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NEW DEVELOPMENTS AMONG
JEWISH YOUTH

by Daniel Spector

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Cover: Monument to the victims of Hitlerism at Sachsenhausen, erected by the Communist Party of France. Père Lachaise Cemetery, Paris.

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Editorials

A Tremendous Victory

A tremendous victory for the forces of peace and progress in Israel was won with the election on December 9 of the Communist candidate, Toufiq Zayad, as mayor of Nazareth, the largest all-Arab city in Israel. Zayad received no less than two-thirds of the popular vote, and this despite the most intensive efforts of the Zionist ruling circles to defeat him. The Democratic Front, under whose banner Zayad ran, won 11 of the 17 seats in the city council.

This victory is all the more impressive in view of the determined efforts of the Israeli rulers to stave it off for a considerable period. When the Communists won a majority of the seats in the city council a number of years ago, the elections were voided and a city council was appointed by the national government. And in December 1973, when municipal elections were held throughout Israel, Nazareth was excluded. But eventually elections had to be held, and the results make it plain why they were held off for so long.

The reason for the desperate efforts of the Israeli rulers to prevent such an outcome is expressed also in the current plans for the "Judaization" of the Galilee, a region of which Nazareth is the center and of which 55 per cent of the population is Arab. A plan is underway to confiscate large areas of the land in this area and to turn it over to Jewish colonization, on the excuse of "balancing" the population. Clearly, the outcome of the elections in Nazareth is a severe blow to such schemes.

For the citizens of Nazareth, in the words of Zayad himself, the victory means an end to administratively imposed, corrupt city governments and to the constant neglect of the city's financial and social needs.

The victory is also a demonstration of Jewish-Arab unity, which the Communist Party of Israel symbolizes, and of support for the Party's program for a just peace in the Middle East. But to the Zionist bureaucracy it is a source of consternation. On the eve of the elections three cabinet ministers campaigned in Nazareth against the Communist ticket, issuing dire warnings that in the event of a Communist victory the government would have to reappraise its policies toward Arab citizens, that it "could not be expected to show consideration for a city headed by a man who

may be an agent of Arafat or murderous gangs."

It is clear, therefore, that the battle is far from over. The newly-elected administration will have to fight for its existence and for its democratic rights. Therefore, not only should the momentous victory in Nazareth be hailed by progressive and pro-peace forces everywhere, but the new city government headed by Mayor Zayad should receive continued expressions of support in the difficult struggles which face it. This is a vital part of the fight for peace in the Middle East.

*

New Steps for Peace

An editorial in the January 1976 issue of the Israeli magazine New Outlook notes: "The change is by no means dramatic. For many of us it is much too slow. It is hard to detect from day to day, but nonetheless it is continuous: Public opinion in Israel is gradually awakening to the need to find a solution to the Palestinian quest for self-identity." There is, the editorial states, a growing recognition that what it describes as the "official 'No' position of Premier Rabin" is untenable, that it is necessary to recognize the Palestinian demand for self-determination and to agree to return the West Bank and the Gaza Strip. Others go further, calling for a return to Geneva and the surrender of the occupied territories as a whole. This opposition is as yet varied and confused, but it involves wide political circles, extending into the government itself. What is important is its growth and its direction.

A similar process is taking place in the United States. Expressions of opposition to the Rabin policies and to the support of the U.S. government for these policies is growing. In one degree or another, individual leaders, publications and organizations are beginning to speak out. There are sharp differences on a number of questions, but here, as in Israel, the basis for a united front for a genuine Middle East peace is being laid.

Noteworthy are such developments as the formation of Breira, an opposition organization on a number of questions, whose sponsorship is mainly Zionist; the increasing activity of Christian pacifist groups, and of the Women's International League for Peace and Freedom; and the emergence of a number of new committees for peace in the Middle East. A recent initiative of particular interest is that taken by the Fellowship of Reconciliation in calling together representatives of a number of organizations and groups to seek agreement on a common program to be published eventually as a newspaper ad.

As the result of a series of discussions, such a program has been adopted and is currently being circulated for signatures under the sponsorship of Middle East Peace Now, Box 271, Nyack, N.Y. 10960. Its main points (in somewhat abridged form) are:

1. Recognition of the Palestinian and Israeli peoples and their mutual right to national self-determination.
2. Inclusion of the PLO as an essential party to the negotiation of a full and lasting settlement.
3. Early convening of a Geneva peace conference to achieve an overall settlement, and an exploration of the UN Security Council to expedite a just peace.
4. A U.S.-initiated drive to achieve an embargo on arms to the Middle East...and the creation of a nuclear weapons-free region.
5. Full and open Congressional hearings on United States policies in the Middle East.

With the bulk of this program we can agree, and while it omits points we regard as important, such as withdrawal from all the occupied territories, it is clearly a step in the right direction--that of developing a broad peace coalition. It deserves, along with other developing actions of a positive character, our support and active participation.

*

As we go to press, we learn of the death of one of the noblest of fighters for peace, democracy, equality, an end to racism and anti-Semitism, and for socialism - Paul Robeson.

His death comes as a terrible blow to progressive humanity. With a deep sense of loss, we join with the hundreds of millions to mourn his passing.

The next issue of Jewish Affairs will give due honor to the living memory of this great American.

* * *

New Developments Among Jewish Youth

by Daniel Spector

There is a notion which is current that there is no Jewish youth movement or, if there is, that it is politically monolithic along the lines of the Jewish Defense League. This belief is in part fostered by the Zionist establishment which, on the one hand, would like to convey the impression that Jewish youth are somehow different from all other youth, and are devout followers of the Council of Presidents of the Major Jewish Organizations (Presidents' Council, for short). On the other hand, the Zionist establishment is working overtime to make sure this is the case.

In part, it also derives from an incorrect and dangerous belief that the Jewish youth movement is isolated from the deep changes taking place among youth and in society, and that Jewish youth cannot be won over to united struggle with other youth around issues of common concern.

Recently, I and two other members of the Young Workers Liberation League (Marc Mishler from Massachusetts and Scott Sussman from Ohio) participated in the bi-annual convention of the North American Jewish Students' Network (NAJSN) in Cleveland, Ohio. There was a wide range of organizations present, from the Jewish Defense League to the Communist Party, as there is in the Jewish youth movement in general.

This article, basing itself mainly on observation of and participation in the convention, is intended to give an idea of the changes taking place within the Jewish youth movement, and our view of the major issues confronting Jewish youth.

*

Jewish youth, who make up about half of the Jewish community of six million, are, like other sections of youth, largely unorganized. Only 200,000 (at the very most) are active members of Jewish youth organizations, which issue more than 60 newspapers and magazines. Several hundred thousand more have connections with their local synagogue, Hebrew school or Yeshiva, but do not consider themselves active members in any organization.

Most of the major Zionist organizations in this country have youth divisions, or organizations, connected with them: Hadassah has an organization called Hashachar-Hamagshimim; B'nai B'rith has

both a student division (Hillel Foundations) and a general youth division (B'nai B'rith Youth); the Zionist Organization of America's youth organization is the American Zionist Youth Foundation.

These are the well-organized, Right-wing youth movements, tightly controlled by their parent organizations, which dominate the Jewish youth movement, as manifested in the NAJSN convention.

In addition, each of the three religious divisions -- Orthodox, Conservative and Reform -- has its own youth arm.

However, there are a significant number of Jewish youth movements which consider themselves progressive. Some consider themselves "Socialist-Zionist." Among these are Habonim (Labor Zionist Youth Movement), Hashomer Hatzair, a number of Radical Jewish Unions on various campuses, and smaller, local groups like the Jewish Socialist Community and the Jewish Socialist Youth Bund in New York, the Coalition for Jewish Liberation in Amherst, Mass., and the Chutzpah collective in Chicago. Their combined membership probably hovers around 5,000.

These organizations raise hard questions about many of the policies of the Israeli government and of the Zionist organizations in this country. A number of them condemn the Israeli government's policies of annexation and occupation, discrimination against Sephardic Jews and Israeli Arabs, and call for Israeli negotiations with the Palestine Liberation Organization. Some also support the establishment of a separate Palestinian state:

We believe peace is possible in the Middle East, but only if all groups involved change some of their demands and actions. Here's what we'd like to see happen:

1. Israel should recognize the Palestinians, and withdraw from occupied territory.
2. The PLO should recognize Israel's right to exist as a Jewish state and set up a Palestinian Arab (state) on the West Bank and Gaza.
3. In return for occupied territory, Egypt should give Israel access to the Suez Canal and the Gulf of Aqaba. Both Egypt and Syria should recognize Israel's right to exist as a state.
4. The UN and the big powers should support a settlement such as the one described above.
5. The Jewish and Palestinian states should live side-by-side in peace. Hopefully, as trust between them gradually builds, there will be economic and other cooperation between them and among all peoples in the area.

(Chutzpah, no. 8)

This position is echoed by the Jewish Socialist Community and other groups.

They have also come out in support of the United Farm Workers of America, the recent Farah boycott, and are vehemently opposed to the Nixon-Ford administrations:

We actively seek the creation of a just society in America; a society in which food, shelter, and meaningful work are available to all. We live in a society in which having a job is a privelege (sic), shelter is rip off rent, food is American agribusiness affecting African famine. In particular, we reject the notion that feeding the hungry is "charity" rather than justice; "an act of decency," as opposed to a moral imperative.

We will work actively within the Jewish community to combat racism and to strengthen within the community the commitment to equality and justice.

(Statement by Coalition for Jewish Liberation in NU? newspaper, May 1975)

Some members of these organizations told us that they did not consider the Israeli government and the Jewish "leadership" in this country to be the true representatives of Zionism, but, rather, distortions of what Zionism really is. When discussion arose on the recent U.N. resolution equating Zionism with racism, their response was, "Yes, many of Israel's policies are racist. But don't equate those policies with Zionism; the two are very different."

Yet they agree with the Israeli government and the Presidents' Council on many of the basic precepts of Zionism: that Jews are "special"; that Jews everywhere constitute a nation; that a "Jewish" state is the ultimate solution for all Jews; that one's "Jewishness" is determined by one's quantitative and qualitative support for Israel; that assimilation is equivalent to genocide; and that emigration to Israel (aliyah) should be one of the main, if not the prime, concern of all Jews.

While anti-Communism, particularly anti-Sovietism, is widespread in the Jewish youth movement, it is not as deep as might appear at first glance. There is no question of the extent of anti-Communism of groups like the JDL. But among Jewish youth who consider themselves on the left, there is a contradiction between the anti-Communism and anti-Sovietism they accept, and recognition of the superiority of the socialist system.

In October 1973, the Jewish Socialist Community issued a Statement of Principles which included the following point: "It is our belief that only in a socialist society can Jews and all other minorities develop control over their lives by achieving material security and cultural autonomy."

This contradiction is resolved by saying that what exists in the Soviet Union is not true socialism, just as what exists in Israel is not true Zionism. The Statement referred to above states

that, "...the growth of anti-Semitism in the USSR is a direct result of its departure from socialist principles..."

Yet, a couple of these youth wore Lenin buttons during the NAJSN convention, and were open to discussion with the CP and YWLL representatives. Some also expressed their conviction of the inevitability of socialist revolution and of a world-wide socialist system.

Among progressive Jewish youth, there is also a growing awareness of the role of racism, and of the connection between racism and anti-Semitism. Many of them reject (though not fully) the racist and anti-Communist concept put forward by the Zionist leadership that the main sources of anti-Semitism are the Soviet Union, the Arab countries, the Left, and the Black community. There is a rising willingness among Jewish youth, as there is among white youth in general, to take up the struggle against racism, for they see it as in their self-interest.

The Coalition for Jewish Liberation, in the September 1975 issue of its newspaper, NU?, takes the following position on the issue of busing:

Busing across neighborhood boundaries has often become the only available tool to implement desegregation. The virtual unanimity of the Black Community in support of busing reflects a yearning to better educate the young of that community, despite the barriers existing in society outside the classroom. After a century of segregation, de facto and de jure, the issues of equality of education and of quality education have become inseparable....

Although many Jews are individually outspoken in the cause of desegregation of education, Jewish groups and organizations have been thunderingly silent on the issue....The time has come for Jewish groups to visibly and openly support busing as a means to desegregate education. We are long, long overdue.

On the issue of quotas to achieve equality, Chutzpah, during the 1972 presidential campaign, blasted "the Nixon campaign technique" of stirring "racial fears in order to cover up the basic facts of unemployment and inflation."

The paper (No. 3) went on to state:

It is particularly disturbing to think that this technique might work in the Jewish community that has for so long opposed candidates that have used racial fear as their campaign techniques. The fact is that the only guarantee for good jobs for blacks and Jews and other groups is an economy where there is full employment.

*

As was stated in the beginning of this article, the Jewish youth movement, like the general youth movement, is not politically monolithic, and the overwhelming majority of Jewish youth are not involved in any organization. This has been a source of consternation, to say the least, to the Zionist establishment. The Chicago Sentinel of March 21, 1974, reported that:

Mordechai Bar-On, head of the World Zionist Organization's Youth and Halutz Department, said here the Yom Kippur War had revealed the apathy of the majority of Jewish youth abroad to Israel and their own Jewishness

The article goes on to say that "only" 6,000 volunteers from the U.S. went to Israel during that crisis period. While 6,000 is indeed a large number, it is insignificant compared to the number of volunteers the WZO had hoped for.

Clearly, this indicates that the Zionist organizations are having little success in drawing Jewish youth, politically, ideologically, or physically. While a more-than-usual number may become active during crisis periods in the Middle East, it is still a very small percentage, and the greater part of these youth remain outside the organizational or political control of the Zionist establishment. This is also proven by the tiny number of Jewish youth who actually emigrate to Israel, even from among active Jewish youth organizations.

This was also a major concern in the discussion at the NAJSN convention: how to get more youth to emigrate to Israel; how to convince them that Israel and Zionism should be their central focus.

*

While the process of radicalization that is taking place within the Jewish youth movement is to be welcomed, it must be recognized that it can only go so far as long as these progressive organizations stay within the framework of Zionism, of reactionary bourgeois nationalism.

They will be unable to remain consistent in their progressiveness, for it will inevitably come in conflict with the fundamental tenets of Zionism.

Zionism attempts to divorce Jews, particularly Jewish workers, from the class struggle. It says that Jews have interests apart from, and in opposition to, other sections of the population. All the Jewish youth at the convention who considered themselves Zionist -- from the Right to the Left -- felt, to one degree or another, that the problems which affect Jews could not be solved in a united struggle side by side with non-Jews; that it is necessary for Jews to have "their own" state, in which these "strictly Jew-

ish" problems could be solved.

This is a classless approach to a class question. It attempts to convey the idea that I, as a Jew, have more in common with a Kissinger, Rabin or Rothschild than I have with my non-Jewish neighbor, or with the Black or Puerto Rican brother or sister who sits next to me in class or who works next to me in a factory or office.

The vital problems affecting Jewish working people will not and cannot be solved in alliance with Jewish capitalists or their representatives, or by segregating Jewish workers and Jewish capitalists into a separate state and conducting a "Jewish" class struggle. That is like exchanging the frying pan for the fire. The state of Israel has not done away with racism and anti-Semitism; it has not provided an increasingly better life for Israeli Jews. But it has been a boon to the owners of industry, many of whom are Jewish. It has not narrowed the gap between rich and poor Jews; the gap has been widened.

The fight for a better life -- for peace, jobs, democracy, quality integrated education, an end to racism and anti-Semitism -- is not one that can be waged solely on the basis of nationality or race. National and racial oppression are based in the class structure of capitalism. The fight must be based on the common class interests of all working people; their unity must cut across national and racial lines.

None of the Jewish youth organizations will succeed in attracting significant numbers of Jewish youth as long as their focus remains Israel, Zionism and aliyah.

President Ford's big business budget envisions continued, deeper cuts in public education. Already, at the City University of New York, open admissions has been thrown out and tuition has been brought in. There has been a massive upsurge of resistance and protest to these cutbacks in the CUNY program.

Yet there has been little, if any, response from Jewish student organizations, even though Jewish students are extremely hard hit, and are looking for leadership.

Hand-in-hand with the intensification of the economic crisis, there has been an intensification of the policies of racism and anti-Semitism. Fascist organizations and politicians, with access to the press and the airwaves, are springing up across the country. There is a continuing, dangerous shift to the right in government. Attempts are being made by the Zionist establishment and the Ford administration, to relieve the mass pressure on them by portraying Black people as the main enemy of Jews.

When a resolution was introduced, calling on the NAJSN to come out actively in opposition to this rise of racism and anti-Semitism, it was defeated by a landslide. Those who voted against the resolution (which was introduced by the Communist Party and

the YWLL, with the support of other organizations) cheered its defeat, thinking they had won a "victory" over "the Communists."

Jewish youth organizations today, basing themselves on the principles of Zionism, appeal to Jewish youth on the basis of what sets them apart from other youth, appealing to their nationalism.

We are convinced that the only way to solve their problems is for Jewish youth to recognize what they have in common with all other youth. Aliyah will not solve anything. That is like trading one unemployment line for another.

The only solution is a united front of youth -- Black, Puerto Rican, Asian-American, Native American and white; Jew and non-Jew; men and women -- as an integral part of an anti-monopoly coalition, which would fight for the rights of all, under the leadership of the working class. A coalition directed against the common enemy of all working people -- U.S. imperialism.

This unity cannot come about except on the basis of a consistent on-going struggle against racism, anti-Semitism and all forms of discrimination and oppression.

We stand ready to work on this basis with any organization, on any issue, at any level, for those goals which we hold in common.

* * *

As we are going to print, it has come to our attention that the Supreme Court has refused to grant a writ of certiorari to the Reverend Ben Chavis and the Wilmington, North Carolina 10.

These outstanding freedom fighters are the victims of a most vicious, racist frame-up as a result of their activities in the fight to desegregate the public school system in that state. They face a total of 282 years in prison on charges ranging from conspiracy to arson.

We condemn this outrage. The struggle to free Ben Chavis and the Wilmington 10 is the touchstone in the struggle of all people -- Black and white -- to preserve and extend our democratic rights. An immediate, mass outcry of "NO!" is needed to guarantee freedom for these fighters.

We urge our readers to send letters, telegrams, mailgrams or phone calls (and to get their organizations to do likewise) to protest this frame-up. All protests, calling for continuation of bail and a new trial, should be addressed to:

Attorney General Rufus Edmisten
State Capitol
Raleigh, North Carolina

Send copies of your protest to North Carolina Supreme Court Chief Justice Susan Sharpe, Justice Building, Raleigh, N.C., and to the U.S. District Court, Federal Building, Raleigh.

Israel and Africa

by Anthony Monteiro

(The following is the text of a speech delivered at a forum sponsored by the Committee for a Just Peace in the Middle East in New York in November, 1975. The author is Executive Secretary of the National Anti-Imperialist Movement in Solidarity with African Liberation.)

The present reality of Zionism as the political and ideological basis of the Israeli ruling class indicates that it is a special neo-colonial tool of world, particularly U.S., imperialism, especially in its efforts to role back the gains of the Arab and African liberation movements.

The racist character of the Zionist state of Israel is first of all directed at the non-European Jewish people and the Arab people of Israel, who have been confined to second- and third-class status and citizenship. Secondly, we recognize the racist character of Zionism in the expansionist policy pursued by the government of Israel toward the Arab nations, in its occupation of large areas of land belonging to the Arab states in violation of the sovereignty and territorial integrity of those nations. Thirdly, this racism is expressed in the neo-colonial role played by Israel in regard to the African liberation struggle. And, fourthly, it is expressed in the pro-racist stance adopted by Zionism toward the Black Americans' struggle for freedom and equality.

It is a fact that Zionism today is supported by, and itself supports, the most virulent racists on our planet, including those in the U.S., like Daniel Patrick Moynihan, and those in Africa, like the apartheid rulers of the Republic of South Africa.

Of particular interest in locating the racist nature of the Zionist ruling circles of Israel is the relationship that exists between Israel and the apartheid regime of South Africa. Brian Bunting, who is a participant in and leader of the South African liberation struggle, says of this alliance:

The Israeli-South African alliance is an alliance of the most reactionary forces in the Afro-Asian world, backed by the forces of imperialism, and designed to hold back the tide of progress, preserve the stronghold of profit and privilege, and perpetuate the exploitation of the oppressed masses in the interests of the tiny handful of racists and monopolists who are holding the world to ransom today. Israel and South Africa are today the main bastions of imperialism and reaction in the Afro-Asian world. The smashing of the al-

liance between them must be one of the foremost priorities of progressive mankind today." (Hy Lumer, Zionism: Its Role in World Politics, p. 52, International Publishers, N.Y., 1973)

Zionism has assumed its particular neo-colonial role in response to the growing strength of the national liberation movements in the Arab world and on the African continent, and as a response to the shift in the world balance of forces, which has brought about a sharpening of the class struggle and the continual advances of world socialism.

These circumstances have forced imperialism to retreat since World War II, leading to the break-up of the classical colonial system in the Afro-Asian world.

However, the achievement of political independence did not in itself complete the national liberation struggle -- it was the first stage. Since the 1960's, imperialism has launched a new assault upon the national liberation struggle -- in this case upon the new nations' struggle for economic independence. The Zionist rulers of Israel have come to the aid of imperialism in its attempt to continue its plunder of the Arab and African peoples through neo-colonialism -- a policy geared to abort the struggle for economic independence.

After World War II, the imperialist powers, particularly the U.S. and West Germany, were interested in penetrating Africa with large infusions of capital. Because of the tarnished image of both nations -- the Hitler experience of Germany, and the correct identification of West Germany with fascism by the masses of Africa and, secondly, the long history of racism in the United States, it became necessary to establish a conduit through which West German and U.S. imperialism could penetrate the African continent. The Israeli ruling class became this conduit. Israel became, in effect, a new stopping-off point for monopoly capital's penetration of Africa.

This has resulted in a large number of Israeli companies operating in Africa, in many instances financed by various Western European and U.S. corporations. There are nearly 120 Israeli corporations doing business in Africa which illustrates, of course, that the Zionist ruling clique is getting its share of the exploitation of Africa as well as providing a necessary service to imperialism.

The Israeli companies are most active in industrial and agricultural planning, many times under the guise of providing technical assistance.

The same applies to foreign banking interests. For example, when the Exchange National Bank of Chicago was interested in investing in Africa, it made contact with Israeli financiers, who

became its African conduit. It was pointed out above that Israel provides this kind of service because a number of nations in Africa have a particular abhorrence for the former colonial powers and would prefer such financial investments to come from a small country which does not give the appearance of being imperialistic.

Israel also plays a role in Africa in the area of military affairs. Upon achieving independence, a number of African nations received military aid and technical assistance from Israel, the purpose of which was not to strengthen popular military forces but to create neo-colonial military regimes. From this point of view, Israeli military and intelligence services have been involved in a number of reactionary coups d'etat in Africa, among them the overthrow of the former President of Uganda, Milton Obote, and his replacement by Idi Amin.

On the African continent, the Zionist rulers of Israel have encouraged reactionary separatist movements, which have attempted to Balkanize certain African states to make it easier for imperialist monopolies to exploit the mineral resources. An example of this is to be seen in the support the Israeli government gave to the Biafran secessionists who attempted to divide Nigeria, to split the oil-rich eastern region from the rest of the nation as a basis for more intense exploitation by Western oil monopolies.

Another instance of this is to be seen in Israel's support to the efforts of the secessionists of the southern Sudan. This support was given especially during the period of the progressive anti-imperialist government, which existed from 1968 to 1971.

The Zionist rulers of Israel, as well as Western capital, supported Moïse Tshombe who, in the early 1960's, succeeded in splitting the Katanga region (now named Zaire) from the Congo. This is the area that is responsible for producing copper, the main mineral resource of Zaire.

Contributing further to the neo-colonial and racist role that the Zionists play in Africa, the government of Israel stood in the front ranks of those who supported the feudal, neo-colonial regime of Haile Selassie in Ethiopia, for they knew that in him they had a supporter of Zionism -- one who would allow Eritria to be utilized by the U.S. military for bases and telecommunications facilities. These facilities supported the Israeli military aggression against Egypt in the 1967 war.

The most infamous role of Zionism on the continent of Africa, which is a clear reflection of its racist and class nature, is its links with the racist regime of the Republic of South Africa. Israeli military, economic and political cooperation is stronger with this racist regime than with any other nation in Africa. In May of 1971, Edwin Ogbu, who was formerly the head of the UN Committee for the Struggle Against Apartheid, accused the Israeli government of selling arms to South Africa in violation of the

United Nations arms embargo. It is well known that Israel has supplied South Africa with plans for the production of Mirage Jet fighter planes, which today provide a decisive aspect of the South African military arsenal.

The ruling racist clique of South Africa feels that in the Israeli ruling circles they have a very friendly ally. In 1967, after the Zionist war of expansion against the Arab peoples in the Middle East, a South African military delegation visited Israel to study how that military strategy was executed. The plans and strategic considerations used by the Israeli military in the 1967 and 1956 wars of aggression are part of the curriculum of study in South African military colleges.

But, looking further at the strategic aims in Africa of the Israeli ruling class, one of the most important aspects of their policy is the attempt not only to win the new states to the side of Zionism but also to the side of world imperialism in general; to influence the new nations to direct their economic and social development toward capitalism and away from socialism.

However, the role of Zionism and its support to imperialism on the continent of Africa is increasingly being exposed. There is a growing tendency among African states to close ranks and broaden their solidarity with their Arab brother states on the African continent and in the Middle East. This tendency has grown since the June 1967 war. In fact, in 1973, the Organization of African Unity, as an international body, broke diplomatic relations with the State of Israel.

While the independent nations of Africa are clearly moving away from and condemning Zionism, the ties between South Africa and the Zionists in Israel have become closer. There is now a growing recognition on the part of the Vorster and Rabin governments of their common fate in the face of the national liberation movements. In fact, it was John Vorster, the Prime Minister of South Africa, who said that Israel provides the northern, and South Africa the southern, flank in the struggle against the African national liberation movements. In 1971, Vorster said, "Israel is now faced with an apartheid problem: how to handle its Arab inhabitants," (New York Times, April 29, 1971) clearly indicating the racist identity of apartheid and Zionism.

Hendrik Verwoerd, who preceded Vorster as Prime Minister, said that the Jews "took Israel from the Arabs after the Arabs had lived there for a thousand years. In that I agree with them. Israel, like South Africa, is an apartheid state." (Lumer, page 51). If the friends of the Israeli state say that, certainly we cannot say less. The UN General Assembly could not say less than what Israel's friends have said. If Verwoerd says Zionism is racist and he is a friend of Israel, then we who oppose Zionism cannot say less.

The relationships between South Africa and Israel have been

duly noted by the African nations, who have broken diplomatic relations with both. In 1971, the OAU urged its member-states to take practical measures to compel Israel to withdraw from occupied Arab territory. This was done despite the Israeli Foreign Ministry's declaration that "The Middle East crisis is not an African problem, and Africans should not become involved in it." (Stewart Smith, U.S. Neo-Colonialism in Africa, International Publishers, 1974, page 244.) Sometimes you just have to wonder what they consider Egypt, if not an African state. Perhaps they consider the United States more of a Middle Eastern state than Egypt.

As a final point, I think it should be recognized that Israel's role in Africa is a point of definition, a point of reference, of its attitude toward the fight against racism generally, to say nothing of the recent role of U.S. Zionism in opposition to the equal rights demands of the Black liberation movement; Zionism's very conscious attempts to deprive Black people of the gains that have been made in the last few years, with regard to public education and professional education in law and medical schools, as a result of the civil rights movement; the role of Zionists in the 1972 elections as open supporters of the racist drive of Nixon and the Republican Party, in which they attempted to mobilize the Jewish community behind Nixon's racism on the basis of Nixon's support for Zionism and Israel; and the opposition of Zionist organizations to quotas which would reverse centuries of inequality that have been imposed upon the Black community.

This record has caused Zionism -- not the Jewish people -- to become further isolated from progressive forces throughout the world, particularly on the African continent and among growing numbers of progressives within the Black community in the U.S.

Therefore, the organization, Black Americans to Support Israel Committee (BASIC), speaks for very few people. I would dare say that if they attempted to mobilize any support for Israel and its expansionist policies, or for the policies of the Zionist organizations in this country, they would have great trouble.

In a real sense, the main support among Afro-American people is now being expressed for the cause of peace, self-determination and national sovereignty. At this point as never before in the history of the Palestinian people's struggle, and the struggle of the Arab peoples in general, there is a positive recognition of, appreciation for, and identification with the struggle in the Middle East on the part of Afro-Americans.

There is certainly a growing abhorrence of Zionism's support for and identification with apartheid. More and more Afro-Americans are asking very important questions like: Why is it that Zionists of South Africa are second only to the Zionists of the United States in their support for the Israeli government's policies? And why is it that these Zionists, who say they are interested in defending the national rights of the Israeli people, are not interested in protecting the national rights of the African

and Black people who exist under colonialism and fascism in the Republic of South Africa?

No amount of protestation or empty verbiage on the part of Zionists and their spokesmen like Moynihan can ever deny the clearly racist and imperialist realities of Zionism in the world today.

* * *

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Brno: A Visit to My Hometown (Part I)

by Ruth Davis

(The following are excerpts from a forthcoming book by Ruth Davis on the history of the Jews of Brno, Czechoslovakia. Ms. Davis was born in that city in 1938 but her family fled the following year with the approach of fascism. The Jewish community of Brno, into which Ms. Davis was born, numbered 12,000 before the war, and was an integral part of the life of the city, with a rich history dating back a thousand years. Like so many other cities and other Jewish communities in Europe it was devastated by Nazism. Only a few hundred Brno Jews survived the war. They are the subjects of Ms. Davis' book. -- Ed.]

When I decided to go back to Brno a friend gave me an introduction to a recent Czech exile now living in New York. We met in a coffee bar in the United Nations building.

I told him that for some months now I had been looking for Brno survivors in different parts of the world and collecting information for a book. Now I hoped to do the same in Brno itself.

"You will never reach Brno," stated the exile.

He looked taut and uneasy amid the civilized clink of cups and spoons, the multilingual murmur of conversation around us.

"Shall I tell you what will happen?" he asked. "You will be stopped at Prague airport. Your luggage will be searched. Any names and addresses will be taken away. You will be interrogated. You will be detained for a couple of weeks in Prague and then deported."

"But I'm not going to collect political ammunition," I protested. "I am an historian returning to my own birthplace to find out about something that happened over 30 years ago."

"You are a Jew," he replied. "You look Jewish. You act Jewish. That is enough."

The next weekend I went to Central Park with my children. Fifth Avenue was blocked by a slowly moving stream of thousands of demonstrators.

"What's this about?" I asked a bystander. He had on a button with the slogan, "Their Fight is Our Fight."

"This is Solidarity Sunday," he answered gravely. "We are demonstrating our sympathy with the Jews of Eastern Europe."

Three weeks later, I was aboard a plane to Prague.

*

A bored customs official hardly glanced at me as he cleared my baggage. In a few minutes I was in a different part of the airport, waiting for the local evening flight to Brno.

But trouble lay ahead. The Czechs apparently share Western nervousness about hijackers, and there was a routine check for weapons. A policewoman ran her hands lightly down my raincoat and flicked through my hand baggage. Suddenly she went rigid.

What was it -- my tape recorder, which friends in New York had urged me not to take? I leaned forward, and saw she was staring at the face of Adolf Hitler, superimposed on a swastika, glowing from the cover of a paperback I had bought at Kennedy Airport to read on the plane.

She took the book, went away, came back for my passport, went away again, came back to ask what I did for a living, went away and came back with a senior police officer.

By this time I could already see myself mouldering in a Prague jail, one of those whose fight would become the fight of somebody in New York. When the police officer spoke, I was considerably taken aback.

"It is forbidden to bring fascist propaganda into the Czechoslovak Socialist Republic," he declared. "Please explain why you are bringing this book into our country."

All the Czech I knew was what I had picked up at an evening class in New York. Gropping for the right words, I tried to explain that Robert Payne's Life of Hitler was not a Nazi tract; that in America serious books often have lurid covers to boost sales; that I was a Czech Jewish refugee returning to my birthplace, without any intention of starting a neo-Hitler movement in Czechoslovakia.

Finally, convinced I was indeed a Jew and not a Nazi, he let me go, though he kept the book.

*

Talking to Black militants, I began to see that an individual gets a sense of purpose from the way he connects up with other people. It is the job of history to establish these connections.

The Black youngsters I was talking to had learned a world history as the history of Europeans, just as I had learned a world history in which Jews had stopped featuring after Biblical times. They and I had been denied an essential explanation of how we fitted in with other people. That was why our lives were as they were.

While talking about why Black Americans have English names, an old memory surfaced. I must have been seven years old. We had travelled a long way to a refugee camp in the north of England. We walked round, looking at children playing. My father said we were looking for my cousin, Susanna, who was my age. "Why don't you just ask?" I said.

"She might not know her name." he replied.

I didn't understand then. But now I know that in the concentration camps the Nazis took away people's names and gave them numbers, and when children lost their parents, they often forgot who they were.

The idea of people without names, people robbed of their names, came to preoccupy me. I felt that to take away a person's name is to take away his history too, his sense of identity, and his ability to orient himself in relationships with other people.

It was to help myself as much as the people I was working with that I started reading Black history. Basil Davidson, the speeches of Malcolm X, a psychology book entitled Black Rage, Angela Davis on liberation, were tremendously relevant to my own life.

Then two things happened at once: I met a Czech Jewish journalist named Helen Epstein, and she showed me an article she had written on "the children of the Holocaust," the postwar generation of displaced European Jews; and I discovered a book, The History of the Czechoslovak Jews, published in a limited edition by a group of survivors in New York.

Suddenly, I was confronted by a new kind of history -- my own. It was the history of a stable society which had flourished in Czechoslovakia for a thousand years. So much for my idea that Jews were rootless.

At last I was able to see my life in a historical context. I grasped what it was that my parents weren't able to tell me, and my schools hadn't wanted to: that I was one of the few survivors of Nazi genocide in the town of Brno.

So I went back to Brno. It was no longer a name on a map; it was the place where I had once been connected to other people.

The plane landed at a small airport, and I was surrounded by welcoming people. There was Aunt Fanny, wife of a cousin of my father, and Suzy and Eva, daughters of another cousin, and their husbands, Lubes and Leo, and a car. They apologized for the car being so small (afterwards I learned that Czechs are sure every American has an enormous car) and swept me up into it with my baggage to go to the hotel.

*

The Jewish religious community of Brno has its offices on the third floor of a shabby old building near the railroad station. We went there the next morning, I and Aunt Fanny and her husband Ervin.

"They kept moving us around," complained Aunt Fanny, panting slightly up the steps, "but I think we have this place to stay." She explained that before the war it was the many wealthy Jews of Brno who financed the religious community, but nowadays it was the Czechoslovak government which paid. There are only 280 Jews left in Brno, most of them retired people on pensions. Without government help, they couldn't have afforded even one full-time functionary. As it was, they had an office and three or four full-time and some part-time staff.

My welcome was certain as soon as it was discovered that my father was the captain of the pre-war Brno Jewish football team, the Maccabis, who won many famous victories in their day. As luck would have it, Artur Gellner, an official of the present-day Jewish community, turned out to have been on the team.

Everyone stopped work, a bottle of wine was brought out, and they toasted my return with the age-old Jewish toast, "Lechayyim" ("To Life"), a toast with sad and solemn overtones in this place.

It was very interesting for me to meet, for the first time, Brno Jews, contemporaries of my parents, who had survived the Nazi Holocaust and gone back; for whom the war had been an interruption rather than a permanent dislocation.

Dr. Bedrich Bass, the chairman of the Jewish communities of all Bohemia and Moravia, was a Brno lawyer who escaped in 1940 to Palestine as an illegal immigrant. He was aboard the ill-fated ship, "Patria," which the British torpedoed in Haifa harbor. But he managed to swim ashore, where he was promptly arrested. He escaped from British custody and made his way via Syria to join the Soviet Army. He took part in the fighting to liberate Czechoslovakia and came home in 1945 with several medals for bravery.

Here I also met Nikolás Polgar, an old man with a fiery personality and a wonderful charm. His eight-year-old child, Renata, was taken to England in 1939 by a family of Quaker pacifists. As a result, he and his wife, Nelly, were tortured by the Gestapo on suspicion of being spies. Both escaped separately into the moun-

tains of Slovakia, where they joined up with partisan bands, and were reunited after the war. Today, Renata is the head of a British children's hospital.

*

A few months ago, I started looking for survivors of my own community of Brno. I had to go by word of mouth. Someone would give me three or four names and addresses, and I would write and maybe get a few more. I found that the Brno Jews, their children, and their grandchildren, are today citizens of the following countries besides Czechoslovakia: Israel, England, the Irish Republic, the United States, Canada, Switzerland, France, Denmark, Sweden, Italy, Austria, Germany, Hungary, Australia, Uruguay, Argentina, Chile, South Africa, and Zaire.

About half have changed their names or adapted the spelling so as to appear natives of their countries of adoption, including many who stayed in Czechoslovakia. Camouflage -- a wish to appear inconspicuous? Or a rejection of a past that has brought them nothing but pain?

Under the impact of six years of racist atrocities, a placid, closeknit community, with longstanding ties to one small town, had disintegrated into a conglomeration of individuals, each grasping for survival in different directions, and becoming progressively more isolated from each other, till the postwar generation has lost all touch with its past.

*

The street where I was born is no longer on the map of Brno. Its name has been changed, along with other place-name changes since the Revolution.

After searching for it fruitlessly, I asked a passer-by for help. She was a brisk, fair-haired woman who turned out to be a doctor at the children's hospital. She was intrigued by an American looking for a non-existent street. I explained I was a returning Jewish refugee, looking for my old home.

She at once became involved in my search, stopping passers-by and knocking on doors. Soon there were two or three clumps of people nodding and smiling at me, and wondering to each other where the street "Na Klincich" was. Finally, an old woman came out to sweep her path. Na Klincich? Sure, that is now Hoblikova, she said. A block down and turn left.

It was an eerie feeling to stand in front of the house I had fled as a baby, over 35 years ago, in the midst of stirring events I was too young to remember.

Here I might have grown up; I might have played hide and seek around these flowering shrubs, picked apples from these trees --

and gone to my death down this quiet side street. Of 15,000 Jewish children sent to Terezin, only 100 survived.

We lived on the second floor. When nobody answered, I tried the apartment below. Here, my father told me, a couple called Singer lived, but on March 15, 1939, when they heard that the Germans were in Brno, they killed themselves.

A dark, sharp, competent-looking man came to the door. I told him my story. "My apartment is just like the one above," he said. "Come in and take a look."

It was a big, solidly furnished apartment overlooking a garden, with picture windows and Oriental rugs on a parquet floor.

"It's lovely," I said.

He offered me a glass of wine and told his story.

"I was one of the first Jews taken away by the Nazis in October 1939," he said. "They took 300 of us in cattle trucks to a place called Nisko, and we lived in a field. We had no shelter; we lived and slept in the open. We had to work in the forests from sunup to sundown, chopping wood. All they gave us to eat was a bowl of soup and a piece of bread each evening.

"At first we were guarded by soldiers, but later they brought in young SS men, kids trained specially in brutality.

"One day a group of us was working in the forest under one SS guard. He started to beat one of the guys and this man picked up his ax and killed him.

"For a moment we all just stood there...paralyzed."

The danger was intense. Other SS men were within earshot, only yards away in the trees. They had a whole military apparatus to back them up. The only way to escape massive reprisals was flight -- into the woods, everybody separately. In a moment, the glade was empty.

"My father and I hid by standing in a swamp up to our necks. For all I know, we may have been the only survivors. We walked by night and hid by day. It was mid-winter, and we had no way of getting food. After nine nights we reached the river San which borders the Soviet Union."

In the freezing December night, they began to swim the river. But the old man got cramps and couldn't make it. His son managed to drag him across.

On the opposite bank they were picked up by Soviet guards and taken to a vast refugee camp of nearly a million souls. From there they were sent to Siberia.

"The Germans, you see, were trying to infiltrate spies among the refugees. The Russians had to protect themselves; anybody without papers went to Siberia. And we had no papers, of course."

When the Soviet Union entered the war, he volunteered for the army, and joined the Czech regiment which finally took part in the liberation of Brno.

"I have some photos," he said. He got them out. They showed a young soldier marching with others through streets lined with cheering people. From Brno he went to Prague to join in the street fighting in the last days of the war.

Afterwards he found his wife, who was the only Jewish survivor in a women's concentration camp. He went back to his job as an engineer in Brno.

Afterwards I found out I had met an almost legendary figure, nicknamed by some people "the Tiger." Others referred to him as "the cat," since he must have had nine lives. His name is Arnost Steiner, and he won more medals for bravery than he could comfortably pin on his uniform. "When Presidents come to Brno, they shake his hand," I was assured by one man, "and they say his photo is in the museum of Yad Vashem in Jerusalem." "He is supposed to be the bravest Jewish fighting man of the war. I'm surprised he would speak to you," remarked Aunt Fanny.

*

The school building where the Nazis assembled the Jews for dispatch to the concentration camps is still standing. I had heard about it from a survivor in New York:

"The Nazis drew up lists, I think a thousand people at a time, and they sent Jewish boys, messengers, around to these people with pink slips. When you got this pink slip, it meant death. On the slip, it said you had to be at this and this time at this and this school, which was practically a ruin. It was not completely built: there were beams, and on these beams were some boards. There was no light, only candles. And here we spent one terrible night.

"The following evening at nine o'clock there were shouts of 'Raus, raus, raus.' Get out, you know. So we went down the stairs to the main entrance, and there was a guard, and a sort of round driveway, and around this driveway dozens and dozens of smoking, burning torches."

The Jews -- men, women and children -- were driven with their heavy burdens by the torchlight to waiting tramcars, which took them to the railroad station. There they were loaded into cattle trucks. The streets were empty; the Nazis had imposed a curfew.

I know now that my grandparents Hochwald, my young, newly-

widowed aunt Maris and her 4-year-old child Susanna, were sent away like this. They all died later in Auschwitz.

The school building has long ago been finished. I found it closed for the summer vacation earlier than usual this year because of festivities to celebrate the 30th anniversary of the liberation.

The "sort of round driveway" turned out to be a traffic circle on the avenue of Merhautova. At the school's main entrance was a bulletin board with notices of children's clubs and school activities. A little to the left, conspicuously affixed to the wall, was a bronze plaque, engraved with a Star of David and the following inscription:

In Memory
of 9397 Jewish citizens
who in the years 1941-1942
were from this building taken
to their death.

A roll of barbed wire was engraved beneath.

* * *



A Reply to Suller

by N. Koppel

(In the July-August and September-October issues of Jewish Affairs, we published a translation of a letter in Yiddish sent by N. Koppel to the Morning Freiheit. The Freiheit published that letter, neither accurately nor in its entirety, together with comments by Chaim Suller. The following is a translation of the author's response to Suller, sent to the Freiheit, with a copy to Jewish Affairs. The author, the brother of Paul Novick, editor of the Morning Freiheit, is a retired Soviet journalist living in Moscow, who has contributed regularly to the Freiheit.)

The Morning Freiheit, on September 23 and 30, 1975, published my letter regarding the wild anti-Soviet attack which occurred in connection with the review article of D. Zhukov in Ogonyok. The published letter was accompanied by very critical remarks from Chaim Suller. I do not intend to respond to all the unfounded attacks upon me made by Suller. However, certain comments are necessary.

In my letter I pointed out nine examples of incorrect translation of Zhukov's article. Suller writes: "Yes", Zhukov's article was "partly not exactly translated". And this "not exactly" is continued by Suller further. He says Zhukov writes that the conference of the billionaire-Zionists called itself a "worldwide Jewish government", but in Zhukov's article the word "Jewish" cannot be found. This word Suller added. The deliberate addition of words of his own is intended to strengthen the anti-Semitic appearance of Zhukov's article.

The tendency to be "not quite exact" has gone so far with Suller that he even applies this to my letter. Here are several examples.

I wrote that in the preface to Mendele's collected works which was published in the Soviet Union (in an edition of 100,000 copies), it was shown that "He opened the eyes of the Jewish masses to the brutality and injustice of the social order in Tsarist Russia, to the true meaning and character of the robber class -- the bourgeoisie." And when attempts were made to draw Mendele into the Zionist movement, the author answered in a letter, "The people are in need of bread, and not in Palestine." But the editors of the Morning Freiheit omitted all of this. Why? Because

they did not wish to arouse unfriendly reactions from the Zionists?

Suller complained that when the Soviet press speaks of the heroic Soviet people, about "martyrdom under the Nazis", it keeps quiet about Jews.

But why did Suller and the editors shorten my letter where I wrote that the central political publishing house issued 300,000 copies of a book, The Fallen Heroes Speak, in whose introduction it is stated: "The cries of the heroes ring out over the fields of Russia. These sons and daughters of our multinational Soviet Union -- Russians and Ukrainians, White Russians and Latvians, Tartars and Jews, and many others -- these international cries call for a condemnation of racism and for a holy struggle against fascism."

"This book -- these are the last words from those who paid with their lives to free the homeland in the struggle against fascism. Before their death, they appealed to us, to those who would read their letters, 20,30 and more years later...."

The book closes with a quote from Maxim Gorky: "Let it be that you died! ...but in the song of your devotion and strength of spirit will always be a living example, a call to pride, to freedom, to light!"

Of the over one hundred Soviet nationalities, the political publishers mentioned in the introduction to this book only six nationalities, and among them the Jewish people. Why did Suller not "mention this"? Is this not bias?

I wrote about the broad internationalist educational work that is conducted by our cultural institutions, clubs, libraries, and about a readers' conference in a Moscow library which discussed the book, He Didn't Include Himself in the Notes. The Morning Freiheit gave short, very short, extracts from 15 of the participants in the conference. But why did they omit Y. Shtefniak's: "One must not allow insults to a person no matter what nation he is part of; we must struggle against anti-Semitism and traitors in our country."

At this readers' conference in which 97 people participated, mostly youth, such expressions are very important, and show the massive internationalist educational work being done in the Soviet Union. Why did Suller, rabble-rousing about anti-Semitic articles, "not notice" this in my letter? Why did a progressive Yiddish newspaper omit these words, not print them?

When I wrote about the reasons why Jews emigrate from the Soviet Union, Suller latched on to my word "some," and shows that the "some" are 100,000. I had indicated that the point is not how many leave, but who they are and why they emigrate. The word "some," I pointed out, applies to those who leave to join relatives, or because of nationalistic feelings, and this is an insignificant

number. The greatest majority did not go seeking "Jewishness," but went for business purposes, to "become richer" in a capitalist country. Honest people must have an objective approach to the emigres. Suller placed the word "some" differently than I had.

I wrote that "'forced assimilation' they (the Zionists) say is the reason, the main reason why Jews leave the Soviet Union." So the Morning Freiheit omitted the words "they say", and it appears as if I said it. What is this? "Accidentally" omitted?

Suller writes that he is a friend of the Soviet Union. Why then, in his weekly review "Latest News," writing how M. Tsanin defends Goldmann, did this friend "not notice" and did not react to such an expression as: "So what sort of complaints do we have against Russia when she conducts terror against every free word?" This is the same as Suller still seeing in today's Soviet Union only "Stalin excesses," "Stalin's murders." Perhaps it is not voluntarily that such people turn to anti-Sovieteers not only like Itche Goldberg, but also like Solzhenitsyn.

The progressive Jewish movement has always conducted a sharp ideological struggle against Zionism, which sought to tear away the Jewish working masses from the struggle against the capitalist system. The struggle against Zionism was, therefore, always an expression of the class struggle among the Jewish people. In today's times, when Zionism occupies a prominent position in the struggle of imperialism against the socialist world and national liberation movements, progressive people, especially progressive Jewish people, must still more sharply condemn Zionism, and not occupy themselves looking for "good" and "bad" Zionists.

The broad internationalist educational work in the Soviet Union is conducted on the basis of condemning bourgeois national-chauvinistic ideology among the various Soviet peoples, and also against Zionism. The pamphlets and articles against Zionism which are published here are not official government publications. In every one of the national Soviet republics and in many large cities, there exist book publishing houses which issue books without the knowledge and permission of the central government bodies. It sometimes happens that a published book is politically incorrect or harmful, and will then through the central censor be banned and taken off the shelves of the book stores and libraries. This is exactly what occurred with Yevseyev's pamphlet (Fascism Under the Blue Star).

We believe that the works which condemn Zionism are useful. But if there are in any of them a few false interpretations that may be qualified as anti-Semitic, this should not be hushed up. But only Suller and other such people do not see any value in these anti-Zionist works. Just the opposite. If they (the publications) are against Zionism, it is "anti-Semitic."

Suller accuses me of seeing in Lenin only his struggle against national egoism, and that I do not see his teachings on national

feeling and national pride. No, I see this. But I also see that Suller does not take into account that which Marx and Lenin showed, that every nation consists of two classes, and the class approach to social problems must always be the basis for analyzing them.

Perhaps this explains why Suller, having been in Israel, did not see any class oppression and class struggle?

These are the remarks I wish to make in response to Suller's attack upon me, and to the one-sided errors that were made in response to my letter in the Morning Freiheit.

* * *

Events and Views

(Translated from the November 19, 1975 issue of Zo Haderech)

"The struggle of the Palestine Liberation Organization is not directed under any circumstances against Israel or against Jews, but rather against Zionism and against the expansionist policies of Israel," declared Said Hammami, London representative of the Palestine Liberation Organization, at the Congress of the Communist Party of Great Britain, which took place last week.

David (Sasha) Henin, member of the Political Bureau of the Communist Party of Israel - Rakah, also took part in the Congress as a representative from his party.

The greetings to the congress made by PLO representative Said Hammami, were warmly received by the 426 representatives to the congress and the assembled guests.

"It is my wish to make clear, in order that there will not remain a shadow of doubt, that the struggle of the PLO against Zionism and against the policy of territorial expansionism of Israel is not directed under any circumstances against Israel or against the daughters and sons of the Jewish religion. We are proud to see that there are progressive Israelis who are struggling for a just peace that will satisfy the legitimate national aspirations and rights of all the peoples in the Middle East; a just peace that will insure the full withdrawal of Israel from the occupied Arab lands and will respect the right of the Palestinian Arab people to self-determination.

"I received a directive from the leader of the Palestine Liberation Organization, Yassir Arafat, to ask the delegate to this congress from the Communist Party of Israel - Rakah to convey fraternal greetings, as well as our high esteem, from Yassir Arafat and the PLO to the members of the Communist Party of Israel - Rakah and to our people living under the Zionist regime. We ask you to inform them that we are following their struggle against the common enemy of our two peoples -- the Palestinian Arab people and the Israeli Jewish people."

The role of Israel in the "free world" is demonstrated, among other things, by its friendly relations with the bloody fascist dictatorship in Chile, as illustrated in the following Jewish Telegraphic Agency release, taken from the Long Island Jewish Press, September 1975:

SANTIAGO (JTA) The government of Chile, headed by Gen. Augusto Pinochet, recently decorated Moshe A. Tov, upon the termination of his four years as Israel's ambassador to Santiago.

The Order of Merit, Gran Cruz Class, was awarded to Tov by Chilean Foreign Minister, Vice-Admiral Patricio Carvajal, who said at the decoration ceremony that "Chilean-Israeli relations are inspired by similar ideals and experiences" and that both governments "guarantee respect and reverence for the superior values of the spirit, human dignity, and the right of nations to provide themselves with the constitutions which best give expression to their feelings."

Tov, a former head of the Latin American department in the Israeli Foreign Ministry, described Israeli-Chilean relations as "excellent" and thanked Chile's government for its "understanding" of Israel's position in the Middle East conflict.

*

(From the Information Bulletin of the CPI, June-July 1975)

The Rabin-Peres government adopted officially the decision to allocate 1500 million Israeli liras to further the plan of "Judaizing the Galilee". The plan is directed against the Arab population in Israel, and involved the robbery of additional thousands of dunams of Arab fellaheen's land, and the intensification of the oppression and harassment against them, in order to force them into abandoning their domiciles where they have lived for generations.

The annexationist policy which sabotages peace in foreign relations simultaneously goes hand in hand with the policy of expropriation of the Arab population within Israel.

The plan of "Judaizing the Galilee" is a racist one, against which every person of conscience must rise.

The Central Committee calls upon all democratic forces in Israel to act for frustrating the infamous racist plan of the Rabin-Peres government for "Judaizing the Galilee", which soils the reputation of Israel and is liable to be pregnant with disaster for the future of Jewish-Arab relations.

Shame on the heads of the racists, who create an abyss be-

tween Jews and Arabs in Israel!

The racist plan for "Judaizing the Galilee" must be revoked!

Long live the struggle for equality of rights and for Jewish-Arab brotherhood!

*

Much is said by Zionists about democratic and religious freedom in Israel. The following item, appearing in the Chicago Sentinel of September 11, presents a graphic illustration of the realities of "religious freedom" in that country:

An Israeli Bedouin who holds one of the highest awards for bravery in action -- the medal of valor -- has applied to become a Jew, but the rabbinate is holding up his application. This, complains the Bedouin, Ibrahim Shvili, is causing needless suffering to himself and the young Jewish woman with whom he lives. A daughter was recently born to them.

He met his "wife" -- a 23-year-old war widow from Herzlia -- about 18 months ago and they decided to marry. Such a marriage was impossible in Israel so a private "marriage" was arranged under the auspices of the man's tribe. He now draws a disabled pension from the Israeli Ministry of Defense, which recognizes him as a married man. Because of conversion problems, his daughter has to bear his "wife's" name. He asserts that if the rabbis do not relent, he will have no alternative but to leave Israel to settle elsewhere and be married in a civil ceremony.

*

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GREETINGS

TO

JEWISH

AFFAIRS

Sam & Leah
Nelson
New York

ALL THE BEST IN 1976
FOR A SOCIALIST U.S.A. IN OUR LIFETIME

SOL FLAPPAN
Warsaw, Poland

<p>FROM A FRIEND</p> <p>ESTHER WILLIAMS</p>	<p>GREETINGS TO JEWISH AFFAIRS</p> <p>FROM</p> <p>ESTHER FREISLADT</p> <p>Los Angeles, Calif.</p>	<p>HEARTY GREETINGS</p> <p>FROM BRUCE WALKER</p> <p>North Bend, Ore.</p>
<p>BEST WISHES</p> <p>FOR</p> <p>TRUTHFUL</p> <p>REPORTING</p> <p>LEON & ESTHER</p> <p>SHANKOVIN</p>	<p>GREETINGS</p> <p>TO JEWISH AFFAIRS</p> <p>JOHN E. LAMLE</p> <p>Oklahoma</p>	
<p>GREETINGS</p> <p>FROM A</p> <p>FRIEND</p> <p>MAX</p>	<p>GREETINGS</p> <p>FROM</p> <p>MR. & MRS. M.J. BAKER</p> <p>Bal Harbour, Florida</p>	
<p>FROM A FRIEND</p> <p>FRANCIS</p>	<p>FROM ROSE</p>	

<p>GREETINGS TO JEWISH AFFAIRS</p> <p>SOPHIE LEVINSON</p>	<p>GREETINGS TO JEWISH AFFAIRS</p> <p>ANNA LEIBOWITZ</p>	<p>GREETINGS AND BEST WISHES TO JEWISH AFFAIRS</p> <p>FLORENCE & MORRIS PASTERNAK</p>
<p>GREETINGS FROM</p> <p>HENRY C. AVERILL</p>	<p>FOR PEACE IN THE MIDDLE EAST</p> <p>ROSE THALER</p>	<p>GREETINGS TO JEWISH AFFAIRS</p> <p>MOSHOLU-FORDHAM CLUB Bronx, New York</p>
<p>GREETINGS</p> <p>BETTY GANNETT CLUB Communist Party Minneapolis, Minnesota</p>	<p>G R E E T I N G S T O J E W I S H A F F A I R S</p> <p>GARMENT CLUBS C.P.</p>	
<p>GREETINGS</p> <p>JACK ALTMAN Chicago, Ill.</p>		

FLORIDA

GREETINGS
W. G. BINKLEY
North Carolina

GREETINGS AND BEST WISHES
ON 4TH ANNUAL JEWISH AFFAIRS DINNER
KATHERINE SENICK

Miami Beach, Florida

GREETINGS
TO
JEWISH AFFAIRS

ABRAM BERNSTEIN
Winthrop, Mass.

WISHING YOU MUCH SUCCESS
ON YOUR 4TH ANNUAL GATHERING

RACHEL STONE

Miami Beach, Florida

GREETINGS
TO
JEWISH AFFAIRS
TONY & ROSE GAGUS
Chicago, Illinois

GREETINGS
BESS NEMEROFF
West Palm Beach, Florida

GREETINGS
E. BORENSTEIN
St. Petersburg, Florida

GREETINGS
SONIA & WILLIAM SERENKO
Miami Beach, Florida

GIFT SUBSCRIPTION TO
ELEANOR BINK
from
Mary & Lou

FLORIDA

GREETINGS

A FRIEND

GREETINGS

RALPH AND
BESSIE LEFSKY

H E A R T I E S T G R E E T I N G S

GREETINGS

GENE & DAVID
SHAPIRO

"In memory of the many who
suffered and died from the
activities of the Nazi Party
- an appeal for alertness
against those who would seek
to again light the candle of
fascism."

FROM LEON

GREETINGS

FROM
LAIKE STANCKERA NON-JEW
FloridaFROM
LILY BYDANIAN

IMKE CHYATTE
 ATIE&MAX SAFRER
 ACK&LISA GERST
 ARY&ABE CANTOR
 ACHEL STONE
 ERTHA BRAD BURD
 ATHRINE SENICK
 OSE&MAX KLEIN
 VNIE&WM.
 TATLEBAUM

FLORIDA

"SUCCESS
IN
YOUR
EFFORTS"

UNCLE OF M.B.

FLORIDA

DISTRICT

COMMUNIST

PARTY

GREETINGS
TO YOU ALL

ALEX LAIKER

GREETINGS

JEWISH

AFFAIRS

GREETINGS
MR. & MRS. POSNER

GREETINGS
MR. & MRS. A. BLANK

FOR ITS PRINCIPLED STAND AGAINST RACISM, BOURGOIS
NATIONALISM AND FOR PROLETARIAN INTERNATIONALISM.

GREETINGS
FROM A FRIEND

SONIA

FROM A FRIEND

HYME

GREETINGS

IN HONOR OF JOSEPH SHAPIRO

ANN WUNTHAL
GREETINGS

FROM ROSE & ISAAC WALTER
Miami Beach, Florida

PENNSYLVANIA

FROM

Max & Minni
Ruben

WARMEST COMRADELY GREETINGS TO JEWISH AFFAIRS

FROM

PHILADELPHIA CULTURAL CLUB

Philadelphia, Pa.

FOR THE VERY BEST IN '76. FOR DETENTE ALL OVER THE WORLD.

FROM FRIENDS AND SUPPORTERS
IN PHILADELPHIA.HARRIET FAHEY
NAT ALBERT
MOLLIE FITELSON
ELSE PUDEK SUPPLEE
PHIL NOVICK
SARAH & DAVID MILGRAM
HANS BATHCHER
SPRANG

ILLINOIS-OHIO

The Trade Union Commission of the Communist Party of Illinois-Iowa greets Jewish Affairs. Your ideological clarity in overcoming nationalistic tendencies, is an indispensable aid to the struggle for working class unity. Keep up the good work.

CHARLES WILSON, Trade Union Sec'y

GREETINGS TO JEWISH AFFAIRS

HILDA AND ABE BECK
HARRY CHELNICK
FLORENCE AND BEN FOGEL
MAX FRIEND
A FRIEND
FRANCES GABOW
JACK AND SUE KLING
GEORGE LANDMAN
RUTH AND NATE SCHAFFNER
SYLVIA SCHWARTZ
MARY AND ABE TRAEGER
EVELYN WOLFSON

Chicago

SMASH ANTI-SEMITISM!

GREETINGS FROM THE OHIO DISTRICT

Communist Party, USA

GREETINGS AND BEST WISHES TO
YOUR ANNUAL JEWISH AFFAIRS DINNER

GREETINGS

AND

BEST WISHES

TO JEWISH AFFAIRS

Keep up the good work.

S.L. JACKSON
Kent, Ohio

WESTSIDE CLUB OF THE COMMUNIST PARTY
Los Angeles

ILLINOIS-IOWA

GREETINGS TO JEWISH AFFAIRS
ON BEHALF OF THE DISTRICT COMMITTEE OF THE COMMUNIST PARTY
OF ILLINOIS AND IOWA

"You are an indispensable weapon in the
struggle against anti-Semitism and racism
and in the fight for peace and socialism."

ISHMAEL FLORY, Chairman
JACK KLING, District Secretary
LINDA APPELHANS, Org. Secretary

WARMEST GREETINGS TO JEWISH AFFAIRS
FROM THE JEWISH COMMISSION OF THE COMMUNIST PARTY
OF ILLINOIS AND IOWA

"In these times of sharp struggle in
Jewish life, your clarity in the
fight against reaction, racism and
anti-Semitism illuminates the path
to security and peace for all peoples.
We need you more than ever."

FRANCES GABOW,
for the Commission

ILLINOIS-IOWA

NICHOLAS RIPPEN ABBERLY
OF

CEDAR RAPIDS, IOWA

85 years in March 1976

GREETS JEWISH AFFAIRS

as a fighter against racism, anti-Semitism and for socialism.
May you continue your work to help bring greater clarity in
the struggle for our common cause.

GREETINGS AND BEST WISHES
TO JEWISH AFFAIRS
ON THEIR 4TH ANNUAL AFFAIR

NATHAN WARREN
Chicago, Ill.

NEW YORK-NEW JERSEY

GREETINGS TO
JEWISH AFFAIRS
AT ITS 4TH ANNUAL
DINNER

Fannie Hechtman

GREETINGS TO THE EDITORS AND READERS

OF

SOVIETISH HEIMLAND
JEWISH AFFAIRS
DAILY WORLD

PEACE AND
SOCIALISM FOR
THE MIDDLE EAST

Eric Spivack

DORA ELSON
New York

GREETINGS TO
JEWISH AFFAIRS

Abe & Celia
Zitron

GREETINGS FROM

JEAN & BERNARD GITTELMAN

Atlantic City,
New Jersey

GREETINGS

TO A MOST VALUABLE JOURNAL

TANIA ROSENBERG
New York

H

E

L

L

O

IN MEMORIAM:

HARRY ROSENBAUM - Died February 20, 1975.
His memory inspired us to fight against
poverty, racism and war.

SARAH & HARRY TOBMAN
New York

J E W I S H A F F A I R S

from

Akron, Ohio
Communist Party
club

A beacon
A rudder
Make them shudder

ERLING OLSON

NEW YORK

GREETINGS

FROM

MARY & LOUIS
ROSENBLUM

FOR CONTINUED STRUGGLE
FOR PEACE AND SECURITY FOR
ALL STATES IN MIDDLE EAST

Committee for a Just Peace in Middle East

GREETINGS TO JEWISH AFFAIRS

John & Jessica Abt

TO JEWISH AFFAIRS:

IN LOVING MEMORY
OF TOBY AND MARIAN

The Parents

NEW YORK

<p>GREETINGS</p> <p>A. ZONA New York</p>	<p>GREETINGS</p> <p>JEWISH AFFAIRS</p> <p>ANNE DICKER New York</p>	<p>GREETINGS</p> <p>JEWISH AFFAIRS</p> <p>THE GLICKSBERGS New York</p>
<p>GREETINGS</p> <p>A FRIEND New York</p>	<p>GREETINGS JEWISH AFFAIRS</p> <p>THE SCHWARTZES Queens, New York</p>	<p>IN MEMORY</p> <p>DORA SELLINS</p> <p>MAY HELFGAT</p>
<p>GREETINGS</p> <p>L. SHARFARMAN Ghent, N.Y.</p>	<p>A strong voice in best interests of Jewish people.</p> <p>BERTHA REYNOLDS CLUB COMMUNIST PARTY N.Y.</p>	<p>GREETINGS</p> <p>4TH ANNUAL DINNER</p> <p>N.I. KIM</p>
<p>GREETINGS</p> <p>M. SLIPCHIN Brooklyn, N.Y.</p> <p>BEST WISHES</p> <p>H. GETZOFF</p> <p>Bronx, New York</p>	<p>JEWISH AFFAIRS - A MAGAZINE THAT IS A "MUST"</p> <p>We join the many in wishing Jewish Affairs success in its struggle for peace, freedom and socialism</p> <p>Staten Island Club Communist Party</p>	
<p>GREETINGS</p> <p>ED JOHNSON New York</p>		

NEW YORK

GREETINGS

FROM

ROBERT

PHILIPPOFF

Brooklyn, N.Y.

COMRADELY GREETINGS TO JEWISH AFFAIRS MAGAZINE

"A CONSTANT CHAMPION IN THE
FIGHT FOR A JUST PEACE IN
THE MIDDLE EAST AND WORLD."

BEVERLY FAIRFAX CLUB, C.P.

GREETINGS
TO MY FAMILY"PATRIOTS OF
THE STRUGGLE"

LEONARD

GREETINGS FROM S. NEUBERGER

New York

BEST TO JEWISH AFFAIRS

V.I. TISHLER
Malverne, N.Y.

M A Z E L T O V !

T O J E W I S H A F F A I R S

The authentic voice of the progressive
Jewish community - for peace and socialism

ANGELO D'ANGELO
Staten Island, N.Y.

NEW YORK

SUCCESS

to Jewish Affairs

ROSE MEYERS

GREETINGS TO JEWISH AFFAIRS

for a just and durable peace in the Middle East
and for the just rights of the Israeli and
Palestinian people

GERTRUDE AND ROBERT DECKER

GREETINGS
AND BEST WISHES
TO JEWISH AFFAIRS

DOROTHY ISEMAN

GREETINGS TO JEWISH AFFAIRS FROM STANLEY FAULKNER

GREETINGS FROM JACK COHN

Los Angeles

GREETINGS
TO JEWISH AFFAIRS

B.D. Antonoff

G R E E T I N G S
FROM M. & J. WEISS

GREETINGS

TO

JEWISH AFFAIRS

FROM A FRIEND

GREETINGS

FROM
MAX & ANN TURKIN

IN LOVING MEMORY OF

MY WIFE CLAIR

GREETINGS
TO JEWISH AFFAIRS

Cop-op City Friends

Dave & Family

NEW YORK

GREETINGS TO A NOBLE FIGHTER FOR PEACE, DEMOCRACY,
UNITY, AND AN END TO RACISM AND ANTI-SEMITISM.
YOUNG PEOPLE, PARTICULARLY JEWISH YOUTH, CAN BE
PROUD OF THE CONTRIBUTIONS WHICH JEWISH AFFAIRS
HAS MADE IN THE FIGHT FOR A LIFE WITH A FUTURE --
FOR SOCIALISM.

Central Committee,
Young Workers Liberation League

On behalf of the Black Liberation Commission of the Communist Party of the United States we extend to Jewish Affairs, its leadership and supporters our warmest fraternal greetings on this significant Fourth Annual Jewish Affairs Dinner.

Yours has been and remains a task of outstanding political and ideological importance. Your fight against Zionist-imperialist racism and bigotry, and for Black-white unity in the struggle to broaden and deepen democracy, has been inspirational to progressive Americans. We join with you in your fierce denunciation of the vicious lies of Zionism against the heroic Soviet peoples and their peerless leadership.

Just as you have recognized that the struggle against racism is not the property of Blacks alone, we recognize that the fight against anti-Semitism is not the property of progressive Jewry alone, and stand with you.

We hail your support of the United Nations in its resolutions to bring security and peace not only to the Middle East, but to the entire world.

Long live Jewish Affairs in the struggle for unity at home and detente in the world. The American people need your voice.

Fraternally yours,

BLACK LIBERATION COMMISSION
CPUSA

NEW YORK

GREETINGS
FROM
HY LITOWITZ

GREETINGS
TO JEWISH AFFAIRS
For a just peace in the Middle East

SONIA & BEN ITZKOWITZ

GREETINGS
FROM
ALAN & BEVERLY
LEFKOWITZ

GREETINGS
TO JEWISH AFFAIRS
DORIS & SAMUEL SEIDMAN

BEST WISHES
TO JEWISH AFFAIRS
MORRIS & FREDA FRANKEL

GREETINGS
FROM
L'UNITA
Italian-American
Bi-monthly
Magazine

GREETINGS
TO JEWISH AFFAIRS
FROM
JOSEPH McESKER

BEST WISHES
TO JEWISH AFFAIRS
PHILIP D. BOOCHROYD

New York

GREETINGS
TO JEWISH AFFAIRS
FROM
ROSALIND & EDDY STARK

GREETINGS
For a just peace
in the Middle East
GERTRUDE KOWAL

NEW YORK

A FRIEND FROM
CO-OP CITY

BEST GREETINGS!

CARRY ON THE STRUGGLE AGAINST ANTI-SEMITISM, CHAUVINISM
AND RACISM.

CO-OP CITY CLUB

GREETINGS

IN HONOR OF THE UP-COMING 84TH BIRTHDAY OF

FANNIE HECHTMAN

SONYA FEIFER
Co-op City

A LIFE-LONG ACTIVIST IN THE STRUGGLE FOR A
WORLD FREE OF BIGOTRY, HATRED AND WAR. MANY
MORE YEARS OF GOOD HEALTH AND HAPPINESS. .

FROM MIAMI BEACH,
FLORIDA

SHALOM
THE D'ANGELO FAMILY
Staten Island, N.Y.

MINNIE&MYER
GOLDBERG
ROSE&ABE SORKIN
NATHANÐEL
EINHORN
EVA PIETKOWSKY
HELEN SHAPIRO
RUTH HOLLMAN
MOLLIE&LOUIS FOX
MIRIAN&BORIS
WEXLER
ABE&ROSE
ESTHER WERTHEIM
ANNA&ALBERT
LEVIN

GREETINGS AND BEST WISHES TO JEWISH AFFAIRS

IN MEMORY OF MY HUSBAND

WILLIAM MILLER

MOLLIE

NEW YORK-CALIFORNIA

GREETINGS

SIDNEY HARRIS
Inglewood, Cal.

G R E E T I N G S

J E W I S H A F F A I R S

GREETINGS

IDA & NAT HOFFMAN
New York

FROM JEWISH-AMERICAN CULTURAL CLUB
Los Angeles, California

GREETINGS
FROM THE
CHARLEFFS

New York

G R E E T I N G S A N D B E S T W I S H E S

GREETINGS

SONIA MELTEM
New York

GIBBY AND EDITH NEEDLEMAN

GREETINGS

FRIEDA HOUSNER
New York

F O R S U C C E S S I N 1 9 7 6

GREETINGS

REBECCA & MYERS
New York

MOSHOLU-JEROME COMMUNIST PARTY CLUB
Bronx, N.Y.

CALIFORNIA

GREETINGS TO JEWISH AFFAIRS:

For its true internationalist policy and struggle against misguided nationalism and opportunism. Jewish Affairs is to be commended for giving guidance to the Jewish people in the struggle for peace and security for all Middle East states and for the national rights of the Palestinian people.

MARION AND MAX
Los Angeles, Calif.

A HEARTY GREETING
TO
HYMAN LUMER
AND THE EDITORIAL STAFF
OF JEWISH AFFAIRS
FOR EXCELLENT PERFORMANCE

FANNIE AND SAM ARONOFF
Los Angeles, California

BEST WISHES
TO
JEWISH AFFAIRS

HARRY SEITZ
Los Angeles

GREETINGS AND BEST WISHES

HYMAN LUMER

AND

JEWISH AFFAIRS

We pledge our support for your profound efforts - well done.

SOUTHERN CALIFORNIA COUNCIL
FOR JEWISH AFFAIRS
Los Angeles, California

CALIFORNIA

GREETINGS TO JEWISH AFFAIRS	GREETINGS TO JEWISH AFFAIRS AND ITS EDITOR - HYMAN LUMER ROY AND WANDA ALARIO Venice, California		
EMMA & LEO KOSKI Glendale, Cal.	GREETINGS TO JEWISH AFFAIRS "FOR A JUST PEACE IN THE MIDDLE EAST AND PROMOTING A POLICY OF DETENTE BETWEEN NATIONS" ASSOCIATION FOR FRIENDSHIP AND CULTURAL RELATIONS--- USA - USSR		
HEARTY GREETINGS TO 4TH ANNUAL BANQUET SOUTHERN CALIF. YWLL	FOR PEACE AND DETENTE GREETINGS TO JEWISH AFFAIRS FROM TWO LOS ANGELES FRIENDS	TO JEWISH AFFAIRS FOR ITS CLARITY MORRIS SHARNOFF Oakland, Calif.	GREETINGS JEWISH AFFAIRS KEEPS US INFORMED SAM SCHIFF Los Angeles
JEWISH AFFAIRS WELCOME ADDITION TO PROGRESSIVE LITERATURE MIMI & PAUL Los Angeles	GREETINGS JEWISH AFFAIRS KEEPS US INFORMED SAM SCHIFF Los Angeles	GREETINGS FROM MAX STEINBERG Van Nuys, Calif.	WE APPRECIATE JEWISH AFFAIRS IDA PASTERNAK SOPHIA DAVIDSON ROSE GERSON Los Angeles
GREETINGS FRED & NINA Los Angeles	GREETINGS JEWISH AFFAIRS KEEPS US INFORMED SAM SCHIFF Los Angeles	GREETINGS FROM MAX STEINBERG Van Nuys, Calif.	WE APPRECIATE JEWISH AFFAIRS IDA PASTERNAK SOPHIA DAVIDSON ROSE GERSON Los Angeles

CALIFORNIA-OREGON

LENA ROSEN Los Angeles	GREETINGS TO JEWISH AFFAIRS SONIA HALPERN Los Angeles, Calif.	
ANNIE KRUPIN Los Angeles	GREETINGS FROM JACK AND CLARA LUTZ Santa Monica, California HELEN & SOL W. Venice, Calif.	
ROSE SHAFERMAN Los Angeles	GREETINGS FROM JACK AND CLARA LUTZ Santa Monica, California	GREETINGS YOURS FOR PEACE & JUSTICE HELEN & SOL W. Venice, Calif.
MR. & MRS. SLOTSKY Los Angeles	SUCCESS TO JEWISH AFFAIRS MOLLIE & SAM GOLD San Francisco GREETINGS FROM E. BOHM Astoria, Ore.	
IDA ZIGLER Los Angeles	SUCCESS TO JEWISH AFFAIRS MOLLIE & SAM GOLD San Francisco GREETINGS FROM E. BOHM Astoria, Ore.	
JENNY FELIX Los Angeles	SUCCESS TO JEWISH AFFAIRS MOLLIE & SAM GOLD San Francisco GREETINGS FROM E. BOHM Astoria, Ore.	
RICHARD PELL Los Angeles	SUCCESS TO JEWISH AFFAIRS MOLLIE & SAM GOLD San Francisco GREETINGS FROM E. BOHM Astoria, Ore.	
THE PAVESICS Los Angeles	GREETINGS - JEWISH AFFAIRS FROM REGINA AND PHILIP KAUFMAN Los Angeles, California	
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