

Consummate Summitry—and the Mideast
An EDITORIAL

Jewish Currents

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January
1990

Symposium on Raising a Jewish Child
in an Intermarried Family

Henry Roth since
Call It Sleep

By
LOUIS HARAP

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A Progressive
Chapter in
Labor History

By
HENRY FONER

•

Alma Mater

By
JOAN JOFFEE HALL



"Old Man Warming His Hands"
by Raphael Soyer

Jewish Currents

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Our Cover: "Old Man Warming His Hands," etching, 1937, 5 $\frac{7}{8}$ "x10", by Raphael Soyer (1899-1987). Executed while the artist was employed on the Works Project Administration Federal Art Project. In *Raphael Soyer: Sixty-five Years of Printmaking* (Smithsonian Institution Press, 1982), Soyer says of this work, "In those days you would see people standing around doing nothing. . . . Sometimes I would ask them to hold a pose and give them twenty-five or fifty cents. The man. . . is warming his hands over a sidewalk grate."

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Consummate Summitry — and the Mideast

An EDITORIAL

Dec. 12

THE world has been shaking with renewal these past weeks and Gorbachev has been one of the main shakers, along with the mighty tremors of the demonstrative masses in Eastern Europe. On his way to the Vatican, Gorbachev Nov. 30 remarked calmly, almost casually, "We have changed our attitude on some matters, such as religion. . . Now we not only proceed from the assumption that no one should interfere in matters of the individual's conscience. We also say that the moral values that religion generated. . . can help in the work of renewal in our country too." And next day, at the Vatican, after respectful exchanges with Pope John Paul II, Gorbachev declared: "People of many confessions, including Christians, Muslims, Jews, Buddhists and others live in the Soviet Union. All of them have the right to satisfy their spiritual needs." Jews! Named specifically!

Then two days later, the no-agenda but pregnant summit at Malta. The Boston *Jewish Advocate* editorial Dec. 7 begins, "The upheaval in Eastern Europe and the Malta declarations by Presidents Bush and Gorbachev bring hope of peace and plenty, and a victory at last for the World War II allies over tyranny and depression." The Cold War, if not yet utterly ended, is fast melting away.

New thinking means not confrontations but cooperation in all global hot-spots. The Mideast is such a hot-spot. In Feb., 1989, Foreign Minister Eduard Shevardnadze stated, "The policy of pushing each other out of the region has to be abandoned in favor of constructive cooperation for the sake of peace and tranquility in the Middle East." In *Izvestia* Aug. 26, Alexander Bovin concluded an

article on the *intifada* by urging "the restoration of diplomatic relations between the USSR and Israel." Recently Bovin returned to the point in *Izvestia*: "If we are to play an even more active role in the Near East, of course we need to have representatives of our own in Tel Aviv." But Shamir is mum, or worse, swears loudly he will surrender "not an inch."

That's old thinking. New thinking was expressed when Shamir came to Washington from an Israel itself split on the path to peace — and was confronted Nov. 15 with a letter from 41 American Jewish leaders stressing, "negotiate land for peace," peace fortified by the agreement by the USA and USSR to enforce a coexistence guaranteeing Israel's security and recognizing Palestinian national rights to a homeland. The same day, 200 American rabbis signed a statement drafted by the new Jewish Peace Lobby with the same "land for peace" insight. While the 41 had cautioned Shamir not to confuse courtesy with consent, not to mistake polite standing ovations for agreement on policy, the 200 argued, "the Israeli-Palestinian conflict is a conflict between two nationalisms, each with legitimate claims to the land. . . . If Israel seeks to hold on to all of the land, there can be no peace. . . . The Palestinians will forever struggle to free themselves from Israeli control. The only solution is to give up the occupied territories. . . ."

The unprecedented voicing of such views reveals the growing uneasiness of large numbers of American Jews whose loyalty to Israel can no longer silence their dismay at the vain attempts to suppress the *intifada*. ■

Raising a Jewish Child in an Intermarried Family

By JUDY PETSONK

[Intermarriage has become a major theme of discussion in the American Jewish community in all of its diversified religious and secular groupings. A tiny sampling will indicate the range and intensity of the discussion: On Sept. 16, 1989 we received from The Temple in Cleveland (26000 Shaker Blvd., OH 44122) a sprightly folder, "The Temple OUTREACH Program — Calendar of Events 1989-1990 — Reaching out to Intermarried couples and their families, Jews-by-Choice, and all who are concerned about the future of Judaism. . . Reaching out with programs, activities, workshops, services. . ." On Oct. 23-24, the Paul Cowan Memorial Conference on Intermarriage, Conversion & Outreach was sponsored by the Center for Jewish Studies at the CUNY Graduate Center (33 W. 42 St., New York, NY 10036), the Center for Jewish Outreach to the Intermarried (CJOI), and the Intermarriage Research Institute. The CJOI declares it "is dedicated to confronting the challenges posed by intermarriage to Jewish survival." We remembered that on Dec. 1, 1963, the American Jewish Congress on Jewish Affairs had held a conference on "Intermarriage — The Challenge to Jewish Survival," described in our issue of Feb., 1964 in an article, "The Symptom of Intermarriage," by Hershl Harris (reprinted in our Jewish Currents Reader, 1956-1966, 272 pages, paperback, available from us for \$2, postpaid).

On receiving a review copy of The Intermarriage Handbook by Judy Petsonk and Jim Remsen we decided that, rather than reviewing it, we should initiate a discussion of a summary statement of the thrust of the volume solicited from Ms Petsonk. This article was sent out to intermarried couples of our acquaintance, and to names obtained from secular Jewish activists in Chicago and Los Angeles. We print now Ms Petsonk's article and the four replies received, not to close the discussion but to open it to all our readers.
—The Editorial Board.]

MARRIAGE between a Jew and a Christian is often a tricky balancing act — even when neither partner professes a religious faith. That became clear as we journeyed across the country interviewing intermarried couples, their children and various experts for our book, *The Intermarriage Handbook: A Guide for Jews and Christians* by Judy Petsonk and Jim Remsen, published by Arbor House/Wm. Morrow, New York, 1988 (416 pages, indexed, \$19.95).

JUDY PETSONK of Highland Park, NJ is a new contributor.

Intermarried couples may face a variety of dilemmas, but in this article I'll focus on just one: how a secularist intermarried couple who wish to transmit a Jewish identity to their children can most successfully do so.

As you consider the various options, there is one important principle to keep in mind: *Your harmony as a couple is the most important ingredient in your children's happiness.* That means that when you develop a "family policy" for your children's upbringing, it must also be a lifestyle that works for the two of you. Whether you bring children up in

one tradition, two or none, the path you choose must be one with which both of you are genuinely comfortable.

The second important principle is that children need to feel they belong to a unified family. True, both parents need to feel "ownership" of their children's upbringing — that their children in many ways reflect them. But parents must achieve this sense of ownership without competition and without making their children feel divided loyalties.

When couples discuss the upbringing of their children, the partner who was raised as a Christian often finds it difficult to understand what is meant by "bringing the kids up Jewish." It's the old apples and oranges problem. Although Christianity and Judaism are both called religions, Christianity is primarily a faith while "Jewishness" is a complex intertwining of culture and peoplehood, with or without a faith. And since both partners share a universalist ethic, the Jew may find it difficult to explain why he or she still wishes deeply that the children be raised as Jews, not as "half Jewish" or "both Christian and Jewish."

Even when the partner who was raised as a Christian agrees to cooperate with the Jewish partner's need to pass on this "non-religious religion," he or she may find it difficult. If the child is to identify with Jewish history, culture and peoplehood, doesn't that leave out the other parent? After all, the gentile partner has a different history and culture and is attached to a different people.

These are difficult issues, but most couples can work them through. Although we don't have the space to deal with them fully here, our book is one framework you can use to help you talk through your feelings and needs in an orderly fashion.

Even when the couple is able to arrive at an agreement that feels comfortable for them, they still need to con-

sider the psychological needs of the children. Every intermarried family lives with a built-in paradox. Children need an identity, a sense of belonging, a self-label that they and their peers can understand. They are more likely to be able to develop that clear sense of identity if they are brought up in one tradition rather than two. At the same time, children need to feel that they "come from" and are "part of" both parents.

Three strategies can help resolve this paradox. First, each parent must have a variety of paths for shaping the child. If the child is brought up to identify with the Jewish people and Jewish culture, the parent who was brought up as a Christian must be able to shape the child's sense of self by sharing other things that are comparably precious to him or her, such as music, cooking, hobbies, home repairs or sports. He or she should freely tell the children stories about relatives and ancestors, heroes and childhood memories.

Second, the family needs to create a cultural lifestyle that is meaningful to both parents. One way to do this is to make your own adaptations of the tradition so that it is fresh and new, your own, coming from both of you.

Third, try to teach the child about identity in a way that reconciles your two cultural traditions. If one of the parents is of Irish extraction, for example, the family could learn together about the life of the Irish in the old country, as well as of the Jews in Eastern Europe. The children could be taught that in every country in which they lived, Jews found ways to preserve their own traditions while participating in the surrounding culture.

Find your own connections between the two heritages and tell your children about them. One way to find the connections is to study the Jewish and Christian religions with your partner, even if you do not intend to practice

either. The partner who was raised as a Christian can begin to "own" the Jewish heritage by looking for the ways in which Judaism shaped the Christian beliefs and even the rituals. Note the areas in which Jewish values or customs coincide with the other parent's culture. The Jewish partner can shed any unacknowledged xenophobia by learning about the commonalities between the two religions. This kind of study and comparison will help both partners understand each other's world views. As one theology professor told us: "There are different types of non-believers, depending on what religion it is you don't believe in."

If you and your partner have agreed that you want to transmit a Jewish identity to the children, here are some things you can do to help make that process successful:

- 1) Develop a clear family policy regarding the identity you wish to transmit. Talk it through until you genuinely agree on what Jewish values and practices you want to teach — and why. This includes holiday observances, customs and rituals. One way to reinforce identity is to have a regular observance of "shabbos," in the sense of a special day of every week when "something is different" from the other days of the week, such as special meals, family outings, a Friday evening candle-lighting. (You can substitute your own ceremony for the traditional blessings, perhaps having each family member recall the highlights of the week, or talking about your family's connection to Jewish families in other centuries and other lands.)

- 2) Tell the children they are Jews. Be sure both parents transmit this message. Tell them what Jewishness means to each of you and why both of you hope your children will pass this tradition along to *their* children.

- 3) Wherever possible, enroll your

children in a Jewish supplementary school that is stimulating and nurturing and that stresses the values and practices you have agreed you wish to transmit. Choose a school that will fully accept your family, that has a good proportion of mixed families (so your child won't feel isolated) and that sensitizes its teachers not to disparage mixed families or their beliefs.

- 4) Talk about ways in which you are incorporating the special values of the Gentile partner's upbringing into your Jewish lifestyle.

Christmas can be one of the toughest issues for intermarried families to deal with. Even people who are not "religious" often cannot bear the idea of giving up the Christmas tree and the celebration that surrounds it. The partner who grew up with the Christmas ritual may think of these celebrations as secular in nature. To the Jewish partner, the Christmas tree may symbolize the dominance of Christian culture. In this country, Christmas is a time of year when many Jews have to struggle hard to feel "legitimate" and to hang on to their own group identity. The holiday chapter of our book has a wealth of ideas for a meaningful, non-tree-centered and non-theological reworking of Christmas. But if giving up the tree will make the Gentile partner miserable, it's best to keep it and enjoy it without making a big deal of it.

- 5) Gear your children's Jewish education to *their* needs, not yours. Even if you and your partner are both staunch secularists, one or more of your children may be quite mystical. Don't ridicule or argue against the child's feelings. Nurture the sense of wonder, awe or transcendence if your child expresses it. If you feel you can't meet your child's needs in this area, look for a trustworthy teacher who can. Children who need a spiritual element in their lives and don't get it are ripe for cults.

- 6) See that your children know many

Jews and feel comfortable in a Jewish environment, but make sure the environment they encounter is accepting of them as children of a mixed family. Try to maintain an active connection with the extended families on both sides. Participate in a Jewish community. Live in a neighborhood that includes an appreciable proportion of both Jews and intermarried families.

7) Don't engage in the kind of "Jewish" jokes that are really anti-Jewish. Don't make slurs against other segments of the Jewish community, even if you disagree with them. Confront anti-Jewish remarks made by Jews or gentiles, just as you would any other signs of bigotry.

8) Have fun as a family doing "Jewish things." When you look back at your own experience you will generally find that those moments you associate with love, warmth and excitement were the most important in shaping your own identity. ■

The article is thought-provoking and practical, I suspect, even to us who would not say the child is Jewish any more than we would say she is Christian, Peruvian, American, Andean or an adoptee. This girl of ours, who has a non-practicing Christian half-brother and two cultural, semi-"practicing" Jewish siblings (one male, one female), will have to integrate lots of strains, including Jewish (with Sunday school probably), into her human identity. Ah, a child of the 21st century!

Jan. 21, 1989

NONAME

We have been "intermarried" since 1966. Our son, Jeff, was born in 1970 and is now a college freshman. The issues that Petsonk raises are familiar and very real ones. The advice she dispenses resonates with our experience and makes sense to us.

On one major issue, though, we do differ with Petsonk's emphasis. Al-

though we desire that our son identifies as "Jewish," we never attempted to define that identity as exclusive of other ethnic components of his heritage. Jeff was taught to see himself as an American of Jewish, British and Dutch stock. He knows that his ancestors' religions include various Christian and Jewish denominations and that his own parents are secularists and not religiously observant, despite religious training (father: Conservative Jewish, mother: Quaker).

Jeff knows that his paternal grandparents are Jews who came to America from different countries in different decades because as Jews they were persecuted in Europe. He knows that one of his great grandmothers perished in the Holocaust.

Our son has received an education in the Sunday school of the Ann Arbor Jewish Cultural School, and both of us, his parents, participate in the secular celebrations and adult programs of the Ann Arbor Jewish Cultural Society. He has had a "secular bar mitzva" ceremony at the culmination of his Sunday school training.

He knows also that a maternal great grandfather was a Baptist minister from a long line of ministers, and that his maternal grandparents are active members of the Society of Friends (Quakers). He knows that his Quaker grandparents have dedicated their lives to their ethical and religious values, which stress peace, justice and service to others. He numbers among his aunts, uncles and first cousins active Episcopalians, Presbyterians, Catholics and Buddhists. Five of his first cousins have Thai ancestry and were born in Thailand. He knows that he has Jewish relatives in Glasgow and Paris, as well as in Los Angeles and New York, Tel Aviv and Jerusalem.

We see our son's international and multicultural heritage as an enormous strength, just as America's multi-ethnic

diversity is one of its great assets. We did not feel comfortable with the notion that an American and secular conception of Jewish identity precluded our son's identification with other aspects of his birthright.

Most Jewish definitions of Jewish identity at the time Jeff was born said that a child born of a Jewish father and a non-Jewish mother was not a Jew. Israeli law and Jewish religious practice still tend toward this viewpoint. We did not tell Jeff that he was a Jew "and nothing else," partly because most of his ethnic cohorts might not accept him as such.

Petsonk says that she is addressing the question of how to "transmit a Jewish identity" in a secular context. As she recognizes, a secularly-based conception of Jewish identity in the U.S., where Jewishness is usually labeled as a "faith," is a complex thing to convey to a child. We don't think that "You are Jewish, not Christian" is the relevant distinction for secularists to teach. Religiously, our son is neither Christian nor Jewish. "You are Jewish and American, but your Anglo-Saxon (or Dutch, or whatever) ancestors are of secondary importance" does not seem right to us either.

Both of us see Petsonk's article as a skillful condensation of much wisdom. Neither of us, however, is comfortable with the notion, by no means invented by Petsonk, that "children need a clear self-label." Identity is made up of many self labels. We feel that it is a very positive feature of our American culture in this era that we can proudly identify with one or more ethnic subcultures, select the religious affiliation or non-affiliation of our choice, and that we and our offspring can marry inside or outside of ethnic, religious, geographic and class boundaries.

It is difficult to believe simultaneously in two different faiths. A secularist approach does not present this

dilemma. Instead, secular, humanistic parents (and we are proud of these labels) can share and attempt to transmit a common philosophical and ethical foundation that has been influenced by the multiple religious traditions of their forebears. As the history of Jews in North America demonstrates, to belong to more than one ethnic community simultaneously can be stimulating in a positive way rather than simply being "unclear" and confusing.

We acknowledge that our approach makes it uncertain that our grandchildren (if and when they exist) will identify themselves as Jewish. We understand how that uncertainty would be painful to many Jews who are realistically concerned with the survival of the Jewish people as a distinct group. Our hope is that we have prepared our son to be a "mentsch" and to value his ethnic and national affiliations as well as his connectedness to the rest of the human race. And we hope that these values are passed on from generation to generation.

BARBARA and BERNARD BANET
Ann Arbor, MI, Feb. 21, 1989

My husband Alan Blumenfeld and I would like to thank you very much for giving us an opportunity to respond to this article. We would also like to thank Hershl Hartman for including us as one of the couples from the Sholem Community Organization chosen to respond to it.

I would like first to address the issue that Judy Petsonk has neglected to point out to those of us who *are* raising our children as secularists, that there is a very widespread, well developed and well supported Secular Humanist Jewish Movement in the world today, and it is well represented in the United States. Our family belongs to the one in Los Angeles, The Sholem Community Organization. It is a growing movement that can be found in many

major cities across the country. It is not that new — our own community has been around for 35 years — but it is a wonderful and vital way for secularists to find a place for themselves and for their children. It is great for us.

I have to say that the article upset me *greatly*. In fact, I was reading it silently was my children were playing (my kids, by the way, are 7½ and 10 and both boys) and got so distressed at the paragraph on p. 5, which reduced my contribution to my children's identity to cooking and home repairs, that I had to stop reading.

Cooking and home repairs? *Are you kidding me?*

I guess what the bottom line basics that make me so vehement about the article (my husband was more angry in many ways) boil down to is an outlook on life and Christianity differing from the author's.

Let me tick them off one by one:

• p. 5: "... (B)oth parents need to feel 'ownership' of their children's upbringing — that their children in many ways reflect them." I do not own my children. My husband does not own them. They are free and independent creatures who need to be nurtured for their uniqueness, not for the way in which they can become little clones of Alan and me. See, my kids are *lucky*. Their parents don't have a similar background, so their parents can't force them into a mold. I pity the kids whose parents can't see their uniqueness because they have a perfect mold placed at their disposal from countless preceding generations.

• p. 5: "Christianity is primarily a faith, while 'Jewishness' is a complex intertwining of culture and peoplehood, with or without a faith." Says who? Jimmy Swaggart? I am a Christian. I was raised in a church where I was taught that Jesus Christ was a political revolutionary who was killed by the Romans because he wanted to give

power to the common people. I was taught that the greatest lesson he gave us was that we are truly responsible for every other person on the planet. Is this faith? No — it is ethics, history, politics. It is very simplistic to assume that we are all "body and blood" Christians. Christianity can be *and is* for many of us a secular pathway.

• p. 5: "The Jew may find it difficult to explain why he or she still wishes deeply that the children be raised as Jews, not as 'half Jewish' or 'both Christian and Jewish.'" Uh-oh. Then they had best wake up and smell the Sanka because their children *are* half and half. Their children *are not* their children's parents. Why not celebrate *both* halves of what your children are with them? Why insist on an either-or situation? Why be terrified that the "ownership" of your half isn't enough to make them have a strong enough identity as Jews?

• p. 5: "They are more likely to be able to develop that clear sense of identity if they are brought up in one tradition rather than two." But they *aren't*. So this old "tried and true steadfast *rule*" (which I happen to think is ridiculous and comes from paranoia) needs to fly out the window so you can find a new way.

• p. 5: "... (M)usic, cooking, hobbies, home repairs, sports. . ." Gee. I guess that leaves out Dr. King and turning the other cheek. It also leaves out the Christian Children's Foster Parents Plan, the Sanctuary Movement, Mother Teresa, and other proponents of "love one another." But I guess it's better not to confuse my children with this aspect of Christianity. . . better stick to something that they should associate with me. Like fixing the screen door.

• p. 6: "One way to reinforce identity is to have '*shabbos*.'" This is secular? Hello? A Friday night candle lighting? Do you think Alan wants to light candles on Friday night (Jewish) with

(Continued on page 36)



ISRAEL

*Amnesty International's Oct., 1989 annual report expresses grave concern about violations of human rights by Israeli forces since the beginning of the *intifada* Dec. 9, 1987. AI reported that of the more than 25,000 Palestinians arrested, more than 5,000 were detained without charge or trial; hundreds were summarily tried and imprisoned; thousands of Palestinians were beaten while held by Israeli forces, with nine reported to have died as a result; many others were reported to have died because of deliberate misuse of tear gas; several political detainees died in custody under suspicious circumstances. By the end of 1988 about 300 Palestinians had been shot dead by Israelis. At least 40 Israelis were imprisoned for 14 to 35 days as conscientious objectors for refusing military service in the occupied territories. . . . By Dec. 8, 1989 (the end of the second year of the *intifada*) at least 615 Palestinians had been killed and, according to Israeli army figures, 15,000-20,000 wounded; there had been about 50,000 arrests, with about 13,000 Palestinians in civil or military jails. In the last four months, at least 110 deaths occurred, almost 20% of the total. . . . Following a series of late October NBC News reports that "Jerusalem is in a 'full-blown partnership' with Pretoria to produce a nuclear-tipped missile for South Africa," the Israeli Cabinet officially denied the report Oct. 29, 1989. Nevertheless, a *N.Y. Times* editorial Nov. 15 denounced Israel's aid to South Africa as flouting the U.N. embargo on arms to the "outlaw state."*

Crack Israeli troops killed one member of the "Red Eagle" terror gang near Nablus Nov. 16 and captured five others. The gang had slain nine local residents, assaulted others and attacked soldiers. Helicopter searches reportedly netted 10 more suspects. Affiliated with the Popular Front for the Liberation of Palestine, the gang has been hunted for months as one of the most dangerous in the territories. . . . In Histadrut elections Nov. 13, the Labor Party defeated Likud's attempt to win some control of the huge labor union. Labor won 55% of the vote and leftist Mapam won 9%, while Likud won 27%. . . . The same day, Palestinians in the Gaza Strip ambushed an army jeep and killed a soldier, the first to be killed in Gaza and the 10th to die in the uprising. . . . Weizmann Institute researcher Dr. Yosef Shaul has developed a new vaccine for hepatitis B, a prime cause of liver cancers. Tested in lab animals, the new vaccine was found to be 20-100 times more potent than existing ones.

The West Bank's recently appointed commanding general, Yitzhak Mordechai, early in November set up a militia company formed solely of Jewish settlers, who had long demanded this. The move was jubilantly welcomed by right-wingers and denounced by liberals. Mordechai planned to

deploy the company in the volatile Hebron area, but Chief of Staff Dan Shomron ordered it deployed outside the West Bank. . . . By order of military authorities, West Bank schools terminated the academic year Nov. 14. West Bank teachers complained that the schools, reopened only since Aug. 23, could not complete the curriculum. The new scholastic year will start Jan. 10. . . . Israeli diplomats joined Jews in Turkey and the U.S. to aid Turkey's effort to block a proposal in the U.S. Senate to fix April 24 as a day of commemoration of the 1915 extermination of 1.5 million Armenians by the Turks. An embassy staff member told the Washington correspondent of *HaAaretz* Oct. 17 that Israel "wants good relations with Turkey. The Turks are asking for our help, and we are helping." Prof. Yehuda Bauer, a leading historian of the Holocaust, told *HaAaretz* Oct. 27 that the "murder of the Armenians" was "an event of the same type as the Jewish Holocaust." As a fighter against anti-Semitism, Bauer warned that Israel's "semi-official involvement" in the Armenian matter "doesn't help this struggle," adding, "We can't permit ourselves the luxury of silence or lies" in this affair.

Japan's trade with Israel reached \$1.1 billion in 1988, making Japan Israel's third largest trading partner. Exports to Japan, mostly diamonds, rose by 40% over the previous year. Following Foreign Minister Moshe Arens' five-day visit to Japan in mid-November, the two countries agreed to set up a joint commission to improve ties. . . . Israel launched its first joint business venture with Japan in mid-October. A factory opened in Beit She'an where rough-cut diamonds worth \$700 million will be polished for export to a major Japanese jewelry-maker. Preliminary work on uncut stones will be done in Tel Aviv. The Japan Shipbuilding Foundation donated a \$1 million graduate scholarship fund to Ben-Gurion University of the Negev in mid-October. These actions were hailed as encouraging in view of the recent flood of anti-Semitic publications in Japan. . . . On Nov. 1, less than 24 hours after authorities ended the six-week military blockade and property-seizure campaign in Beit Sahour, the Arab town that refused to pay taxes, it was again declared a closed military zone. Citizens insisted property worth \$8 million had been seized rather than the official figure of \$1.5 million. Knesset members at a Peace Now press conference condemned the campaign, saying it had failed to reassert Israeli authority and only tarnished the nation's international reputation.

A new \$5 million geriatric wing for chronically ill patients was dedicated Nov. 3 at the Assas Harofeh Medical Center, third largest government hospital in Israel, with a staff of 1,200, including 211 physicians. Its cost was donated by Beth Shalom, an international Christian organization whose 450 members were awarded "honorary citizenship" by the Minister of Health. . . . The Tel Aviv engineering company Ashtrom will set up three factories in Soviet Armenia as part of a \$40-\$50 million project to construct prefabricated housing for thousands of Armenians left homeless after last year's earthquake. Israel was chosen in preference to many other offers because of its reputation for speedy, high-quality construction.

JONATHAN HARRIS

Alma Mater

A Story

By JOAN JOFFE HALL

FROM the other side of the room divider, Elizabeth Frye and her son Lee can hear Bruce Yekell putting up a pole lamp for his son, Jerry, who is going to be Lee's college roommate. Jerry's mother has already unpacked his linens. Jerry's parents make little attempt to modulate their voices, which grate against Elizabeth like squeaky violins. Vulgar, over-protective parents, she thinks.

"Push. No, *push*," Bruce Yekell booms out.

Lee gives Elizabeth a knowing look and they grin. She decides it's a warning too: don't boss *me* around like that.

Jerry, so the Yekells have told Elizabeth, is their youngest. They've a daughter at Cornell, but Jerry chose Mount Olive College instead; he wants to play soccer. It's left implied that he couldn't make the Cornell team. Lee is here because Mount Olive is Elizabeth's *alma mater*, which she translates roughly as "soul-mother." If she's losing her own younger son, at least it's to the same school that shaped her.

As far as Lee and Elizabeth can make out from Lee's side of the room divider — closet, bureau, mirror for each student — his parents don't permit Jerry to do anything, but they jabber at him constantly. "Wait a minute, wait a minute; let me get the shelving paper down

JOAN JOFFE HALL, a new contributor, teaches English at the University of Connecticut at Storrs and has published several volumes of poetry. Last semester she was an exchange professor at San Diego State University.

under this first," his mother whines. "She's just like Grandma at my bar mitzva," Lee murmurs, and giggles into a drawer.

"Don't be so hard on them," Elizabeth whispers back. Privately, however, she's inclined to be severe. She suspects that they themselves appear stereotypically WASP in their methodical, quiet unpacking, and for the moment she has no wish to straighten this out. Let the Yekells think what they will. It's boorish not to let your son decorate his own college room; it's like trying to change his taste in music. Elizabeth consciously lets Lee take charge; he graciously offers to let her make the bed. With a great deal of effort, the way she'll sometimes allow a music student's squeaky notes to pass as if she senses that the work this week has gone into timing, say, she allows Lee's sweatshirt to lie on the floor.

Several dozen of Jerry's shirts hang from the sprinkler system pipes. Arriving first and choosing the larger half of the room, the Yekells have unloaded an entire van full of stuff, including Jerry's IBM-PC and an enormous stereo set with four speakers, which requires its own special walnut veneer cabinet.

"That's his baby," Bruce Yekell tells Elizabeth, catching her eye. "He bought it with his own money." Bruce sits down and fiddles with the dials; the Eurythmics swing out of one speaker in high soprano; he frowns and twiddles some more.

"You must have had a super summer job," she says, turning to Jerry and hoping he doesn't turn up his nose at Mozart.

Jerry just nods. He's a handsome tanned fellow, huskier than Lee, and has a deep voice — when you hear it. Given his garrulous father, she thought she'd get more out of Jerry than a nod.

The mother, Sue Yekell, slumps on the bed, small and dumpy and finally subdued, her black harem pants balloon-

ing around the hips and elasticized at the ankles. "Aren't we lucky to have an absolutely gorgeous day?" she simpers, fingering the pants.

"This weather's good for the soul," Elizabeth agrees, straightening her shoulders, aware of looking slim and preppy in her pink shirt, cranberry pull-over, and straw hat. She loves the feeling, which doesn't come to her often, because she resents spending money on clothes, not that in an orchestra anyone notices. Sue's accent is so close to what hers used to be, they could have gone to the same high school. She despises her own snobbishness, hates scoring off Sue.

Elizabeth likes the new dorm, which wasn't built in her day, before the college went co-ed. In fact, because she returned east just a few years ago, in all the time since graduation she's been back to Mount Olive only for Lee's interview last fall. She leans on the windowsill. His room faces south onto a large grassy circle bordered with phlox and marigolds and mums. In the spring there would have been daffodils and tulips and then lilies.

She used to take out her flute in this circle and let the wind blowing across the grass sweep through her — up from the grass and in through the toes, up from her diaphragm to her lungs, through her mouth. And into the flute and out. The intake of breath, performed with her entire body, lifted her wrists and elbows, and she became an appendage to the flute, her true voice. Not until college was she really convinced that music was as natural as photosynthesis. Growing up in New York she knew nothing about flowers, hardly even noticed the seasons. In the late spring of her freshman year, with the record player on a long extension cord, her music history section met outside under a magnolia whose fragrance is still all mixed up in her mind with the development of jazz.

Enough reliving the past. She anticipates how the sun will pour through Lee's bay window, warming his room, and she turns from the window to her son, who's arranging record albums beside his banjo and the empty trunk, Aretha Franklin next to James Galway playing Telemann. "I'm delighted with your room; it's even better than if you'd been in my old dorm."

The Yekells are now instructing Jerry in the use of the pole lamp and Elizabeth peers around the divider to smile at them.

"When Sue and I got married," Bruce says, amused, "the first thing we bought was a pole lamp. I didn't know you could still buy one." He flourishes the electric cord and tosses the plug across Jerry's bed, towards the outlet.

"Oh yes, I remember pole lamps." Elizabeth laughs politely. The lamp has four heads, overkill in the tiny space next to Jerry's bed, like his stereo equipment. She and her ex-husband — Lee's father — put up a lamp like it in their dingy basement apartment when they were in graduate school. The acoustics were so bad that it depressed her to play the flute there. That memory makes her feel more vulnerable and even younger than thinking about college does. She feels she owns Mount Olive, in some fashion. But she didn't own grad school, hasn't had a stunning career, and isn't married to Lee's father anymore. If only he were here, though, sharing this day, instead of still in Denver.

Sue Yekell volunteers that she's been up since before dawn and is wiped out. Is she depressed slumping there on the bed, Elizabeth wonders, her work as a mother now complete? Is she ill or just sick in her soul? But this isn't the kind of question one asks. Elizabeth doesn't know how to express what she feels about loss, much less how to phrase it for somebody else.

Although her back hurts a bit as it sometimes does after many hours of practicing, she stands with Lee on several lines to get his meal card, his post office box, and his official I.D. photo. She longs to do some yoga and move air through her body, but doesn't dare call attention to herself or embarrass him by stretching. She can sense that Lee doesn't know what to do with his hands; he stuffs them in his jeans pockets, pulls them out, rolls up his sleeves. He's searching around for a new style. Together they observe the other students, the loners, the confident social types, the kids with parents, younger siblings. Tall people, short people — crowded together like dense notes on a sheet of music.

They eavesdrop on three kids in front of them on the I.D. line who are plotting to publish an underground newspaper and checking out the compatibility of their computers. "Laser printer," one says, slapping his pal's hand, "allll riight!"

"Some *samizdat*," Lee says, folding his arms. "Those guys are all from Southern California." He tosses his head. "I wonder if anyone here plays bluegrass or if they only play computer keyboards."

"So, you've been studying the face book?" That's what his older brother calls the freshman directory.

With a little smile, Lee confesses he's even counted the faces: 302 females, 254 males.

Elizabeth laughs, surprised by the boys — she can't quite get used to the words "men" and "women." She didn't feel like a "woman" when she was an undergraduate. Is Lee now a "man"? Is she now the mother of "men"? "Before orientation week is out," she promises, looking up at him as they cross the circle for the fourth or fifth time, "you'll know everybody in your class, at least by sight."

She wonders whether his silence

means he's nervous. Well, she knows he's nervous. Halfway through the long windy drive into Massachusetts he gave her the wheel and went to sleep, his blond head snuggled in his favorite pillow. Like her, Lee retreats when he's anxious. Usually a chatterbox, he's been as quiet as his roommate; so maybe Jerry isn't always the silent type either. She imagines their room when all the parents have gone — "parental units," her sons say: the swapping of information and impressions, the cautious bragging, the display of possessions. How long will it take Lee to tell Jerry that he's Jewish, too, and that he's traveled to the Soviet Union? Will they ever confide how they feel about pushy parents — or divorced ones? "Should I leave? Should I go home already?"

"No, stay a while longer. I know you love it. Why don't you at least stay long enough to hear the President?"

She's grateful he's not ashamed of her. Probably because he has a lot else on his mind right now and is conscious that this is their last time together in the old way, mother and protected child, he's being unusually tolerant; and she hasn't once embarrassed him by rubbing up against him as she often does, a gesture that means "massage my back a little." Her older son is always waiting for her to leave. Or perhaps she was always waiting for her parents to leave, afraid their immigrant accents and unfashionable clothing would embarrass her. Or worse, that they would brag about her talent and accomplishments in front of classmates — strangers.

Elizabeth hasn't thought about her older son much today or about driving him to college. She's been so caught up with Lee and her own school memories. Well, she remembers this: Lee rode with them to Providence, and on the way back home she joked that she missed his brother already. "You

know," Lee said solemnly, in his new baritone voice, "the really hard one will be when you take me to college; I'm your baby."

After lunch she pops over to the financial office, which is in her old dorm, to straighten out the complicated tuition payments — she and Lee's father are sharing costs; every penny she earns goes straight to colleges — and she's tempted to ride the elevator up to her freshman year room on the fifth floor. But the elevator buttons now light up at a touch and, tears in her eyes, she quails.

"I was practically crying," she reports, back in Lee's room.

"You should have done it, Mom. I can tell you want to go up there."

"I just couldn't. The elevator was all different. I'm such a coward."

"What's the room number? I'll check it out myself sometime."

Out in the corridor on her way to the bathroom she runs into Sue Yekell, who's just been to the cafeteria. "Ugh, that food," Sue says, drawing out the "ugh" like retching.

Elizabeth shrugs. "I always thought it was better than my mother's cooking. At least there was more variety." Then, out of a desire to out-gross the other woman, she describes how, on cafeteria duty her senior year, she stuck her hand into a portion of chocolate ice cream on someone's returned tray. The sensation comes flooding back, cooling her like a high C; she feels this school in the palm of her hand. She holds out her arm to dramatize exactly how she squeezed that ice cream in her strong fingers, hamming up the part, exaggerating, even a bit jittery. Walking back to his room she realizes that she and Lee are probably constraining each other. But is she the sophisticated prep woman — or the show-off? She feels all up in the air; she's forgotten how to behave.

Finally Elizabeth and Lee wander

over to hear the President's address. Everyone is lounging on the grass under the trees — a couple of hundred people drinking lemonade and eating fat chocolate chip cookies. The Yekells wave, finally finished with Jerry's room. Gleaming in the mid-afternoon sun, the metal chairs are arranged in a semicircle on the lawn, like an orchestra before musicians enter.

"It was ninety-three at my graduation," Elizabeth says, stretching out her legs — she doesn't mind who hears — "so I didn't wear anything under my gown. But then I was given a prize and had to go straight to an awards reception, and all the other girls took off their gowns and I had to stand there in mine. I was mortified."

Lee snickers. "I know you. I bet you just stood there pretending it was more dignified to receive a prize in academic robes."

"Wrong," she says, rising, and moving with the crowd to the chairs. "I told everybody why I still had them on. Grandpa gave me some scolding." She doesn't add that afterwards she wore a pretty flowered dress she'd shoplifted from a store in town.

Half an hour later, when the President has concluded her gracefully organized platitudes, Bruce Yekell, sitting a few seats down from Elizabeth, leans over and says he supposes her house will be really empty now. The word "empty" echoes in her head for some seconds before fading into more ominous sounds: wasteland, barren. She mumbles something about taking on more students.

"Oh," Sue says, "that's nice." But the look on her face is critical: *Single parent, too bad, better to be like us.*

"Jerry's my baby," Bruce says, no longer quite so jaunty. "He knows that any minute I'll start to cry."

Like the clear "A" of an orchestra tuning up, the truth has managed to

tumble out of his bossiness and startle Elizabeth. The grown men she knows don't usually talk about crying. So, she concedes, his boisterous affability came from anxiety, impending loss. But for her, loss is incremental: her grandparents in a freak accident, then the rest of her relatives in Europe; her husband and the marriage, her older son off to college, now Lee. It's not just that one loss reminds her of the others, but as if they increase exponentially, each one harder to bear. After the wind is knocked out of you several times, your stomach aches in anticipation. And what has she done with her own anxiety and sorrow but try to play it cool? This man she doesn't like has reached for some chord of kinship. "I'll see you Parents' Weekend," she says and holds out her hand. Enfolded in his warm handshake, her fingers tremble.

As they walk back to the parking lot, Elizabeth and Lee babble to each other in execrable French. Lee begins it, his tongue loosening for the first time all day, as if he has to squeeze everything in before she leaves. They can't quite figure out how to say that nobody wanted to sit in those hot chairs — the reflexive together with the negative stumps them — but they rattle along gaily about everything else, the food, his room, the trees. Elizabeth wonders aloud whether they'll be overheard by anyone who thinks they're really speaking French, or by somebody who knows what fakes they are. "You better register for French II," she instructs him.

"*Au revoir*," he says at the car.

She hugs her son. "*Je t'aime beaucoup. Je suis prêt à pleurer.*"

"Oh, don't cry," he says. "Here, turn around. One for the road."

She turns her back so he can give her a little rub before the long drive home. He digs into her shoulder muscles the way she loves.

"Mmn." Elizabeth breathes deeply

CZECH JEWS REACT TO CHANGES

THE political earthquake that has jolted the Czechoslovak Communist Party, with newly rotated leaders abandoning the concept of the C.P. as the leading (*read dominant*) force in the country, has also affected the Jewish community. A petition demanding the resignation of the two leaders imposed on the community by the Office of Religious Affairs in the Ministry of Culture had by the end of November led to the resignation of one, Bohumil Heller, president of the Council of Jewish Religious Communities in Bohemia and Moravia. However, Frantisek Kraus has refused to step down. The petition complained they had brought "shame" on the Jews by repeating official government doctrines and especially by failing to respond to the government violence unleashed Nov. 17 against student demonstrators. Synagogue members signing the petition are backing Desider Galsky, who had been the elected head of the Council until forced out by the government officials.

and stretches her arms over her head. Already her lungs feel less constricted.

Then they pull away from each other. Lee stands there waving while she angles the car out of the parking lot. One of his rolled sleeves has come loose and it flaps around his elbow with each wave. As soon as she's through the college gate, she becomes acutely aware of the empty seat beside her. The emptiness is, paradoxically, a presence, like the tidy, vacant rooms of the apartment she's returning to. Although she's very happy her son is at Mount Olive, tears well up in her like a stinging wind, and with her next breath she begins to whistle. ■

Block

By HERMAN GOLD

I WAS born
two weeks
before my seventh birthday
as I skipped
down the gangplank
of the ship
that brought
my brother,
my mother and me
from the Vilna ghetto
on the Russian-Polish
border

It is not
that I now
can't remember
what happened before

The boy running down
the gangplank
could not remember
that he'd been
on board that ship
and all else
that had happened
in his young life

He could not remember
the drunken cossacks
who charged
out of the Russian vastness
and the Polish mouzhiks
raping, killing, burning

The cossacks came for sport
the mouzhiks were more dedicated
and feared
they came for God.

HERMAN GOLD *last appeared here with
a poem in Sept., 1989.*

NAY TO "SHVARTSE"

IN the wake of Jackie Mason's use of the term "shvartser" for New York mayoral candidate David Dinkins, a few reflections may be in order. When the English word "Negro" was acceptable usage in the U.S., correct (though not idiomatic) Yiddish usage was "neger," which had always appeared in Yiddish dictionaries as the word for dark-skinned people. When "Black" was adopted, Yiddish newspapers began using the word for "black" — *shvarts*; thus, *shvartser* (M), Black man; *shvartse* (F), Black woman; *shvartse* (pl.), Black people.

The *Day-Jewish Journal* for Jan. 19, 1965 had a front-page headline, "*Neger-firer Dr. King tseshlugn nokh registrirn zikh in a hotel*" (Negro Leader, Dr. King, Beaten after Registering in a Hotel).

A generation later, the *Forward* for Nov. 10, 1989 wrote: "*Fun dem dringt aroys az zayn nitzokhn hot Dinkins dergreykht koydem kol a dank der ibervigndiker merhayt fun shvartse, velkhe hobn far im geshtim. . .*" (From this it follows that Dinkins was victorious primarily thanks to an overwhelming majority of Blacks who voted for him. . .)

While there is a rationale for using "shvartse" when speaking Yiddish, there is no doubt that, when speaking English, using "shvartse" to refer to Black people is offensive and racist. For how is this dictionary-correct term in Yiddish actually used in English? Usually to define a Black person as a domestic servant. Depriving the individual of any other identity, the term by implication connotes the universal subservience of a whole people and is thus objectionable. MAX ROSENFELD

The Editor's Diary

• *Arnold Shaw (June 28, 1909—Sept. 26, 1989)*

There it was, on the obituary page of the *N.Y. Times* Oct. 7, 1989, a signed article by Andrew L. Yarrow, 8¹/₄" and headed: "Arnold Shaw, 80;/ Wrote Many Books/On Popular Music." Reading Yarrow's obit — and the entries about Arnold Shaw in the *New Grove Dictionary of American Music*, in *Baker's Biographical Dictionary of Musicians*, in E. Ruth Anderson's *Contemporary American Composers* — I noted an easily missed gap in their chronologies, a jump from his M.A. in English literature at Columbia in 1931 to his appearance in the music field in the 1940s and 1950s. During that missing decade, Arnold Shaw — then Arnold Shukotoff — was my colleague and friend in the English Department at the City College in New York. Sonya and I knew Arnold, his wife Hanna and their daughter Elizabeth. We were both campus activists and radicals, in the Anti-Fascist Association of the Staffs of the City College, in the Instructional Staff Association, in the College Teachers Union. We were both fired in 1941 when the Rapp-Coudert Committee of the State Legislature descended on the then four municipal colleges in search of "subversives" and succeeded in firing some 40 of us at City and another score or so at Hunter, Brooklyn and Queens Colleges. Fired, blacklisted, with a family to support, Arnold Shukotoff vanished from the scene, separating himself totally from our ken. He divorced, remarried, changed his name and, with his talents and determination, made that name honorable and memorable in the field of popular music, and as an occasional composer and a teacher of music at Juilliard, Fairleigh Dickinson, the New School, the University of Oklahoma, the University of California at Los Angeles and the University of Nevada at Reno and Las Vegas. In his 10 years at the last named he founded and headed the Popular Music Research Center. He died of cancer at his home in Las Vegas, where he lived with his wife Ghita.

Despite his total separation, I had learned of his new identity, and when, in 1981, the Board of Trustees of the City University apologized to us victims of the Rapp-Coudert inquisition for the violation of our academic freedom and the injustice done to us. I supplied Arnold's new name and address so that he could be sent the formal apology extended to us. (For details, see my "40 Years Later — But Not Too Late" in our issue of April, 1982.) He maintained his discreet distance and remained incommunicado. When the *Times* obituary appeared, I sent the bereaved widow a note of condolence from one who knew Arnold "long ago and far away" at City College. She replied graciously, "... Arnold spoke of you often — invariably with warmth, affection and admiration — and of the days at CCNY and afterwards. He would be pleased that you made the time to write!"

As a victim of persecution, Arnold Shukotoff protected himself by creating, with untold difficulty, a new identity and a new career. The old identi-

ty persisted: it is not accidental that three of his books dealt with Black Americans' contribution to the popular music scene. Now it can be safely told that Arnold Shaw is Arnold Shukotoff. I am therefore sending this information to the Archivist at the City College and to the editors of reference works that have biographies of Arnold Shaw so that, in updating of their entries, they may explain the missing decade. His City College associates honor Arnold, and miss him.

◦ *Fay Spiro Pevzner (May 6, 1909—Oct. 5, 1989)*

October 8, 1989

To the morning funeral service at the Plaza Memorial Chapel came about 175 people, family, neighbors, members of the Jewish Cultural Clubs that her bereaved husband Sam had served for some 50 years, members of Hadassah, for which Fay had worked for 40 years as a staffer and recently as a volunteer, and readers of our magazine, of which Sam was a founding editor in 1946. The Pevznern's close friend Jerry Trauber presided, introducing Ruth Popkin, immediate past president of Hadassah, the Women's Zionist Organization, whose eulogy stressed that Fay had worked on the Hadassah staff not only as a job but "for a cause." Fay and Sam's son Michael was very moving when, accompanying himself on his guitar, with his daughter Nicole singing with him, he sang a family favorite, "Night Wind." Rabbi Aaron Pearl, noting that we had come to pay our lasting, not merely our last, respects to Fay, chanted the *El Mole Rahamim*.

In my eulogy, I spoke of my personal ties with Sam and Fay (Sonya and I had spent a memorable vacation with them years ago at Schroon Lake and Provincetown); the strong family ties that they maintained with their daughter Ellen (and Mel) Greenberg, with Michael and Adele Pevzner, with the grandchildren, Jill Blake and Nicole and Alexander Pevzner, and their great-grandchild Justin Blake, with her brother Manny Spiro and aunt Martha Kornerman; and the complexity of Fay's relationship to Hadassah. Fay was an anti-Zionist when she began to work for Hadassah, becoming a non-Zionist with the birth of Israel, and ending as an admirer especially of the Hadassah Hospital in Jerusalem, so that the family death notice in the *N.Y. Times* Oct. 6 uniquely proposed that contributions in Fay's memory be made to the Hadassah Hospital and our magazine. Jerry Trauber read messages received from Louis and Evelyn Harap and from Aileen Novick, executive director of Hadassah. To Sam, who remarkably maintains his jocularly despite failing health, all of us at our magazine send our best wishes and deep concern, in which Sonya and I join with special fervor.

◦ *"Lodz Ghetto"*

October 17

With Irving Weissman for an afternoon preview at the Warner Communications Screening Room of this amazing documentary of how the Nazi-appointed "King of the Jews," Mordechai Chaim Rumkowski, misled some 200,000 Jews in the Lodz Ghetto to produce materials for the Nazi war machine so that, being useful to the Germans, they would survive. The Germans sealed the Lodz ghetto on March 16, 1940; when Russian tanks liberated it on March 13, 1945, there were only 800 Jews left (who had survived by the elementary resistance of hiding). The unrelieved grimness of the film

is underlined by the utter absence of visible resistance. Not even gallows humor varies the consistently oppressive mood. Rumkowski, played by Jerzy Kosinski (born in Lodz, he lost his grandparents in the ghetto), is pathetic in his powerful persuasion that the Lodz ghetto Jews would survive by working faithfully for the Germans: "Work protects us from annihilation. . . . Nothing bad will happen to people of good will. . . . If we deliver our victims by ourselves, there will be peace. . . . Jews of the ghetto, come to your senses! Volunteer for the transports. . . ." He got parents to surrender 20,000 children under 10 to the Nazis, for if they had refused the Nazis would themselves have taken 24,000.

Lodz Ghetto, produced by the Jewish Heritage Project from a script compiled and directed by Alan Adelson, was seen for two weeks last March at the Film Forum and then brought uptown to the Carnegie Hall Cinema for a similarly short run. The film is instructive if not inspiring. Like Joshua Sobol's play, *Ghetto*, about the Vilna ghetto and its collaborator, Jacob Gens (see our comment here in Sept., 1989), *Lodz Ghetto* makes its point about the indispensability of resistance not only to survival but to a people's honor. But in Vilna Sobol found more evidence of spiritual-cultural resistance that leavens the text — and the after-taste.

• *Demanding Justice for Soviet Trotskyists*

October 22

Having spoken at the New School rally of the Moscow Trials Campaign Committee (see this Diary for May, 1988), I readily accepted, as did Annette T. Rubinstein, the invitation of Prof. Paul Siegel to host a luncheon at his home on the Upper West Side to honor three of their distinguished activists. The first was Nadezhda Joffe, 82, daughter of the prominent Bolshevik leader Adolph Joffe, who committed suicide in 1927 to protest the rise of the Stalinist bureaucracy; she now heads a Soviet committee to rehabilitate Trotsky and his followers and have their works published. Second was Esteban (Seva) Volkov, grandson of Trotsky, who happened to witness his grandfather's assassination in Mexico City in 1940; in 1988 he visited the USSR to meet his half-sister, Sasha, and now heads the international campaign to clear Trotsky's name. Third was Prof. Pierre Broué of the Leon Trotsky Institute in Paris, author of an 1100-page biography of Trotsky, which he presented Nov. 15, 1988 at a Moscow rally sponsored by a local group. Among the over 75 people that crowded the Siegel apartment, I knew only Isabel Pearlman and John and Blanche Ranz, but met a few who remembered me in one context or another from the 1940s. I briefly interviewed two people. One was Valeria Marmer-Vilner, one of Nadezhda's four daughters (none of whom, it was proudly asserted, had denounced her father or mother when they were being hounded, Nahezhda being imprisoned until 1956). She told me that, as a historical archivist, she is employed, but is still barred from employment in the Moscow Art Institute; her children, she noted, have it easier now. The second was Yulia Axelrod, a granddaughter of Trotsky, who is now a chemist living in North Bergen, NJ. (Her son who is now a devotee of Meir Kahane in Israel.) She insisted that her article in *Commentary* (April, 1989), "Why My Grandfather Leon Trotsky Must Be Turning in His Grave," did not come out the way she wanted it and is looking for a publisher who would

respect her wishes. Altogether, a curiously interesting afternoon.

◦ *Paul Novick Memorial Meeting*

November 5

As almost 200 of us gathered in the Meeting Room of the N.Y. Historical Society for this memorial to Paul Novick (Sept. 7, 1891—Aug. 21, 1989), the room was suffused with the music of a symphony recording. We were all touched when Prof. Itche Goldberg, presiding, informed us that the music was Brahms's 3rd Symphony, played at Novick's request in a will he had made out in 1954! Madeline Simon, former conductor of the Jewish People's Philharmonic Chorus, speaking in English and Yiddish, stressed Novick's closeness to, and continually eloquent support of, that Chorus. Then a group from the Chorus, conducted by Peter Schlosser with Edward Kertis at the piano, sang two numbers, also as designated by Novick in his 1954 will: "*Mir Zugen Tsu*" (We Promise), words by Yuri Suhl, music by Max Helfman, and "*Aibik*" (Eternal), words by H. Leivick, music by Sholem Secunda. Other speakers were the nonegenarian Abraham Kolb, chairman of the *Morning Freiheit Farvaltung* (Administrative Committee); Dr. Annette T. Rubinstein, associated with Novick on the Advisory Council of our magazine; and Steve Nelson, National Commander of the Veterans of the Abraham Lincoln Brigade, who was secretary of the Nationalities Committee of the Communist Party when our magazine, then called *Jewish Life*, was born in Nov., 1946 with Novick as one of the founding editors.

Of special impact was the address of Novick's only son, Allan, who confined himself to reading extended excerpts from a long taped conversation with his father in 1956, when he was 65, and then from a letter Novick sent Allan when he was 93, ending with, "what counts is honesty, and compassion." (We shall print excerpts from both these extraordinary documents in our July-Aug. issue for Novick's first *yortseit*.)

The ceremony closed with an address by Prof. Goldberg, warm words of personal and communal appreciation, evaluation and esteem. (This Yiddish text is to be published in the Jan.-Feb., 1990 issue of *Yiddische Kultur*; his eulogy at the funeral service Aug. 25 was printed in the Sept.-Oct. issue, and reprinted widely both here and in Israel, France and other countries.) Is there a biographer of Novick waiting in the wings?

◦ *Academics Discuss CPUSA*

November 10

Spent an intellectually stimulating day at the Graduate School and University Center of CUNY at an all-day conference on "70 Years of U.S. Communism, 1919-1979," arranged by the Ph.D. Program in Sociology's Research Group on Socialism and Democracy (which publishes the semi-annual journal, *Socialism and Democracy*). Of course the tone was not celebratory but historically and sociologically evaluative. Rejecting the cold-war anti-communism of the old historians (named were Theodore Draper, and Daniel Bell), a flock of new historians stressed the role of the CPUSA on domestic issues rather than in foreign policy. Since the proceedings are to be published I shall return to this conference when the texts are available.

M.U.S.

Henry Roth since *Call It Sleep*

By LOUIS HARAP

DISTANCE and lapsed time since last I read *Call It Sleep* have left an ineradicable aura of beauty of form and depth of insight into a young boy's mind. This book, first published in 1934, when Roth was 28, virtually dropped from sight until a few discerning readers led to its reprinting in 1960, when its appearance was greeted with universal acclaim. It was again republished (in paperback) in 1964 and became a best seller. The novel is now generally recognized as an American and as an American Jewish masterpiece.

Until recent years our knowledge of Roth the man and his life was scanty at best. Following his rediscovery by the literary community many scholarly studies appeared on various aspects of the novel. By now a considerable body of work by both Jewish and non-Jewish scholars has grown up around the work and it has become known in many parts of the world. One gathers that, tardy though the attention was, it was not unwelcome to its author. He graciously submitted to the attempts to elicit more information from him about his life.

Henry Roth was especially fortunate to have among those who regarded his work highly Mario Materassi, a professor of literature at the University of Florence, who translated *Call It Sleep* into Italian. The novel became a best seller in its Italian translation and in

Louis Harap's evaluation of Call It Sleep may be read in his Creative Awakening, The Jewish Presence in 20th Century American Literature 1900-1940s, Greenwood Press, Westport, CT, 1987, pages 112-116, and of Saul Bellow in In the Mainstream, . . . 1950s-1980s, 1987, pages 99-117.

1987 Roth received the Nonino International Prize for the best foreign author recently translated into Italian. Now Materassi has edited *Shifting Landscape* (Jewish Publication Society, Phila., PA, 1987, 301 pages, \$19.95), containing all of Henry Roth's writings published both before and after *Call It Sleep*.

It is evident that Materassi spent many hours with Roth, both at the latter's present home in Albuquerque, NM, and in Rome, and one suspects that he will be Roth's biographer. Materassi has assembled this collection with great skill and added brief comments by Roth, himself and others along the way to guide the reader, explaining the circumstances of each piece of writing and its place in the emergence of the writer from the silence of the decades following *Call It Sleep* to unfettered expression.

From the dates of the stories in the book one learns that Roth's writer's block did not become total until some time after Call It Sleep was published, for the book begins with all the creative writing Roth published during the latter 1930s. The great silence followed his last story in 1940 and lasted for several decades. This reconstruction of Roth's work and the placing of each part has enriched our understanding of Roth the man and the artist. In Roth's words, Materassi's arrangement of the works and the added comments by Roth and others "[exhibit] the continuity of the frustrated writer's existence — and [show] the development that had taken place over those barren years."

Roth repeatedly emphasizes that his case was not unique in the 1930s: "The blight befell the whole generation of

writers. . . , the blight of the one-book or one-trilogy syndrome, followed by creative decline. . . or creative desuetude." He names as examples Daniel Fuchs, James T. Farrell (who, he believes, went into decline after his *Studs Lonigan* trilogy), John Steinbeck (after *The Grapes of Wrath*), Hart Crane, Edward Dahlberg and others whose inspiration fled after their one masterpiece in the 1930s.

One might, I suppose, call Henry Roth a "natural" writer. At the City College of New York he studied science, but had artistic aspirations. He took a course in composition as a freshman and wrote one piece his teacher found so unusually good that he submitted it to the college magazine, *The Lavender*, where it was published. In it, Roth used his summer's experiences as a plumber's assistant to describe a pipe-fitting operation. On reading it one can understand why his teacher was so impressed. The second piece was a critical article one year later on the then prominent regional playwright Lynn Riggs, published in an anthology. Roth insists that these were his only two pieces of writing before *Call It Sleep* was published. In 1928 New York University professor Eda Lou Walton, with whom Roth was living, detected the literary promise of the young student and encouraged him to write. It was under her roof and with her encouragement and support that he wrote *Call It Sleep*.

By the time he finished the novel, in 1933, he had become radicalized. In 1934 he joined the Communist Party. It was a time, wrote Roth, "when intellectuals were beginning to gravitate toward the Left, almost without exception, and I along with the rest." Roth now felt the obligation pressed upon all Party writers to write a "proletarian" novel. After about 100 pages, he could write no more. One section, reprinted in Materassi's book, was published in 1936 in a little magazine, but it is the

only surviving fragment. He had destroyed the rest of the manuscript along with all his papers during the witch-hunt days of the McCarthy period. He lost everything, including some old journals he felt to be of great importance, but he felt it necessary to be prepared for the visit and search of his house, an urgency nearly all Communists and fellow-travelers felt during that dark period.

When the Dewey Committee was formed to investigate in Mexico the charges against Trotsky that were given as the reasons for his expulsion from the Soviet Union, the *New Masses* asked a number of people to state their opinions. Roth responded in 1937 with "Where My Sympathy Lies," an assertion of his opposition to Trotskyism. He has since completely repudiated his Marxism and his defense of the Soviet trials of the '30s. It seems to me likely, however, that he would now reaffirm the view expressed in his statement, "Any writer who longs for justice and brotherhood among men [and women!] must hate the exploitation, the sordidness that rears itself on such exploitation."

But some continuity remained during those years. Could he make a living as a "commercial" writer, he wondered? In 1939 he began publishing short stories in *The New Yorker*. "Broker" appeared in 1939; in 1940, "Somebody Always Grabs the Purple." In Sept., 1940 *Coronet* published "Many Mansions."

*Then nothing — for 14 years. Roth and his non-Jewish wife, Muriel Parker, a composer he met at Yaddo, the creative community in Massachusetts, became duck farmers, a business from which they derived a comfortable living for their family. He improvised equipment for his work from materials bought in junkyards — hence the title, "Equipment for Pennies," of his 1954 article in the *Magazine for Ducks and**

Geese (of all places). He tells us that he resumed writing in this article with "gusto" — until the old inhibition crept back. It felt, he says, "something like a dybbuk," lying in wait and intruding on him when he tried to write.

The next stage in his recovery was the short story, "Petey and Yotsey and Mario," drawn from his boyhood. Written in 1956, it was published in *Commentary* in 1959. In the latter year he also wrote and published in the same journal "At Times in Flight: A Parable," based on a horse race he attended with his prospective wife at Yaddo. The winning horse falls and has to be shot, symbolizing for Roth the writer frustrated by a block.

He returned to this theme in "The Dun Dakotas," published in 1960 in *Commentary*. The story concerns surveyors who are prevented from laying out a railroad by Indians trying to prevent encroachment on Indian land. At last the Indians give in — according to Materassi, another oblique allusion to the problem of writer's block that was to fascinate Roth so much in his later writing.

Throughout this time Roth still clung to the earlier view of Socialists and Communists, by then repudiated by them, that the solution of the Jewish question lay in total assimilation. In his response to a *Midstream* symposium on "Galut in America Today" in 1963, he wrote that the "greatest" gift Jews could confer on "humanity" would be to aim "toward ceasing to be Jews." During the same year he wrote a number of political pieces, among them ones supporting the resistance to the Vietnam War and commenting on the U.S. government's attempt to destroy Castro's Cuba.

With the huge success that accompanied reissues of *Call It Sleep* in the early 1960s, Roth's literary aspirations returned in full force. In 1965 he

responded to a grant from the National Institute of Arts and Letters by pledging, in a "Statement of Purpose" reprinted in the present book, to devote himself thereafter to writing. He and his wife gave up their waterfowl business. Although now a fulltime writer, he has not published many pieces, but has accumulated a multivolume corpus of unpublished work.

In 1966, while he and his wife were in Mexico, he wrote "The Surveyor," published in *The New Yorker* in 1967. The story forms an interesting parallel to Arthur Miller's war story, "Mont Sant'Angelo." Both stories tell of encounters with Latins (in Spain in Roth's case and Italy in Miller's) which lead to the conclusion that the men met are Marranos, because both families observe a Friday night ritual. From the technical standpoint, "The Surveyor" is the best story in this collection.

With Israel's 1967 war Roth experienced an emotional and intellectual earthquake, as a result of which he was converted to an ardent advocacy of Israel and Jewishness. He saw "a people reborn." He was now convinced that was "no longer at home" in this country and that his "symbolic home" was Israel. A short passage from his diary reprinted here under the title "June, 1967" gives free reign to the emotional turmoil he underwent in the change from an assimilated Jew to "an extreme partisan of Israeli existence."

These events coincided with Roth's final total release from writer's block. Mindful of the Holocaust, the rebirth of Israel and the prevention of a second Holocaust, the writer in him was "revitalized." He now felt himself to be an integrated human being without that separation he had previously felt in himself between the artist and the suffering humanist, when he believed the only solution was revolution.

In 1977, at the age of 70, Roth published four pieces. In *Midstream*,

where he had once declared himself an "assimilationist," he now asserted his devotion to Israel and Judaism in "Kid-dush," which concludes with an invocation from the "Hasidic Kiddush," "A good morning to you, Lord God Almighty."

Roth and his wife decided to go to Israel. At the suggestion of Marie Syrkin, the Labor Zionist writer, Mayor Teddy Kollek of Jerusalem invited the Roths to spend two months at Mishkenot Sha'ananim, the international artists' colony, as guests of the city. They stayed in the same guest house previously occupied by Saul Bellow, a fact that evokes references in "Report from Mishkenot Sha'ananim," that could hardly be construed as friendly. Roth comments on Bellow's description of his trip as "glittering chit-chat" and sees his own observations and feelings about Israel as "polar opposites" to Bellow's. "Ancient Hebrew on a sewer cover," Roth wrote, "in an area where Jesus walked and Mary wept intrigues me much more than adroit dissection of opinions of prominent personages." At the end of his stay Roth virtually decided to return to settle in Tel Aviv.

In 1978 he traveled alone to Tel Aviv to prepare for the move. However, doubt soon set in and increased with time. His wife, who was so essential for the even tenor of his life (and to whom he dedicates the present book), had not come with him. In Tel Aviv he felt like a "foreigner." He no longer had "illusions about the future of Israel." He had "very strong reservations about the Israeli politicians." In the end, he concluded that Israel was "not home for me." He agreed with an interviewer that the problem was language and culture, "especially because of the culture."

In 1979 Roth returned to the subject of Saul Bellow, although he admitted he had never read one novel by him. Bellow, he said, "took himself as he

was," which meant, in Roth's terms, that he had no aspiration for himself or the world. Roth thus finds in Bellow "complacency" and "a touch of arrogance." He sees in Bellow no self-criticism, no taking of risks, and a total lack of the humility Roth believes essential in any "person of stature."

My own view is that Roth is pushing a temperamental difference too hard. Yet some of his characterizations of Bellow are not far from the truth. It is no secret that Bellow tends to be arrogant; he is a conservative in some respects and in some a reactionary; he is probably not emotionally involved with Israel and certainly not a Zionist. And Roth has turned toward Jewishness with such intensity that his prime point of disagreement with Bellow is Bellow's belief that the future of the Jews in the Diaspora will continue indefinitely — despite the fact that for himself Roth prefers Diaspora over *aliyah*.

I believe both men are mistaken in separating the concepts of "Jew" and "American" — Roth believing he is a Jew first, Bellow an American first. I am an American Jew, in whom both allegiances are integrally related and mutually dependent.

Most significantly, all this time that Roth was once again publishing short pieces he was also working on what he called a "memoir-novel," *Mercy of a Rude Stream*. In 1983 he completed the four manuscript volumes of the first draft. Although Roth insists it is only partly autobiographical and partly an imaginative departure from the events of his own life, he has made it clear he will not allow it to appear during his lifetime. Materassi's book ends with several excerpts from this formally experimental "memoir-novel." ■

*Have you mentioned JEWISH
CURRENTS in your will?*

WHO WAS BILL ALBERTSON, VICTIM OF THE FBI AND THE CPUSA?

OUR report (Dec. issue, p. 15) that the FBI had finally been forced to admit that its director J. Edgar Hoover had forged a letter to "prove" that Bill Albertson, a Communist Party leader, was an FBI informer and thus effected his expulsion from the party led to inquiries as to who he was. The *People's Daily World*, communist organ, has not yet seen fit to report this revelation revealing its own gullibility.

We quote from an article in our own magazine, *Jewish Life* (our original name from 1946 to 1958) of Aug., 1953 by Harry Levine, "War on Freedom in Pittsburgh." Levine describes the persecution of Steve Nelson and others under the Smith Act (which was later declared unconstitutional). Together with Nelson, James Dolsen and Ben Careathers, a Black leader, were two Jews, the Spanish Vet of the Abraham Lincoln Brigade Irving Weissman and William Albertson.

Levine wrote: "Albertson was a brilliant student at the University of Pittsburgh. He received honor grades and intended to become a doctor — at least, until he was called in by dean of Mellon's university and told bluntly that he would not be admitted to medical school because he was a Jew.

"This incident, together with discussions which Albertson had with his stepfather, William Baum, who was until his death the director of the Jewish Workers University, deepened his awareness of anti-Semitism and fascism. Albertson then threw himself with all his energies into the labor movement. He was expelled from the University of Pittsburgh for having invited the noted educator, Harry Elmer Barnes, to speak to the student body on the Tom Mooney frameup. He was president of the Liberal Club on the campus.

"After his expulsion from the university, Albertson became a food worker. In those unorganized, pre-New Deal days he led a strike of dairy workers in Pittsburgh. Although a strike of only 200 workers, it was symptomatic of the type of struggle which contributed to paving the way for the great surge of workers into the CIO and for the expansion of the AFL.

"He later went to New York and was elected executive secretary of Waiters' Local 16 of the Hotel and Restaurant Workers International, AFL. He played a major role in breaking the grip of the Dutch Schultz gangster mob on the food industry of New York and in improving the conditions of the food workers. If Thomas E. Dewey was able to build a political reputation as a 'racket buster,' it was because of the guts of men like William Albertson, Irving Potash of the furriers' union and others — the first named on trial under the Smith act and the second now in jail under that act.

"Albertson later left his union post and devoted himself full time to organizing activities on behalf of the Communist Party. He returned to his home town of Pittsburgh, to the steel, electrical and aluminum workers and coal miners among whom he had spent the first 22 years of his life. Later on he organized auto workers in Michigan. But all his activities were prompted to some degree by his determination to contribute to the eradication of anti-Semitism. Albertson knew that, if this is to be achieved, the workers must be united against it."

The Book *(For Chaim Pett)*

By MYLES GORDON

GR^{EAT}-uncle, I sit
running my finger

across a page
of a book you wrote.

I pass over the letters
like a train

at night rolling through
uninterpreted country-sides;

I peer at meaningless
Yiddish; the page becomes

a rippling pool
in which a heart's

reflection is distorted,
yet remains a heart.

Chaim, writer, your
heart is in my hands

beating in another language.
The lives and characters

of your books
lie burned to ash

in human furnaces.
But you, from the dead,

hang on to me.
I see your fingertips

black with ink
from the ink jar

when you dipped your pen.
I see the squint

of your eyes, your back
stooped in a stiff chair.

I see the whole shape
of your suffering life

pierced in the heart
that palpitates

in uneven letters.
Your generation killed,

I am left
with its fragments

beneath my fingers.
Out from the trains

pour my deported
ancestors, to be marched

into fire pits. Like flames
rising, the sharp tips

of the letters crackle
on the page. Chaim,

I close the book, gently,
letting the pages

fall back against
each other, where the

letters can chatter
among themselves, reunited.

I am holding the book
like something holy.

You have kept fire
burning in your heart.

MYLES GORDON of Hadley, PA, a new contributor, has published poems in various college periodicals.

Jewish Women Now

Rallying for Choice in Washington

Guest column by MIRIAM JOCHNOWITZ

THE MacDonald's at the 30th St. Station in Philadelphia was ill-prepared for hundreds of women wanting coffee at 7 o'clock Sunday morning, Nov. 12. By the time I got to the head of the line they had run out of stirrers.

The reason we were all there, of course, was that we were on our way to Washington for the pro-choice rally sponsored by Mobilize for Women's Lives, an ad hoc coalition consisting of over 30 groups, of which at least 14 were Jewish. Several buses chartered by the National Organization for Women were leaving from outside the station.

When we arrived in Washington, a half hour before the rally was to start, the area between the Lincoln Memorial and the Washington Monument was jammed with people. Sign-up sheets were being circulated to get a head count. Even the park officials' estimate, 150,000, would have indicated an impressive turnout, and the rally organizers claimed twice that number was there — 300,000.

I estimated that about 20% of the people there were men, if that many. While more women than men may be pro-choice, I am sure the discrepancy is nowhere near that large. Certainly the consequences of banning abortion are more dire for women than for men, but this issue does affect men too. Yet most of the men I saw there (and many

of the women) wore pink triangles, the symbol of the gay rights movement. There might be those who would argue that gay people are the least likely segment of the population to be faced with the impact of the abortion issue in their own lives. Yet here as elsewhere (witness the estimated 64% of the gay and lesbian vote that went to David Dinkins in the recent New York mayoral campaign), gay people put themselves on the line for human rights and dignity.

The banners ranged from obscene ("Get your dogma out of my smegma!") to personal ("Jesse Helms' mother didn't have a choice") to powerfully moving ("I'd rather have died than my mother not be given a choice!"). The most significant and moving banner I saw said simply, "Adopted person for choice."

One sign that I saw a great many of said "Catholic for Choice." I asked one woman handing out buttons with that message how she could reconcile her position with the Catholic belief that abortion is murder. She replied that the matter of choice was simply more important. I was reminded of something a very Orthodox Jewish friend once said: "Abortion is a sin, but it's a greater sin to make it illegal."

But then Judaism does not feel the same way about abortion as does Catholicism. (For a brief discussion, see this column for Sept., 1985 and Oct., 1989.) One Orthodox Jew carried a banner saying, "A fetus is not a *nefesh*." Many people stopped to ask

MIRIAM JOCHNOWITZ last appeared here with a guest column in Nov., 1988.

him what a *nefesh* was. (Literally, a soul; a human being.)

Jewish organizations played a significant role in making the rally what it was, composing as they did almost half the constituent groups of the Mobilize for Women's Lives coalition. These included the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith, B'nai B'rith Women (BBW), Hadassah, the Jewish Labor Committee, the National Council of Jewish Women (NCJW), the National Federation of Temple Sisterhoods (Reform), New Jewish Agenda, the Union of American Hebrew Congregations, Women's American ORT, Na'amat and the Women's League for Conservative Judaism. In addition, the Women's Branch of the Union of Orthodox Congregations of America is one of the constituent organizations of the Leadership Conference of National Jewish Women's Organizations, which issued a pro-choice statement prior to the rally.

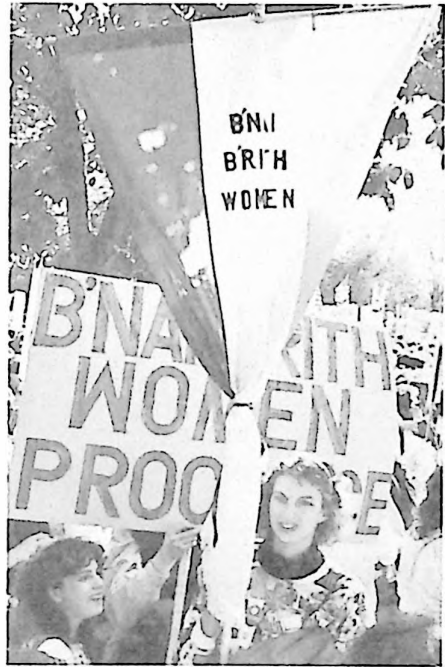
Jewish speakers at the rally emphasized the Jewish stake in protecting human rights from religious fanaticism. "In this fight, one religion is prepared to dictate to another," declared Dianne Feinstein, former mayor of San Francisco, current gubernatorial candidate in California and a life member of BBW. Lenore Feldman, president of the NCJW, said, "We do remember, as Jews, that basic human rights must be respected and protected."

David Dinkins was inspiring as he told the assembled crowd that "pro-life" terrorists, such as the members of Operation Rescue, would be arrested and prosecuted.

Speakers were interspersed with singers. Peter and Mary (Paul didn't make it) were there. "We will never go back!" was the recurring cry. A moment of silence was observed for a teenager who died from a self-induced abortion because her state required parental consent

and she was scared to tell her parents.

The message of the people gathered there was directed at George Bush and it was, "We are ready to vote on this one issue alone!" But it is not to George Bush we must give this message now. The fight will have to be taken to the state legislatures as a result of the recent Supreme Court ruling. Indeed, the campaign has already begun.



BBW group carried the sign, "B'NAI B'RITH WOMEN PROCHOICE."

I have heard it opined that, in the past, anti-choice candidates tended to win because more anti- than pro-choice voters voted on that issue exclusively. The supporters of choice felt that the courts would back them. But now that the Supreme Court has thrown the question back to the legislatures, more and more people are turning out to vote for

(Continued on page 36)



THE JEWISH COMMUNITY

War Criminals among Us

Enemies in Our Midst: America's Effort to Expose and Expel Nazi War Criminals, 1945-1989 is the title of a special report of the Anti-Defamation League made public at a session of its National Executive Committee in Philadelphia Nov. 1-4. ADL National Director Abraham H. Foxman called for the killers of "one third of the Jewish people and millions of other innocents" to be brought to justice, noting that "Both the criminals and their victims. . . will soon pass from the scene."

According to the report, the U.S. Justice Department's Office of Special Investigations has brought 64 cases of war criminals to trial since it was established 10 years ago; 31 cases have resulted in revocation of citizenship, 27 in deportation. The report reviews the legal process and some important individual cases such as John Demjanjuk and Valerian Trifa (available from ADL, 823 UN Plaza, NYC 10017).

At the ADL meeting, U.S. Attorney General Richard Thornburgh announced a memorandum of understanding signed with the Procurator General in Moscow on cooperation in the investigation of Nazi war criminals. Until now arrangements have been informal. Thornburgh also said that the Justice Department has opened 41 investigations into racial violence involving 62 defendants during the past fiscal year. Included are five "skinheads" indicted in Dallas for conspiracy "to violate the rights of Jews, Blacks and Hispanics."

That Jackson Obsession

Urging the 3,500 delegates at the

60th biennial general assembly of the Union of American Hebrew Congregations (Reform) to "stop your obsession with Jesse Jackson," senior vice-president Albert Vorspan told the Nov. 5 meeting in New Orleans, "It is unrealistic and wrong to expect every Black candidate for public office to perform a ritual of public repudiation of Jesse Jackson as the quid pro quo for Jewish consideration. Jesse Jackson has become our Banquo's ghost, hovering everywhere in the Jewish consciousness. . . . There is a name for that — it is racism. It is time to exorcise that dybbuk, lest Jesse Jackson become the excuse for racial stereotyping and hatred." Vorspan warned against using Jackson as a "cop-out to withdraw from the continuous and vexing struggle for racial and social justice."

Dinkins, Jews, Awareness Project

In his first appearance before a Jewish audience since his election as NYC Mayor, David Dinkins paid tribute Nov. 16 at a Plaza Hotel dinner to the recipients of the American Jewish Congress 1989 Louise Waterman Wise Award. Citing activists Pearl and Nadine Hack for being involved with "every progressive cause in recent memory — from the civil rights movement of the sixties to the pro-choice movement of today," Dinkins said their role "reflects in microcosm the historic relationship between the African-American and Jewish communities."

• On Nov. 6, the AJCongress announced a new program for Black-Jewish understanding, "Forum: The Black-Jewish Awareness Project." Supervised by Congress' Director of National Af-

fairs Dr. Martin Hochbaum, the Project is designed to reach student newspapers on Black campuses because "readers of these newspapers will in the future become an 'opinion elite.' . . . The Project will demonstrate to the students how Jewish organizations and individuals support different issues that are important to the Black community."

• Also dealing with Black-Jewish relations, the American Jewish Committee, the Interdenominational Theological Center in Atlanta and the National Interreligious Task Force held a Black-Jewish Seminars Conference in Atlanta and on Nov. 9 announced a "Covenant of Commitment" which recognizes the "commonalities and the differences between the two communities" and "sharply criticizes political, media, and other attempts to exploit and heighten intergroup tension." Participants were Jewish rabbinical students and Black Christian seminarians, all of whom expect to become rabbis and ministers and are thus "the religious leaders of the 21st century."

Also

• The annual meeting of the American Jewish Committee National Executive Council was held in Beverly Hills, CA Nov. 1-5. Hollywood celebrities gathered to discuss responsibility of the media in combatting prejudice. The AJCommittee also reported Oct. 25 that the Japanese Foreign Ministry has issued a memorandum urging publishers to face up to the question of anti-Semitic literature.

• Rabbi Alexander M. Schindler, president of the UAHC, called on its 822 synagogues Nov. 15 to "accept" gay and lesbian Jews on terms of "visibility, not invisibility."

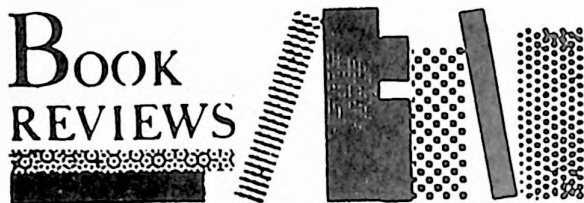
• The Chicago Jewish *Sentinel* Oct. 19 reported that a Manhattan cocaine addiction expert, Dr. David Zahm, who said over three years ago that Jewish

teenagers were "getting blasted" on crack every chance they could get, now says cocaine addiction among Jews of all ages is getting worse. Zahm said the youngest Jew coming to his treatment center was 15 and about 60% of the first 300 applicants were Jewish, mostly "the more liberal and acculturated type." But, he added, he has seen "a very substantial number of very observant Orthodox Jews and even some Hasidic Jews." Poll findings indicate Jewish drug abusers would constitute six times as many Jews as their proportion in the population.

• The United Israel Appeal (UIA) published its annual report Nov. 7 showing an income of \$280 million from collections of the United Jewish Appeal (UJA), about \$16 million less than last year. In a complicated arrangement, UIA in turn provides funds to the Jewish Agency for Israel (JAFI), which acts as the operating agency. UIA serves on the board of JAFI, designating 119 of its 398 members, thus acting as a bridge between the American Jewish community and the Agency. The report, which gives a breakdown of the budget and interlocking directorships of the organizations, is available from Nancy Klingeman, UIA, 515 Park Avenue, New York, NY 10022; 212-688-0800.

• A curriculum guide, *Prejudice Reduction: Responding to Anti-Semitism in Our Students' Lives*, published this past summer by the Coalition for the Advancement of Jewish Education (CAJE), gives teaching tactics and sources for combatting prejudice. The guide's 42 pages contain a bibliography, sample lesson plans and model lessons for classes from K through 8th grade. CAJE (261 W. 35 St., New York, NY 10001) has a membership of almost 4,000, provides support for Jewish education and claims to represent "the broadest ideological spectrum within the Jewish world." JOSEPH DIMOW

BOOK REVIEWS



A Progressive Chapter in Labor History

By HENRY FONER

Upheaval in the Quiet Zone: A History of Hospital Workers' Union, Local 1199, by Leon Fink and Brian Greenberg. University of Illinois Press, Chicago and Urbana, IL, 1989, 298 pages, indexed, \$24.95 cloth; \$9.95 paperback.

THE labor and progressive movements of our time owe a deep debt of gratitude to authors Leon Fink and Brian Greenberg for committing to paper the inspiring story of Local 1199's crusade to organize the hospital workers in New York City and elsewhere while many of the principals are still alive and while the memory of those dramatic events is still relatively fresh in our minds.

Not the least of the many contributions of this volume is its reminder — especially after the past several years of in-fighting involving top leaders of the union — that these very leadership struggles came about because there was in place a powerful union with a sizable body of organized hospital workers.

HENRY FONER retired in Sept., 1988 as president of the Fur, Leather & Machine Workers' Union, Local 1-3 FLM-FJC of the United Food & Commercial Workers International Union, AFL-CIO after holding that position for 27 years. He now chairs the Fur Design Department at the Fashion Institute of Technology.

This is not to say that the problems that have surfaced so painfully are not significant — the authors certainly make no attempt to gloss over them — but the inner conflicts should not be permitted to obscure the truly monumental contributions made to labor and the community by the small, left-led, largely Jewish drugstore workers local. For it did not hesitate to undertake the formidable task of organizing a body of workers, mostly minority — who were theretofore considered “unorganizable” — and dared to venture where larger and far better-heeled unions feared to tread.

This reviewer had the privilege of occupying a ringside seat during those exciting years, beginning in the late 1950s, and even of acting as a lay minstrel, penning at least half a dozen songs that dotted the struggle. For that reason, and more importantly, because one of the major players in the developing drama was, and is, his brother, Moe Foner, readers are forewarned to take this review with whatever grains of salt reason may prescribe.

However, the fact remains that one of the key ingredients in the union's successful drive to organize the voluntary hospitals and bring into the ranks of labor, for the first time, thousands of low-paid, largely Black and Hispanic, mostly women workers, was the concept, relatively novel in the labor movement at that time, of sound public and community relations — and that

was the vineyard in which Moe Foner toiled. Of course, this had to be balanced with a militant brand of unionism that involved the rank-and-file at every level, but together these two ingredients provided the key to 1199's victorious sweep through the city's voluntary hospitals.

Nowhere was the dovetailing of these two halves — involving the workers in struggle and conveying the image of that struggle to the public — more in evidence than during the crucial period following the first hospital strike in 1959. Fink and Greenberg set forth the basis of the 1199 organizing effort in the voluntary hospitals in considerable detail. There are the progressive and pioneering nature of the drug workers union, led by the remarkably astute and courageous Leon Davis; the stroke of fate that brought the organizing genius of Elliott Godoff into the 1199 sphere of operation, and with him the first roots of organization at Maimonides Hospital in Brooklyn; the initial major success at Montefiore Hospital in the Bronx, harbinger of victories to come; the care and tutelage displayed by the president of the New York City Central Labor Council, Harry Van Arsdale Jr., without whom there would not have been the organizing successes that followed; and above all, the hospital workers themselves, then a neglected underclass in the city's workforce, but a literal powerhouse when harnessed and unleashed.

It was this combination of forces that launched what the authors call "The Battle of '59" — a 46-day strike involving first six and later seven of the hospitals of the city that combined a level of worker participation and labor solidarity not seen in the labor movement since the momentous CIO days. But the obstacles to success were even greater — hard-bitten boards of trustees determined not to yield this open-shop

bastion; society-lady volunteers who joined supervisors in keeping the hospitals functioning; and above all, the opprobrium of "striking against the sick." So, after almost seven weeks, the union had to find a way out of the strike that would enable it to "live to fight another day," but still carry with it the taste, if not the reality, of victory.

They did so with a settlement that contained very little of substance: the creation of a Permanent Advisory Committee (PAC) consisting of six hospital trustees and six "representatives of the public not associated with the Hospitals or Labor to be designated by the Chief Judge of the New York Court of Appeals"; the return of the strikers to their jobs; the same minimum material improvements that the hospitals had announced before the strike; a formal grievance mechanism that did not involve the union; and the possibility of the union appearing once a year at a public forum that was to discuss wages and job grading reviews.

Yet the union was able to transmute what an outside observer could only characterize as a defeat into what the workers felt was a victory — and it was their feeling that was decisive. During the ensuing critical year, the workers and the union acted as if they had won the strike, and the press and the public reacted accordingly.

It was the conduct of the union during this "PAC" period that distinguished 1199. Other unions, faced with the task of keeping alive and nurturing the union in the hospitals when there was so little to fall back on, would have dropped by the wayside. 1199, however, turned every discharged worker who was reinstated into a "*cause célèbre*" — every paltry, unsatisfactory wage offer by a hospital into an occasion for a "theater of the absurd" response by the workers. How the 1959 strike led to the 1963 legislative victory

in Albany that opened the way for the real organization of the hospitals into a powerful, fighting union is told in convincing detail by Fink and Greenberg.

They are not content, however, just to record the achievements of 1199. They also seek to explain what went wrong — why it was that this strong, united union could be brought, in 1984, practically to the point of extinction as a result of an ill-timed strike, launched without either preparation or organization by 1199's then president, Doris Turner. The authors place the blame for this near catastrophe on Leon Davis' failure to build a genuine collective leadership. The union, they maintain, had the trappings of a democratic organization without any of its content.

Perhaps, but that is by no means the whole story. Here, too, there is a danger of "throwing out the baby with the bath water." The truth is that Davis and his colleagues had no doubt that his successor would have to be either Black or Hispanic. Contrast this with the situation in other unions where the ethnic composition has similarly changed substantially, but where the overwhelmingly white, largely Jewish, male leadership has clung tenaciously to power, grudgingly yielding top positions in bits and pieces, some of them few and far between.

Also, you can take it from one who has been there, union leaders never fully accept the fact that some day they are going to turn over the reins of power to someone else. They remain convinced that somehow they are going to be in a position to continue to pull the strings — either as a consultant or in some other arranged capacity.

Leon Davis was no exception. The original scenario, when Doris Turner, with Davis' blessing, assumed the presidency of 1199 New York, was that the entire national organization would become a part of the Service Employees

International Union (SEIU), which already was substantially represented in the health care field; that Davis would have overall responsibility for that sector, while Henry Nicholas would replace him as head of the former national union. The important point is that Davis would have been on the scene and would, he felt, be able to control any damage which he already had reason to believe Turner would cause.

According to the authors, events moved too quickly for Davis to be able to exercise any meaningful control over the situation. The more honest course would have been for Davis, as soon as he was aware of Turner's deficiencies — and that was at a time when he commanded the allegiance of *all* the hospital workers — to have taken those workers into his confidence and said, in effect: "I made a mistake with Doris Turner — but that does not negate the fact that this union should be led by a Black or Hispanic, and preferably a woman. Help me to select the right one." Does this have a ring of paternalism? Perhaps — but the charge was made anyway, and with results that came close to being disastrous.

That aside, however, this book holds valuable lessons for all of labor. There is one glaring omission, however: the lack of any mention of the important role 1199 played in mobilizing labor opposition to the war in Vietnam. Nowhere was the social activism that characterized the union more in evidence than during the late 1960s and early 1970s, when the leadership of the AFL-CIO sought to convey the impression of a labor movement solidly behind the war. Under Davis' leadership, the union was in the forefront of the struggle against the war. It was this activity, incidentally, that earned my brother Moe a place of honor on Pres. Richard Nixon's famed "enemies list."

Events since the book's publication — notably the vote that has belatedly

brought two-thirds of the 1199 National into the ranks of the SEIU, and the election with an overwhelming majority of Dennis Rivera as president of 1199 New York, plus the skill with which Rivera has succeeded not only in negotiating an excellent contract for his members, without a strike, but also in highlighting and helping to resolve New York State's health care crisis — give us reason to hope that Davis' dream of one union for all health care workers may not be too far off. If so, let us hope, too, that this growing unity of health care workers is matched by a consolidation of labor's efforts, along with those of the rest of the population, to achieve a program of national health care that would write an appropriate postscript to *A History of Hospital Workers' Union, Local 1199*.

There have been two developments since this review was written shortly after Labor Day. First, the *N.Y. Times Book Review* section assigned the book for review to *New York* magazine writer Joe Klein, who had undistinguished himself about five years earlier with a pseudo-psychoanalytic article about 1199's early leadership. In his review, "Tough Red Union" (Sept. 24), Klein ignored the book and concentrated instead on his earlier favorite targets, spraying them with such judicious epithets as: "The organizing of the hospital workers was the last dance for a generation of Jewish tough-guy labor organizers — many of them Communists — . . . who survived the witch hunts by hiding out in a small 'progressive' pharmacists' local and who represented the most benign face of a malignant ideology."

It took some weeks before retired municipal labor leader Victor Gotbaum and the book's authors could get their outraged rejoinders into print on Oct. 29, 1989. Life, however, was less kind to Klein. Within two weeks of the

LOCAL 1199'S GREAT VICTORY

TO supplement the adjoining review, we quote from an article by Howard W. French in the *N.Y. Times* Oct. 8, 1989: "Local 1199 Is Back/The Hospital/Workers Are/The Envy of/Labor Now": "With a sophisticated strategy that even its opponents agree was carried out to near perfection, New York City's major health-care workers' union gained a victory last week that . . . provides the nation's labor movement with a badly needed ray of hope. The . . . contract that includes wage increases of about 21% over the next three years for about 50,000 members, re-establishes Local 1199 of the Drug, Hospital and Health Care workers in the front ranks of American labor. The union has long been known for its organizational ability and activism, but had recently seemed to be falling apart. 'All the groups that have gone out to organize in the service sector. . . have always seen 1199 as. . . a pacesetter,'" said Prof. David Montgomery of Yale.

appearance of his *ersatz* review, the New York media were extolling the skills of 1199's present leaders, headed by the aforementioned Dennis Rivera, in concluding a magnificent settlement on behalf of the newly-reunited hospital workers against awesome odds. And what were the tactics that elicited such lavish praise? Linking the union with the struggles of the entire community, harnessing the support of a broad spectrum of political leaders, and, above all, immersing the members in progressive political action. These were the very tactics used by 1199's early leaders in achieving their historic organizing victories 30 years earlier. So history goes full circle, catching up in its graceful arcs the nay-sayers and non-reviewers. ■

... Intermarried. . .

(Continued from page 9)

the kids, while I take them to work with the homeless (Christian) on Saturday morning?

• p. 6: "Christmas. . ." I guess the paranoia really gets summed up here, doesn't it? Get rid of those evil Christmas trees! We don't want our kids acknowledging the fun aspects of their less-than-acceptable gentile halves! How can one of the *easiest* times of the year to incorporate both backgrounds come to be the time of the year that heads a set of parents into divorce court? A new word for all of you at the solstice season: Weinukah. In Germany, the season is referred to as Weinukah, which means "Christmas and Hanuka." And at Weinukah time at our house we have menorahs, Stars of David, dreidels, a tree, holly, Santa Claus and presents for every night of Hanuka and on Christmas morning, too. We also renew our vows as a family to find a way to make peace in the world — this is the main theme of Jewish thought that Alan wants our boys to have, and for me, that is "the kingdom of God on earth."

In conclusion, I'd like to say that the article inspired a lot of thought and discussion between my husband, myself and our children. We came to the conclusion that we are very happy that we are who we are. . . and that we wouldn't trade being a "mixed" family for anything in the world. After all, did I fall in love with Alan or he with me *in spite* of who we were, or because of it? And do we want our children to be good, strong men of conscience *in spite* of their mixed background or because of it? I encourage all families who are lucky enough to be from differing backgrounds to look at the glass as half full, never as half empty.

KATHERINE JAMES

Culver City, CA, Feb. 23, 1989

P.S. Our kids' last name is Blumenfeld-

James. They wanted you to know.

We found that the article hit many familiar chords in our intermarried lives. Our struggles and our feelings about our children's upbringing were addressed in a variety of ways. There were several ideas that we would like to tackle at some future date.

For instance: We would like to find ways to make our own adaptations of the traditions so that they are new, old and/or our own. We liked the idea of "observing" one day of each week as special and different. We have attempted this but haven't really come up with a concrete, ongoing plan of action. We found the article thought-provoking and would like to read the book in its entirety so that we could fully explore the concepts presented by Judy Peisonk.

KARIN KRAMER SOEBBING

Feb. 27, 1989

... Choice. . .

(Continued from page 29)

choice and choice alone. The recent elections are encouraging, particularly in Virginia, where pro-choice forces helped elect the first Black governor there or anywhere in the United States. Women's groups are responding in other ways as well. At its 75th national convention in July, Hadassah issued an "action alert" calling for education, lobbying efforts and political awareness on the local chapter level to forestall anti-choice legislation by state lawmakers. BBW and NCJW have mounted similar campaigns. In response to Bush's veto of Medicaid payments for abortion even in the case of rape or incest, local groups such as the Greater Philadelphia Women's Medical Fund (1218 Chestnut St., Suite 1007, Phila., PA 19107) have formed to provide loans for poor women in need of abortions. There may be one in your city, too.

The fight is only beginning. □

letters



FROM READERS

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

N.Y. Times Accepts and Rejects

[Dr. Herman H. Weiner, who wrote the article in our Sept., 1989 issue, "Carl G. Jung's Shadow," sent us the letter below after it had been accepted — and then rejected for publication, without explanation. His letter to Michiko Kakutani, the *Times* book reviewer, has not been answered. We informed Ms Kakutani of our intention to print

both of Dr. Weiner's letters and offered to print her comment. She did not reply. —Ed.]

Dear Editor:

M. Kakutani's review of *T. S. Eliot and Prejudice* (Aug. 22, 1989) alerted me to some remarkable parallels between T.S. Eliot and Carl G. Jung during the fateful thirties.

Like Jung, despite friendships with certain Jewish colleagues, Eliot considered "free-thinking Jews undesirable" and undermining to Christian orthodoxy. Like their Christian leaders, with rare exceptions, both remained silent during the Nazi attacks on the trapped German Jews. Neither of them expressed moral revulsion. Nor did they later express remorse or apology beyond the lame admission that they had been mistaken.

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However exquisite an artist's sensibility, can it excuse the lethal insensitivity of racial prejudice?

HERMAN H. WEINER, PH. D.
New York, Aug. 23, 1989

Dear Ms Kakutani:

The following letter, triggered by your review, was accepted by the *N.Y. Times* early Monday this week [Sept. 18] for publication in the Sunday Arts and Leisure section. However, Tuesday evening my phone recorder informed me that the decision to publish had been reversed. Could this reflect ambivalence about confirming anti-Semitism in high places? Your reactions would be very much appreciated.

Sincerely,
New York, Sept. 21 H. H. WEINER

About Carl Jung

H.H. Weiner takes four pages of *JEWISH CURRENTS* text (Sept., 1989) to obscure Dr. Carl Jung's role in helping the Nazis when they needed it most — while simultaneously confirming it. His long-winded, convoluted methodology is typically Jungian.

After Adolf Hitler took power in 1933, he wanted to use the Germany Psychotherapy Association ideologically for his own political purposes — to justify "scientifically," for example, the destruction of dissent and dissenters (and Jews) as acts necessary for Germany's psychological health. Wanting no part of this moral perversion of his profession, Dr. E. Kretschmer, Association editor-president, resigned. Jung, highly respected and in Switzerland, was invited to replace him. Over the next few years, he and co-editor Dr. M. H. Goring nazified the Association. Jung's international prestige, which he had freely lent to the still relatively-weak Nazis, nevertheless remained so high that Harvard awarded him an honorary degree in 1936.

One can speculate "ruefully" with Weiner whether Jung's "known feelings were totally dissociated from his conceptual brain," but his opportunistic political activities were both deliberate and dastardly. So was his making a young female patient into his life-long concubine.

NATHANIEL S. LEHRMAN, M.D.
Clinical Director, Retired
Brooklyn State Hospital
Roslyn, NY, Sept. 9, 1989

Dear N. S. Lehrman:

The International Conference at the New School was called to assemble diverse opinions and facts about Jung's purported pro-Nazi and anti-Semitic actions. My task was to report on these proceedings for *JEWISH CURRENTS*. Your irate contentions about my efforts to achieve a fair and balanced report allow me to suggest that you carefully re-read it. In it, you may discover that I am not a "Jungian," nor did I in any way "obscure" Jung's pro-Nazi role. Indeed, several respondents have thanked me for finally affording them a more definitive view of Jung's unsavory actions on behalf of the Nazis. Your proprietary attitude towards this Jung controversy suggests that you presume very special and exclusive information most of us have not been privy to. We, to the contrary, felt constrained from a sure-footed rush to judgment before the facts were more fully examined.

You might take credit for one contribution of fact not mentioned in my report or at the Conference: Harvard's 1936 honorary degree awarded to Jung. Astonishing at that late date in history! Who among your psychiatric colleagues (in or out of Harvard) could have sponsored such a pro-Nazi anti-Semite for such honors? If you know, please tell us!

"Long-winded, convoluted methodology" is not "typically Jungian."

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Concert: Sunday, Nov. 4, 1990

Instead, it is more commonly obsessive-compulsive or even schizophrenic.

DR. HERMAN H. WEINER

New York, Oct. 5, 1989

[It was at the celebration of its tercentenary that Harvard in 1936 awarded Jung an honorary Doctor of Science degree on the recommendation of the Harvard Medical School. No other details are available at this writing.

—Ed.]

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In Memory of
FAY PEVZNER

(May 16, 1909 — Oct. 5, 1989)

Friends and colleagues
express our feeling of loss
on the death of our dear friend
Hers was a lifelong commitment to
social justice and Jewish survival
Our condolences to her life companion
Sam
and the whole family

Edna Kaplan
Dorothy Lopos
Rifka and Sam Sherman
Gedalia Sandler
Elsie and Chaim Suller
May and Max Katz
Jack Winocur
Abe Shabasson
Miriam and Hyman Silver
Israel Freed
Grace and Frank Ilchuk
George and Edna Starr
Max Noon
Morris and Mollie Goldstein
Rubin and Dora Budah
Arlene and Sid Resnick
Laicha Gellman
Ben Axelrod
Shirley Novick
Jeanette and David Zeldin
Elsie and Harry Rymer
Abraham Kolb
Toni and Barry Gold
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Selma and Jerry Trauber
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Max and Midi Gordon
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David Grant
Stella Emspak
Jeanette and Julius Cohen
Carol Jochnowitz
Edith Segal and Sam Kamen
Sherry and Nettie Farber

Evelyn and Louis Harap

We mourn the loss
of a dear friend
of many years
FAY PEVZNER
and extend our deepest sympathy
to her beloved husband
Sam
and to their children
and grandchildren.
We shall miss her.

Jeanette and Julius Cohen
Brooklyn

In loving memory
of
MAX FRANKEL
(Dec., 1902 — Jan. 14, 1975)

Wife *Minnie*
Sons and Daughters-in-Law
Grandchildren

Dear Max Noon
We mourn with you
on the untimely death
of your dear wife
and our longtime friend
ROSE
We shall always remember her
as a dear friend
and human being.
Fannie and Sam Borun
West Palm Beach, FL

ARAB-JEWISH INTERACTION

DURING the 1989-90 school year in Israel, 1,200 Jewish and Israeli Arab 7th-, 8th- and 9th-graders and 90 of their teachers, from 30 classes at 15 participating Jewish and Arab secondary schools, will meet, teach and learn from each other in a project designed to strike at the roots of the fear and animosity flourishing between their mutually isolated populations.

Children Teaching Children (CTC), founded in 1986 by Erella Dunayevsky and Muhammad Mahamid, brings students together for one one- or two-hour session a week at alternating Arab and Jewish schools in which they learn the language of the other group and teach their own. The project is one of many approaches to Jewish-Arab cooperation sponsored by Givat Haviva, the research and educational center of the Kibbutz Artzi Federation, which since its founding in 1949 has sought to foster respect and understanding between Israel's Arabs and Jews. Funding for the project comes from such sources as the Charles R. Bronfman and Ford Foundations, the New Israel Fund and the Israeli Ministry of Education.

Each child is both student and teacher in this program. Learning each other's language is secondary to the human interaction and resulting empathy created between young Israeli Arabs and Jews who have generally never met a member of the other group before. For this achievement CTC was awarded the Marcus Seif Prize by Israeli Pres. Chaim Herzog in 1988 and the Israel Interfaith Association's annual Dr. Israel Goldstein Prize in 1989.

In loving memory
of
JOE WEINRIT

A world of peace

•

*Helen Weinrit
Charles Weinrit
Esther and Tom O'Brien
and all the
grandchildren
and all the
great-grandchildren*

We mourn the
death of
**ABRAHAM
MAYMUDES**

(Dec. 2, 1901 — Nov. 14, 1989)

A lifetime
committed to the culture,
aspirations
and best political goals
of the
Jewish people.

•

*Goldie (wife)
August, Victor,
Zicel (children)
David, Arie, Jacob, Amy
(grandchildren)*

•

Los Angeles

In loving memory
of
ELEANOR STAMM

Born May 26, 1912

Died Sept. 11, 1989

A class-conscious woman
and a life-long fighter
against war and fascism
and for peace and freedom

Associate Member of the
Abraham Lincoln Brigade

Member of the
Women's International
League for
Peace and Freedom

Morris Stamm and Family
Cleveland, OH

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Miami Beach	5,680.00	7
Upper New York	3,642.00	5
New Jersey	2,996.00	9
W. Palm Beach, FL	2,788.00	11
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Canada	429.00	1
Ohio	375.00	
Washington State	325.00	3
Wisconsin	275.00	3
Minnesota	275.00	2
New Mexico	260.00	
North Carolina	199.00	
Arizona	190.00	2
Vermont	167.50	
Texas	150.00	4
Oregon	125.00	
Tennessee	120.00	1
Kansas	110.50	
Colorado	110.00	1
Virginia	48.00	2
Rhode Island	45.00	1
Indiana	40.00	
Oklahoma	30.00	
Maine	26.00	
Alaska	25.00	1
Louisiana	25.00	
Alabama	20.00	2
Delaware	20.00	
Nevada	10.00	
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(Incomplete, to be continued)

Our Goals

Fund Drive	\$100,000
Received to date	\$83,031
New Subs Drive	700
New Subs to date	189

AROUND THE WORLD

AT HOME

Episcopalian, Lutheran, Roman Catholic and Jewish leaders reacted promptly to the murder in El Salvador on Nov. 16 of six Jesuit priests by "uniformed assassins." All called for an end to U.S. intervention on the side of the death squads operated by the government of Pres. Alfredo Cristiani, elected in March, 1989 presumably to curb the military terrorists. Rabbi James A. Rudin, interreligious affairs director of the American Jewish Committee, denounced this "assault on civilization" Nov. 20, and Albert Vorspan, senior vice-president of the Union of American Hebrew Congregations (Reform) spoke out Nov. 21. Said Vorspan: "The Bush Administration policy of seeking to impose a military solution in El Salvador is a bloody failure. . ." He urged Pres. George Bush "to demand that the Government in El Salvador come to the peace table and negotiate a settlement" with the rebel forces.

Updating our Sept. editorial, "Art-Bashing as a Political Sport": An exhibition of work by 23 painters, sculptors and photographers describing the impact of AIDS on their community, their friends and themselves, was scheduled to open Nov. 16 at the non-profit Artists' Space, 223 W. Broadway, New York. The show had been granted \$10,000 by the National Endowment for the Arts in May, 1989. Nov. 8 John E. Frohnmayer, NEA's new head, applying the July 26 legislation proposed by Sen. Jesse Helms, withdrew the grant because he judged the show to be political, its catalogue having derogatory remarks about Helms, John Cardinal O'Connor and Rep. William D. Dannemeyer. Immediate denunciation

of the withdrawal of funding came from intellectuals in the arts, including Joseph Papp, E. L. Doctorow, Jerzy Kosinski, Norman Mailer, Susan Sontag and, Nov. 14, Leonard Bernstein, who refused to accept a National Medal of the Arts that was to be presented to him and 11 others Nov. 17. Cardinal O'Connor had stated, "I do not consider myself above criticism by anyone." After "explaining" that his use of "political" had been ill-advised, and after four members of the National Council of the Arts who had seen the show disagreed with his judgment, Frohnmayer reversed himself Nov. 16 and restored the grant for the show on the condition it not be used for the catalogue. (The show cost \$30,000 to mount, the catalogue \$7,000.) Frohnmayer also stated he would work for repeal of the July 16 law. No Jewish organization reacted to the issue of censorship in this instance.

Lech Walesa, founder of Solidarity, who was in the USA on a mission to increase Federal and private economic aid to the ailing Polish economy, took time Nov. 17 to meet for an hour in New York with some 70 leaders of Jewish organizations. Presented with the gift of an ancient vase from Israel, Walesa professed his "love of Israel and the Jewish people." Rabbi Henry D. Michelman, executive vice-president of the Synagogue Council of America, said Walesa "spoke very directly about his abhorrence and rejection of anti-Semitism." On the issue of the nuns' chapel at Auschwitz, Walesa denied that Jozef Cardinal Glemp was an anti-Semite, and added, "I will personally guarantee that any remaining Jewish holy sites will be declared historical shrines. Jews died in the concentration camps simply

because they were Jews. This must and will be acknowledged." To the *N.Y. Times* editors the same day, Walesa said he told the Jewish leaders, "the Jewish community is the nation that has paid the highest price in the history of the world. And we, the Polish nation, have paid the second highest price. Are we supposed to fight among ourselves? . . . Auschwitz belongs to the world. It does not belong to any cardinals, it does not belong to Walesa, it does not belong to the Jews." Some Jewish leaders, however, were disappointed that Walesa had failed to acknowledge that anti-Semitism had once been rampant in Poland. Nov. 19, addressing 7,000 Polish-Americans at a Mass in New Britain, PA, Walesa stressed that they should not fear the truth about Polish-Jewish relations: "Let us not forget we have not always had good relations with another nation [the Jews] that has suffered as well." Another Solidarity leader present added, "We have to deal with the past in order to better deal with the future."

Sept. 30 the Agency for International Development (AID) in Washington cancelled a grant of \$1.5 million to the Sha Alvim Teachers College (Yeshiva) in Aylon Valley in Israel because it would train rabbis to teach in the West Bank. U.S. policy bars use of AID funds in the occupied territories. In fiscal year 1986, Sha Alvim had received a grant of \$400,000. Grants were approved, however, for the Machon Alte Institute in Safed (\$1.5 million), Or Hachaya Girls College in B'nai Brak (\$500,000), Hadassah Hospital (\$1.5 million), Feinberg Graduate School (\$1 million), Israel Arts and Science Center (\$1.5 million) and Sanz Medical Center (\$900,000). AID1989 gave \$35 million in grants to 43 institutions; 11 in Asia, 12 in the Near East (Egypt, Lebanon, Turkey, Israel), 9 in Latin America and the Caribbean, 6 in Africa, 3 in Europe and 2 operating worldwide.

ABROAD

South Africa: among the 771 white South Africans refusing to be drafted into the army and registering as conscientious objectors are 33 Jews. Among the white population of 4.9 million in South Africa there are 115,000 Jews (2.3%). Releasing a statement in Oct., 1989, the 33 Jews declared, ". . . Our objection to being conscripted is based on our Jewish identity, which consists of religious, historical and cultural elements, Jewish sensitivity and consciousness — born out of oppression in the form of ghettos, pogroms, inquisitions, expulsions and the unique suffering of the Holocaust — when combined with our religious and traditional longing for a just society demand the active pursuit of peace and the elimination of all forms of justice and racism. . . ." Two Jews are already serving prison terms as COs. Jewish COs make up 4.2% of the white COs.

East Germany: The massive popular pressure that led the ruling Communist Party to open the Berlin Wall Nov. 9 and the reordering of the government structure has also emboldened the Jewish community of 400 to press its grievances and demands. In a statement from Dresden in mid-November the Jews called on the government to end 40 years of denying responsibility for the Holocaust, to admit the existence of anti-Semitism in East Germany and to establish diplomatic relations with Israel. "Nazism and anti-Semitism are the heritage of both German states," said the statement. In response the chief prosecutor in the Rostock region reported that in the past 18 months there were 300 anti-Semitic incidents involving 380 Jews. For circulating anti-Semitic propaganda and singing anti-Semitic songs, six young farm workers have been arrested in Stralsund, tried in secret and sentenced to 27 months in prison for two and suspended terms for

four. . . . Nov. 22, at the invitation of West Berlin Mayor Walter Momper, 30 East Berlin Jews were allowed to spend a day with the West Berlin Jewish community, touring synagogues, places where Jews were rounded up to be sent to concentration camps and other significant sites. Arrangements were made to have East Berlin Jews join in Jewish religious, educational and cultural activities in West Berlin. . . . Dr. Peter Kirchner, 54, a neurologist who has headed the East Berlin Jewish community for 18 years, said there are only 203 Jews registered with the community in East Berlin, with another 200 in the rest of East Germany. He estimated, however, that there are about 3,000 unaffiliated Jews in East Berlin and 2,000 more in the rest of East Germany. . . . Holocaust survivors both in East and West Germany are apprehensive over the speedy reunification of the two German states that is being pushed by the West German government.

USSR: Jewish emigration in Nov., 1989 was the highest ever, 11,170, of whom 1,830 (16.4%) went to Israel, compared with 2,334 emigrants in Nov., 1988. The 1989 total through Nov. is 62,506, compared with 16,378 for 1988 through November. . . . Of the 100,000 persons emigrating from the USSR in 1988 through August, 58.8% were Germans, 34.2% were Jews and 7% were Armenians. Of the 33,444 Jews, 12% settled in Israel, 84% in the U.S. and 4% in other countries. . . . The *Birobidjaner Shtern* Oct. 31, 1989 reports the founding of a new All-Union Jewish Cultural and Educational Society, which elected as chairman Aron Vergelis, editor of *Sovetish Heymland*. Stressing the perpetuation of Soviet Jewish cultural life, the new group urges promoting Yiddish culture and language. Participating were Jews from Vilnius, Tashkent, Kiev, Moldavia, Minsky, Birobidzhan and Moscow. . . .

In Moscow in Oct., 1989 there were 20 independent Jewish cultural organizations. In Nov., 1989 there opened the first Jewish religious day school with 25 pupils, meeting in the main synagogue on Archipova St. and named Achei Temimim (Brotherhood of the Pure, after the Habad-Lubavitch worldwide network). . . . In Leningrad Oct. 22, 1989, 51-year-old Vitaly Lekhtman was found murdered in his apartment with a Star of David carved into his body. Nothing was taken from the apartment, so burglary was not a motive. As director of the Red Way House of Culture, Lekhtman had allowed the Leningrad Jewish Cultural Society, now legalized, to meet in the House of Culture, and the Haverim Jewish Singing Troupe had its first concert there. Lekhtman's friends say he was often threatened for taking part in Jewish activity. . . . In the Moscow weekly *Ogonyok*, No. 46, Nov., 1989, the exiled Jewish writer Lev Kopelev has a major article exposing and condemning the anti-Semitism that flourished under Stalin's rule. Kopelev cites both subtle and unsubtle examples of current anti-Semitism in *Molodaya Gvardia* (Young Guard) and *Nash Sovremenik* (Our Contemporary). In a prefatory editorial comment, *Ogonyok* remarks that Russians have traditionally blamed Jews for all evil instead of looking at and for the real causes. . . . *Pravda*, Sept. 22, 1989, reporting on the Communist Party conference on nationalities problems, quotes the address of B. L. Korsunsky, first secretary of the Birobidzhan Party Committee: "The repressions, the artificially inspired struggle against cosmopolitanism and the notorious 'doctors' plot' did serious damage to its [Birobidjan's] development. It was in those years that the decline in the province's embryonic national-specific character and in Jewish culture as a whole began. It is alarming that the Jewish population is decreasing." M.U.S.

MORE DATA ON NOV., 1989 ELECTIONS COAST TO COAST

- *Seattle, WA:* although Blacks are only 10% of the electorate, Black three-term City Councilman Norman B. Rice was elected Mayor by a 16-point margin. A Democrat, he is the first Black mayor in Seattle history.
- *Virginia,* "cradle of the Confederacy," in which Blacks are only 15% of the electorate, elected a Black governor, L. Douglas Wilder, by a slim margin that may still require a recount. One of the main issues was reproductive rights. Wilder, who is pro-choice, is a Democrat.
- *New Haven, CT:* with Blacks only 35% of the population (and Latinos 12%), five-term Democratic State Senator John C. Daniels won the mayoralty by 68% to 29% of the votes to become New Haven's first Black mayor. . . . Steve White, Daniels' campaign manager, estimates that only 50% of the electorate voted in the election. Of those who did vote, White further estimates, Daniels got 95% of the Black vote, 80% of the Hispanic vote and 55% of the white vote. Among the white voters, at least 65% of the Jewish vote probably went to Daniels, according to White.
- On the eve of the 1989 elections, there were in the USA 6,829 Black elected officials (4,400 of them in the South), including 301 mayors and 407 state legislators. In the South most of the Black elected officials were chosen by electorates in which Blacks were a majority. Those named above, as well as David N. Dinkins, were elected by electorates in which the Black voters were a distinct minority (28% of the total vote cast in New York City came from Blacks). The winners successfully built coalitions with white voters.
- *Houston, TX:* with Blacks only one-third of the population, a City Councilman sure of reelection was defeated when, two weeks before the election, he was reported to have made an "outrageous racial slur" that the electorate found intolerable.
- *Yonkers, NY:* City Councilman Henry Spallone, running for Mayor in a campaign in which he pledged to continue the Yonkers City Council's resistance to a Federal court order to build low-income housing in white neighborhoods — an overtly racist issue — was elected by a narrow margin.
- In the New York mayoralty race, David N. Dinkins got 64% of the gay and lesbian vote, a continuation of the generally progressive voting patterns of the gay and lesbian electorate. An exit poll indicated that 4% of New York voters declared themselves to be gay or lesbian. Since Dinkins' margin of victory was only 2%, the gay-lesbian support was a swing vote.
- In Massachusetts, the State Senate approved by 22-13 on Oct. 30 a law prohibiting discrimination against homosexuals in employment, housing, credit and public accommodations, a week after the same bill had passed the House by 79 to 23 on Oct. 23. The bill was first introduced in 1973. "Finally, we won't be second-class citizens," said Arline Isaacson, co-leader of the Massachusetts Gay and Lesbian Political Caucus. Wisconsin is the only other state with such a law, since 1982, although 11 states have executive orders barring discrimination against gays and lesbians in public employment, and 80 municipalities around the country have measures banning discrimination against homosexuals in some or all of the following categories: education, housing, credit, union practices, employment and public accommodation. New York City adopted a homosexual civil rights bill, after many years of debate, in the 1980s, but in the New York state legislature the subject was not raised this past year.