

The original documents are located in Box D25, folder “Dedication Ceremonies of the Center for Russian Jewry, New York, NY, June 26, 1968” of the Ford Congressional Papers: Press Secretary and Speech File at the Gerald R. Ford Presidential Library.

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DEDICATION CEREMONIES OF THE CENTER FOR RUSSIAN
JEWRY, NEW YORK CITY, JUNE 26, 1968.

I GREET YOU THIS MORNING AS FELLOW
DEMONSTRATORS.

WE ARE HERE TO DEMONSTRATE OUR CONVICTION
THAT THE CONSCIENCE OF AMERICA IS NOT STILLED,
THAT DESPITE VEXING DOMESTIC CONCERNS WE
BELIEVE OUR GREAT NATION MUST CONTINUE TO
STAND AS A LIGHTHOUSE OF HOPE FOR FREEDOM IN
THE WORLD.

IT IS ENCOURAGING TO ME THAT SO
MANY DISTINGUISHED AMERICANS, OF VARIOUS
RELIGIOUS FAITHS AND NATIONAL ORIGINS, HAVE
GATHERED HERE TO DEMONSTRATE THEIR CONCERN OVER
THE PRESENT PLIGHT AND FUTURE FATE OF THE
JEWISH POPULATIONS OF RUSSIA AND OTHER COMMUNIST
COUNTRIES.

IT IS DISCOURAGING TO ME THAT OUR



GOVERNMENT DOES NOT SHOW MORE.

I KNOW THAT WHEN AMERICAN JEWISH LEADERS GO TO THE STATE DEPARTMENT AND THE WHITE HOUSE TO APPEAL FOR ACTION IN THIS CAUSE, THEY ARE GIVEN VARIOUS RUN-AROUNDS. ^{For example} WE MUST NOT INTERFERE OR INTERVENE IN THE INTERNAL AFFAIRS OF ANOTHER NATION -- BESIDES, THE COMMUNISTS MIGHT RAISE EMBARRASSING QUESTIONS ABOUT SOME OF OUR OWN MINORITY PROBLEMS.

WELL, / HAS ANYBODY BEEN LISTENING TO MOSCOW RADIO, OR READING PRAVDA AND IZEVSTIA LATELY?

FOR WEEKS, THE MASSIVE COMMUNIST PROPAGANDA APPARATUS HAS BEEN FLOODING THE WORLD WITH EXAGGERATED AND DISTORTED EXPLOITATION OF THE SO-CALLED POOR PEOPLE'S CAMPAIGN, THE CIVIL DISORDERS AND RACIAL RIOTS IN AMERICA'S CITIES -- INCLUDING ITS ONCE PEACEFUL CAPITAL -- THE CHARGES OF DISCRIMINATION AND PERSECUTION VOICED BY SOME MEMBERS OF MINORITIES IN THE

UNITED STATES.

I AM INFORMED THAT AT LEAST A DOZEN COMMUNIST CORRESPONDENTS, INCLUDING FOUR FROM TASS NEWS AGENCY, CONVERGED ON WASHINGTON FOR UNPRECEDENTED BLANKET COVERAGE OF THE SOLIDARITY MARCH LAST WEEK. THEY HAVE REPORTED EVERY SCRAP OF UNFAVORABLE FACT AND ADDED A GOOD DEAL OF FANCY TO THE RISE AND FALL OF RESURRECTION CITY, SEEKING TO PROVE THAT AMERICA IS A LAND OF RACISM, VIOLENCE, PREJUDICE AND DISCRIMINATION.

REPRINTED AND REBROADCAST TO THE RUSSIAN PEOPLE AND IN SCORES OF LANGUAGES TO AFRICA, ASIA, LATIN AMERICA AND EUROPE, THIS GRIST FOR THE COMMUNIST MILL IS BEING GROUND OUT DAY AND NIGHT.

THERE IS ABUNDANT EVIDENCE EVERYWHERE THAT AMERICAN PRESTIGE IS ERODING, THAT THE CYNICAL KREMLIN APPARATUS IS TEARING DOWN OUR TRADITIONAL IMAGE OF PROTECTOR OF THE WEAK

AND OPPRESSED, THE SYMBOL OF FREEDOM AND
EQUALITY AND HUMAN DIGNITY.

*It seems appropriate
to ask -*

AND WHERE IS THE TRUE VOICE OF
AMERICA -- IS IT TONGUE-TIED?

I SAY WE ARE MISSING A DRAMATIC
OPPORTUNITY TO MOUNT A POWERFUL COUNTER-ATTACK,
AS WELL AS SHAMEFULLY RENEGING ON OUR MORAL
PRINCIPLES -- BY NOT EXPOSING THE LATENT AND
GROWING ANTISEMITISM OF THE SOVIET GOVERNMENT.

MOSCOW IS VERY WELL AWARE OF ITS
WEAKNESS ON THIS SCORE. THIS IS PROVED BY THE
DISPATCH OF THE MOSCOW RABBI AND THE LENINGRAD
CANTOR ON A MISSION TO THIS COUNTRY. THESE
TWO LONELY REPRESENTATIVES OF RUSSIA'S
ESTIMATED 3 MILLION JEWS WELL KNOWN THE
HOSTAGES THEY HAVE LEFT BEHIND, AND I WANT TO
BE CHARITABLE TOWARDS THEM AS INDIVIDUALS. BUT
DO AMERICANS AND THE REST OF THE WORLD KNOW
THESE FACTS?

① -- THAT RABBI LEVIN AT 72 IS THE



ONLY REAL RABBI AVAILABLE TO THE HUNDREDS OF THOUSANDS OF JEWS IN MOSCOW, DUE TO THE METHODICAL DESTRUCTION OF JEWISH LIFE AND THE SYSTEMATIC LIQUIDATION OF JEWISH LEARNING IN THE SOVIET STATE?

2 -- THAT DAVID STISKIN IS THE ONLY WELL-KNOWN CANTOR IN ALL OF RUSSIA TODAY, WHERE EVEN UNDER THE POGROMS OF THE CZARS THERE WERE THOUSANDS?

3 -- THAT THE OFFICIAL SOVIET NOVOSTI NEWS AGENCY ORIGINALLY ANNOUNCED THAT A "JEWISH RELIGIOUS DELEGATION" OF FOUR WOULD MAKE THE TRIP, INCLUDING RABBIS FROM TWO OTHER RUSSIAN CITIES. BUT THE EXIT PASSPORTS OF THE OTHER TWO WERE WITHHELD AT THE LAST MINUTE. WHY? WAS IT BECAUSE THEY WERE YOUNGER MEN, AND THE SOVIET SECURITY PEOPLE WERE FEARFUL THEY MIGHT SEIZE THE OPPORTUNITY TO ASK SANCTUARY IN A FREE NATION AND TELL THE TRUTH?

AMERICANS ARE FOR THE MOST PART



UNAWARE OF ALL THIS.

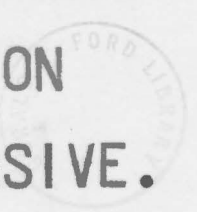
THERE IS MUCH MORE WE SHOULD BE TELLING THE WORLD ABOUT MINORITY PROBLEMS.

WE SHOULD SAY MINORITY PROBLEMS DO EXIST, ^{in this great nation} BUT THAT ALL AMERICANS ARE WORKING WITH MIGHT AND MAIN TO SOLVE THEM -- EXCEPT FOR THE HANDFUL WHOSE REAL PURPOSE IS TO DISRUPT AND WRECK OUR FREE SYSTEM.

WE SHOULD TELL THEM THAT UNDER THE CONSTITUTIONAL GUARANTEES OF FREE SPEECH AND FREEDOM OF RELIGION ^{in America} THE REVEREND MR. ABERNATHY IS FREE TO TELECAST TO THE NATION ON SOLIDARITY DAY A SWEEPING ATTACK ON OUR GOVERNMENT AND SOCIETY.

WHEN HAS ANY RUSSIAN RABBI ^{been free to} ~~MADE~~ SUCH AN INDICTMENT ON THE SOVIET STATE TELEVISION?²

THE SOVIETS ARE GETTING BOLDER AND BETTER AT MANIPULATING WORLD PUBLIC OPINION WHILE WE ARE GETTING MORE TIMID AND DEFENSIVE. ^{through our voice of America}



ISN'T IT ABOUT TIME WE WENT ON THE OFFENSIVE AGAIN -- ISN'T IT TIME WE QUIT APOLOGIZING AND AGONIZING AND TOLD THE KREMLIN TO MIND ITS OWN BUSINESS AND PUT ITS OWN HOUSE IN ORDER.

THERE ARE OTHER WAYS BESIDES THE PROPAGANDA BATTLE TO PUT PRESSURE ON THE SOVIET AND POLISH GOVERNMENTS TO DESIST FROM THEIR ODIIOUS POLICIES TOWARDS THEIR JEWISH CITIZENS. I CANNOT UNDERSTAND WHY THE UNITED STATES GOVERNMENT IS SO RELUCTANT TO USE THEM.

THE RUSSIANS VERY MUCH WANT AN AIRLINE AGREEMENT INTO KENNEDY INTERNATIONAL AIRPORT, AND WE HAVE AGREED. DID WE TELL THE SOVIET OFFICIALS IN THESE NEGOTIATIONS, THAT THEIR TREATMENT OF JEWS IN RUSSIA IS ABHORRENT TO DECENT AMERICANS AND MIGHT MAKE AGREEMENT DIFFICULT FOR A DEMOCRATICALLY ELECTED GOVERNMENT?

WHILE WE GO ABOUT NEGOTIATING EAST-WEST TRADE AGREEMENTS DO WE TELL

COMMUNISTS THAT IT IS U.S. POLICY NOT TO DEAL WITH DOMESTIC CONTRACTORS WHO DISCRIMINATE SO WE CAN'T DO BUSINESS WITH FOREIGN GOVERNMENTS ^{such as the Soviet Union} THAT DO THE SAME, AND WORSE?

WE KNOW THAT OPEN AND VIOLENT HATRED OF ISRAEL AND "WESTERN IMPERIALISM" IS A FACET OF THE COMMUNISTS' RENEWED POWER DRIVE INTO THE ARAB MIDDLE EAST. UNDER THE GUISE OF ANTI-ZIONISM, JEWS WHO SURVIVED NAZIISM ARE AGAIN BEING VICTIMIZED IN WARSAW AND SPOTLIGHTED AS EXAMPLES OF WHAT HAPPENS TO DISSENTERS. AT THE SAME TIME THE ADMINISTRATION IN WASHINGTON APPROVES THE SALE OF MORE STRATEGICALLY IMPORTANT AMERICAN GOODS, INCLUDING SOPHISTICATED COMPUTERS, TO THE POLISH REGIME.

I COULD GO ON FOR AN HOUR ABOUT THE FAILURES OF RECENT U.S. POLICY TOWARDS THE MIDDLE EAST -- OR PERHAPS I SHOULD CALL IT A NON-POLICY. WE FIDDLER WHILE ISRAEL WON THE

WAR AND EVER SINCE WE HAVE BEEN FIDDLING WHILE THE RUSSIANS WIN THE REARMAMENT RACE -- IT REALLY ISN'T A RACE BECAUSE ONLY THE COMMUNISTS ARE RUNNING. BUT THAT IS ANOTHER TOPIC.

THE COMMITMENT OF THE UNITED STATES TO THE INDEPENDENCE OF ISRAEL IS AS YOUNG AS REBORN ISRAEL ITSELF -- BUT THE COMMITMENT OF AMERICANS TO RELIGIOUS FREEDOM GOES BACK TO OUR OWN BEGINNINGS AS A NATION.

TRUE, / MANY AMERICANS WERE SLOW TO AWAKE WHILE SIX MILLION JEWS WERE BEING MURDERED BY HITLER, BUT I HOPE WE WILL NOT BE CONDEMNED TO RELIVE HISTORY BY FAILING TO RECOGNIZE THE EVIL OF ANTISEMITISM WHEREVER IT REAPPEARS.

IT'S TIME TO STOP LETTING THE COMMUNISTS GET AWAY WITH SILENTLY PRACTICING CULTURAL GENOCIDE WHILE ^{the Kremlin's spokesmen} LOUDLY DENOUNCING AMERICA FOR RACISM AND FASCISM, ALL AROUND THE WORLD. AND IF GOVERNMENT IS TOO TIMID, YOU AND

OTHER PRIVATE ORGANIZATIONS OF AMERICANS MUST BE TOUGH. YOU MUST GO ON FOCUSING THE SPOTLIGHT ON THE KREMLIN'S TWO-FACED POLICIES, TO HELP PROTECT RUSSIAN JEWRY AS FAR AS YOU CAN, AND TO HELP PROTECT AMERICA'S GOOD NAME IN THE WORLD.

JEWS HAVE A GREAT SPIRITUAL AND INTELLECTUAL CONTRIBUTION TO MAKE TO ANY NATION, AND NO NATION MORE DESPERATELY NEEDS TO HEAR THE OUTCRY FOR JUSTICE, FIRST SOUNDED BY THE PROPHETS, THAN THE SOVIET UNION. IN HELPING TO SAVE THE REMNANTS OF THE JEWISH PEOPLE ^{behind the Iron Curtain} ABROAD, WE MAY HELP TO SAVE OURSELVES, FOR TRULY, THE WAY OF THE JUST IS UPRIGHTNESS.

-- END --



THE CENTER FOR RUSSIAN JEWRY
EMPIRE STATE BUILDING SUITE 8001
NEW YORK, NEW YORK 10001

DEDICATION CEREMONIES
WEDNESDAY, JUNE 26, 1968 - 9:30 AM

P R O G R A M

INVOCATION	Rabbi Steven Riskin Lincoln Square Synagogue
INTRODUCTORY REMARKS	Melvin Stein, President The Center for Russian Jewry
REMARKS AND PRESENTATION	Spyros P. Skouras, Chairman Board of Directors The Center for Russian Jewry
GREETINGS	Rabbi Emanuel Rackman Fifth Avenue Synagogue Monsignor Harry Byrne, Chancellor New York Archdiocese Rabbi Ralph Pelcovitz Congregation Talmud Torah Kneseth Israel Rev. Dr. M. Moran Weston, Rector St. Phillips Church, New York
ADDRESS "SOVIET JEWRY AND NATIONAL POLICY"	Congressman Gerald R. Ford House Minority Leader U.S. House of Representatives
PRESENTATION OF AWARDS	Melvin Stein
DEDICATION	Meyer Slotkin Board of Directors Stanley Seigel Board of Directors The Center for Russian Jewry

THE CENTER FOR RUSSIAN JEWRY
EMILE STATE BUILDING SUITE 2001
NEW YORK, NEW YORK 10021

DEDICATION CEREMONIES
WEDNESDAY, JUNE 24, 1964 - 2:30 PM

P R O G R A M

Lord

INVOCATION

INTRODUCTORY REMARKS

REMARKS AND PRESENTATION

Constitution

CHERISHES

Rabbi Steven Rabin
Lincoln Square Synagogue

Malvin Stein, President
The Center for Russian Jewry

Byron F. Skouras, Chairman
Board of Directors
The Center for Russian Jewry

Rabbi Emanuel Bachman
11th Avenue Synagogue

Konstantin Barry Byrnes, Chancellor
New York State Bar Association

Rabbi Selig Belger
Congregation Talmud Torah B'nai
Israel

Rev. Dr. M. Nolan Weston, Pastor
St. Philip's Church, New York

Congressman Gerald R. Ford
House Minority Leader
U.S. House of Representatives

Malvin Stein

PRESENTATION OF MANDS

DEDICATION

Meyer Stein
Board of Directors
Stanley Selig
Board of Directors

The Center for Russian Jewry

KABC
will

ask you

about

Rabbi Lewin
of Moscow

*Distribution: 20 copies Mr. Ford
Mailing 6/26/68*

M Office Copy

ADDRESS OF REP. GERALD R. FORD (R-MICH.)
MINORITY LEADER OF THE U.S. HOUSE OF REPRESENTATIVES

AT DEDICATION CEREMONIES OF THE
CENTER FOR RUSSIAN JEWRY
NEW YORK CITY

June 26, 1968

For Immediate Release

I greet you this morning as fellow demonstrators.

We are here to demonstrate our conviction that the conscience of America is not stilled, that despite vexing domestic concerns we believe our great nation must continue to stand as a lighthouse of hope for freedom in the world.

It is encouraging to me that so many distinguished Americans, of various religious faiths and national origins, have gathered here to demonstrate their concern over the present plight and future fate of the Jewish populations of Russia and other Communist countries.

It is discouraging to me that our government does not show more.

I know that when American Jewish leaders go to the State Department and the White House to appeal for action in this cause, they are given various run-arounds. We must not interfere or intervene in the internal affairs of another nation -- besides, the Communists might raise embarrassing questions about some of our own minority problems.

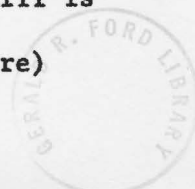
Well, has anybody been listening to Moscow radio, or reading Pravda and Izevstia lately?

For weeks, the massive Communist propaganda apparatus has been flooding the world with exaggerated and distorted exploitation of the so-called Poor People's Campaign, the civil disorders and racial riots in America's cities -- including its once peaceful capital -- the charges of discrimination and persecution voiced by some members of minorities in the United States.

I am informed that at least a dozen Communist correspondents, including four from Tass news agency, converged on Washington for unprecedented blanket coverage of the Solidarity March last week. They have reported every scrap of unfavorable fact and added a good deal of fancy to the rise and fall of Resurrection City, seeking to prove that America is a land of racism, violence, prejudice and discrimination.

Reprinted and rebroadcast to the Russian people and in scores of languages to Africa, Asia, Latin America and Europe, this grist for the Communist mill is being ground out day and night.

(more)



There is abundant evidence everywhere that American prestige is eroding, that the cynical Kremlin apparatus is tearing down our traditional image of protector of the weak and oppressed, the symbol of freedom and equality and human dignity.

And where is the true Voice of America -- is it tongue-tied?

I say we are missing a dramatic opportunity to mount a powerful counter-attack, as well as shamefully reneging on our moral principles -- by not exposing the latent and growing antisemitism of the Soviet government.

Moscow is very well aware of its weakness on this score. This is proved by the dispatch of the Moscow rabbi and the Leningrad cantor on a mission to this country. These two lonely representatives of Russia's estimated 3 million Jews well known the hostages they have left behind, and I want to be charitable towards them as individuals. But do Americans and the rest of the world know these facts?

1 -- That Rabbi Levin at 72 is the only real rabbi available to the hundreds of thousands of Jews in Moscow, due to the methodical destruction of Jewish life and the systematic liquidation of Jewish learning in the Soviet state?

2 -- That David Stiskin is the only well-known cantor in all of Russia today, where even under the pogroms of the Czars there were thousands?

3 -- That the official Soviet Novosti News Agency originally announced that a "Jewish Religious delegation" of four would make the trip, including rabbis from two other Russian cities. But the exit passports of the other two were withheld at the last minute. Why? Was it because they were younger men, and the Soviet security people were fearful they might seize the opportunity to ask sanctuary in a free nation and tell the truth?

Americans are for the most part unaware of all of this.

There is much more we should be telling the world about minority problems.

We should say minority problems do exist, but that all Americans are working with might and main to solve them -- except for the handful whose real purpose is to disrupt and wreck our free system.

We should tell them that under the Constitutional guarantees of free speech and freedom of religion the Reverend Mr. Abernathy is free to telecast to the nation on Solidarity Day a sweeping attack on our government and society.

When has any Russian rabbi made such an indictment on the Soviet State television?

The Soviets are getting bolder and better at manipulating world public opinion while we are getting more timid and defensive. Isn't it about time we

(more)

went on the offensive again -- isn't it time we quit apologizing and agonizing and told the Kremlin to mind its own business and put its own house in order?

There are other ways besides the propaganda battle to put pressure on the Soviet and Polish governments to desist from their odious policies towards their Jewish citizens. I cannot understand why the United States government is so reluctant to use them.

The Russians very much want an airline agreement into Kennedy International Airport, and we have agreed. Did we tell the Soviet officials in these negotiations, that their treatment of Jews in Russia is abhorrent to decent Americans and might make agreement difficult for a democratically elected government?

While we go about negotiating East-West trade agreements do we tell Communists that it is U.S. policy not to deal with domestic contractors who discriminate so we can't do business with foreign governments that do the same, and worse?

We know that open and violent hatred of Israel and "Western imperialism" is a facet of the Communists' renewed power drive into the Arab Middle East. Under the guise of anti-Zionism Jews who survived Naziism are again being victimized in Warsaw and spotlighted as examples of what happens to dissenters. At the same time the Administration in Washington approves the sale of more strategically important American goods, including sophisticated computers, to the Polish regime.

I could go on for an hour about the failures of recent U.S. policy towards the Middle East -- or perhaps I should call it a non-policy. We fiddled while Israel won the war and ever since we have been fiddling while the Russians win the rearmament race -- it really isn't a race because only the Communists are running. But that is another topic.

The commitment of the United States to the independence of Israel is as young as reborn Israel itself -- but the commitment of Americans to religious freedom goes back to our own beginnings as a nation.

True, many Americans were slow to awake while six million Jews were being murdered by Hitler, but I hope we will not be condemned to relive history by failing to recognize the evil of antisemitism wherever it reappears.

It's time to stop letting the Communists get away with silently practicing cultural genocide while loudly denouncing America for racism and fascism, all around the world. And if government is too timid, you and other private organizations of Americans must be tough. You must go on focusing the spotlight on the Kremlin's two-faced policies, to help protect Russian Jewry as far as you can, and help protect America's good name in the world. (more)

Jews have a great spiritual and intellectual contribution to make to any nation, and no nation more desperately needs to hear the outcry for justice, first sounded by the Prophets, than the Soviet Union. In helping to save the remnants of the Jewish people abroad, we may help to save ourselves, for truly, the way of the just is uprightness.

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#

BARKAI

"Then shall thy light break forth as the morning" ISAIAH 58:8

VOL. I, NO.1

A bi-monthly publication of The Center for Russian Jewry

JUNE, 1968

NEW DANGERS FOR POLISH JEWS



GREETINGS from Professor Abraham J. Heschel

I am delighted to extend my good wishes and congratulations to The Center for Russian Jewry on the appearance of this, the first issue of its national newsletter. Such a publication has long been needed. I commend the officers of the Center for their initiative. They are laboring to build an organization which will become a focus of concern and a generator of action for our afflicted brethren in the Soviet Union.

I am informed that this newsletter will, in the first instance, be sent to rabbis all over the United States and Canada. I remember with emotion my first public call to American Jewry on the critical situation of Russian Jews in an address to a group of rabbis over four and a half years ago. I spoke of Zion's cry in Isaiah, "The Lord has forsaken me, and the Lord has forgotten me." Today, Russian Jewry cries: "The Jewish people has forsaken me, and the Jewish people has forgotten me..."

The plight of Jews in Russia cries out for pleading, cries out for action. Yet there is no sustained action. There is much good work, but still not the concerted program of informing and impressing upon our own people, and the people all over the world, that they are witness to spiritual genocide.

(Cont'd on page 7)

The Meaning of BARKAI— by Elie Wiesel

Author of
"The Jews
of Silence"



In Temple days, on the eve of Atonement, the High Priest secluded himself from all but those who ministered to him. It was their task to keep him awake through the long night. When the "watchman" saw the first glimmer of light, the time for the morning service had arrived. He would herald its advent by shouting the one word, not precisely translatable and with a meaning all its own, "*barkai*"! The night was no more. The day had come.

It is most fitting that the Directors of the Center for Russian Jewry should have chosen this one word to caption their new publication. In Tractate Yoma of the Babylonian Talmud, the rabbis tell us that this call described the appearance of "the morning star", which "has shined and flashed forth."

Across the sea, a vast Jewish populace lies shrouded in night. Three million and more hope and wait. They are marked as Jews but may not live as such. They yearn for the first light, but they are not sure of its coming. Their days are dark—because of their Jewishness—yet they do not want that light to be forgotten.

We must not forget them. We may not be silent. As Jews we must cry out at the oppression of other Jews.

We must already look to the day when the dark will roll back, and the night will lift, and once more the call "*barkai*" will have meaning to the Children of Israel.

Profound Changes Stir Eastern Europe

Polish Jewry, one of the most creative Jewish communities of all time, once more finds itself engulfed in a wave of anti-Semitism.

Mr. Harry Schwartz, expert on East European affairs for THE NEW YORK TIMES, reports that the remnant of Poland's once thriving Jewish community, variously estimated at between eighteen and thirty thousand persons, finds itself the ploy in a triangular struggle for power among Polish political leaders.

Wladyslaw Gomulka, the present leader, is being challenged by two groups, one headed by General Mieczyslaw Moczar, Minister of Interior and chief of the security police, and the other by Edward Gierek, the Silesian party leader. Each is making full use of the anti-Zionist, anti-cosmopolitan line.

The first expression of the new policy was the expulsion of the Israeli embassy after the Six Day War. This was followed by the wholesale ouster of Jews from government, from industry and from the party.

Following the student demonstrations in Warsaw and Cracow during March 1968, the same fate befell Jews in the universities and the professions.

The manner in which Polish Jewry's martyrdom under the Nazis has been handled in recent months is symptomatic of the anti-Jewish line. At the end of last month, during the commemoration of the twenty-fifth anniversary of the Warsaw Ghetto Revolt, Polish authorities consistently minimized Jewish anti-Nazi resistance. An article by Leszek Moczulski states: "Jewish traitors were dependable tools of Hitler's extermination."

(Cont'd on page 8)

BARKAI

This is the first edition of BARKAI, a publication dedicated to the dissemination of information about the status of Soviet Jewry, to reports on American protest activities and to guidance on programming for local community action.

We hope that it will be one more voice speaking out on behalf of those Jews in Russia who cannot speak for themselves.

In future editions, it is our hope that your voice will be heard through BARKAI. We solicit your comments and ideas for publication.

The Center For Russian Jewry: A STATEMENT OF PURPOSE

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The complexity of the problem of Jews in Russia, and the fact that something *can* be done—virtually all observers are agreed that protest helps—demand, we believe, the existence of an organization which may devote its full energies to the problem. This means an organization which has the time and personnel to think, to test, to carefully select and organize and carry out the most effective activities, and to fulfill the essential day-to-day follow-up that a comprehensive program requires. It is axiomatic that any group whose major purpose is not the freedom of Soviet Jewry or any part-time group will not be able to devote its major energies to this task. It will always have "something else" on its mind.

It was in an attempt to afford the problem of Jews in Russia the full-time effort which it requires, then, that the Center for Russian Jewry was established. Its intention is to labor unceasingly for the achievement of the one basic goal—freedom for Jews in Russia. We stand ready to assist any other group which asks our aid for the achievement of this goal. Whether the request be great or small, so long as it seeks effective dignified action which will help Russian Jewry, we offer our aid.

We cannot allow much more time to go unused. The unrelenting effort of the Soviet will not permit this. No groundswell of opinion will be generated from within Russia soon enough to achieve the end sought. Nor are the Jews in Russia in a position to help themselves. Only the carefully organized, and constantly verbalized, suasive force of world moral opinion can hope to counter the subtle persistency of the Soviet policy.

We may not merely decry the injustice, and institute sporadic activities for its remedy. The bitter experience of the decades before mid-century have taught us better. If future generations of Jews in America are interested in their heritage, and inquire concerning the Nazi holocaust, "Why could nothing be done?", what will be the answer? If these same generations turn the calendar of history and come to the remain-

ing European Jews situated in Russia after the War, must history require that they have recourse to the same question? Surely it must not be because American Jews were too busy with other matters. Many centuries ago the great scholars of the Jewish people labored over the responsibilities of Jews to members of their religious community. The Talmudic injunction of those days has not been outlived:

"When your brethren are in trouble, do not say, 'I have my home, my food and drink; I am safe.' If you were ever to think so, the words of the prophet would apply to you: 'Surely this iniquity shall not be purged from you till you die.' He who does not join the community in time of danger and trouble will never enjoy the Divine blessing." (*Babylonian Talmud*, Taanith, p. 11a.)

The American Jew of today stands in a unique position in the thousands of years of history of his people. He lives and works and shares in an unparalleled affluence. From an historical perspective he stands in one of a few points in all Jewish development where material means and physical security are abundantly permitted him. The bloodshed, fear and deprivations known to so many of his forbears, in so many times and places, have not been his lot.

May the Jew in America, then, merely be satisfied that circumstance has permitted him the opportunity he now shares, and indulge in its benefits with less than a full concern for those of his brethren less fortunately placed?

Or may he view his position in an historical sense, and find that there is some obligation which is related to his provident ways?

We believe the latter is the case. And so we have established a single group, whose *sole* purpose is to seek the religious and cultural freedom of those three million who have the same roots, yet do not enjoy the same sunshine and plenty as we.

The existence of one-fifth to one-quarter of the Jewish people is now threatened with extinction. We must work to avert history's recording such tragic occurrence. We must utilize all our resources to prevent it.

Russian Jewry After The Six Day War

When the Mideast crisis exploded in May 1967, the world protest campaign for Soviet Jewry had to that point resulted in some small—though not insignificant—breaches in the wall of Soviet implacability. We had discovered that the Kremlin was indeed sensitive to outside comment on the condition of Jews within the USSR. Mass closures of synagogues and public trials of Jewish citizens for alleged “economic crimes” had been curtailed. Permission to bake matzoh was being given in increasing measure. Two synagogues had been reopened.

Jewish emigration, too, had risen from almost zero to the rate of several thousand each year by mid-1967. The hope of an even wider right of emigration was nurtured by Premier Alexi Kosygin's, December 3, 1966, Paris statement sympathetic to the emigration of Jews for purposes of family reunification.

Soviet Jews no longer felt so isolated. It was becoming clear to them that a growing number of sympathizers in the free world were deeply concerned with their plight.

The Six-Day War of June, 1967, however, triggered an anti-Jewish reaction of major proportions throughout Eastern Europe. A flood of anti-Zionist materials, with strong anti-Jewish overtones, poured out over the mass media. A great number of meetings was held throughout the USSR to condemn Israel.



Kazakhstanskaya Pravda/ Alma Ata, Kazakh SSR
June 21, 1967

CARTOONS IN THE SOVIET PRESS DEPICT JEWS AS NAZIS



The aggressor's relay baton.

Bakinski Rabochi/Baku, Azerbaijan SSR/June 23, 1967

Day after day, the Soviet press compared actions of the Jews of Israel with the worst of Nazi atrocities. General Dayan emerged as a monster more terrible than Hitler. Cartoons of stereotyped, hook-nosed creatures, their claws dripping blood and clutching loot, appeared regularly. This intense campaign continued for many months.

From time to time, Soviet propagandists indicate that they draw a clear line between anti-Zionism and anti-Semitism. However, at the very heart of this campaign is the constant suggestion that there exists a world-wide Zionist conspiracy (encompassing apparently most of the world's Jews) in league with—and to some extent, controlling—U.S. imperialism and international finance.

The effect of all this on the Soviet Jew is predictable — he becomes ever more suspect. Perceptive visitors report that despite outward calm, inner anxiety has been much heightened among Russia's Jews. Particularly is this true in Asian Soviet-Moslem areas, with their natural sympathies for the Arab cause.

Yet, at one and the same time, the Six-Day War appears to have given an extraordinary boost to the morale of Soviet Jews. Despite the intensified fear, a new inner pride and dignity has followed the sweeping Israeli victory. Before they were shut down, Israeli embassies throughout Eastern Europe, including Russia, were bombarded with congratulatory phone calls. The remarkable revival of Jewish feeling among Russian Jewish youth in recent years continues to increase. Jewish texts and Yiddish and Hebrew songs are quietly circulated, and astonishingly, Israeli artifacts are among the most sought-after items in the urban black markets. Young people overflow the limited number of Jewish concerts. And it is estimated that over 30,000 of them sang and danced through the evening at the Moscow Synagogue on the night of Simchas Torah.

Also, visitors report, throughout European Russia there exists an undercurrent of admiration for the Israeli army on the part of Jews and non-Jews alike. One visitor, for example, described a public fistfight he witnessed between two men. One of the other bystanders, a Russian, shouted from out of the crowd to one of the battlers: Come on, fight like an Israeli!

The general situation, however, remains uncertain. Though it has not revoked the few concessions gained (with the exception of emigration to Israel), the Kremlin is at present more unyielding than ever. The propaganda heightened anxiety of the Soviet Jewish citizen. But underneath that anxiety appears to burn a new pride in being a Jew, and a continued yearning for its unfettered expression.

Excerpts from Soviet and Polish Press

Novosti News Agency and the Soviet Press, week of Aug. 1, '67—What is Zionism?

"... What is Zionism? ... Zionism is international and unprincipled. The end justifies the means — this ill-famed slogan is painted on its shield ... The principal and well-camouflaged aim of Zionism is the enrichment by any means of the international Zionist network ... Zionists actively collaborated with Nazi leaders ..."

Kommunist Ukrainy, Sept. 1967

"In our day Zionism has become the ideology and practice of the Imperialist Jewish bourgeoisie, the financial bosses of the USA, England and other Western states, the ideology of the Goldwaters and the European Rothschilds. Zionists not only justified Jewish programs ... they were program makers themselves, together with the adherent of Deniken and Petlua, they shot "Yids and Communists."

"Trybuna Luda" March 16, 1968 (Warsaw)

Workers of the "Elwa" factory for radio parts passed a resolution which included the following remarks: — "We have been taught a lesson by the experience of the last few years, during which the Zionists had been compromising People's Poland and recently they have been openly coming out against the achievements of the working classes and the peasants, drawing the student youth into their dirty business."

The Plight of Jews in the Soviet Union

by Dr. David W. Weiss

On March 18, 1966, an Ad Hoc Commission on the *Rights of Soviet Jews* held a full day of hearings at which a series of expert academics and eyewitnesses testified. The Commission was chaired by Bayard Rustin and the other members were Norman Thomas, Telford Taylor, Emil Mazey, James Farmer and Father George B. Ford.

The following is extracted from the testimony of Dr. David W. Weiss, then Professor of Bacteriology, Berkeley, University of California. He now holds the position of Chairman of the Department of Immunology at the Hebrew University in Jerusalem. The extract is a particularly moving introduction of an eyewitness nature to the problems of Russian Jewry, and so is reproduced in this first issue of our newsletter.

In the winter of 1965 I was invited by the USSR Academy of Medical Sciences and by the International Union Against Cancer to attend a meeting in the Soviet Union on the topic of tumor-specific antigens. I accepted this invitation because my own research interests had taken me some years previously, into this area of biology, and this appeared to be an excellent opportunity for an exchange of current information.

There was another reason why I accepted this invitation. Like many Americans, I had read reports of anti-Semitism in the Soviet Union. I have a strong commitment to the religious and cultural values of Judaism, and to the Jewish people as a cultural and ethnic entity. Because of this commitment, and also because I had myself experienced anti-Semitism as a child in Austria immediately before and after the Anschluss to Germany, I have maintained an active interest in Jewish communities in all parts of the world.

Like many Jews I have a tendency to deprecate some accounts of anti-Semitism as exaggerated. At any rate, I was not at all certain exactly what I would find in the Soviet Union. I say all this to indicate that I went to the Soviet Union without a very strong, preformed bias and prepared to find the position of the Jews, and conditions in general, considerably different from what I had read and heard.

To my surprise, the majority of the Jewish scientists whom I met, both young and older, men and women of major reputations as well as beginning research workers, sought the opportunity to reveal their Jewishness to me. This often took the form of very touching scenes and incidents. Jewish scientists frequently managed to find the opportunity of whispering to me a few words in Yiddish or Hebrew, such as Gut Shabes (Happy Sabbath), or Shalom Aleichem (How are you), as we left together a room or restaurant or a hotel lobby, never openly, but on the pretext of accidentally jostling me in a passageway.

Virtually all Jews with whom I spoke in the Soviet Union—young, middle-aged, or old—expressed unmistakably some degree of anxiety arising from their condition as Jews. This anxiety varied from, at the least, a definite sense of uneasiness and considerable uncertainty as to their future in the Soviet Union, to a state of mind which can only be described, even in the most conservative idiom, as terror.

My contacts were largely with people ranging in age from early middle age to advanced age, and my general impression that very young people showed somewhat lesser degrees of anxiety might therefore be statistically incorrect. On the whole, the overwhelming majority of the people with whom I spoke were very much afraid for their immediate future, and I can only describe the feeling communicated to me by groups of Jews as, for example, those I met in synagogues, as representing a state of palpable, strong fear.

On my first free afternoon in Kiev, early in my stay in the USSR, I walked in one of the city parks and was approached within a few minutes by a gentleman of about 60 who asked if I were Jewish. I said yes, and asked him in turn if I might speak with him. He looked to the left and right and then said, "Yes, but only for a few minutes."

I sat down next to him on a park bench. With him were two female relatives of about the same age. We talked for perhaps seven or eight minutes of a very casual and pleasant manner and the gentleman and his ladies seemed to be fairly at ease; the conversation was pleasant, the gentleman frequently laughed at things I said. I thought that perhaps my previous experiences in the Soviet Union were somehow not representative and that here, for once, was a Jew who showed no sign of fear. And then I lead the conversation purposefully in the direction which I had planned: When the gentleman asked me whether I was in the Soviet Union as a tourist, I answered: No, I am here on the invitation of the Academy of Medical

Sciences to attend a meeting on tumor immunity.

I know from previous experience that if one tells people anywhere, especially older people, that one works on cancer, the question will be asked: Is there as yet a cure for cancer? And, indeed, this gentleman asked this question. This gave me my opportunity of saying to him—it sounds more natural in the Jewish vernacular—something to the effect that undoubtedly man will find a cure for cancer, when the good Lord will be willing.

The gentleman looked at me with considerable surprise at this point, and asked me whether I indeed believed in God. I answered him by saying that in my country, America, it was not unfashionable for young scientists to hold such opinions, and to feel and live a strong commitment to their Jewish heritage. The man looked at me dubiously and with considerable surprise. I then asked him if he would be surprised to learn that I wore on my person an Arba Kanfoth; this is a ritual, or symbolic garment on whose four corners are attached fringes, it is worn by traditional Jews in keeping with a Biblical commandment. The gentleman said yes, he would indeed be most surprised if this were so. And surreptitiously, I opened a button on my shirt and showed him that I indeed wore the Arba Kanfoth.

He said nothing to me for a moment or two, and then he continued our casual conversation; but I noticed, within a minute or so afterwards, that he was making an odd noise. And then it became obvious that he was sobbing. His ladies became very ill at ease at this. The man could not control his sobs, and so he rose. As he left, he blurted out, with tears running down his face: Tell them at home we cannot hold out much longer here. Tell them we need help desperately—it is terrible, terrible. And with this he walked away.

This incident repeated itself again and again during the rest of my stay in the Soviet Union. What started out to be casual and indifferent conversations turned into desperate pleas for help or into desperate statements of affliction, of fear, of deprivation, of uneasiness, and even of spiritual resistance in the face of forced cultural extinction.

DO YOU HAVE ANY RELATIVES IN THE SOVIET UNION ?

If you do, you have some chance of bringing them out. However, you must take the first step, that of an official invitation. For more details, contact the United HIAS Service; 200 Park Avenue South; New York, N.Y. 10003. Phone (212) 674-6800.

Note: It is most important that you initiate immediate action on behalf of relatives. Inquire from HIAS now!

National Leader Scores Soviet Anti-Semitism

Clear Statement of U.S. Responsibility

We reproduce below an extract from a speech delivered by Representative Gerald R. Ford (Republican-Michigan), House Minority Leader, on February 28th at East Rockaway, N. Y., and subsequently incorporated into the *Congressional Record*.

Never before has the responsibility of the United States Government towards Soviet Jewry been so clearly stated. Rep. Ford reminds us that in the past the administration has indeed "used its influence to ameliorate anti-Jewish pressures abroad." He goes beyond any of the legislators who have recently responded to American Jewish protest on behalf of Russian Jewry, and pledges himself to the taking of concrete steps to ease the problem. These are in connection with the expected development of East-West trade after the hoped-for termination of the Vietnam conflict. Representative Ford is convinced that Soviet treatment of its Jews will improve when the Kremlin is made to realize that to continue "is simply bad business in terms of world trade and commerce."

This statement represents a breakthrough for those committed to the Soviet Jewry protest movement. While we appreciate past positive declarations made by many national leaders, few have matched this:

On October 18, 1964, President Lyndon Johnson sent his personal representative, Mr. Myer Feldman, to a major rally organized by the Student Struggle for Soviet Jewry in New York's Lower East Side. Mr. Feldman made an important declaration on behalf of the White House, and for some months afterwards, there were indications of intensified governmental concern.

It is our earnest hope that a helpful public statement from President Johnson will shortly be forthcoming and, above all, that this will result in a new direction in national policy.

The following is the excerpt from Rep. Ford's speech:

The conscience of the world was not aroused until too late when Nazi genocide liquidated over six million Jewish people in Europe. Today, we find a cruel irony. Some of the survivors of Nazism, those who reside in the Soviet Union, find themselves again subjected to discriminatory treatment because of their religious faith.

The government of the Soviet Union has embarked on a subtle campaign of cultural genocide, to destroy the Jews as a people and Judaism as a religion. I have heard that there are only four rabbis, all very elderly men, left in the entire Soviet Union which has a Jewish population of over three million. This is because Soviet authorities have liquidated Jewish education, religious schools, seminaries, and so forth, to the extent that no new rabbis or religious teachers are being trained.

Jews in Russia are denied even the meager religious facilities permitted non-Jewish minority groups. Pressures against the Jewish people have been intensified following the defeat by Israel of the Russian-backed Arab aggression. When the USSR severed diplomatic relations with Israel last June all exit visas for Jews were abruptly cancelled.



Representative Gerald R. Ford

It should be a matter of deep concern to all humanity that the Russians are scapegoating the Jews—in effect, holding those innocent people hostages for the behavior of the State of Israel.

A wave of propaganda, reminiscent of the Nazi era of cruel caricatures, has flooded the state-controlled Soviet press.

A number of the young Russian writers recently sent to jail for publishing ideas challenging the totalitarian concept were Jewish.

Some of America's most eminent citizens are persons of Jewish faith who still have relatives in Russia. There is a terrible anguish in realizing that another generation of oppression and systematic cultural genocide may finally liquidate the once-flourishing Russian community.

At times in the past, once when Taft was president and even as far back as the Presidency of General U. S. Grant, the United States government used its influence to ameliorate anti-Jewish pressures abroad. Our government has expressed itself on the racial policies of the Union of South Africa and Rhodesia. I do not understand why more cannot be done in Washington to let the rulers of the Soviet Union know that the government of the United States cares about what happens to the Russians of Jewish faith.

Some say that it is all too easy for an opposition political party to oppose policies of the administration. In this instance I want very sincerely to propose a policy to help Russian Jews. No such policy exists in the Johnson administration!

I believe that Russia is responsive, within certain limits, to the pressure of world public opinion. I believe there are things that the Kremlin wants from the United States. Last year the Russians were very eager for the agreement to permit the Soviet airline Aeroflot, to have landing rights at Kennedy Airport. An agreement was made to exchange landing rights. The Russians remain extremely anxious to expand East-West trade.

It seems to me that the time has come to take affirmative action to dramatize to the Russians that we mean business on the issue of their treatment of minorities. When the next measure comes before the Congress involving East-West trade or a similar appropriate bill, I will advocate an amendment, I hope with bi-partisan support, to express the sense of the Congress that the Soviet Union should display concern for American opinion in Soviet policies affecting the Jews.

Our federal laws now require that all business concerns trading with the Government treat employees on a non-discriminatory basis, I do not see why we cannot make such a request of the foreign nations with which we trade, with special reference to the Soviet Union. The notorious anti-religious policies of the Soviet Union might be ameliorated if the Kremlin comes to realize that such bias is simply bad commerce.

I am confident that a Republican Congress would enact such an amendment.

I would keep the faith with the six million Jews who died during World War II. We grieve that some of those brutal murders could have been averted by more affirmative action by free people of other lands at that time.

**We hope that our readers will write to their Congressmen asking them to match Representative Ford's remarks and urge the White House to implement his proposals.*



Youth Acts for Soviet Jewry ...

The Student Struggle for Soviet Jewry

The Student Struggle for Soviet Jewry is perhaps the most vibrant Jewish student action movement to have arisen since the feverish years leading up to the creation of the State of Israel.

From its inception in April 1964, "SSSJ" has left its impression on Jewish student groups throughout the world. It operates on the assumption that students should be in the vanguard of the Jewish people's aspirations. SSSJ members do engage themselves in combating poverty and discrimination at home, but are also constantly mindful of a suffering brethren in a distant land.

The main goal of the Student Struggle for Soviet Jewry is to arouse the Jewish

community to action for Soviet Jewry. It has specialized in three types of activity—

widespread dissemination of literature dealing with the status of Soviet Jews and the aims of protest;

advice and guidance on the establishment of programs and seminars; and the careful staging of dramatic public demonstrations, usually in conjunction with Jewish holidays and Soviet anniversaries.

The Pre-Passover "Night of Watching" (*Leyl Shimurium*) initiated by SSSJ, has now become an annual event, articulating the longing and hope for the redemption of Russian Jewry. Two such

vigils were followed by major parades during the intermediate days of Passover itself.

The Jericho March of 1965 encircled the Soviet U. N. Mission to the accompaniment of the sevenfold sounding of the Shofar. In this contemporary application of the drama of ancient Jericho those assembled displayed their fervent hope that the walls of hate between the United States and the USSR would crumble, and permit the reuniting of American and Russian Jews. From the beginning of the movement, the Shofar had been utilized as SSSJ's symbol—a call to conscience, a call to action, and the hope of the salvation of Soviet Jewry.

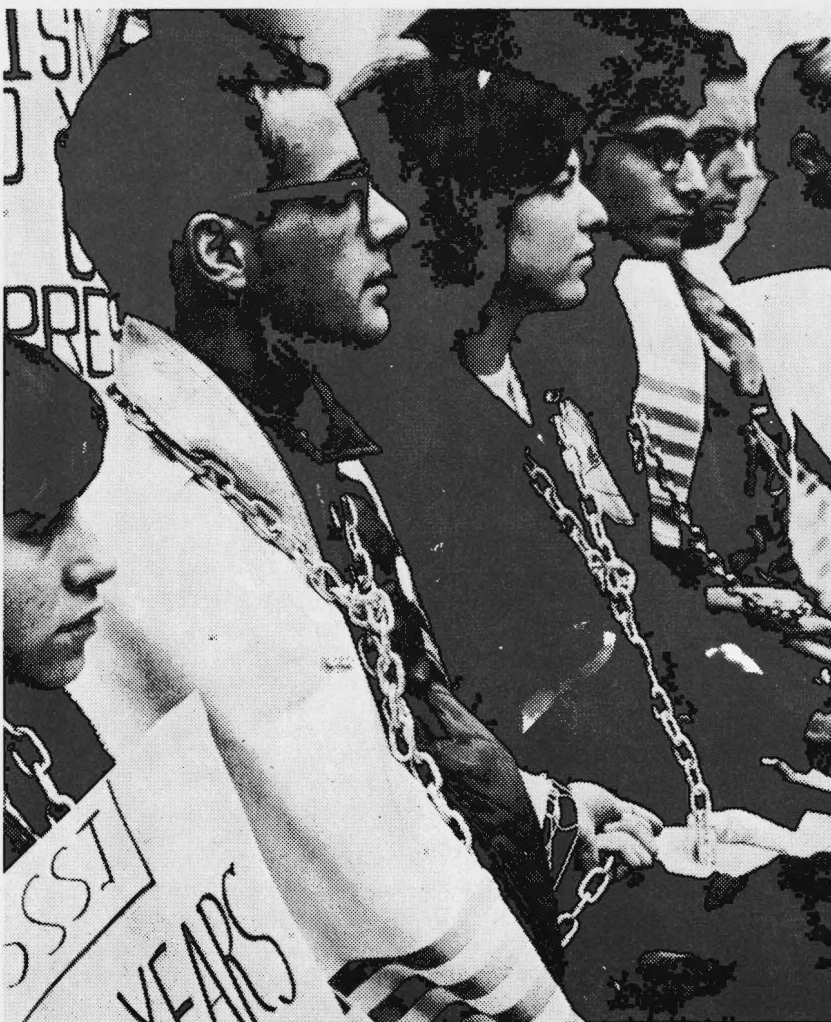
The 1966 Geulah (Redemption) March of 15,000 to the United Nations was based on the traditional Passover theme of the splitting of the Red Sea. Stanley Sperber's famed Zamir Chorale and Morris Katz's huge banner headed a group which passed singing through two massed columns of students, representing the split waters.

The Lab B'Omer "Jericho Ride" was run for the purpose of bearing the Jericho March's petition to Washington. In one afternoon, busloads of students from New York New Jersey, Pennsylvania and Baltimore carried out a four-fold mission—a confrontation with Soviet First Secretary Myshkov, a visit to the State Department, a Jericho March around the Soviet Embassy and a culminating rally in front of the White House.

On Tisha B'Av, information tables and display boards were erected on the beaches of the Rockaways. Two columns of marchers swung through the area, accompanied by runners with leaflets. The culmination was a beach rally in which the three New York City mayoral candidates—Lindsay, Beame and Screvane—participated.

The enterprising SSSJ movement has produced four Program Handbooks in its four years of existence, a succession of attractive and meaningful buttons and stickers, a postcard and a record, films, numerous tapes and Soviet Jewry seals. Its newsletter, *S.O.S. Soviet Jewry*, appears bi-monthly.

For further information write: The Student Struggle for Soviet Jewry; 531 West 122nd Street, Suite D-34, New York, N.Y. 10027.



FIFTIETH ANNIVERSARY CHAIN-IN

Members and friends of Student Struggle for Soviet Jewry conduct a "chain-in" at the Soviet U.N. Mission in New York on November 7th, 1967, the 50th Anniversary of the Russian Revolution. The theme of the protest was "Loosen the Chains of the Oppressed!"

The Center for Russian Jewry conducted a simultaneous protest at the Soviet Embassy in Washington, D.C. On November 5th, friends of SSSJ at McGill University and Montreal Betar spearheaded a march on the Soviet Embassy in Ottawa. The New York protest received nationwide T.V. coverage.

GREETINGS (Cont'd from page 1)

Of what avail is sadness without imagination, compassion without well-conceived and unremitting action? Those who are busy with private careers are hardly aware of the drama of extinction that goes on behind the Iron Curtain. When occasionally confronted with it they are sad about for a reasonable amount of time.

A prudent man is he who minds his own business, who is busy making money, buying a new car, and being proud of his success in society. And who among us is not practical and prudent?

Our conscience dwells secure, we cast the blame in inevitable Fate. The rhetoric of indifference is highly effective. It is extremely easy to adjust to other people's suffering graciously.

Discomfort and disturbance which come with compassion are feelings which a normal person, it seems, instinctively abhors. Not to think of the Russian Jews is a habit smoothly acquired and effectively preserved.

The quality of concern for those in distress has always been the heart of Jewish existence. Today, the mass of American Jewry remains too busy to be concerned.

We rabbis and scholars, for example, are we overly occupied with more sublime issues, like doing research, composing books, arguing whether to cooperate with rabbis whose outlook or affiliation does not conform to certain standards? Are we too busy raising funds for new synagogues, celebrating Bar Mitzvahs and testimonial dinners? Are we too busy in the nineteen-sixties just as we were busy in the nineteen-forties?

The trouble with our morality is its moderation. We try to strike a balance while the world is out of joint. We try to keep a happy medium while the agony is extreme.

If we are ready to go to jail in order to destroy the blight of racial bigotry, if we are ready to march to Washington in order to demonstrate our identification with those who are deprived of equal rights, should we not be ready to go to jail in order to end the martyrdom of our Russian brethren? To arrange sit-ins, protests, days of fasting and prayer, public demonstrations to which even Russian leaders will not remain indifferent? The voice of our brothers' agony is crying to us! How can we be silent? How can we remain passive? How can we have peace of mind or live with our conscience?

The six million are no more. Now three million face spiritual extinction. We have been guilty more than once of failure to be concerned, of failure to cry out, and failure may have become our habit.

The destiny of all Jews is at stake in the destiny of every Jew; the destiny of all men is at stake in the destiny of every man.

There is a dreadful moral trauma that haunts many of us: The failure of those of us who lived in free countries to do our utmost in order to save the Jews under Hitler.

There is a nightmare that terrifies me today: The unawareness of our being involved in a new failure, in a tragic dereliction of duty.

East European Jewry vanished. Russian Jewry is the last remnant of a people destroyed in extermination camps, the last remnant of a spiritual glory that is no more. Let the twentieth century not enter the annals of Jewish history as the century of physical and spiritual destruction.

If I forget thee, O Russian Jewry . . .

The major portion of this article is taken from an earlier, but still timely, address printed in **THE INSECURITY OF FREEDOM**, Noonday Press, 1966. AJH

NEWS BRIEFS

Move to Bar Soviets From Olympic Games

Measure for measure, says Rep. Jack McDonald (R-Mich.). If South Africa is to be banned from the Olympic Games because of her policy of apartheid, so should the U.S.S.R. for her oppression of Jews. "Is Russia's long record of persecution of members of the Jewish religion less obnoxious than South Africa's policy toward its black people?" he asks.

Rep. Seymour Halpern has called for a similar ban against Poland.

Building Bridges to East Europe

Proving itself again the maverick in the field of Soviet-bloc politics, Rumania is developing ever-closer ties with Israel. About 300 Israeli industrialists are taking part in an Israeli trade fair in Bucharest. Meanwhile, the Sephardic Chief Rabbi of Israel, Rabbi Itzhak Nissim, announced plans to visit Rumania in July at the invitation of that nation's Chief Rabbi, Dr. Moses Rosen.

Poles Purge, Czechs Criticize

The Czech trade union paper, *PRACE*, published an appeal on May 5th by three Czech writers — Pavel Kohout, Jan Prochazka and Amos Lustig, urging Polish leaders "to put an end to the shameful anti-semitism" sweeping that nation.

Czech Jews Come Alive

One of the most extraordinary manifestations of the new Czechoslovakia has been a 1500-word, six-point declaration by the Council of Czechoslovak Jewish Communities.

Stressing ties with Jews abroad and praising Czech public opinion for not being misled by one-sided anti-Israel propaganda, the Council called on the Czech government to restore the rights and dignity befitting an ancient Jewish community. This restoration should include official condemnation of anti-semitism, rehabilitation of the purged and freedom of religious education for Jewish youth.

Suicide in Prague?

The popular reaction of the Czechoslovak people against the Russians is manifesting itself in an insistent demand that the deaths of several distinguished individuals under earlier Communist regimes should be carefully investigated. Did Jan Masaryk really commit suicide? Was Rudolf Slansky really guilty of the monstrous crimes of which he was accused in one of the show trials of the century? Is it possible that Charles H. Jordan, the American director of the "Joint", committed suicide?

Some Czech newspapers now assert that Stalin himself sent Mikoyan to Prague to order the trial of Slansky, then Party Secretary-General.

Hausner Reveals Polish Perfidy

The determined prosecutor of Adolf Eichmann recently revealed the full story of Polish perfidy under the Nazi occupation. "Only in Poland," recounted Gideon Hausner at a special Knesset "Holocaust Memorial Day" in Jerusalem, "did so many welcome the Holocaust with joy. Nowhere else did so many people betray, rob, blackmail and massacre Jews. One quarter of the Nazi forces attacking the Warsaw Ghetto when it revolted were Polish collaborators.

"Neither Polish patriots nor churchmen, neither intellectuals nor resistance members helped the Jews," he charged. "The few individuals who did so are all the more praiseworthy."

"The Polish underground leaders, some of whom are today engaged in distorting history to hide their shame, left the ghetto fighters in the lurch, falsely claiming they had no arms for them when, in fact, they had large stocks."

1000 Years of Czech Jewry: Official Celebrations

The Czech government has apparently already accepted one of the requests of the Council of Czechoslovak Jewish Communities. Cancelled under the old Prague regime at the time of the Six-Day War, an official celebration of the 1000th anniversary of Jewish settlement in Czechoslovakia will now take place next year with the full participation of Jews from abroad.

Giving further recognition to the cultural contribution of Czech Jewry to Prague and all Europe, an officially-approved exhibition opened at the Jewish State Museum early in May. It was described as offering "the richest assemblage of Jewish religious artifacts in existence."

NEW DANGERS (Cont'd from page 1)

In response to the incidents in Poland, a number of distinguished legislators have already spoken out. These include Senator Jacob K. Javits—pre-eminent for his stand on behalf of Soviet Jewry over nearly two decades—and Congressman Emmanuel Celler. The late Senator Robert F. Kennedy issued a statement which was read into the Congressional Record on April 8, 1968, by Senator Tydings of Maryland.

"... some of the (Polish) leaders of government try to explain away the expression of new hopes and new dreams with the old myths of a Zionist conspiracy. Old hatreds are enlisted in the regime's effort to preserve its monopoly of power. Government officials and distinguished teachers are dismissed from their posts, and reviled as enemies of the nation.

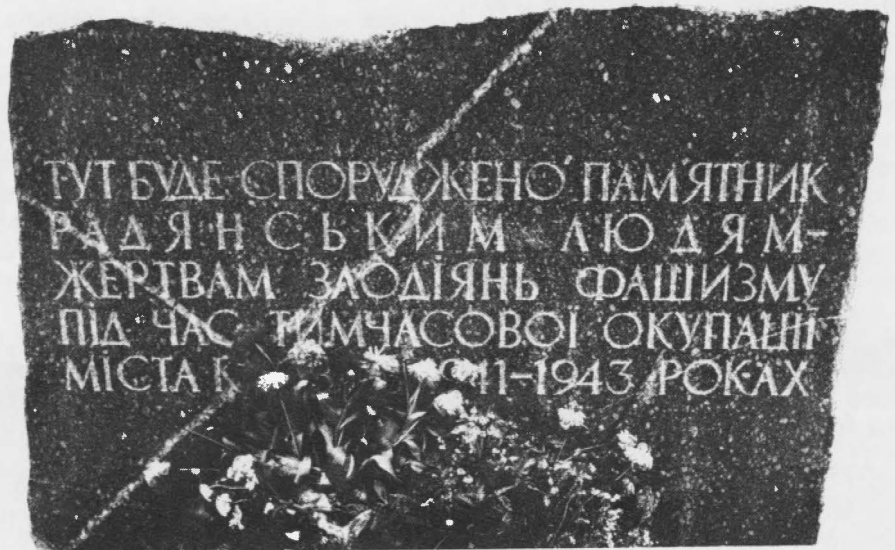
"These policies should be condemned by all who value liberty and oppose the evils of racism and prejudice. Before the passions that have been unleashed lead to catastrophe for the Jews of Poland, free men everywhere should protest the conduct of the Polish government by every available means. If we remain silent, we betray the cause of freedom in Poland and around the world."



The events taking place within Poland have special significance for those concerned with the welfare of Russian Jewry. The conflicts in Poland are critical because of their possible effects on similar struggles taking place within the Soviet Union. The *New York Times* of April 14, 1968 warns of the feelings developing in Moscow in response to the events taking place in Eastern Europe:

"The wind of change blowing over Eastern Europe is felt with apprehension in the Kremlin — both for what it bodes for the international communist movement and for its effect on restive intellectuals at home..."

Past history has taught that the Kremlin reaction to unrest and change has been toward severe and repressive measures. The Soviet campaign of anti-Semitism in the mass communications media after the Six Day War and the continuing repressive acts against Jews in Poland heightens the danger that reaction within the Soviet Union may well be focused upon its 3 million Jews.



"NO MONUMENT STANDS AT BABI YAR . . ."

This, the first line of Yevtushenko's passionate poem marked the beginning of a world outcry focused upon the enormous martyrs' graves in the Babi Yar ravine just outside of Kiev. During a 36-hour period from September 29th to 30th 1941, the Nazis and Ukrainians murdered 33,711 Jews. The massacre continued for weeks thereafter to a total of at least 100,000.

For a quarter of a century, the ravine graveyard remained desolate, strewn with garbage and overgrown with weeds. Plans to erect a memorial were systematically obstructed. Tourists had much difficulty in visiting. Finally, a proposal to build a sports stadium on the site, created a furor of internal protest led by the distinguished novelist Nekrasov. Yuvtushenko followed in 1961 with his polemical poem and, after five more years of public pressure, a rough slab was erected with the following inscription: "Here will be placed a monument to the Soviet people, victims of fascism . . . 1941-3." No reference is made to the Jewish martyrdom at the site. The photo above was brought back by one of our members shortly after the erection of the marker at Babi Yar.

Why this Soviet obduracy to the natural desire to raise a monument at Babi Yar? Are the Soviet authorities anxious to brush aside the question of the Jewish dead because they wish to avoid acknowledging the problem of the Jews alive in their midst today? Is there an abiding sense of guilt relating to the involvement of Soviet citizens in the massacre?

BABI YAR "YARTSEIT"

We propose that September 29th, 1968, be set aside as a public Memorial Day to the martyrs of Babi Yar.

BABI YAR MONUMENT

We suggest, too, that an artist of appropriate stature be approached to design a fitting monument. This would be solemnly dedicated in America, Western Europe and in Israel in anticipation of the day when it may be dedicated in that notorious ravine itself.

The Center for Russian Jewry in the months ahead hopes to seek the fostering of these two objectives. Comments or suggestions from Barkai readers relative to these projects will be welcome.

BASIC MATERIALS ON SOVIET JEWRY

Full Introduction

Ben Ami, *Between Hammer and Sickle*. Jewish Publication Society, 1967.

Pamphlet Surveys

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Korey, William, "The Legal Position of Jews in the Soviet Union." *Midstream*, May 1966.

Eyewitness Accounts (in reprint form)

Ben-Israel, Shelomo, *Russian Sketches*. American Jewish Committee, 1967.
Ben Zev Joseph, "A Tourist Meets Some Soviet Jews After the June War" *B'nai B'rith Jewish Monthly*, February, 1968.
Kaufman, Michael, "Visit to Russia." *Jewish Life*, November-December, 1967.
Weiss, David, "A Culture in Torment" *Dissent*, July-August, 1966.
Wiesel, Elie, *The Jews of Silence*. Holt, Rinehart and Winston, 1966 (hardcover) and Signet (paperback), 1967. The classical eyewitness account.

Comprehensive Periodic Review of Events

Jews in Eastern Europe. London. Available through The Center and Jewish Minorities Research.

Action Literature

American Jewish Conference on Soviet Jewry, *For Soviet Jewry*, 1967. (c/o N.C.R.-A.C.; Room 1530, 55 West 42nd Street, New York, New York 10036).
Center for Russian Jewry, *Common Sense Today*, 1967.
Cleveland Council on Soviet Anti-Semitism, *Handbook for Community Action*, 1966. (14308 Triskett Road, Cleveland, Ohio 44111).
Student Struggle for Soviet Jewry. *Program Handbooks*, 1965, 1966, 1967. (531 West 122nd Street, suite D-34, New York, N.Y. 10027).
Soviet Jewry Exhibit—14 panels, each 2' x 3', from The Center.
Buttons, seals, stickers, records, films, tapes, postcard — from The Center and The Student Struggle for Soviet Jewry.