

asked the fox if he wanted all those grapes. But the fox would not admit that he wanted all the grapes and could not reach them, so he said to the bear that the grapes were sour and that he did not want them. But to the Swedes the grapes were sweet, at least most of them, and they ate of the grapes with good appetite. And one of them wondered why the fox did not plant his own vineyard.

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R. H. Weber Responds:

Unlike Jonas Jonson, I do not believe that respect and concern for the individual's "freedom and dignity" are exclusive concomitants of laissez-faire capitalism. To label it as such has, by the way, been a favorite rhetorical device of corporatism's defenders for the past five decades, from Mussolini to B.F. Skinner.

Any "borrowing" done in my piece is clearly labeled as such. Credit is duly given to the British sociologists, Pahl and Winkler, who provided the basic analytical approach to contemporary corporatism in their discussions of current trends in Great Britain. It was my intention to provide a corrective to popular images of Sweden by applying their criteria to current developments in Sweden. I feel that it is beyond the scope of analytical journalism to propose alternatives, for Sweden or any other country.

And far from "borrowing almost all criticisms from Swedish Marxist-Leninists of various brands," I state quite clearly that the Swedish left has been remiss in failing to see their enemy as corporatism. But should some of my interpretations of specific facts coincide with those of a leftist, does this automatically render them invalid, as Jonson seems to imply?

There are two factual errors in Jonson's letter: (1) It is not at all necessary to be baptized in church to qualify for membership in the Swedish state church and therefore be obligated to pay the full ecclesiastical tax collected by the civil tax authorities for the exclusive use of the Swedish Lutheran Church. Every child born in Sweden is automatically registered as a church member unless the parents specify otherwise. The same is true of immi-

grants when they register for the census. One may, however, withdraw from membership by simple written declaration, but this will exempt one from merely a portion of the ecclesiastical tax. Every taxpayer must pay for the civil functions still performed by the state clergy. (2) The antinuclear power movement has not "stopped the expansion of nuclear power plants" in Sweden. On the contrary, the government has announced that Sweden, although already a net exporter of energy, will soon have the densest net of nuclear power plants in the world, even at the reduced rate of expansion to which it has agreed for the next five years only. This slowdown (not stop) is due at least as much to the present difficulty of borrowing large sums on the capital markets as it is to popular outrage.

Esselius-Peterson grants me that all my facts are right; she disagrees with some of the interpretations I place on them. Fine. Jonson says I borrow all my arguments from the left. Esselius-Peterson says I borrow all my arguments from the right. Could it be simply that the arguments in themselves are valid?

Esselius-Peterson's parable is nice but not pertinent. It is, however, a retort that pops up often in the Swedish press and information service "explanations" of foreign criticism of Sweden. The fact is that I live in this vineyard and Esselius-Peterson lives in New York City. I pay Swedish taxes and Dr. Esselius-Peterson no longer does. I now vote in Swedish elections; former Swedish resident Esselius-Peterson no longer does. Maybe she'd like to move back to the vineyard?

Turki's Palestinian State

To the Editors: The passionate "Portrait of a Palestinian State" by Fawaz Turki (*Worldview*, April) makes it clear why there is so much resistance to the establishment of a new state.

Nowhere does Mr. Turki condemn the inhuman acts of terrorism which have been perpetrated in the name of the Palestinian cause. Do years of frustration justify the killing of athletes at Munich or the machine gun-

ning of small children at close range? This kind of moral insensitivity which Turki shows makes anyone who expects to be a neighbor of his brothers think twice.

Then there is no clear indication that once the Palestinian state is set up it will not serve as a base for further outrageous acts against the Jews living in Israel—only this time they will be at the gates of Jerusalem and within arm's length of Tel Aviv.

People who are Israelis or their friends can hardly have any confidence in the type of people so emotionally described by Mr. Turki. If the Palestinians want to live in peace with their neighbors there will have to be some clear signs on their part that they are ready to forswear terrorism; that they are ready to accept the reality of a Jewish state; and that they are ready to pursue peace. Mr. Turki's piece—though no doubt reflecting the present mood of his brothers—does not further his cause.

Seymour Siegel

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Fawaz Turki Responds:

Mr. Seymour Siegel's letter is a clear statement about the insensitivity and lack of insight that supporters of Israel-right-or-wrong seem to be afflicted with. They have come to look upon the continued suffering of others as a moral or political gain for themselves.

My article, "Portrait of a Palestinian State," was meant to be about what the title implied: a portrait of a state established by a people disenfranchised of their national rights and now seeking to transform their condition from a nation in exile to a state in part of their homeland, the West Bank and Gaza.

It is not for Israel or its supporters in this country to arrogate to themselves the divine right of determining other people's place in history. More than that, by supporting Israel's occupation of the West Bank and Gaza they are supporting the occupation of a people by another—a situation that is one of the most repulsive manifestations of the human soul.