are seldom given. In an item entitled, "From American Universities to the Polish Yeshivas," Khayim Semyatitsky tells of American students studying at the yeshivas of Mir, Slobodke, Volozhin and Telz. Presumably this occurred between the two World Wars. One wonders what happened to these boys when the Nazis invaded Poland.

The editors are, with few exceptions, very accurate in their transliteration of Polish

names of towns. More serious is the absence of biographical information about the contributors, which cannot be faulted on anyone, given the nature of the material. Still, the excellence of some of the contributions makes one wish to know more about their authors.

Here is, for example, the last paragraph of "Passover: Under the Rule of Hitlerite Tyranny," taken from "*Khurbn Otvotsk, Falenits, Kartsev*": "With the fall of the Nazis, Passover is indeed the festival of liberation for me. Through a miracle, I have been rescued from Nazi bondage. Yet I feel like a solitary twig from a ruined garden." The editors used the last four words for the title of their book, yet all we know about their author is his name: Binyomin Orenshstayn.

While access to most of the original *yizker* books is possible through the facilities of such large Judaica collections as YIVO, the New York Public Library or the Library of Congress, the language of the originals, mostly Hebrew and Yiddish, might be a problem for some readers. The editors and translators, Kugelmass and Boyarin, deserve thanks for making a part of that largely unknown source of fascinating material available to the larger public.

The book contains an excellent updated bibliography of memorial books and a Geographical Index and Gazetteer, both compiled by Zachary Baker, a librarian at the Jewish Public Library in Montreal. ■

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NEIL SALZMAN IN FLORIDA

Prof. Neil Salzman of our Editorial Board, on a week-end lecture trip Feb. 2-3, spoke on "Where Is the Jewish Youth Heading?" in Miami Beach and West Palm Beach as the guest of our local Jewish Currents Committees.

o In Miami Beach, at the Jewish Cultural Center, some 125 people heard a musical program by Rosalie Williams, accompanied on the piano by Mimi Retskin. Salzman's talk was received with enthusiasm. With Nina Rosenberg Yardeini, just recovered from a painful injury, starting the collection with her personal contribution of \$800, more than \$2,000 came in. The net for the magazine was \$1,890.

o In West Palm Beach Century Village next afternoon, 141 people came to hear Dr. Salzman's lecture., which was acclaimed as brilliant. Netted for the magazine was \$1,337, plus five new subscriptions and some renewals.

The Management Committee heartily applauds the fruitful work of the two committees, in Miami Beach headed by Nina Yardeini, Meyer Zakheim and Anne Nechemias, and in Century Village led by Sam Borun. Leo Greenblatt brought a contingent from Deerfield Beach to West Palm Beach. Around each there is an active core of devoted supporters and actives. The Century Village turn-out was the largest in its more than decade long history. To all who worked and gave, our thanks and appreciation.

*Have you read
the Back Cover?*

337-341st LIFE SUBSCRIPTIONS To JEWISH CURRENTS

Who could resist that last low key appeal by Morris Schappes? Make me a Life Subscriber in memory of my mother, Barbara Bess Nestor. Enclosed, \$200. Best,
Aptos, Calif., Feb. 13 Carol Jean Newman

○
A group of my friends celebrated my 80th birthday Feb. 2. In lieu of personal gifts, \$120 was brought in, together with my own \$80.
Please apply same in my name to a Life Subscription.
Thank you. Fondly and respectfully.
San Francisco, Feb. 13 Lillian Kubel

○
For responding with a Life Subscription I should give credit, really, to your compelling fund-raising letter appeal, and not only to my conscience. The Jewish Establishment could use your talents.
Palm Springs, Calif. Feb. 16 Ingram and Harriet Bander

○
Good for you. You are breaking many of your ideological fetters. Enclosed is a Life Subscription. Shalom!
Berkeley, Calif., Feb. 17 Lee Marsh

○
Since you are asking for us to give, I'm putting my money where my interests are. It's very important to keep *Jewish Currents* going, so here is my Life Subscription. Good Luck!
Philadelphia, Pa., Feb. 22 Rose Rosenfeld

[Her husband Max Rosenfeld is a member of our Editorial Board and their son Bob Rosenfeld has a separate Life Subscription—*Ed.*]

**The Management Committee
mourns the death of
the distinguished pianist
EUGENE LIST
(July 6, 1918—March 1, 1985)
and condoles with the
bereaved father LOUIS LIST
a double Life Subscriber
and the daughters
Rachel and Alison**

**The Management Committee
mourns the death of
its Life Subscriber
CHARLES STEIN
(July 5, 1890—Feb. 23, 1985)
and condoles with the
bereaved widow PAULINE**
“In his memory” and in his spirit
Pauline Stein March 4 sent
\$500 to **JEWISH CURRENTS**

In celebration of the life of

GOLDIE EISENBERG

January 1, 1905 — February 9, 1985

We remember Goldie

*for her lifelong struggle to bring peace and
equality to the world and to make it a better
place for future generations;*

for her selfless concern for and willingness to help;

*for living her life with youthful joy and enthusiasm
and for sharing that joy with all those who
crossed her path;*

*for binding her family together with a love and
loyalty that will live in our hearts forever.*

Her husband, Sam:

Her children, Bernard, Shelly, and Vijay;

*Her grandchildren, Vic, Sarah, Rob, Kim, Jana, David
Gary, Lynn and Lauren; and*

Her nephew, Gerald.

The Management Committee
mourns the loss of its Life
Subscriber

GOLDIE EISENBERG

(Jan. 1, 1905 — Feb. 9, 1985)

May the bereaved husband
SAM, their children and
grandchildren and their
families be spared further
sorrows for many, many,
years.

In Memory of our friend
GOLDIE EISENBERG
Estelle and Ben Drucker
Sunrise, Fla.

In Memory of
my beloved husband
HENRY P. LESSER
died, Oct. 27, 1983

Esther P. Lesser
Los Angeles

CORRECTIONS

o Feb. issue cover and p. 2 box: Chief Blackbird is an Ogalala (not Ogalla) Sioux, an error we copied from the Newark Museum catalog, *American Bronze Sculpture*, from which our photo was taken. The exhibition having closed Feb. 3, the 72-page fully illustrated catalog is available from P.O. Box 540, Newark, N.J. 07101 for \$14.95 postpaid.

o Feb. issue, p. 5 Col. 1: Neil B. Goldstein, signer of the Black/Jewish NYC Coalition statement, is from the American Jewish Congress (not Council).

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**In Memory of Our
Dear Friend**

GEORGE BRUNSWICK

**He was a subscriber to
Jewish Currents and a
supporter of the movement
for peace and social justice.**

**We extend our sympathy to
his wife ROSE and Family.**

**He will be warmly
remembered!**



***Doris and Paul Bloom
Emma and Sam Davis
Ida and David Drazen
Lillian and Harry Kaplan
Tillie A. Pevzner
Sonia and Al Brown
Lillian and Joe Dimow
Mary and Saul Friedler
Arlene and Sid Resnick***

***New Haven,
Conn.***

FROM MINNEAPOLIS-ST. PAUL

we received Feb. 15 an encouraging report of a Jewish Currents' gathering to promote our magazine. On the initiative of Lionel B. Davis, with the cooperation of Barry Bailin Cohen and Michael Schneider, 40 people came Feb. 19 to the home of University of Minnesota History Prof. Hyman and Betty Berman to hear a talk by history doctoral candidate Colette Hyman of New York, on "Zingn un Shpilm [Singing and Playing], Music and Theater in the Jewish Labor Movement."

Lionel Davis notes that of the 40 present only eight were subscribers and three-quarters were under 40. A collection netted \$50 and several subscriptions on the spot, with 3-4 more coming in after the event. On seeing our magazine for the first time, one person said, "I've been looking all over for a magazine like this. Do you have any more back issues I can borrow?" Among the new subscribers is Frances Butwin, who, with her late husband Julius, translated *The Old Country* by Sholem Aleichem, which was reviewed in the very first issue of our magazine in Nov., 1946 by Morris U. Schappes. To follow up this successful beginning there will be another gathering late in the Spring.

The Management Committee congratulates Davis and all supporters of this new venture in promoting JEWISH CURRENTS. Who will take the initiative in what city to launch a similar Jewish Currents group? We gladly offer our aid.

**In Memory
of
ARTHUR ROSENBERG**

**Gerry Revzin
Chicago**

CHICAGO

CHICAGO

Join us in lighting

candles for the 6 million

Sunday, April 25, 1985 1 P.M.

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Mr. & Mrs. Michalevsky
Lillian Rudman
Mr. & Mrs. Ben Ross
Mr. F. Strasburger
collected by
Minnie Frankel, L.A.**

Holocaust...

(Continued from page 17)

Jewish children who won't feel left out or inferior at Christmas time and generations of adults who won't have to blend into a cultural framework with which they don't identify.

Without Israel, Jews would be forced to depend on the humanitarian values of other countries to provide a tolerant environment. The United States is the best example of this situation, and as long as life is comfortable for the Jews in the U.S., Canada and other places, there will never be many Jews in Israel, where life is not particularly comfortable for anyone.

But as long as Israel exists, Jews will never be forced to stay in a country that has turned on them, as Germany once did. The price for keeping Israel may always be high, but we hope there will always be Jews proud enough and stubborn enough to pay it. □

**In loving memory
of**

IVEN HURLINGER

died, April 21, 1977

o

**FANNIE
Sarasota, Fla.**

HONOR ROLL

of those who have given us \$25 or more for our 1985 Fund Drive No. 1—through Mar. 6, 1985

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 Florence G. Nelson, Miami Beach (\$100)
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 Stanley Habib, Highland Pk, N.J.
 Bernard Burton, Los Angeles
 Joseph Bailis, Delray Bch, FL
 Hyman Korth, Columbia, Md. (\$35)
 Dorothy Indenbaum, New York
 Dr. Abraham Glenn, Rocky Pt., N.Y.
 William Rothberg, Brooklyn
 Eric Simon, Houston, TX (\$40)
 Aaron Levine, Springfield, MA (\$30)
 Morris Trachtenberg, Seminole, OK
 Harry Beller, Sebastian, FL
 Samuel Pultusker, Oak Park, MI
 Lee Gertner, Fair Lawn, N.J.
 A. and E. Offenhartz, New York
 Isadore/Ruby Goldstein, E. Meadow, N.Y. (\$50)
 Edna Kaplan, New York
 Joseph Rubinstein, Concord, MA
 Meyer Kramer, Philadelphia
 Jonathan/Martha Harris, Roslyn Heights, N.Y.
 Perry Rosenstein, Great Neck, N.Y. (\$50)

(Incomplete, to be continued)

Please look at our Goals below. Have YOU contributed?

We report Jan. 1-April 6 Donations Subs

| | | |
|---------------------|--------------------|-----------|
| Greater New York | \$4,838.00 | 29 |
| Miami Beach | 2,438.00 | 6 |
| Los Angeles | 2,327.00 | 6 |
| W. Palm Beach, Fla. | 1,591.00 | 9 |
| Upper Calif. | 760.00 | |
| Phila. and Penna* | 581.00 | 2 |
| New Jersey | 465.00 | 6 |
| Great Neck, N.Y. | 427.00 | 1 |
| Wash., D.C.-Md. | 318.00 | 2 |
| Massachusetts | 284.75 | 3 |
| Washington State | 220.00 | 1 |
| Upper New York | 178.00 | 3 |
| Connecticut | 177.00 | 3 |
| Chicago and Ill. | 125.00 | 1 |
| Michigan | 94.00 | |
| Ohio | 72.00 | 2 |
| Canada | 66.00 | |
| New Mexico | 60.00 | 2 |
| Minnesota | 50.00 | 7 |
| Arizona | 50.00 | 1 |
| Texas | 45.00 | |
| Indiana | 38.00 | 1 |
| Wisconsin | 35.00 | |
| Georgia | 30.00 | |
| Oklahoma | 25.00 | |
| North Carolina | 25.00 | 1 |
| Oregon | 18.00 | 1 |
| Iowa | 10.00 | |
| Utah | 8.00 | |
| Colorado | 5.00 | |
| USSR | | 1 |
| Total | \$15,340.75 | 88 |

OUR GOALS

| | | |
|------------------|-------|----------|
| Fund Drive | _____ | \$80,000 |
| Received to date | _____ | \$15,340 |
| New Subs Drive | _____ | 700 |
| New Subs to date | _____ | 88 |

AROUND THE WORLD

AT HOME

Washington, D.C. Feb. 28 witnessed over 200 religious leaders, including 10 rabbis, presenting a petition to Congress for a stop to deportation of Salvadoran and Guatemalan aliens and to jailing of U.S. religious leaders trying to provide sanctuary for them. Charging the Reagan Administration with deporting thousands of such aliens on the ground that they are economic, not political, refugees, the petitioners argued that these refugees qualified for asylum under the 1980 Refugee Act, which provided for asylum to persons suffering "persecution or a well-founded fear of persecution" at home. Rabbi Irwin Blank, past president, Synagogue Council of America, compared these deportations to sending Jews back to Nazi territories in World War II, adding, "The law is on the side of the sanctuary congregations." The delegations in Washington also included 10 Roman Catholic, four Episcopal, 12 Lutheran and seven Methodist bishops and top leaders of other denominations.... In Tucson, Ariz. Jan. 22-23, over 1,000 people, including 100 undocumented Central American refugees, gathered at a symposium on the sanctuary movement at Temple Emanu-El (Reform), one of the 14 congregations in the area that are part of the movement, which involves about 200 churches nationally.... Congregation Beth El (Conservative) in Madison, Wisc. is also providing sanctuary. In May, 1984, a resolution supporting the sanctuary movement was passed by the Rabbinical Assembly (Conservative)... Jan. 21 the American Jewish Committee called attention to a pamphlet, *The Asylum*

Challenge to Western Nations, by Gary E. Rubin, director of the AJ Committee Center on Immigration and Acculturation, published by the U.S. Committee for Refugees, 815 15th Street, N.W., Suite 610, Washington, D.C. 20005. Describing the complexity of the problem, Mr. Rubin insists, "Nations must be able to identify and find solutions for individuals whose fear of persecution is well-founded and who would face real danger if returned to their homelands."

Boston: Feb. 13 Federal District Court Judge Robert E. Keeton threw out the \$100,000 jury award to Vanessa Redgrave (see Jan. issue, p. 46). The Boston Symphony Orchestra, he ruled, could not be held liable for damages to her career after cancelling her 1982 performance. He ordered the Orchestra, however, to pay her \$27,500 for breach of contract, adding, "Although cancellation because of acquiescence when confronted with the public pressure from a vocal minority may be a breach of contract, it is not a violation of the Massachusetts Civil Rights Act."

The Israel Embassy in Washington marked the 56th anniversary Jan. 22 of the birth of Martin Luther King Jr. with a ceremony attended by about 100 Blacks and Jews. Also noted was the 10th anniversary of the Dr. Martin Luther King Jr. Memorial Forest in Galilee, Israel. Speakers were Max Kampelman, chair emeritus of the Committee that established the Forest, Ambassador Meir Rosenne, and Washington Mayor Marion Barry Jr., who said, referring to the civil rights struggle in the South, "It would have been impossible

for us to continue our movement" without the "life service" of Jews in that struggle.

Demonstrations continued at the South African Embassy in Washington, at Consulates and at businesses selling the South African Krugerrands, coined from an ounce of gold, now selling for \$300....In Boston Feb. 25 charges were dropped against Nobel laureate George Wald and 11 others arrested. For the 1,900 demonstrators arrested around the country on this issue, this would have been the first public trial....In New York Feb. 13 the Consulate was picketed by 45 Columbia University professors and students, including History Prof. Eric Foner and Industrial Engineering Prof. Seymour Melman....In Los Angeles, City Councillor Zev Yaroslavsky has introduced legislation calling for municipal divestment from corporations and banks doing business with South Africa. Hearings were held early in Feb....In Washington Feb. 8, 78 leaders of N.Y. District Council 37 of the American Federation of State, County and Municipal Workers were arrested, among them, Ruth Levine, president of Local 768....In N.Y. City Council Intro. 90 Feb. 7 would ban deposit of city funds in banks doing business with South Africa and purchase of South African products. The bill is backed by Councillor Ruth Messenger, Mayor Edward I. Koch, Comptroller Harrison Goldin and Corporation Counsel F.A.O. Schwartz, Manufacturers Hanover Trust and Citibank announced compliance with the bill...In Portland, Ore., the South African Consul, Calvin L. VanPelt, resigned in mid-Jan. In Oakland, Calif, Jan. 11, the port was picketed when an Israeli ship rumored to be carrying South African cargo was expected....In Berkeley, Calif. Jan. 10, Mayor Gus Newport met with Consumers store manager David Schick and persuaded him not to sell Krugerrands after informing him that American Express and Merrill, Lynch have stopped such sales....March 7, anti-apartheid bills were introduced by Black and Jewish Congressmen.

ABROAD

Canada: Feb. 28 in a Toronto District Court Ernst Zundel, 46, was convicted of "publishing false news" in two pamphlets: "Did Six Million Really Die?," in which he denies the Holocaust genocide of Jews and insists there were no gas chambers in Auschwitz; and in "The West, War and Islam," charging a conspiracy of "international Zionism," Freemasons, bankers and communists is "responsible for endangering world peace." Still a German citizen although living in Canada for 28 years, Zundel has exported his anti-Semitic material to Europe; the West German government in 1981 seized several hundred thousand of his pieces. During the 8-week trial, press coverage was extensive, affording him an opportunity to reach large numbers with his falsehoods. Judge Hugh Locke rejected Zundel's attempt to exclude Jews and Freemasons from the jury. Testimony on the Holocaust was given in court by victims like Rudolf Vrba and scholars like Raul Hilberg.

The Vatican: Feb. 15 Pope John Paul II met with a delegation from the American Jewish Committee. Denying a request that he give Israel diplomatic recognition, the Pope reaffirmed the Vatican II condemnation of anti-Semitism adopted Dec. 28, 1965; he declared, "Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image and likeness of God."

Poland: In Warsaw Dec. 4-5 the Vaad HaKehilos (Council of Congregations) had a national conference with 30 delegates from eight synagogues and three houses of prayer. It was reported that in 1984 there were radio programs of 40 minutes each devoted to Passover, Rosh Hashona, Yom Kippur and Shevuos holidays; that of the 434 registered cemeteries, only 22 are in

good condition, 68 are half destroyed, 78 more than half destroyed, 137 merely remnants and 129 were turned into empty lots by the Nazis; that 8 kosher kitchens in 8 cities provided 70,00 free meals to needy Jews; that 20 tons of matzo and matzo meal were bought from Budapest, of which 5,000 pounds are given free to pensioners; that funds to aid the 6,000 needy Jews are provided by the American Jewish Joint Distribution Committee. The Jewish population is less than 10,000....In the history department of the University of Warsaw, a lecture program on Yiddish language and culture is being conducted by Michal Frydman. The program was initiated by Prof. Jerzy Tomaszewski, a non-Jewish historian of Polish Jewry.

USSR: Jewish emigration in Feb. totaled 88 (90 in Feb., 1984)....A visitor returning from Moscow brought us a copy of a printed program obtained from a relative who had seen a production in a Moscow theater in mid-Dec., 1984 of a Yiddish musical, *Lomir Alle Ineynem* (Let Us All Together), composed by Mikhail Gluz, with text, staging and choreography by Yuri Sherling, performed by the Birobidjan Jewish Musical Chamber Theater. The program, priced at 50 kopeks, is printed all in Russian on a large black sheet, 17" by 21". On one side, in huge lettering in Russian and Yiddish, is a design denoting the 50th anniversary of the still-called Jewish Autonomous Region (although the 1979 census counted only 10,166 Jews in a total population of 200,000). Folded into six panels, the program is printed in white on black. Half the space is given to five woodcuts of theater symbols, including a portrait of (probably) Sherling. Listed in the program are 21 Yiddish songs and the names of the performers of each by 12 men and five women. Each song has from two to eight lines of the Yiddish text given in Russian. The songs are well-known folk and popular oldies: "*Varnishkes*" (Dumplings), "*Kinder Yorn*" (Childhood Years), "*Az der Rebbe*

Elimelech" (When the Rabbi Elimelech), "*Moyshеле, Mayn Fraynt*" (Moyshele, My Friend), "*In Shtetele Belz*" (In the Town of Belz), "*Itzik Hot Shoyn Hasene Gehal*" (Itzik's Married Already), etc. The program was printed in 5,000 copies. Page 4 has a 200-word note on Jewish culture and the Jewish theater tradition, with the dubious statement, "Much of our culture has been irrevocably lost and it is only from the fragments of the memories of the older generation that we sometimes are able to retrieve this loss."...In 1984 Article 187/1 of the Ukrainian Criminal Code was amended to include the "teaching of Jewish subjects or possession of Hebrew books." Yakov Levin was sentenced to three years in prison for using Cecil Roth's *History of the Jews* and circulating "fabrications known to be false with defamation of the state."...Nov. 11, 1984 in Leningrad, a TV program, "The Hirelings and Their Accomplices," pilloried Lev Shapiro, his wife Leah and two young children, Israel and Naomi. The Shapiro home was depicted as headquarters for "Zionist conspirators" in Leningrad; he teaches Hebrew and has been denied the right to emigrate. Another *refusenik* targeted on the Nov. 11 program was Yevgeny Lein, who has often signed petitions to Soviet authorities. Nov. 19, 1984 Lein was brutally beaten in front of his apartment by KGB enforcers, who threatened to break the fingers of the right hand with which he signed petitions....Feb. 1, after a two-day trial in the relatively inaccessible town of Voru in Estonia, Aleksandr Kholmyansky, 32-year-old computer scientist and Hebrew teacher, was sentenced to 18 months in a labor camp for possession of a pistol and bullets uncovered by police in his parents' home (the family insists the weapon was "planted" by police). July 25, 1984, Kholmyanski had been sentenced to 10 days for "hooliganism," but was not released after serving the 10 days. Instead on Aug. 29 he was charged with the pistol-possession.

M.U.S.

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