

An Introduction

The American Jew today faces a dilemma — although he condemns discrimination as a principle, he finds himself condoning it in some situations. He tends to overlook recent reports of severe Israeli anti-Arab prejudice and justifies it on various bases, while declaiming all instances of white-Negro bias. The average person, on the other hand, equates them: In both cases, says he, the ruling group discriminates against a sizeable minority group. In both cases, says he, the minority group is not even given the opportunity to assimilate into the general culture. In both cases, says he, minority is not equal although by right all men are.

In this supplement we explore the various facets of this problem and its implication. The writers examine political, economic, social, and religious aspects of both scenes — the white-Negro and the Israeli-Arab. We have not drawn parallels — this is left to you. We only ask.

Faye Butler, Donna Sava, Supplement Editors

An Opinion

By Mrs. TOVA LICHTENSTEIN

The problem of Arab-Israeli relations, to my mind, differs radically from the problem of Negro-white relations.

On the Israeli Scene

By YEHUDA L. BOHRER

With all its boldness, Zionist thinking was never able to view the Arab-Jewish relationship in its true perspective, that is, conditioned by the rising tide of militant Arab nationalism which would forestall any *modus vivendi*. In those days of political utopia, a bi-national state was considered the optimal solution well within the range of political possibilities. Nevertheless, it was always accepted that only a Jewish majority within the historical boundaries could safeguard the Jewish character of the homeland.

However, three premises of predominantly socialist Zionism were not borne out once the miracle of statehood occurred. Any dream of entering into a free partnership with the Palestinian Arabs founded upon the reality of incessant "Me'orot" and three "G'hads," holy wars, with the noble objective to drive the Jewish cousins into the sea. Also coming to a halt were the super-human efforts of generations of chazulim to settle all parts of historic Israel, redeeming these wastelands with toil and sweat, rather than blood. And last, the waves of mass Aliya eventually dried up at a time most crucial to Israel's survival. Neither religious nor secular Zionism was able to spark Aliya from the West and transform it from a movement of rescue into a tide of messianic fulfillment.

Israel of today has to contend with a situation contrary to many cherished concepts of secular Zionism. In the main, it can count only on its own human resources to stand as a bulwark against another fiercer "G'had."

From its inception, the state had to face the economic and social absorption not only of its own ill-

prepared immigration, but that of an Arab minority numbering close to 200,000 as well. Those Palestinians were clever enough not to leave at the behest of their own leaders, to make way for the "victorious Arab armies" pouring in from all sides. This minority, in spite of its basic hostility, has prospered and grown more than threefold since 1949, enjoying the social and medical benefits of its Jewish neighbors. The Israeli social and economic fabric is strained by the paradox that her Arab minority enjoys the highest standard of living to be found anywhere in Arab countries, and also has the highest birthrate of the world at large — a result of combining a modern welfare-state with a traditional society.

This phenomenal population increase, twice the size of the corresponding Israeli figure, is of even greater concern, considering that precisely those segments of Israeli society which carry the heaviest economic and security burden suffer from the lowest birthrate. It is with these and other facts in mind that one has to approach the problems posed by the new-old territories gained.

The overwhelming "Neesim G'lu'ym" (obvious miracles) of the past month of Sivan radically changed not only the geography of Israel, but even more so its spiritual nature. The modern state which possessed only a share of the ancient land, became again the biblical inheritance of the tribes, endowed with "M'kom Gilul Shechina" (place of revelation) and with Yehoshua—Bin-Nun's boundaries of conquest.

A glance at the map shows that these are also the natural geographic boundaries, which are easy to defend. These boundaries will alleviate, B'ezrat Hashem,

Broadly speaking, the problem of Negro-white relationship in the U.S. is a many faceted one — a complex interchange between fact and fantasy. It is a conflict between the dominant white anglo-saxon protestant culture and a group who, on the one hand wishes desperately to be one with this culture and on the other must and does reject the ethos that has so suppressed and degraded them. The Negro in this country has a tradition of slavery and oppression and is searching for roots, for a heritage, if you will, and has turned to African nationalism or to the Black Muslim movement. Within this broad context the white and black communities have become locked in a conflict that basically revolves around one group demanding, rightfully so, economic, educational, and social equality from the other. This struggle has become intense and at times erupted into open hostility.

In the case of Arab-Israeli relations, we are dealing not only with two different cultures and religions but with a situation of political warfare. Israel has been in an open state of war with its Arab neighbors for twenty years and is confronted today with the problem of having within its borders people who were citizens of countries which were dedicated to the annihilation of Israel. The problem of the relations to citizens whose loyalty are suspect is the primary problem in Israel today. Thus I do not feel that the two can be compared.

many of Israel's economic problems.

By eliminating the former withering snakebite which placed major population centers under direct gun-fire, the overly long borders of Israel were in fact shortened by almost one third.

Let us consider a historic parallel to the present situation. Yiftach Hagladi was challenged by the powerful king of Amon to restore Moav, that is, the greater part of Trans-Jordan of today. Yiftach's answer, given before the forum of international politics of the time, was clear: "Whom so ever the L'rd our G-d shall drive out from before us, them will we possess." (Judges, 11:24.) Certainly then, no part of Holy Ground west of the Jordan is negotiable. To do so would be an outright violation of the most sacred Torah Precepts.

There is no need to consider the arguments of either Hussein or Egypt,* for both the west band and Sinai** were held by right of conquest, and treated by them as such. Clearly the only side to the argument is that of the Palestinian Arabs. But their rights can be seen only in the light of their own attitude to Jewish rights. Since 1921 they have made every murderous effort to decide the issue by might and not by right. The martyrs of Chevron (1929) and a hundred similar incidents, certainly have a bearing on this issue, as has the association of the Mufti with Nazi-Germany. By finally leaving in 1948, prompted by their leaders, and calling in outside armies, they have forfeited their collective claim. The issue was decided further by three wars calculated to solve the "Jewish problem" Arab style. Another point in case is the six hundred thousand Jews

American Scene: Black and White

By FREYA DARDICK

"Black and white together, Black and white together," these are words from a song of freedom, a song which echos from the lips and hearts of people all over the United States who believe in the statement that "all men are created equal."

But here we are, you know, I know, and they know that all men are not treated equally. In the eyes of G-d we are all created equal, but if you are a Negro equality stops at birth. They are not like some of the other persecuted peoples of bygone eras, they cannot just change their name and religion to avoid name calling and being treated like dirt. Negroes have to live with their blackness from the time of birth to the time of death.

All of mankind has to live with the awareness that blackness exists — black, black, black, black — from the time of birth to the time of death. An individual should be proud of what he is, black or white, the distinction should not have to be made.

Negroes are scorned and pushed around because they are thought of as illiterate, an illiteracy, which when true, has been forced upon them. They are not like the brilliant whiteman who sits upon his pedestal and rules all else. Look at that whiteman are doing: they are not giving Negroes equal job opportunities. Certainly they lack

the training if not given the chance to prove themselves worthy. A demand for equal job opportunities no longer exists, it is new a necessity. As stated by Manhattan Bourough President Percy E. Sutton "he will be the person who is the creator of the disorder of tomorrow unless we change the system to let him have an opportunity for success." Whose fault is it that the system has not afore been changed? It is the fault of every citizen in the United States. Anyone would lack the ability if not given the chance to exercise their minds, and we must give them this chance. If they are not given the chance to succeed, what can one expect from them?

There are people all over the United States that believe in equality of the races. It has been this way all through the centuries. If there had not been, the Thirteenth Amendment would not have been added to the Constitution. Freedom is not everything, although it does represent a great deal. Freedom without the rights that go with it is not freedom at all. Each citizen should have the right to strive, if he so desires, to be in the black (showing no loss and usually a profit).

Thank G-d that there are people working together, white and Negro alike, to make this world of ours a peaceful place to live, "Black and white together."

who had to leave Arabian countries and settled in Israel. Palestinian Arabs can henceforth be considered as individuals only, and as such must not be denied their human rights.

This, then, is Israel's dilemma: it is situated between two impossible propositions. There is no way of accommodating a million and a half Arabs in Israel. Any attempt at political or economic union would boomerang in the shortest time. But even less can Israel give up any part of "Admat Kodesh" without jeopardizing its vital security and violating G-d's covenant.

With feelings of awe do we follow the course of events along messianic signposts. The people of Israel are gripped with the awareness of G-d's direct involvement, and its leadership is driven to decisions in the spirit of Torah as political avenues fail to furnish answers. For, clearly, the answer to the present dilemma can only be one of messianic scope.

With fortitude and deep inter-

nal conviction, all nations have to be told of the real world-shaking significance and deeper meaning of the momentous events of the past summer. Thus, the world, including the Arabs, will learn to accept the only answer for these stranded Arab multitudes. Their answer is not in Israel, but in the vast and empty lands beyond. Encouraged and aided by Jewish agencies, they shall move in order to live among their own brethren. For there is room enough in the Middle East for both Isaac and Ishmael.

And Jews everywhere shall rise to the great awareness that the iron separation between our Father in heaven and His people is diminishing "B'Tah Ashkhanah." Moshlach's shofar blast from Mount Moriah cannot be far.

*There was no need to mention Israel's right to dislodge the Syrian guns from the Golan heights.

**Historically and geographically, the Sinai peninsula is part of the North. In 1967 the Arabs who held Israel forced Turkey to give it up in order to remove Turkey from the Arab League of vital strategic and economic importance to Israel and must not again become an arena of aggression.

Editors Note: In this supplement we welcome the first faculty and off campus contributions to the OBSERVER. We hope that this precedent will open a long record of faculty-student rapport, broaden student outlook, and stimulate thought and actions on campus.

Negro Reaction: Summer Riots

Beyond the Violence

By ELEANOR OSTRAU

When I first began teaching, before the famous 1954 Supreme Court decision which precluded what is known today as the civil rights movement, I would wonder aloud that Negroes in this country were not in a state of rebellion. Now at least some of them are, and I am frightened and angry at reports of uncontrolled mob violence, arson, light-hearted looting, and sniping and killings of police. But I cannot let emotion outweigh reason, nor regret that I once thought they did have cause to rebel, for I read not only of their violence but also of their virtually illiterate youths wandering aimless and jobless in congested streets whose rats the U.S. Congress thought it was funny to propose exterminating. I read of a proliferating subculture in which men as parents, husbands, and providers are absent, and of whites demanding more guns and troops to police them. Worst of all, I now see whites declaiming "God is white" and declaring their own priest should "go to hell" for leading Negroes in open-housing demonstrations. The total picture to me is of a civil war for which the white American, as the majority with the power, is responsible.

Violence Unnecessary

As a political scientist, I know that no amount of police action can silence the legitimate grievances of an aroused people. A people patrolled by bayonets becomes more, not less, revolutionary, and the patrolers lose what little attachment to democracy and humanity they had. When those in power do not yield peacefully to the demands of new social groups for influence and power,

there will be revolution, and the longer the delay in meeting such demands, the more violent will be the attempt to seize them. Among other things, democracy means government by peaceful change, but when change has been blocked and peaceful demands have gone unheeded for generations, then democracy has not really existed and peaceful methods can be seen as not merely futile but actually inappropriate. I realize that responding to violence risks elevating it to the normal method of making social demands. But I recall that American farmers (to cite only one example) finally got their message across to a deaf government only after they burned barns, spilled milk, and cut railroad ties. Moreover, we have no alternative to listening to a violence which represents a people screaming: "I will make you hear me, see me, acknowledge I am here." For the long run, I trust that more equal, human conditions will make it possible for every American mind to look on violence as unnecessary and inappropriate.

Whites Guilty

As a middle-class white liberal, I feel that every white person shares some guilt for the centuries of an American treatment accorded the American Negro, and thus accept the epithet "so-called white liberal" which the black power movement throws at my kind. Because of this guilt, I do not feel in a position to condemn the thoughts or choice of methods of that movement, however much I abhor violence. In any case, a group that has been consistently ignored, despised, mistreated and often de-humanized is hardly to be blamed if it does not act with

the degree of control and rationality we have a right to expect from people taught from birth by treatment and preaching that they are equal to other men in dignity and opportunity.

Understanding Necessary

Finally, as a Jew I feel a special responsibility to guard against group labeling and to understand the torment of a despised people. I must sympathize with the attempts of an "out" group to resist pressures to adopt the standards and values of an antagonistic majority and with its belief in both the inadequacy of a minority depending on others to help it and the advantages both for its own self-image and for the image others have of it of achieving its freedom and dignity by its own efforts. I do not believe that Jews have any grounds to compare their experience to that of the Negroes and thus to think that Negroes could also have done for themselves what the American Jews have done, for this would mean denying the very real and blatant fact of color in a color-conscious society and the very real cultural, communal and family, traditions and preserved memory of the two groups. I should hate to see the shallow and emotional antisemitism of some black nationalist furnish American Jews with an excuse to rush into anti-Negro thought and activity, thus avoiding a real "examination of conscience" and abandoning the commitment to political liberalism and civil rights for all groups which has been the hallmark of Jewish political activity everywhere since the Jews' own escape from the most ignored, despised, and mistreated corners of Western society.

After the Violence: To Condemn or Not

By ELLIOTT S. GLAZER

Urban riots started by racial hatred have caused more than one hundred million dollars in property damage in 1967. In addition, states have spent millions more for national guard units and for overtime for policemen and firemen. Over sixteen thousand people have been arrested during outbreaks of violence in some sixty seven cities. More than 3,200 persons were injured and about 85 were killed. Detroit suffered 83 million dollar loss due to damages; Cincinnati lost 3.5 million dollars, Tampa, Florida 2.5 million dollars; and Milwaukee, Boston, and New Haven, Connecticut "only" a million dollars apiece! The majority of these arrested have not been tried as of yet as the courts are clogged with cases from the riot period. When brought to court, most of those charged will be released due to lack of exact identification. "The fire department of Detroit and other large cities would appear to have good reason to grumble when it is noted that not one person has been arrested and convicted for riot attacks on unarmed firemen in eleven cities or so," says Albert E. Albertoni, secretary-treasurer of the AFL-CIO group which surveyed many of America's riot torn cities. Noting that in Detroit alone firemen were forced to withdraw 283 times because of attacks by slum dwellers this summer, we can easily see the great significance of the statistic mentioned above.

Riot's Consequences on Citizens

The political as well as the economic consequences of the riots are important. The small business man is moving more and more to the right of the political spectrum. Why? — Because his stores are being robbed and broken into time and time again. Soon he is unable to renew his insurance policy. When he asks his government what is being done to improve the situation he is often told — "If Negroes are rioting it's your own fault."

Who Is to Blame?

Here seems to be the crux of the problem: Who should be blamed, who should be criticized, who should be censured, who should be condemned for the riots which were triggered by racial hatred?

Many pseudo-liberals will claim that all of the blame must be placed on society because it is society, the state as a whole, that has fostered the environment which so many Negroes are forced to grow up in and live in; it is this evil environment that forces the slum dwelling Negro to riot.

Free Will at Fault

This theory does not hold up when put to the test. It assumes that Negroes have no free will and the rest of society has complete free will. Is it not a nice rationalization for any person to

have at their finger tips or on the edge of their tongue any time a mistake is committed? "Why, it couldn't be our fault for we don't have free will. Everything we do is predestined by God or a certain series of occurrences that have happened in the past. However, you have free will and hence, you must be responsible for the error!"

Moses Maimonides wrote the following: "Free will is granted to every man. If he desires to incline toward the good way and be righteous, he has the power to do so; if he desire to incline toward the unrighteous way and be a wicked man, he has also the power to do so. Give no room in your mind to that which is asserted by heathen fools and also by many of the ignorant among the Israelites themselves, namely: that the Holy One, blessed be He, decrees that a man from his birth should be either a righteous man or a wicked man."

Omnipotent God

Whether it is the heathen or the ignorant Israelite or whoever, it would seem to me a mistake to call such a person a liberal; for one who has great interest in the freedom of the individual must surely realize that liberties beget responsibilities, and when such responsibilities are not fulfilled, some person must be held accountable; hence, some person is at least considered as if he had freedom of will.

On the other hand, one who is so zealous in his feelings toward individual freedom surely would not have ridden that road had he thought man lacked freedom of will in any case; for what difference might there be whether man is free from government and from other people or not, if God pulls all the strings from above, manipulating and regulating our every thought and deed.

Help Others to Help Themselves

This is not to say that there are not many other factors which do affect freedom of the will, for example, environment, heredity, habit, etc.; but, rather that the potential of man to choose and to select the good remains part of man till his dying day. We, without question, should do as much as we can to increase those factors that help a person to use his freedom of will for good and to decrease others that would make him tend to choose evil. Nevertheless, even if we should fall short in our task, we can not be considered accountable for what another did. Environmental factors don't throw stones, start fires, rob stores, or kill people; other people do!

It is only fair to point out that as we travel from one riot torn city to the next we find an overwhelmingly high percentage of Negroes and slum dwellers using their God given free will for good. They must be praised just as those who took part in the riots must be condemned and punished.

Behind the Violence

By TONI REED

America faces today the gravest crises in its history. While the war in Vietnam consumes our energy and wealth, urban America is in its death throes. Black insurrections with overtones of class warfare, high unemployment rates, substandard housing, educational systems of dubious quality, rising crime rates, etcetera, plague our metropolises. Surely this nation has seen troubled times before — the Civil War, two world wars, and the Great Depression — but in the past, recognition of the gravity of the situation was a common denominator among the members of the society. At the moment, neither the general populace nor our public officials seem to realize our peril.

Increased Violence Expected

It is true that conditions for black Americans have rapidly improved during the last decade, and that America has made a verbal commitment to eliminating domestic poverty. However, our War on Poverty expenditures thus far have been meager indeed. The cliché phenomenon of "rising expectations" in the black community has increased frustration as black Americans come closer to

achieving equality, only to realize how much of the journey remains. The Watts rebellion in 1965 was the precursor of the long hot summer of 1967. When more black people realize that white America's response to their misfortune may well be a continuation of past containment and holding operations, desperation will foster increased violence. Rebellions will continue to erupt in our cities, but the emphasis may shift to outright guerrilla warfare (assassination attempts against moderate black leadership, and sabotage against white communities and property).

U.S.A. — Racist Country

The grim realities of the situation prompt one to examine our national institutions. Martin Luther King has said that America is a racist country, top to bottom. In fact, the whole social fabric of our society reflects the consequences of slavery and Article One, Section Two, Paragraph Three of the Constitution which declared a black person to be three-fifths of a human being. Religious institutions in this country have in the past been bulwarks of segregation and privilege, and even today our churches have been slow to translate the gospel into socially relevant ac-

tion. Black people have been systematically denied appropriate representation and power in the political realm. Finally, our educational systems and economic framework have condemned black people to inferior schooling which only prepares them for the evaporating unskilled labor market.

Suggested Solutions

Where do we go from here? First the Vietnamese War must end. It has been frequently asserted that America can not simultaneously prosecute the war and drastically increase domestic spending. Only the cessation of hostilities will allow us to determine whether the war has merely been an excuse for inaction, frugality, and callousness. Secondly, a massive commitment of our intellectual, physical, and financial resources must be made to the salvation of our cities and the solution of our racial dilemma. We need all the ingenuity and inventiveness we can muster if we are even to hope for success.

America has long been suffering from an unacknowledged cancer. Quick cures and panacea medicine will no longer suffice. Radical surgery is the only answer, and even then, we may already be too late.

COUNSEL:

Think of something worthwhile that you can do to make life easier for someone today.

A Solution to the Arab Problem

By MORRIS GERSHBAUM

The enemies of the State of Israel, and let us make no mistake about it, they are also the enemies of every Jew wherever situated, have endeavored to brand it an aggressor, moreover, they have accused it, and keep on repeating, that Israel has used and is using the Nazi methods of extermination of a peaceful population. I need not go into details. Everyone who has listened in part to the vilification that came forth, from the mouths of the Arabic statesmen and their Russian Protectors has had an earful of falsehoods, distortions and fabrications. But, then, this is nothing new. This has been going on for the last 2000 years. The Jewish people have been vilified, persecuted, pogrommed, and slaughtered in all manners and forms, from the burning at the stake to the gassing in modern laboratories. It is therefore incumbent upon us to heed the admonition of Moses, uttered in the last hours of his life, in which he exhorted his flock, as it was on the verge of crossing the Jordan River into the promised land, in these words, "Z'chor y'mos olam, binu sh'not dor ador. Sh'al ovicha v'yagedcha zekainecha v'yomru leca." (D'vorim 32:7) "Remember the days of old. Consider the years of many generations. Ask your father, and he will tell you, your Elders, and they will say it unto you." And briefly, what do the fathers and elders answer: "When G-d first allotted the nations a place and a heritage, He had respect to the special necessities of the Israelites by reserving for them an inheritance proportioned to their numbers." (Deut. 32).

Resettlement of Arabs

Those of us who are perplexed by the myriads of words spoken in and out of the portals of the U.N. in connection with Israel's struggle for its survival during the last twenty years, must accept as the first axiom the above admonition. I shall attempt here to enumerate a few observations which should serve as a start for an understanding of the position of World Jewry in its support of the Jewish State and the manner

of its development and implementation. World Jewry, as was evident during the recent "Six Day War," fully supports Israel in its defense of its borders, in its extension of its boundaries to include those strategic positions necessary to safeguard it against a future attack, in excluding from its territory that element which refuses to recognize its sovereignty and its right to exist; that the Arab refugees must and can be resettled in the vast territories of its Arab neighbors, and that all measures, no matter how harsh, taken by Israel to preserve its existence is justified by the criteria of universal moral standards.

Israel Justified in All

There is no scintilla of justification in challenging the right of Israel to employ the recognized means in its determination to thwart the efforts of its neighbors to exterminate it. Israel will not please its sworn enemies and commit suicide. For more than 2000 years every Machiavellian plan was tried against the Jew. His ranks were continually decimated. His friends seldom came to his rescue. Surely there were all kinds of excuses, which were dishonest fabrications. What valid excuse could be given, to mention but one instance, for turning back those who fled from the enemy, to the certain death in the death camps. We tend to forget these facts. We should not. For three years after the defeat of Nazi Germany, one million Jews were still languishing in D.P. Camps and behind barbed wire in British detention camps in Cyprus. The surviving kin and kith of the six million slain had only one hope—Palestine, the land of their ancestors. After much soul-searching, the world community of nations grudgingly voted an area of approximately 7000 square miles for the resettlement of this remnant. Attempts to thwart this gesture of "benign generosity" failed, not because of the protection of the community of nations, but rather by the desperate sacrifices of thousands of the youth of this newly reborn nation. Twice within twenty years this tiny nation had to ward off mortal blows at-

tempted by its neighbors, all members of the U.N. Now it is again asked to give up its right to exist, for though defeated in battle, these enemies still refuse to recognize Israel's right to exist. This is against Natural Law and against any moral law. Never again shall this remnant walk the march of death.

The have-not nations are demanding more and more grounds from the have-nations. This is a just demand. The have-nations have been contributing billions upon billions of dollars for the development of the have-not-nations. As to territorial possessions, the Arabs are have-nations. Saudi Arabia has an area of 870,000 sq. mi.; Iraq—172,000; Syria—72,234; Jordan—37,500; Egypt—386,198; Sudan—967,500; Libya—679,358; Tunisia—58,000; Algeria—113,883; and Morocco—172,104. Surely then, the have-nations should not begrudge Israel its measly 8,000 sq. mi. Instead, these neighbors burn with a hatred equal to that of Nazi Germany whose avowed aim and purpose was complete annihilation of every Jewish soul — man, woman, and child.

In the first year of its existence, the Israeli government began to improve the social and hygienic conditions among the non-Jewish inhabitants. Classes were set up for Arab and Jewish teachers. Compulsory education was instituted. Every Arab village has an elementary school. Having recognized the non-Jewish elements in the country as minority groups, the Israeli government has accorded them the right to use their own separate schools and their own languages. Hebrew, however, is the first foreign language taught in all Arab elementary schools, thus laying the foundations for a common language in the future for Israeli Arabs and Jews. Many Arabs want their children (both boys and girls) to attend mixed Jewish and Arab schools and have their children receive a full Israeli education. They want them to have the same opportunity to learn to advance to good positions in the New State. The Arabs have asserted their loyalty by showing that they are amenable to the changes injected into their lives by the State of Israel. In fact they are more yielding than the Jewish

minorities. For example, when the government wanted to pass a law that prohibited the marriage of any girl under seventeen, the non-Jewish minorities voted positive and the Oriental Jews voted against. The Oriental Jewish minorities want separate education to preserve specific community traditions and the Arabs are prepared to have co-education of Arabs and Jews.

The number of the Jewish refugees is, thus, of roughly the same order of magnitude as the number of the Arabs whom the League's invasion of Israel in 1948 induced to depart. Seen in its total effect, this constitutes a legitimate population exchange. The major difference — and a very material one — is that in the case of the Jews who came to Israel they were totally and constructively absorbed into the country, the financial burden being borne mainly by the State of Israel and the Jewish people.

None of the Arab States which stripped Jewish citizens of their possessions before they left has allocated even the smallest

(Continued on Page 6)

Amalgamation of Minority Groups Into Israeli Culture

By LEA STERNBERG

THE AMALGAMATION. In a country such as Israel, the problem of amalgamating the various cultures becomes highly magnified. For convenience we will divide all the cultures which exist in Israel today into two main groups—the "Western Culture" and the "Middle Eastern Culture." Each of these have their own subdivisions, Polish, German, French, English, and American cultures are representative of the Western culture; Turkish, Iranian, North African, and Arab non-Jewish cultures of the Middle Eastern culture. Although the subdivisions differ considerably, more important is to examine the differences between the Western and the Middle Eastern cultures.

Education and Culture

The Western world emphasizes technological advancement, mechanization, and mass production. Wherein here the Sefardi loses his identity, in the Middle Eastern artisanship and tradesmanship he does not. Education is not compulsory there as it is in the Western countries. A boy begins practical education before school age and only if his father decides that he wants his son to learn the rudiments of reading and writing and some of the Holy books and other traditional literature will he send him for two or three years to school, and then have his son continue his practical training. The girls have even less of an opportunity to go to school since they are usually kept at home to learn those practical arts and crafts indispensable to women. For healing the sick they rely on magic rather than on medicine. Their knowledge of scientific agriculture is limited to soil conservation and even this is rudimentary. In most cases charity replaces insurance; personal financial arrangements replace banking. When established, the State of

Israel was faced with the problem of building its economy and advancing itself in other areas. Of what asset could these backward people be to a growing country? Obviously one of the major tasks of the Israeli government has been to create a common accurate denominator between the Orientals and the Westerners thereby enabling them to partake in the development of the country, and the eventual synthesis of the two cultures. Although the Middle Eastern culture described above is typical of the cultural background of both Jewish and non-Jewish minorities in Israel the next portion of this article will deal with how the Israeli government went about Westernizing the non-Jewish, mainly Arab, minority.

Arab Minority's Freedom

And what about the Arab refugees? This problem could have been solved long ago. It can be solved now. On June 29, 1967, the Government of Israel issued a statement on the Arab refugee question in these terms: "With the creation of the new conditions in the region, there now exists a situation permitting a general and immediate solution to the refugee problem, with regional and international cooperation." Vast exchanges of population took place after the 2nd World War as was also the case after the 1st war. 400,000 Karelians were absorbed by Finland; Austria took in that number from across its borders; India and Pakistan exchanged some 15,000,000 refugees; 3,000,000 Sudeten Germans fled to Czechoslovakia and were absorbed in their countries of asylum; and West Germany took in some 9,000,000 refugees from East Germany. Why then should not the Arab countries absorb the refugees whom they induced to flee, in place of the more than 500,000 Arabic Jews who fled to Israel with little more than what they could carry in their satchels, and

in many cases with much less.

The Arabs are permitted to practice their own religions and also have a free say in the government through the press and the right to vote.

Non-Jewish Minorities Secure

During the War of Independence, the Arabs in Israel chose to fight neither for the Jews nor against their Arab brothers. Now that the Arab families are tied to Israel by overwhelming economic interests, they own property, make an adequate living, earn a higher income than the people of the same status in any Arab country and having lived for many years under Jewish rule in a Jewish neighborhood, they feel a security of life and property. They enjoy benefits in the fields of sanitation, medical care, social welfare, and education and have received the right of representation exercised through universal suffrage and direct, proportional elections. All these factors contribute to develop in the non-Jewish minority groups a consciousness of common interest with the State of Israel. This is one of the main elements determining the quality of the processes of culture contact and change.

Arab Patriots of Israel

Yet the non-Jewish minority groups feel they must demonstrate their identification with the State of Israel in order to strengthen their position as members. An Arab intelligence once stated: "The Arabs will be even more patriotic than the Jews themselves; firstly because every minority always endeavors to prove in a most demonstrative manner its self identification with aspirations of the majority, and secondly because the Arabs in Israel will enjoy better conditions than those in Arab countries and will thus have a justified cause to love their fatherland."

A Poison Tree

by William Blake

I was angry with my friend,
I told my wrath, my wrath did end;
I was angry with my foe,
I told it not, my wrath did grow.

And I water'd it in fears,
Night and morning with my tears;
And I sunned it with smiles,
And with soft deceitful wiles.

And it grew both day and night,
Till it bore an apple bright;
And my foe beheld it shine,
And he knew that it was mine,

And into my garden stole
When the night had veild'd the pole:
In the morning glad I see
My foe outstretch'd beneath the tree.

Can Negroes Do What the Jews Did?

By Dr. DORIS GOLDSTEIN

When confronted with the present Negro civil rights movement, it is natural for American Jews—whatever their religious or political outlook—to think in comparative terms. That is, we remember those waves of immigrant Jews who also lived segregated in ghettos, enduring discrimination and hostility. And we remember that, confronted with the same impediments, we did not riot, we did not spawn illegitimate children, dependent upon welfare assistance. What is more, we did get out of the ghetto.

Similar History

Certainly all of this should be looked upon with pride; it is with reason that historians and sociologists describe the Jewish immigrant experience in America as a "success story." But it is disheartening to find so many American Jews solving — and dismissing — the question of civil rights with the remark, "Well, why don't they keep their families together and get some education, the way we did!" This kind of comment fails to take into account the fact that changing economic and social conditions have rendered it more difficult for any low status or immigrant group to climb out of the ghetto. Is it not obvious, for example, that automation has caused a decrease in the number of available unskilled and semi-skilled jobs? Nor is it only the existence of a different set of social and economic circumstances which makes it so unfair to indulge in facile comparisons. After all, a Jew can change his name; a Negro cannot change his skin color.

What I would like to emphasize, however, is that the similarity between the history of the Jews and of the Negroes in America — the common experience of the ghetto, discrimination, and hostility — masks far more fundamental differences. The Jews came to Amer-

ica voluntarily, possessed of a commonly-held indigenous religion and culture which they were able to maintain amid ghetto and sweatshop. The Negroes, coming involuntarily from tribal societies with varying religious and cultural patterns, were able to retain little sense of community or tradition. This initial difference is, I think, crucial. It has meant that American Negroes, unlike the Jews, were bereft of the kind of psychological and cultural resources which can help a group to keep its self-respect in a society which proclaims it as inferior. One concrete example of the disparity I am trying to suggest is the fact that the Jews, like other immigrant groups, set up fraternal organizations which both kept them together and helped them adjust to new conditions. Until recently, these organizations have been rare among Negroes; slavery imposed a heritage of paternalism and isolation from one's fellows which can be weakened but slowly.

Disimilar Development

And now let us return to our hypothetical Jew who prescribes a stable family life and large doses of education as the solution to the problems of the Negro in America. Granted that increased family stability and more education would help, it is the facile assumption that the Negroes can and should "do what we did" that I find both unfair and unhistorical. The desire for a stable family life and for "book-learning" is, like other behavioral patterns, the result of a long tradition of historical development. The Jews came to America with this tradition and were able to maintain it; to look down from secure possession of these values without attempting to understand the very different history of the Negroes in America is to stand accused of smugness and self-righteousness.

Negro Children — A Hope

By KAREN MANEWITZ

This summer I had the opportunity to work within a Federally sponsored anti-poverty program. It was my job as an Assistant Teacher in Project Headstart to aid the head teacher in implementing a pre-kindergarten program of predominantly Negro and Puerto Rican children. The neighborhood that I was located in was the Lower East Side in New York, in the Educational Alliance, one of the nation's finest settlement houses. In the course of my job I not only had direct dealings with little people, but adults of every possible origin, professional, semi-professional, and nonprofessional. This included parents of our "pupils," the administrative staff of white professionals—teachers, social workers, directors and teacher aides. I also had the opportunity to talk and work with family assistants and teenage helpers, all semi-professional workers from the Negro and Puerto Rican community.

Develop the Child

The basic question that I had always asked myself when I took a look at the problem of how one could change the urban ghetto, was what far-reaching and permanent change I could help effect. One summer of working with a variety of "ghetto dwellers" has left me with an answer. We simply must concentrate our major efforts on the development of children.

How does an individual judge the effect of any process, but by the comparison of the before to the after? I cannot say that every child was affected by our program, but, when I left, Headstart was also in the parent guidance business. As much as I grew to like and empathize with my children's parents, I left them with the feeling of futility and disappointment.

Why?

By ANGEL CENTENO

Why should a Negro change his name from Reynolds to Rodriguez? Why should the Negro hate the Jew? Where is that important fine line of acceptance in our society? What makes a white girl anxiously ask her colored friend, you're not a Negro, are you, you're a Puerto Rican? Why does one think he can bring Odawa Magama, from Africa, home for dinner with his tribal dress and British accent while he would not think of inviting Luther Washington, a Negro, from the other side of town? Why should a tough little white boy boast that he can beat anyone around except for a young Negro because everybody knows that his skin is harder than ours. Why should a newscaster make a distinction between Negro and white suspects once they are captured? And why does he often forget to use the word alleged when referring to the crime for which a minority group member has been arrested. And why should a group of eight year old girls walk brazenly down a city street confident that no one will "mess with them" because they are colored?

What is it about our human nature that compels us to live a lie? Why is it that we Americans boast of moving forward while constantly looking backwards, not wanting to face the unquestionable truth? Why?

When I first met the two groups of youngsters I saw a mixture of things—tremendous charm, spirit, curiosity. Also spirit that amounted to a kind of animal-like behavior, and a kind of curiosity that amounted to the inability to listen to one lesson for more than five minutes. When I met the parents I was full of high hopes. They, in general, were very polite and good listeners. Here were parents who were willing to hear us out! I made the assumption that they would therefore act on what they heard since they seemed so attentive.

Acquaint the Parents

The parents attentiveness was simply no more than that. They listened politely and continued to treat their kids in the same old fashion. I realized as I listened to them speak that I had no right to expect more. I found that the mothers' own lives were ridden with every kind of problem, that the bitterness towards life found its vent in the child as a logical deduction. After all, it seemed that most of the time the husband wasn't around to discuss anything with.

It became evident as the summer progressed that more than even a short formal lesson on numbers or colors, that what these kids really needed and craved was a relaxed, yet disciplined and loving atmosphere where there was someone who willingly listened to their (often delightful) chatter, wiped their noses cheerfully, and patiently answered their questions. When the children realized that we expected certain things from them in return, they finally responded.

This does not mean that we had immediate response to our calls to sit down, or to clean-up. A month later we were pretty pleased when 80% listened. Once the children became aware of our work, play, cleanup routine they began to rely and depend on it. There was obviously a security for them in the very regularity of our schedule. Once they felt secure, many of them started forming friendships with other children within their class. Once they realized that we showed up for work every day and were even willing to skip with them, didn't mind taking them to the bathroom, they formed the most fierce attachments to us. And they were listening! By the close of August I was able to read a picture book to a girl who previously could not sit still long enough to eat snack. Another little boy played with other boys where previously he would have simply have ruined the game for all involved.

It Pays Off

Children are young enough to have imagination and curiosity. The problem of loneliness and insecurity with all its manifestations in destructiveness, uneasiness can be solved, at least partially, by simply responding to a child's most everyday needs with a sensitive heart. The older one gets, the more settled one's values get, the more complex the problems become. If a Negro or Spanish child starts the educating process on the right foot, he has a lifetime to realize his imagination and curiosity, and when he has his own little ones, the process will renew itself.

The views expressed in the supplement are those of the writers, not of the editors. Any discussion on these views is welcome. Please address all comments to:

The Supplement
c/o Observer
Stern College
253 Lexington Ave.
New York, New York 10016

Anyone who wishes to contribute to the next supplement — Anti-Semitism — please send personal experiences, views, and opinions to the above address, or contact the editors care of the dormitory.

The editors of the Supplement wish to thank our off-campus contributors. We appreciate their kindness, time, and effort, and look forward to future contributions.

The Editorial Board of The Observer extends condolences to all the families who lost relatives in the Six Day War. We salute the memory of the valiant soldiers who gave their lives for the future of Eretz Yisroel.

Fable

by Ralph Waldo Emerson

The mountain and the squirrel
Had a quarrel,
And the former called the latter "Little Pig."
Bun replied,
"You are doubtless very big,
But all sorts of things and weather
Must be taken in together
To make up a year and a sphere
And I think it no disgrace
To occupy my place
If I find no fault as you,
You are not so small as I,
And yet not so sorry,
To see how you make
A very pretty squirrel track;
Though your tail and its well and wisely put,
I'll admit, serves to brush my back,
And to keep my back a hot

Halachic Status of Arabs in Israel

By YECHIEL POUPKO

NOTE: This article does not support to be a definite statement in the topic; its purpose, rather, is to bring some of the major issues to light.

Hearing for the first time that there was an Arab population in Palestine, Max Nordau ran to Herzl crying, "I didn't know that — but then we are committing an injustice."

When Moshe Dayan appeared on FACE THE NATION (June 11) the following give and take took place:

Sydney Gruson (N. Y. Times): Is there any possible way that Israel could absorb the huge number of Arabs whose territory it has gained control of now?

Gen. Dayan: Economically we can; but I think that is not in accord with our aims for the future. It would turn Israel into either a bi-national or poly-Arab-Jewish state instead of the Jewish state. We can absorb them but then it won't be the same country.

Mr. Gruson: And it is necessary, in your opinion, to maintain this as a Jewish state and purely a Jewish state?

Gen. Dayan: Absolutely — absolutely. We want a Jewish state like the French have a French state.

These two views just about reach the opposite ends of the spectrum of the Jewish conception of Israel as a nation. On the one hand, as *datim*, we conceive of Eretz Yisroel, at its very last, as being a distinctly Jewish national homeland; on the other hand, Israel is a member in the family of nations. As such, this type of particularistic nationalism is not highly regarded in liberal circles, but if De Gaulle can indulge in it, why can't Israel? Both sides of this coin can also be viewed *vis-a-vis* the Orthodox Jewish intellectual. In this instance I think the issue becomes even more agonizing, for those involved are very deeply committed to the general principles of the two sides. On the one hand, the non-establishment Orthodox Jew welcomed with highly favorable sentiment Dr. Libbman's article ("TRADITION Vol. 9, Nos. 1-2 Spring-Summer 1967) criticizing the Orthodox Jewish establishment's endorsement of the war in Vietnam; yet, as committed Jews and ardent supporters of Medinat Yisroel, one finds that our slightly left of center Orthodox Jewish intellectuals move to the right of center when confronted with the problems of Israel. It would seem that the reason for this is that while in settled societies the Left tends to be less nationalistic than the Right, in developing societies, namely Israel, the Left is often markedly nationalistic. This wide spectrum of problems is clearly brought to the fore in the latest issue of Jean-Paul Sartre's review *Les Temps Modernes* (Paris, June, 1967) in which Arab and Israeli intellectuals present their views on the broader and more basic issues of the conflict. The views presented encompass all positions that could possibly be held by either side.

The problem to be discussed now is rather limited in scope yet it pertains of the broader issues of the aforementioned paragraph. What will be dealt with is the de-

facto situation, namely now that there are Arabs in Israel what should be our attitude towards them as based on Halacha.

Milchos Ger Toshav

The starting point for our discussion of how Arabs should be treated according to Halacha must be a clarification of what constitutes a *ger toshav* and what his status is. A *ger toshav* (LEV. 22:5) is defined as a non-Jew or idol-worshiper who has accepted certain *mitzvos* and has renounced idol-worship. Such a person is called a *ger toshav* because he is permitted to live in Eretz Yisroel as opposed to the idol-worshiper or the seven nations that populated Eretz Yisroel prior to the conquest of Joshua that are not permitted to live in Israel. (Ex. 23:33; see also *Sefer HaChinuch* 94; Rambam—Avodas Kochovim 10:1). As to what precisely constitutes a *ger toshav* we find a three-way disputation (AVODAH ZARAH 64B). R. Meir maintains that any gentile who has formally renounced idol-worship in the presence of the *Beis Din* is a *ger toshav*; the *Hachomim* hold that to be a *ger toshav* a gentile must formally accept the "seven *mitzvos* of a *ben-Noach*" (Gen. 9; Sanhedrin 56A); the third opinion cited is that the *ger toshav* must formally accept all of the Torah except for *issur n'veilos*. Regarding the Halachah the Rambam's *psak*-decision, (*Milchos* — Avodas

Kochavim 10:8; Issurei Biyah 14:7-8; *M'lochim* 7:10-11) is according to the *Hachomim* that the non-Jew must accept the "seven *mitzvos* of a *ben-Noach*" formally, that is in the presence of a *Beis Din*, and then he assumes the status of a *ger toshav*.

There are a number of *Halachos* concerning the status of the *ger toshav* within the Jewish community, the privileges and rights accorded him, and certain limitations placed upon him. We shall cite only those pertinent to the issue at hand.

Only One Limitation

The Jewish community is obligated to support and to secure the welfare of the *ger toshav* (Deut. 14:4; Avoda Zara 65A). The Rambam is quite explicit as to what our attitude to the *ger toshav* should be for he openly states (*Milchos M'lochim* 10:12) "b'chaim y'reh il shenohagin im *geri toshav b'derech erez u'gmilus chasodim b'yisroel*" and thus it seems to me that we should conduct ourselves with respect and benevolence towards the *ger toshav* just as to a Jew." That this statement is not merely good advice or *musar* is evident in that the basic Halachic norms governing commerce between Jews are also applicable to the *ger toshav* (*Bova Mezia*), moreover, usury is permitted (*Bova Mezia* 70B).

As for limitations placed on the *ger toshav* there seems to be only

one major limitation and that is on his place of residence. Significant indeed is the statement of the *Sifri* on the *psak* (Deut. 24:17) "imcho yoshev" — "avol lo b'er atsmoh" — "with you he shall live — but not in the city itself." This refers to cities that are *Murkatos Choma*. The reason for this is twofold:

1. security purposes — in the event of enemy attack the *ger toshav* may prove to be traitorous.
2. *k'dushas ha'ir* — the Halachic uniqueness, both normative and spiritual, of Israeli cities excludes the *ger toshav* from residence (see Rambam *Isurei Biyah* 14:8 — he omits this *Malcho*; see also Ravad and *Magid Mishnah* *ibid.*).

The conclusions to be drawn from the aforementioned sources, and their implications are self-evident. What remains to be examined, however, is the applicability of what has been said to the contemporary scene. Indeed, we are at this point confronted with a difficult problem presented by the statement of R. Shimon b. Elazor. (*Erchin* 29a) that *ger toshav* is limited to that period in which *yovel* (Lev. 25:8-14) is effective. Apparently the *psak* of the Rambam (*Assurei Biyah* 14:8, *Avodas Kochovim* 10:6) concurs with this. However, the Ravad

(*ibid.*) disagrees in part and holds that certain *Halachos* of *ger toshav* are applicable today and others are not; essentially, though he maintains that *ger toshav* is in effect today. At this time we do not wish to get involved in all of the interpretations and positions held by the various commentaries, however, suffice it to say that the *Kesef Miahnah* interprets the Rambam in a procedural construct, that is to say although judicially *Beis Din* cannot formally accept a *ger toshav*, but if a non-Jew fulfills all the requirements he should be treated as such. (In fact, the term *sin m'kablun* — we do not accept, lends itself to this interpretation). Rabbi A. A. Kaplan *u'l* in his book, *Divrei Talmud*, is of the same opinion that basically any person who conducts himself as a *ger toshav* should be so treated.

Is Arab a Ger Toshav?

Given all of this, do Arabs meet the requirements of a *ger toshav*? Basically they do. They are not *ovday avodah sora* as the Rambam states in a response—No. 469. They seem to adhere to the norms of the "seven *mitzvos* of a *ben-Noach*," norms without which no society could exist. There were no reports, to my knowledge, that Arab citizens of Israel were traitorous during the war. As for the Arabs in the captured territories security must be the dictating factor, for if they are bent on insurance and terrorism, they are obviously not *Ger-Toshav*. All that has been said until now does not solve the problem of their integration into the Israeli Jewish community. Although the principle of *k'dushas ha'ir* is not applicable we must still take heed of another principle based on "pen *yachitru*" (Ex. 23:33) namely the adverse moral effect that may generate within the Jewish community. Rabbi Kaplan feels that the principle is applicable until Eretz Yisroel becomes theocracy it was intended to be. There are others who feel that the mere acceptance of Noachic norms preclude any possibility of "pen *yachitru*" — "least they bring you to sin."

Equal Rights for All

Till now we have dealt with the ideology; the reality, however, is quite different. There is, I think, from the viewpoints of Halacha much to be desired in the treatment of Arab citizens of Israel by the government and even more so by the citizenry. It is to the credit of the government that a number of restrictions have recently been lifted. What has been said was not done so in an attempt to make the Halacha fit one's own liberal inclinations, for I think the Halacha is quite clear. We could never allow Israel to become another South Africa. Mr. Ben-Gurion aptly summed it up when he said: "Israel is the country of the Jews and only of the Jews. Every Arab who lives here has the same rights as any minority citizen in any country in the world, but he must admit the fact that he lives in a Jewish country."

Not by Might, Not by Power — But by My Spirit!

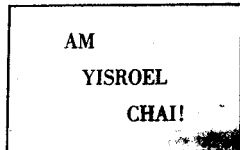
בְּרוּ הַרְבֵּה הָרִאשִׁי לְצַהֵל לְחַיִּי צְהַ"ל
הַצּוֹעֵדִים אֵלַי קִרְב הַנְּצִחוֹן

בְּיָדָם יִסַּח הַנְּצִחוֹן, כִּי בְּאֵימָה מֵאָ לְמִבְּרֵי תִשְׁכִּיל.

חַיִּי צְבָא הַגָּדוֹל לְיִשְׂרָאֵל, בְּיָסֵד, בְּאֵימָה לְבָרִךְ
ה' צִמְחָה גְּבוּרָה חַיִּי!

שמע ישראל אתם קרובים היום למלחמה על אויביכם.
הנה בא היום הגדול לעם ישראל בעדכם היום לקראת
מערכה הגדולה והמכרעת לישועת ישראל מאויבי שקמו
עליו להכחידו ולהשמידו, עיני כל ישראל נשואות אליכם.
חיילים יקרים!
אל ירך לבכם אל תיראו ואל תחמו ואל תערו מפני
הם, כי ה' אלהיכם ההולך עמכם להלחם לכם עם אויביכם
לושועי אתכם.
היום תאמננו, היום תגדלנו, היום תדבר אויבינו
תחתנו.
תרוץ באף ותשמידם מתחת שמי ה' ונפלו אויביכם
לפניכם לחרב.
חזקו ואמצו למען עמנו וערי אלהינו ובעזרת אלהי
מערכות ישראל תזכו להנחיל את הנצחון הגדול על כל אויבי
ישראל.
כן יאבדו כל אויבי ה' וישראל ישכון לבטח בארצו
ופרצת ימה וקדמה, צמונה ונבנה.
לכו בכוחכם זה והושעתם את ישראל.
אנא ה' הושיע נא.
אנא ה' הצליחה נא.
הרב שלמה גורן — אלוף.
הרב הראשי לצה"ל

Rav Goren the Chief Chaplain of the Israeli Army sent this message to those troops mobilized for the Six-Day War: Hear O' Israel, today the time for battle draws near. Take courage and fight for our nation, for G-d goes with you. Dear G-d, please save us.



Refugees . . .

(Continued from Page 3)
fraction of the confiscated Jewish wealth for the care of the Palestine Arab refugees looked up in its midst.

Israel has released all the bank accounts of the Arab refugees who left the territory of Israel and these were paid out to them abroad in foreign currency, though this in effect meant the transfer of hard currency to the very Arab Governments that are waging economic war against the State of Israel and continue their belligerency against it in every other form. By contrast, not one penny of the funds left by the Jewish emigrants from the Arab States in the banks of their countries of origin has ever been returned to them. It has all been swallowed up by the exchequers of these States.

All of the refugees could easily have been absorbed by Syria, Iraq, and Jordan. Thus in 1952 and 1954, the UNRWA Agency negotiated with the Syrian Government to settle 85,000 refugees within its borders. Land would be reclaimed and irrigated, at a charge to international funds, and agricultural potential would be raised by a tenth and more. In 1951, Syria had spontaneously invited half a million Egyptian farmers to come and settle. None ever came, yet this plan to re-settle refugees from Palestine actually living in Syria, and to do so at no cost to itself, had to be abandoned, for the Syria Government would take no part. Even Egypt could have benefited. Thus in 1951, the Government of Egypt agreed with UNRWA to settle 70,000 refugees from the Gaza Strip in Sinai. When the time for action came, it reneged on its signature. Iraq could use a few million settlers on the land of the Two Rivers, the Tigris and Euphrates.

We are bidden in the Torah, "Lo titavev mitzri ki ger hayita b'artzo."

"You shall not abhor an Egyptian; because you were a guest in his land." The Torah also bids us, "Remember what Amalek did

unto you as you came forth out of Egypt; how he met you by the way and attacked the faint and weary stragglers. Therefore . . . you shall blot out the remembrance of Amalek from under the heavens." The Jewish people, 6,000,000 of them, were decimated by the ruthless, vicious and Satanic hordes of Nazi Germany. A small, emaciated and feeble remnant was languishing in D.P. Camps, and in eastern European countries. This remnant, when it reached and settled in Israel, together with the more than one-half million of those who came from the Arabic Countries, was attacked by five Arab armies with the avowed purpose of exterminating the remnant that survived. These then became the modern Amalekim. Every means taken by Israel to thwart the design of these new Amalekim was justified. Every means taken to preserve and secure the State must instinctively receive our unstinting support. The State of Israel can be sure that it will continue to get this support and backing from World Jewry, including the now conscious and alert American Jewry.

PROTEST
THE
RISING TIDE
OF
CONFORMITY

The Writers

Rabbi Yehuda Bohrer was ordained by Yeshiva University in 1964. He has since taught at Yeshiva University High School for Boys in Manhattan. This is his first year at Stern, teaching Religious Studies. Israeli by conviction and choice Rabbi Bohrer's most recent visit to Israel was this past summer.

Angel Centeno Sr., of Puerto Rican origin, is a third year government and history major at Fairleigh Dickinson University. He is Vice-President of the John Marshall Society, a non-partisan political organization, and an associate editor of *The Platform*, an undergraduate publication in social sciences.

Freja Dardick hailing from Portland, Oregon is a junior at Stern College majoring in Psychology. She has valuable experience as head counselor every summer at a camp for retarded children.

Morris Gershbaum graduated CCNY, took his masters at Columbia University, and was admitted to the bar after studying at Brooklyn Law School. A veteran of Hapoel Mizrahi, he is active in the establishment of Yeshivot B'nei Akiva of Mizrahi-Hapoel Mizrahi. The most recent of his many trips was this summer.

Elliot Glazer, a Yeshiva College student from Syracuse, New York is majoring in Political Science. He is an excellent guitar player and enjoys this pastime when not busy as President of the Jewish Studies Program (JSS).

Dr. Doris Goldstein received her B.A. from Queens College, her MA from Smith College and a Phd in Modern European History from Bryn Mawr. Head of our History Department, she was recently promoted to full-professor. Aside from her advanced courses, she has instituted a seminar course in basic Western Civilization. Her two articles on Alexis de Tocque-

ville have been published in scholarly journals. She is presently engaged in writing a book on the role of religion in de Tocqueville's thought.

Mrs. Tova Lichtenstein has been a teacher of R.S. 51 for three years at Stern College, a religious guidance counselor and most recently freshman advisor.

Karen Manowitz, a sophomore from Norwalk Connecticut majors in English. A conscientious reader in a variety of fields and a free thinker, Karen is firmly committed to helping the under-privileged help themselves.

Dr. Eleanor Ostrau received her BA, MA and Phd from Cornell University. She has taught at Hunter College and has served in the State Department. Dr. Ostrau teaches political science courses at Stern.

Yechiel Poupko, a resident of Pittsburgh, Pennsylvania, is studying in the Yeshiva University Semicha Program. He is a graduate student in Yeshiva in Philosophy.

Toni Reed, a Negro from St. Paul, Minnesota, is presently in her third year at the University of Chicago. After serving as president of the Dormitory Council for a year, she accepted a position as Assistant Resident Head. Since her early youth, she was a member of Liberal Religious Youth, a Unitarian youth movement, over 15,000 strong. She served on its national governing board for three years.

Lea Sternberg, a student at Stern, has just returned from Israel after spending her junior year at Machon Gold.

Fayge Butlef hails from Pittsburgh, Pennsylvania and is a junior majoring in Pre-Med.

Donna Sava hails from Hartford, Connecticut and is a senior majoring in chemistry.

Mending Wall

by ROBERT FROST

Something there is that doesn't love a wall,
That sends the frozen-ground-swell under it,
And spills the upper boulders in the sun;
And makes gaps even two can pass abreast.
The work of hunters is another thing;
I have come after them and made repair
Where they have left not one stone on a stone,
But they would have the rabbit out of hiding,
To please the yelping dogs. The gaps I mean,
No one has seen them made or heard them made,
But at spring mending-time we find them there.
I let my neighbour know beyond the hill,
And on a day we meet to walk the line
And set the wall between us again.
We keep the wall between us as we go.
To each the boulders that have fallen to each.
And some are loaves and some are nearly balls
We have to use a spell to make them balance:
"Stay where you are until our backs are turned!"
We wear our fingers rough with handling them.
Oh, just another kind of out-door game,
One on a side. It comes to little more:
There where it is we do not need the wall:

He is all pine and I am apple orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, "Good fences make good neighbours."
Spring is the mischief in me, and I wonder
If I could put a notion in his head:
"Why do they make good neighbours? Isn't it
Where there are cows? But here there are no cows.
Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offence.
Something there is that doesn't love a wall,
That wants it down." I could say "Elves" to him,
But it's not elves exactly, and I'd rather
He said it for himself. I see him there
Bringing a stone grasped firmly by the top
In each hand, like an old stone-savage armed.
He moves in darkness as it seem to me,
Not of woods only and the shade of trees.
He will not go behind his father's saying,
And he likes having thought of it so well
He says again, "Good fences make good neighbours."

October 12
is Columbus Day

NEW — FIND SCHOLARSHIPS BY COMPUTER

Last year \$30 million in college scholarships went unclaimed — because no qualified persons applied . . . because no qualified persons knew of them.
• Now ECS engineers and educators have programmed a high-speed computer with 200,000 items of scholastic aid, worth over \$500 million, to permit students to easily and quickly locate scholarships for which they qualify.
• The student fills out a detailed, confidential questionnaire and returns it to ECS with a one-time computer processing fee of \$15. In seconds the computer compares his qualifications against requirements of grants set up by foundations, business, civic, fraternal, religious, and government organizations, and prints a personalized report to the student telling him where and when to apply for grants for which he qualifies. Thousands of them do not depend on scholastic standing or financial need.

FREE
INFORMATION AND SAMPLE QUESTIONNAIRE

ECS NORTH AMERICAN EDUCATIONAL COMPUTER SERVICES, INC.
100 MARKET STREET
BRUNSWICK, NEW JERSEY

Send _____ to _____

NAME _____

ADDRESS _____