
EDITORIAL PERSPECTIVES

With deep regret and profound sadness, we inform our readers that David Goldway, long-time Editor and most recently Chairman of the Editorial Board of *Science & Society*, was killed July 24 in an automobile accident near his home in Truro, Massachusetts. He was 83 years old.

We present below an appreciation of David's life and work by Annette Rubinstein, educator, activist and herself a mainstay of the *S&S* project over many years. In urging that David Goldway's legacy be drawn upon to strengthen our work, she speaks for all of us.

THE EDITORS

DAVID GOLDWAY July 20, 1907—July 24, 1990

Thoreau said: "The best and bravest deed is that which the whole man—heart, lungs, hands, fingers and toes—at any time prompts. . . . This is the meaning of integrity, this is to be an integer and not a fraction." I have never met another man or woman who so fully exemplified this integrity as did David Goldway during our 50 years of comradeship and, I am certain, the years before.

Graduating into the Great Depression David, like most generous young intellectuals, freely assumed the responsibility of working to build a better world. Like many others in the early 1930s he found the most effective channel for his efforts in the Communist Party. (Here he was also honoring a family tradition. Both his parents had been active revolutionaries in Czarist Russia.)

Early on Goldway was fortunate in two of the most important areas of his, or any person's, life—his work and his marriage. As an English teacher at the famous Townsend Harris High School he found that teaching was not only his profession but also his vocation. Students from those far-off days still remember the enthusiasm and clarity of his discussions, the warmth with which he filled a classroom, his unfailing patience and the keen delight he took in seeing a quick mind forge ahead.

Those of us who knew him as a teacher 20 or more years later through his classes in Marxist history and economics at the Jefferson

School never ceased to wonder at the personal transformation which occurred as soon as he approached a blackboard. Reserved and even shy in a living room, not ever happy with small talk, he apparently lost all self consciousness in the presence of a class. At ease there as with his own family, his love of learning, his keen sense of the absurd, his concrete observations, his appreciation of both tradition and incongruity, combined to make every discussion a memorable delight.

Beside his happiness in his work David was unusually happy in his first, as later in his second, marriage. Tillie was a radical activist who played an important part in the initial organization of the now venerable State, County and Municipal Workers of America; she shared her husband's energetic love of life, his deep human concern, his hatred of injustice and his unquestioning devotion to the never-ending struggle for human freedom. Until her agonizing illness and early death in 1957 the two, widely different in temperament, were one in their sense of values, love of family and social dedication.

Townsend Harris had close ties with City College and Goldway took an active part in the faculty struggle against the pro-Mussolini, anti-semitic President Robinson and in publishing the radical *Teacher Worker* paper. When in 1939 the infamous Rapp-Coudert Committee (an early local version of the Congressional "Un-American Activities Committee") began the witchhunt which devastated New York City's educational system Goldway was, of course, one of its targets. The loss to his students was permanent but he himself was not long to remain without a classroom.

Together with the now well known labor historian Philip Foner, and several other colleagues, he organized the School for Democracy, an evening school for trade unionists and progressive activists. From 1941 until 1943 this small group, with the assistance of a few volunteer teachers, presented classes in political economy, history, current events, literature and such politically important skills as public speaking, parliamentary procedure, leaflet composition, etc.

In 1943, after a major fund raising effort, this organization was replaced by the much larger Jefferson School of Social Science. That ambitious institution actually purchased and filled a ten-story building (at the Avenue of the Americas and 16th street), included in its curriculum a wide variety of cultural and technical courses, attracted from five to ten thousand students a term, and emphasized a core three-year Marxist Institute. Together with Howard Selsam, formerly a philosophy professor at Brooklyn College and Doxey Wilkerson, formerly editor of *The People's Voice* in Harlem, Goldway headed the Jefferson School until government harassment forced it to close in 1956.

In addition to his very heavy duties as administrative director Gold-

way taught a full schedule of lecture courses and led a number of advanced seminars in the Marxist Institute. Despite all the political vicissitudes and the personal changes of orientation during the 1950s, there are many of his students who still consider those classes as landmark events in their intellectual development.

The next ten years, painful for all American radicals, were particularly difficult for David. The rising tide of reaction, the disintegration of the radical movement in the United States, sharp differences with former comrades, distressed us all. But David was also beset by personal troubles, including not only his first wife's tragic illness and his increasing responsibility for aging parents, as well as the demanding, though rewarding, care for two brilliant teenage daughters, but also the incessant daily demands of an unrewarding and onerous commercial job.

Fortunately in 1959 his joyful second marriage gave him a partner glad to share his responsibilities and able to provide new interests and adventures in art, ecology and easy social relationships. Rosalyn's two children became his as well, and the eight grandchildren today unquestioningly belong to both.

By 1967 the blacklist had been somewhat eroded and David secured a position in the English Department of the Long Island College of Aeronautical Engineering. He soon became Chair of the department, serving in that capacity until his retirement in 1982.

Retirement, however, meant only more time to devote to an important new career. In 1967 Goldway had accepted an invitation to join the editorial board of *Science & Society*, an independent journal of Marxism founded in 1936. From the very first fortnightly editorial meeting it was clear he would be an invaluable addition to the board. The breadth of his historical and economic knowledge, his profound interest in social movements, his eagerness to explore unorthodox fields of inquiry, his steady focus on the relation of practice to theory, and his extraordinary ability to make sharp criticisms in a disarming comradely manner—all were to play a major part in reinvigorating our veteran quarterly, so much battered during the "McCarthyite" cold war years.

In the early 1970s it was Goldway who suggested that, since our average age was over 60, we ought to think of adding younger editors to insure an unbroken succession. Today when there is only one left of the eight who welcomed him aboard we can first fully appreciate his foresight.

In 1974 the other editors unanimously asked David, who had long been "first among equals" to become Editor in name as well as in fact. During this period, in addition to doing a lion's share of the practical nitty-gritty work necessary for any publication, Goldway also found time to edit an important work of Marxist scholarship — *Dynamics of Social Change* (1970).

In 1982 David resigned from his teaching post, and he and Rosalyn "retired" to a home she had herself designed in Truro, Massachusetts. Although Rosalyn at last had time to concentrate on her painting and David commuted fortnightly to New York for editorial meetings, both became active in several local organizations and David served as chair of Citizens for Peaceful Alternatives.

James Aronson, a founder of *The National Guardian*, once said: "It may be true that no man is indispensable, but it is certainly true that some men are irreplaceable." As husband, father, teacher, editor and comrade David Goldway is irreplaceable. His family, friends and colleagues can only hope that in the difficult years ahead our memories of him will help us find and follow the humanist-Marxist path from which he never strayed.

ANNETTE T. RUBINSTEIN

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The *General Index of Science & Society* for our second quarter century, 1962–1986/87 (Volumes 26–50) is still available. It is a handsomely bound hard-cover book of 230 pages, with complete listings of articles, review articles, communications and book reviews, by author; complete listing of books reviewed; and a comprehensive subject index.

Priced at \$50.00, this valuable research tool may be out of range for many individual subscribers. We therefore suggest that you *ask your local public library or college library to purchase it*. If your library already subscribes to the journal, it will most likely want to have the *Index* for its collection. On request we can send a brochure and order form, either to you or to the library directly.

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Problems in the theory of socialist construction are always of great interest, especially now, at a time when the socialist world is in a state of ferment and transition. As our readers will know, we are planning a special issue on this general topic. The article in this issue by Erdal M. Ünsal addresses the classical claim for priority development of heavy industry, using a three-sector framework and introducing the possibility of acquiring investment goods through foreign trade. With this assumption, circumstances emerge in which an initial light-industry strategy may be preferable. Ünsal's treatment makes a valuable contribution to our understanding of the criteria involved in this decision; it also makes a highly technical subject accessible to non-technical readers: intersectoral dynamics in the tradition of Marx (*Capital*, II), Lenin (*Collected Works*, I), Fel'dman, Adolph Lowe, and others.

The "non-historic nations" debate continues, with a contribution from John Hoffman and Nxumalo Mzala, " 'Non-Historic Nations' and

the National Question: A South African Perspective." Following upon the response by Enzo Traverso and Michael Löwy (Summer, 1990) to the article by Ephraim Nimni ("Marx, Engels and the National Question," Fall 1989), Hoffman and Mzala argue, in the context of a historical-materialist theory of national formation and consciousness, for the validity of a carefully defined category of "non-historic" nations, with the South African bantustans as their case in point. This is a novel reading, which not only takes exception to the generally negative reaction to Marx's and Engels' formulations of this concept, but also contributes to the debate on the path of development for a post-apartheid South Africa.

In an afterglow of the French Revolution issue, James Harkins surveys the work of Gracchus Babeuf, one of the most imaginative thinkers in the period preceding the Revolution, and a definite precursor of the Marxist and non-Marxist socialisms of the 19th century. One comes away impressed by the extent to which Babeuf addressed detailed questions of social policy, and thought about the relation between the immediately possible and the guiding vision. One is also reminded of T. S. Eliot: the "dead thinkers" *"are that which we know."*

Returning to the ever-renewing topic of capitalist laws of motion and critical tendencies (see Howard Sherman, S&S, Spring 1989; John Bellamy Foster, S&S, Spring 1990; James N. Devine, S&S, Spring 1990), Simon Clarke ("The Marxist Theory of Overaccumulation and Crisis") argues for a disproportionality perspective: rather than viewing crisis theory as propounding ever-worsening critical tendencies or leading to "epochal events," the object is, or should be, to substantiate the reality of crisis as periodic, but permanent, thus establishing the permanent necessity of class struggle and integrating the active, conscious ingredient in crisis theory with the objective, or law-governed, one.

In recent issues (Richard Schmitt, Winter 1988-89; Graham Priest, Winter 1989-90), we have explored issues in materialist (and other) dialectics. In particular, Graham Priest put forward a provocative and rigorous defense of "dialetheias," or contradictions occurring in reality. He now replies to Erwin Marquit, who presented a version of dialectical contradiction without logical contradiction (Summer, 1990). We confidently expect this discussion to continue. Also in the "Communications" section, Ronald Kieve renews the critical appraisal of "Analytical Marxism," discussing Thomas F. Mayer's "In Defense of Analytical Marxism" (Winter 1989-90). His position is that methodological individualism is enervating, and deprives Marxism of concreteness and historicity. Question: are concreteness and historicity ultimately reconcilable with analytical rigor and precision?