

# Excalibur

Everything secret degenerates; nothing is safe that does not show it can bear discussion and publicity  
—Lord Acton

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## York remembers Holocaust

By Laura Brown

Author and scholar Yiri Suhl declared firmly that European Jews did not go passively to their deaths, during last Monday night's discussion on *Jewish Resistance During Holocaust*, an event sponsored by the Jewish Student Federation for the Holocaust Remembrance Week.

To this day many people do not know if Jewish Resistance was fact or myth, Saul

told the small but attentive audience.

"And tonight I will try to dispel, in part, the myth that the Jews were led to the

slaughter like sheep," he continued.

Saul based his discussion on evidence he had gathered about activist movements in

Nazi Europe, which he has recorded in the book *They Fought Back*.

Although Suhl spoke only of the underground activity in the Warsaw Ghetto, he emphasized that there was resistance in every ghetto and concentration camp.

Suhl pointed out that "one must have a knowledge of the conditions under which the Resistance was conceived and carried out."

The prerequisite for resistance, he continued, is mobility, a sympathetic environment and weapons. "But the Jews were marked for genocide.... they had the least possibilities for resistance."

According to Suhl, the Jews began a strong but passive resistance by simply staying alive. Their culture helped to psychologically maintain them, despite the beatings, starvation and humiliation. "And the number of suicides was not large," he added.

Suhl maintained that in the first year in the Warsaw Ghetto the occupants presented more than 1,800 literary, musical and dramatic programs, and organized underground secular and religious schools, "all which were, of course, illegal."

"The hero of the Jewish resistance is the ghetto Jew who survived daily as a human being and who instinctively resisted the genocide," Suhl remarked.

The 1943 Warsaw Ghetto Uprising was the first major civilian uprising in all of Europe, Suhl said. On April 19 an army of 3,000 Germans and their allies marched on the ghetto to liquidate it. The destruction of the ghetto was to be a present for Hitler whose birthday was falling on the next day.

But the soldiers were met by approximately 600 - 1,000 ghetto fighters, armed with pistols and molotov cocktails, and a fight began which would prove to be a world-wide embarrassment for the Germans.

Although after six days of fighting the air force was called out to level the ghetto, the struggle did not officially end until May 16, although Suhl maintains that it was actually continued for months by survivors who remained hidden.

"They could not subdue these emaciated skeletons, the Jews."

## Neo-Nazism in America

By Hugh Westrup

It is one of the perplexing ironies of recent American history that the affluent, sun-kissed climate of California should nourish the growth of a succession of bizarre and often violent fringe groups: the Manson family, the Symbionese Liberation Army, the People's Temple, and a small neo-Nazi organization called the National Socialist White People's Party.

An illustration of this paradox is captured in one scene from "California Reich", a documentary film which was shown Tuesday evening in conjunction with Holocaust week. In the scene, a regiment of neo-Nazi soldiers stands on the shore of the San Francisco Bay preparing for a confrontation with university students. The blue sky above is matched only in brilliance by the sparkling waters of the bay. The men then load into their trucks and move through the spacious streets, bearing down on the shining citadels of downtown San Francisco.

Regrettably, "California Reich" doesn't sustain this visual commentary or examine the connection it sets up in its title. But, on the plus side, neither does it stoop to sensationalism. The film's creators, Walter Parkes and Keith Critchlow, have handled painful and explosive evidence with restraint. One never feels assaulted, even in the face of one member's grinning confession of his wish to "return to Auschwitz and roll in the dust".

The film reveals that the California Nazis are not escapees from the ranks of Hitler's armies, but average appearing Americans who you might chitchat with in a supermarket lineup. The achievement of "California Reich" is its examination of the personalities of two neo-Nazis, each one engaged in opposite ends of a struggle with authority. The more familiar man has a military background and espouses the gun-toting, law and order views of the besieged middle class male.

More revealing, however, is the second profile of a man whose terrified expression mirrors a lifetime of abandonment and abuse in prisons and reformatories. As he sits in his dark apartment, the man speaks of the five storey jump from his window ledge, and his fear that his enemies will one day break into his room. His belief is that the Nazi party will someday overcome loneliness in the world — a melancholy hope and a revelation of what drove one man into this underworld.

"California Reich" concludes with a punch line taken from a 1923 New York Times editorial which described the emerging Nazi party in Germany as a group of "boy scouts" engaged in a "comic opera". The implication of this coda is clear. But the films succeeds less as a cautionary statement about the potential resurgence of Nazism, than as a glimpse of a grotesque manifestation of American societal prejudices. The hatred of the California Reich is directed equally toward blacks and Jews, and allies it as much with the far more dangerous Ku Klux Klan as Hitler's party.

What really endures after the film, though, is the look of fear and the lonely man's final ambiguous statement that "we're not gonna let a few insane people keep this madness going."



## You can't forgive and you can't forget, says speaker

By Mark Monfette

The posters covered all four walls of room S105R. Each one, in the chronologically ordered series, depicted a different stage in the Nazi-inspired Holocaust. As each viewer strolled around the room, he was taken down the anti-Semitic, inhuman road leading to Auschwitz and Treblinka.

The last poster in the series showed a vast field of wheat and, in the distance, the barbed-wire fence and barracks of a concentration camp. Inscribed in the foreground were the words: "Forgetfulness leads to exile, while remembrance is the secret of redemption. If the echo of their voices weakens, we shall perish."

It was in this room, on Monday afternoon, that Professor Israel Knox delivered the keynote address for Holocaust Remembrance Week.

Knox, from New York University, began on a positive note. "It's good to know," he said, "that young people — at least Jewish young people — have not forgotten the Holocaust."

He then added: "I rejoice that you do not forget — and I hope that you do not forgive for that is a sentimental notion which we should not accept."

The diminutive professor then recalled the Jewish past, noting that "the history of the Jews is the most triumphant history in the world."

"Now," he commented, "these triumphant empires are mere footnotes to history but Israel is still here."

"Why should we remember Holocaust?" he asked. "We must tell our story so the scales of justice will not be distorted again."

"The vengeance of history will be upon us if we don't tell our children," he said.

He noted, however, that there are many, including Jews, who pretend that the Holocaust did not happen, who try to forget it.

"And why?" he asked, pausing a moment. "They want it to happen again," he yelled. "They want it to happen again. They want it to happen again. They want to finish off the job."

Knox suggested that even though history is full of injustice there is a logical explanation for it.

He stated that the deeper cause is the

desire in the world for paganism. "Even though the Jews have given the world ethical monotheism," he stated, "the world wants pagan idols. And so we get Stalin Hitler, pornography, sexuality without love."

He concluded by saying that "as Jews, we must not despair — we must not say that things cannot improve."

"To despair," he stated, "means handing the victory over to the enemy."

## Attention Xcal Staffers

### Election of 79-80

## EDITOR-IN-CHIEF

### Screening Sessions

Thursday, 22 March 2 pm

Friday, 23 March 2 pm

Come out and meet the candidates, Greg Saville and Hugh Westrup. In order to vote you must have contributed to six issues throughout this year, two per term. This can be appealed and decided by staff vote. You must attend the screening sessions, or listen to tape-recordings of them, in order to cast your vote. Chief Returning Officer Faralee Chanin will handle the ballots. She will be available in the CYSF office 105 Central Square: Today and tomorrow, 4-5 pm. Monday to Thursday next week, 3-4 pm and Friday March 30, 4 to 4:30 pm, when the ballots will be counted.