

## Editors' Introduction

Since the atrocities of World War II, the mode has been to be liberal and espouse equality. Many have pounced on this style and hailed it as the dirge of anti-Semitism. They felt that the world had finally learned its lesson after the death of six million. Thus, this supplement was established to answer this question: Is anti-Semitism really dead? So we solicited articles recounting personal experiences and encounters with it both here and abroad. But after two months of working on the issue, we found that French President DeGaulle answered our question for us. In one short declaration, by publicly calling the Jews domineering, he authorized statements like: Yes, I still hate Jews and I'm not afraid to tell everyone. And so, our supplement threatened to become obsolete, or to degenerate into a chronicle of self pity, a diary of "Nobody loves us; everybody hates us..."

Facing this problem, we have modified and broadened the goal of our supplement. First we endeavored to abstract concepts from the individual incidents in order to expose the trend to our readers. Indeed, particular actions can be rationalized or interpreted away: "DeGaulle is senile and does not speak for the French public,"... "Soviet attitudes are not really anti-Jewish, but fundamentally opposed to any religion whatsoever." Wayne County just didn't LIKE the Jewish candidate. But the trend reveals a recurring phenomenon. It is inescapable and this must be reckoned with.

Though this trend seems to be a basic law of history, some say that the State of Israel is a magic wand — with its establishment, anti-Semitism disappeared therefore, to examine the role of Israel vis-a-vis anti-Semitism became the second aim of our supplement. In conclusion, we attempt to bring the present situation to our readers consciousness so that they may evaluate the proposed solution.

FAYGE BUTLER, DONNA SAVA

By Hadassah Freilich

once upon a time I heard about anti-Semitism from a concentration camp survivor... read about it in a book... and saw a movie on Auschwitz. each time, I remained an emotional observer.

there are trees in my little town and much land and fresh air, in the winter time one can taste the cold wind and crunch through the crisp snow. there are good people and bad people in my little town. not everyone likes everyone else, but we learn to live together.

when I think of anti-Semitism I see dirt and blood and hate and death, candles in a dark room flicker and remember. Terezin? there was a butterfly in the ghetto, but he flew away, his wings were crimson and strong, the concentration camp children knew a butterfly could not live in the ghetto, the children were burned.

there is a bird's nest in my back yard and there are birds who come to stay there, we don't ask them what kind of birds they are, sometimes they sing a song, they always fly away but some return, there are no ghetto walls. I can see a church steeple from my window... and hear bells ring, once I held her hand very very tightly and told her secrets, she was Catholic, we both wore red bows in our blonde braids, except her eyes were blue, when we grew older we talked a lot about schools and boys and G-d and religion, she liked my home on Shabbos because everyone rested, she even said Gut Shabbos, I love cider and football games and parties.

remember Terezin, remember Dachau, remember

Auschwitz, remember, remember, a thousand times remember?

I have a crush on him, he's cute and on a variety football team. I wonder if he likes me, oh, listen, can you hear the chiming of "peace on earth goodwill to men," how wonderful to live in a small little town and to know so many people, "good morning, Mr. Jones," "good morning, Mrs. Smith," "good morning, good morning a thousand times good morning," I wonder if he will ask me to the dance.

"Mommy, where are they taking those people in trains? will we have to go too?" remember Bergen Belsen "be quiet, silly child, be quiet, G-d knows what is best."

sometimes many people visit our synagogue to see where Jews pray, they want so much to know, one time a nun patted my forehead and told me I was a nice girl, I liked her, once long ago, I dreamed about a nun who was secretly a princess, I love princesses... I really never met any, but they must be nice, they probably do not wear a Jewish star around their necks, I have a very pretty star, and I always wear it.

long ago Mother wore a Jewish star too, but she wore it on her arm, they forced her to wear it because she was Jewish, she too lived in a small town, and drank cider, and had birds in her back yard, and crunched through crisp snow, once she held her friend's hand very very tightly, and told her secrets, she was a Catholic friend, they both wore red bows in their blonde braids, except Mother wore Jewish.

## Church Attitude — A Revision

By BRAUNA EISENBERG

The "Declaration of the Relation of the Church to Non-Christian Religions" which "Paul, Bishop



Servant of the Servants of G-d, together with the Fathers of the Sacred Council puts on permanent record" as of the twenty-eighth of October, 1965, states that the task of the Church is "to foster unity and love among men." To fulfill this task the Church deemed it necessary to adjust its heretofore intolerant, or prejudicially tolerant, attitude toward the various non-Christian religions.

Relating this to anti-Semitism we usually think of the Church as absolutely absolving the Jews of the sin of deicide, which by definition is absurd. I find the declaration of the Church not only inadequate in its policy of absolution, but infuriating. I am insulted by anyone who hopes to win

my love, or at least my respect, by insulting my feelings, my intelligence and/or my religious status.

The following two paragraphs are the key points of the Church's declaration of its attitude toward the Jewish religion. Take them as you will.

"Even if the Jewish authorities, together with their followers, urged the death of Christ, what was done to him in his passion cannot be blamed on all Jews living at that time indiscriminately, or on the Jews of today. Al-

"Further, the Church condemns all persecutions of any man; she remembers her common heritage with the Jews and acting not from any political motives, but rather from a spiritual and evangelical love, deprecates all hatred, persecutions and other manifestations of anti-Semitism, whatever the period and whoever was responsible."

## Basis of Gentile Hatred

By RABBI JOSHUA SHMIDMAN

Anti-Semitism, in its long and bloody history, has been rooted in many sources and has expressed itself in many forms. Two elements of anti-Semitism, however, appear as constant: its persistence, and its underlying religious-moral motif. A classical statement of this first element is the comment of R. Shimon Bar-Yochai, ("halachah") that Esau hates Jacob." It is in the light of this rule, that R. Shimon Bar-Yochai interprets the event in Genesis "... and Esau ran towards him [Jacob]... and he embraced him... and he kissed him" as being the rare exception of heartfelt mercy that confirms the general rule of hatred. Indeed, the strangeness of this "kiss" is indicated in the Masoretic text by the mysterious dots hovering over

the word Vayishakeihu (and he kissed him). Stronger still is the comment of R. Shimon Bar-Yochai's colleagues who disagree with him, and say "these dots indicate that he did not kiss him with all his heart." From either point of view, Esau's "kiss" does not represent a fundamental or lasting change in Esau's attitude toward Jacob. It is safe to caution, to say the least, that the current attempt at ecumenical embrace from Rome is to be viewed with grave historical skepticism. A quick survey of the responses of the nations and churches of the world to the threat to Jewish existence this past May and June ought to dispel any charges of over-sensitivity or paranoia.

While the simple fact of the persistence of antisemitism is brutally evident, its causes and

When you consider the boy next door, a non-Jew (unless you live in Boro Park or Flatbush etc.), you may ask: Why can't I be free with him? Or you may ask: Why is it that the halachah asks me to discriminate in my relations with him? Or you may even ask: Why does the Torah seem to depreciate him in our eyes?

Let us deal with some of the problems involved in asking and answering questions such as these and in finding out exactly how the halachah bids us deal with the non-Jew.

Non-Jews in Halacha

Firstly, we must define two different categories of non-Jew in the halachah. The two categories

relevant to us are the "observant" and "non-observant" typified by referring to the Oved-Kochavin, idolater, and the Ger-Toshav, the observant non-Jew living in Israel.

The Oved-Kochavin for purposes of our discussion is a non-Jew who has infringed upon one of the seven commandments of B'nei Noach.<sup>1</sup> By non-Jew we mean anyone not born of a Jewish mother or not converted by authority of a panel of three qualified judges. Since the seven commandments of B'nei Noach are seen as the minimum obligation of a human being toward his fellow and the world, infringement of these laws gives a non-Jew a din misah.<sup>2</sup>

In one's relations with such an individual, a person held to be without sufficient redeeming social value to be supported by the world community, one has few legal restraints. One must, of course, weigh other halachic factors such as dina d'malchuta dina and darchei shalom which factors will be taken up shortly.

Defining the "Ger"

The Ger Toshav is a non-Jewish resident of Israel who is known to observe the basic seven commandments. He is accorded all the rights of a fellow Jew in property laws and even has a special condition of "v'chal amookh" wherein he must be supported on his former level of affluence should he lose it by unfortunate mishap. However, the Ger-Toshav receives this consideration only when there is an affluent state in Israel.<sup>4</sup> Outside of Israel, the normal "observant" non-Jew has no special designation. There is no formal halachic construct around him vis-a-vis our obligation to help other than the regulation of dina

d'malchuta dina (literally "the statute of the land is a [binding] statute").

Under dina d'malchuta dina one is hidden, in fiscal and financial matters to accede to the regulations of the state in which one resides. Taxes and laws of uniform coinage are to be complied with in terms the king sets forth.

There is much controversy over whether the power is appended to the king or the recognized and published law of the land, i.e. controversy whether dina d'malchuta is based on the authority and force of the king or on the voluntary will of the people protected by him. On this will depend whether the king can collect tribute at will for matters other than running the state and perpetrating the common interest. However, all later authorities agree that laws of standard legal documents and laws of acquisition are governed by state statutes.<sup>5</sup>

Note well that dina d'malchuta is only law in worldly matters. In the area of Jewish law (violation of halachah) the king is prohibited from interfering (see the Torah, etc.) and Jews are permitted to man-Torah law. This is the essential meaning of the famous statement "halachah literally 'wins out'."

Dina d'malchuta

"It's ways are ways of pleasantness and it's path is peace." Thus spoke Solomon about the king's guide in this dina d'malchuta to a world of light and clear paths. Since we have but one guide, it follows that man must guide his ways in the same direction: peace, wholesomeness, feeling of oneness and perfection. So we are required to act towards all of creation; how much more so with (Continued on P. 8-9, Col. 1)



## Halachic Discrimination of the Non-Jew

By LEWIS KAPLOWITZ

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# Western Europe

## Great Britain

By FAMELA GREENMAN

It is very hard to give accurate statistical data concerning anti-Semitism in England. All I can do is merely relate the isolated incidents that I have experienced during my residence in London.

To begin with, there is definitely an underlying anti-Jewish feeling in certain sections of English society, for example in the government and in a number of secondary schools. It is with reference to these two examples that I base my evidence of a hostile attitude toward the Jewish people. During the Israeli crisis last June, it was surprising to hear how many of the members of Parliament spoke out against Israel in favor of the Arabs, for example, the Home Secretary, Mr. George Brown. Whether their anti-Semitic feelings were for political or economic reasons is debatable. The fact remains that for quite some time during and after the war, the press correspondents of the government reported harsh statements against Israel and the Jews, made by high officials. However, it must be noted that it was only a minority who displayed such sentiments, the majority were very pro-Israel. But it is this minority who are responsible for the underlying anti-Semitic feeling present in England.

Furthermore, I have come across anti-Semitic tendencies in the sec-

ondary schools in London. The administration have been known to limit the entry of Jewish pupils by establishing a quota system and further by discriminating against Jews in favor of non-Jews. The famous private schools Eton and Harrow are noted for this, as well as a large number of other schools. Among the school children themselves, there have been a few incidents reported, but generally the younger generation feel little contempt or hatred towards their fellow Jewish classmates.

I have only used those two sections of society as illustrations for I am best acquainted with them in reference to the topic in question. Generally, anti-Semitism is still on a small scale in England. There is no country in the world in which such feelings are absent, for there is always that innate jealousy towards the Jews, who since the last war have been elevated to high positions both economically and politically. In London, some of the top men in society are Jews — from Sir Isaac Wolfson, Mr. Charles Clore, to Sir Barnett Janner, and Mr. David Wetzman, M.P. In all fairness to Great Britain, I would say that out of all the countries I have visited, England is by far one of the most tolerant and liberal minded places, with regard to all religions.

## The Seven Mitzvot of Bnei Noach and Oved-Kochavim

(Continued from P. S-1, Col. 5)

man fashioned in the image of G-d. So are we bidden to allow non-Jewish poor to collect left over harvest-gleanings with the Jewish poor (Mishnah Gitten 59b). Similarly, upon this foundation rests the obligation to save a non-Jew's life even where there is desecration of the Sabbath (not permitted by virtue of the dictum *dina d'malechusa* [see above]).

However, we must note that the force of *darchei shalom* is limited to where there is no real conflict between the necessities of our own brethren and those of the non-Jew. If there is conflict, we must operate on the logic of *oni-sho-biracha*, i.e. that one is responsible for those most directly connected with him.

We have outlined above that *darchei shalom* is the responsibility of a man toward the entire creation; it follows then that one may have no such responsibility toward an Oved-Kochavim, a transgressor of the seven principal commandments given to all men. This creature is seen as, having abdicated his responsibility to the creation and therefore his right to existence. He is no longer of any benefit to the world. The food he eats is considered a loss to the balance of payments in the world fiscal budget. He will never contribute profitably to the trials of mankind, never enough to repay his fellow man for the debt he has incurred. While even a fruit tree has the protection of an interdiction against its destruction this creature has none. Here, personally, I feel some explanation is needed and will offer some reasons for the negative treatment of the Oved-Kochavim by the halachah.

Oved-Kochavim

The Oved-Kochavim, as we have

said before, has not fulfilled the basic requirements of Adam, of man. But what is his specific effect on the total creation and why is he seen to be inimicable to the purpose of mankind?

The Rambam, in his Code of Law, quotes the Sifre: "Great is *shalom*; for the entire Torah was given in order to effect *shalom* in the world, as it is stated, 'It's ways are ways of pleasantness and its path, of peace.'" In effect, as much as Torah is the ideal blueprint for relations between man and his fellow and man and G-d, peace may be said to be the foundation of the world, or perhaps even the purpose of the world. Peace or *shalom* is that feeling of wholeness which brings with it a sense of security and well being. Peace is an atmosphere in which one may work best, create, and be fruitful in a positive way. With a destruction of *shalom* comes the destruction of that state which allows the perfection or completion of the universe, comes the unease, the fear of shadows in the night, which turns a man into a hollow ball of unrest, never able to compose himself for any fruitful task. The destruction of all life, life both good and bad, was decreed on account of the "violence" in the world, on account of the constant state of turmoil. "And the Lord said to Noah, 'The end of all flesh is come before me because the earth is filled with violence on account of them.'" (Gen. 6:13) Rashi translates "violence" as "forced robbery" and some add, "robbery of wives."<sup>10</sup> The state of affairs had destroyed not only peace between man and G-d but also the peace between man and fellow; thus was the destruction of that state of affairs a necessary almost automatic conclusion. No

good or productivity could come of this world.

Similarly when an Oved-Kochavim breaks the ground-rules set for him after the Flood, formulated with regard to the situation that existed before the Flood, he is breaking the peace relation which exists as a necessary fundamental of a functioning world.<sup>11</sup> As soon as he steps out of the bounds of these commands he causes destructive disharmony, forfeiting his position in secure world order.

Of his seven duties, perhaps the most difficult to understand is that to avoid worshipping a plural godhead. I would like to offer a possible explanation of why there is this interdiction, from my own understanding of the halachah.

One's view of his G-d, regardless of the *derech* or way he follows in the world, must influence his view of the creation of the universe. The object must bear the design of the creator; the purpose of the object must be the purpose of the creator either for good or for bad. Plurality means division. There is no need for division if there is harmony of the parts. If the meeting out of justice and the temperance of justice (law and mercy, two attributes of the Divine) must be separated into two parts, two different "heads," then I must conclude or I must see them as mutually exclusive, not able to abide in one soul — that is, if the Perfect Being, the G-d, the Emulated is a divided Being or divided Existence.

Better said: If I had seen from childhood up, my parents, neighbors, and country worshipping a divided godhead, then I would conclude that the Creators, pattern-makers in the world, had divided or mixed different purposes into the world. In short, this world,

# International

## France:

Summer '67

By JUDITH GOLDSMITH

As a visitor in Paris during the summer, I can only cite anecdotes which describe my personal contact with anti-Semitism there. Before, I would like to add that my status as a student at the Sorbonne did not obstruct nor inconvenience me in any way as far as keeping the Mitzvot which I have always kept before and here at Stern.

On the whole, I did not notice much anti-Semitism among the French people; as a matter of fact, they seemed quite sympathetic. I was told by some of the Jewish students in Paris that during the Six Day War, a large rally was conducted in Paris. There were about one million Parisians present at this rally, including Jews, non-Jews, actors, actresses, singers, and many government officials.

This rally in support of Israel did not only show the popular support of the French for Israel, but it helped to prove to the French Jews that there still remained many sympathizers of Jewish ideals among the citizens of Paris.

Unfortunately, I did find that the state of affairs concerning anti-Semitism in Paris is not all "peaches and cream." Firstly, I was told that no Jew in Paris has got the "guts" to walk in the

street with a Yarmulka. There exist many Arabs in Paris, mostly from the North African countries, who may act very violently to Jews. So deep is their hostility, that when I wanted to enter a shop to purchase something, a friend prevented me from entering, warning that the Arabs who owned the store will recognize me as a Jewess and might therefore attack me next time they would see me walking down the street. Thus, most Jews wear nothing on their heads, although they know that they are not doing the right thing according to Halacha.

Although on the whole my experiences vis-à-vis this question were pleasant (the Sorbonne generously rescheduled problematic tests), I did encounter one specific instance of blatant anti-Semitism. I was traveling in the Metro, the French subway, during July. I noticed that the man sitting opposite me was reading a newspaper printed in Arabic. Somehow, this man obviously an Arab, noticed that I was Jewish, and started violently, waving the paper in my face while yelling "Yeah Nasser!"

Thus, according to my personal experiences I did not notice anti-Semitism among the native French. As a matter of fact a non-Jewish government official, with whom I became friendly in Paris,

told me that most of the French population was "up in arms" with De Gaulle, because of his negative feelings toward Israel, and if there were to be an election that summer (1967), he would have been ousted without much ado.

Therefore, according to my experiences, I found that anti-Semitism which I came across in Paris was caused by the Arab immigrants in Paris and that the French, on the whole, can be very nice to the Jews, under ordinary circumstances. However, these Arabs are not intelligent enough (as most Arabs aren't!) to pose any danger to the French Jews.

## Germany: Aryans Again

By ARDITH BONDI

This summer I spent in the Goethe Institute of the German language, located in Bad Reichenhall, a small village in Bavaria, Germany, very near Salzburg, Austria and not far from Munich, the capital of Bavaria. I stayed in a "dormitory" together with students from about 25 different countries. Among about 150 students there were three Jews, an Israeli boy (just from the war), an Iraqi man who was born in Baghdad and had studied in Hebrew University, and myself.

During the duration of my stay I experienced no anti-Semitism and neither did the other two Jews. However, the Southern Germans have not veered in the least from the World War II attitude of the pure German Aryan race. Many of us in the school, no matter of what nationalistic origin, experienced at one time or another the consequences of this anti-"Ausländer" attitude.

A prominent example of this took place under my very eyes. Four boys from my house, one Spanish, one French, and one Italian left a nightclub in the village to return home. A drunk German followed them out and hit one of the boys. A group of about ten Germans who were also at the nightclub were attracted by the commotion. The original attacker yelled to them "Hey, they're Ausländer, let's get 'em." The Italian boy was in the hospital for two weeks and the others weren't much better off, black eyed and bruised (one was thrown up and down).

Returning to our house, they were greeted by our director, an ex-Nazi wild blooded Bavarian German woman who in this case was angry that she had to be involved in such an incident. She promptly yelled: "If you were Germans I would hit you, but since you aren't I don't even want to get my hands dirty."

In general I found that most of the Southern Germans anywhere had an exceedingly negative attitude toward anyone not a full-German origin regardless of nationality. I can also see from analysis of their over-all actions which, among other things, stem from their boorish state of living and their disinterest in higher education (I saw young children doing nothing but herding cattle), that if, G-d forbid, another Hitler should rise, he would have support from a good part of the Southern German population.

The World wants the Jews to forget how it has made them suffer for two thousand years, but refuses to forget the suffering, two thousand years ago, of one man, who was a Jew.

Elle Wise

YMHA, Nov. 14, 1967

# Perspective: Eastern Europe

## Jews Not Silent — Protest Russian Anti-Semitism

In Sukhumi, Georgi, as an aftermath of the Arab-Israel war, Rabbi Michel Mozgorshuilli was kidnapped on his way home from shul and forced into a car. His savagely mutilated body was found hanging upside down from a tree in the local Christian cemetery. Anti-Jewish riots erupted in Tashkent, capital of Uzbekistan. A cartoon appeared in Pravda showing two Israeli soldiers, one cutting up a map of the Arab lands, another outfitting himself with a Nazi uniform. All these are manifestations of anti-Semitic activity in the Soviet Union. The press has chosen to make the words Zionist and Jew synonymous and hence any anti-Zionist attack is construed by local Communist leaders as a mandate for anti-Jewish activity. Yet individuals who have recently visited Russia reported curious reactions. One told me, "They're afraid, even more than before, but yet they know all the details of the war. It seems as if everyone of them listens to Kol Yisrael. They realize why the Russians are so angry and they understand the totality of the Israeli victory. And this despite the unceasing fear gives them reason to rejoice."

It unfortunately appears that at least temporarily the hard line may be resumed by Russian authorities, yet this has not been effective in stifling national sentiment. The celebration this year on Simchat Torah was greater than ever before despite the possibility that the authorities would not look favorably upon such a demonstration of Jewish nationalism or upon its participants.

But anti-Semitism has of course a far longer history than these last six months. Suppression of Jewish Nationalism has been a goal of Russia since the Revolution. Since 1948, this process has been intensified. In that year Stalin closed down the Yiddish printing house Der Emes which was then putting out 110 publications. Simultaneously, Stalin deported and liquidated hundreds of Jewish writers, artists, and actors. The following years are known to the Jewish community there, as the Black Years, and their terror culminated in the infamous 1953 Doctor's Plot when Stalin accused a number of Jewish doctors of attempts on his life and on other Soviet leaders. Fortunately he died three days before their trial was scheduled to begin, and what might have been a new type of blood libel was

averted. But in 1957, the process was on again, and in a planned program from 1957-62, Matzohs gradually became impossible to obtain. This was a blow to Jewish Nationalism, for Passover was celebrated also by irreligious Jews as symbolizing the conception of the Jewish People. This galvanized the protest movement

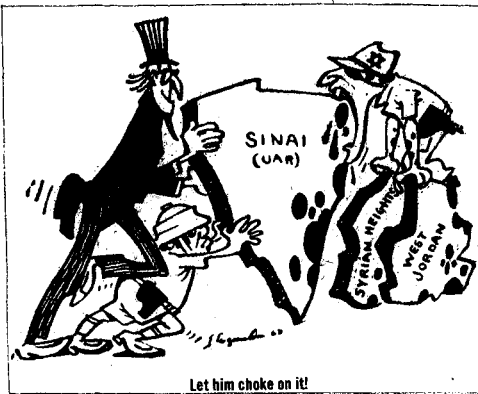
into action and it successfully obtained permission for Jews to bake Matzohs in their homes and a year later in their synagogues. Insufficient space does not permit a thorough review of protests during that time but it is clear that without protest Matzohs would now be unobtainable, and another form of Jewish expres-

sion would now be dead.

As regards Yiddish publications from 1948, they totally ceased. When Sovietish Heimland was permitted to be established, Soviet Foreign Minister, Mme. Furtseva made the statement, "This was done in order to please our friends abroad," again the effectiveness of protest, not only through Jewish groups but also through groups friendly to the Russians. The cessation of economic trials and the restraint of the vitriolic anti-Semitic Judaism Without Embellishment are directly attributable to protest. So too is the statement of December 3, 1966, by Premier Kosygin that war-torn families would be permitted to unite. Actualization of this concession is now one of our primary concerns.

The Student Struggle for Soviet Jewry and its adult division, the Center for Russian Jewry are the sole organizations whose commitment is only to Soviet Jewry. At Yeshiva University we have established a Speakers Bureau (which speaks at various shuls and Jewish organizations in the Metropolitan area), floor organizers (that is, students on each floor in the dorm to publicize our actions), and information tables (where we periodically give out free literature and sell other literature). We are also in the process of establishing or expanding fundraising committees, a newsletter, a High School Committee and a Mass Letter Writing Committee. We are doing effective work, but an insufficient number of people are cognizant of the serious nature of the problem: Soviet Jews are facing spiritual destruction. If this trend is not altered, though

they will continue to live, in terms of Jewish involvement they will be lost to us as the victims of Germany, once again we are guilty of the error of silence. Perhaps, and I admit it is a horrible thought, Orthodox Jews are waiting for Soviet Jews to be destroyed so that they can complete another tragedy in their national scrapbook and thus perpetuate the myth that only the Goyim kill Jews. If G-d forbid, the Jews of Russia are lost, we'll all have our excuses. Even the Yeshiva bocher will claim that he was studying. Apparently the Jew studies but never learns. I do not wish to sound cynical, only urgent. Adding brethren in trouble is not a still option, unique to the Soviet Jewish movement. Two thousand years ago the Babylonian Talmud declared, "When your brethren are in trouble, do not say, 'I have my



Let him choke on it!  
Bakinski Rabochi, June 18, 1967, Baku, Jan. SSR.

## Russian Logic: Judaism Must Die

By DEBBY SHENKER

The problem facing the Soviet Jews is more complex than the anti-Semitism that we are familiar with today and that was more violently manifested during World War II. This familiar form goes back to early Spain when Jews were money lenders, and later in Europe when banking became the main Jewish occupation. Besides the human concern and an affinity for money, the Jews were not allowed to assimilate, thereby creating an air of suspicion.

Throughout history, attacks on the Jews have been recorded as emotional impulses. Modern Russian abuse of the Jew is backed by a much more sophisticated logic than the reasoning behind the

Russian Pogroms. The Communist Doctrine is to create a completely homogeneous nationality, which obviates all different religions, etc. The ultimate goal of the U.S.S.R. is to annihilate all nationalities and religions. Since the Jews form a minority group, the Russian Doctrine seeks to dismember it first. With the support of history and logic, the Doctrine works from the smallest to the largest.

But, still the Jews of Russia are the only minority group receiving this nationality and religious breakdown. Still the Jews of Russia fear admitting that they speak Yiddish. The Russian government gives the Jews religious privileges that are not denied other minority groups. This is a form of anti-Semitism, but has to be fought with the same clever facade with which the Russians are covering over the problems.

### A Joke?

In the capital of one of the European Peoples' Democracies, the Central Committee of the Communist Party makes the triumphant announcement that, beginning the next day, flour will be distributed free at a local department store. Starting at dawn, a line forms in front of the store, which does not open until 8 A.M. At five minutes to eight, a Party official comes forward with a loudspeaker and asks: "Are there any Jews among you?" Some fifteen persons step out of the line saying they are Jews. The official tells them, regretfully, "I am sorry. You will receive another free distribution at a future date, but for the moment, there is not enough flour for Jews."

The store still does not open. Toward ten o'clock, the Party official with his loudspeaker returns and asks a second question, "Are there any among you who are not members of the Party?" Three-quarters of the people leave the line. The official announces to them, also regretfully, "You will get a free distribution later. But, for the moment, there is not enough flour for you."

Two more hours pass and the store still does not open. Finally, the official returns and asks all those remaining to approach and show their Party cards. Then he says: "Comrades, we have no flour to distribute, but you must understand that the announcement we made has had a good psychological effect in the country and has heightened our reputation abroad. I am sure you will not mind having wasted a few hours, for you have thus rendered an immense service to your Party and your country."

Everyone disperses in silence. Only one young man is heard to exclaim, "It's always the Jews who get preference. They were able to leave the line first!"

"The liberator of Jewry from the joke of Europe's Kings and rulers and the elevation of Jews to important state positions depend on a successful Russian Revolution. The revolution will at last for dispersed Jews what the French Revolution of 1789 failed to achieve."

Attributed to Lenin by Dr. S. Abraham at Shuraika in Al-Hoyat, Beirut

home, my food and drink; I am safe! If you were even to think so, the words of the prophets would apply to you: 'Surely this iniquity shall not be purged from you till you die.' He who does not join the community in times of danger and trouble will never enjoy the Divine blessing." (Tanach 11a)

## A Russian Speaks On Being a Jew

By ANNE EHRLICH

My name is Anne Ehrlich. I was born in Ughorod, in the southern part of Russia.

When people hear of Russia, many thoughts come to their minds. One such is the problem of the recognition of the Jew in the U.S.S.R.

The statement "You are a Jew," makes a Russian Jew feel very insecure and ashamed of his religion, whereas a Jew in the United States feels proud (or at least should be proud) of being a Jew in a country where he is given this right. A Russian Jew would be very aware of this privilege. I have been in this country for two years and am proud to tell everyone that I am a Jew, and am eager to have this opportunity to share my experiences with you.

It was not until the age of 16 that I had the chance to attend a Chasunah, a real Jewish wedding. This very "happy occasion" took place in a "lock" room with ten people. As far as sharing her happiness with her friends was concerned, Esther never had the chance.

Strong anti-Semitism in Russia made her afraid to tell anyone of her stomach, her joy. If she had spoken of it to anyone, her future would have been endangered, as her husband was a member of the Communist Party.

Anti-Semitism also affects other stomachs, like that of a 12 year old boy. My cousin was told by his parents that his Bar Mitzvah would take place on a certain day at 4:00 A.M. Thus, no one would see him enter the synagogue. This was to prevent his being thrown out of school. The Mitzvah was celebrated at his Bar Mitzvah because he did not understand the words, the entire ceremony meant nothing to him.

Can any Jew, who lives in a Reform, Conservative or Orthodox, not be ashamed or rather pained by the statement: I have just married a Jew? Anyone who has a Jew in his family to help with the wedding? For example? Perhaps the bridegroom or the bride was not a Jew, but the occasion was not a wedding, but rather one of those days

# Americans Look at Anti-Semitism in Their Community Life

## Study of the Gilded Ghetto

BY RABBI LEO DAVIDS

For many years, both Jew and Gentile accepted a picture of Jewry in America which was identical with the stereotype built up concerning other immigrant nationalities in this country. According to this picture, the "Hebrews" were clammy and suspicious, spoke their own strange tongue to exclude others, and clustered tightly together in New York City in order to continue undisturbed their ancient rituals or superstitions. This hostile self-seclusion, it was believed, must prevent the Jews from learning the new language and appreciating the benefits of American civilization.

Although there have been certain elements of truth in this picture formerly, mixed with a goodly amount of misunderstanding and fear, conditions of Jewish life today certainly do not conform to this description, nor have the gloomy predictions of the natives concerning the hyphenated Americans come true. Like other ethnic minorities, individual Jews have mingled very well in every sphere of American life, and Jewish communities are now dispersed throughout the United States.

The issue of assimilation and loss of cultural identity arises immediately. Has the break-up of the old demographic concentration around the East River meant a silencing of the Jewish spirit in America and a unilateral commitment to the WUMP (White, Urban, Middle-class, Protestant) style of life? If this were the case, careful usage would require us to say that it was not Jewish communities which could now be found from Maine to California, but Americans of Jewish descent.



## Miami: Press Reflects Hate

By RANDY GOODMAN

Miami is full of Jews. What kind of anti-Semitism can be found there? Why, it's sometimes referred to as "little Israel." It was quite elucidating to peruse a file from various Americans and Jewish publications on anti-Semitism in Florida.

"Temple Beth El, in Miami, Bombed."

"Swastikas Painted on Miami Synagogues. Kill, Written Alongside."

"From January-May, 1958, Twelve Bombings in the South."

"Dynamite Sticks Discovered in Miami Synagogue."

"Fantastic Terror Plot to Slay Leading Jews Uncovered in Miami."

"Florida Students Attack Jewish Fraternity With Homemade Bombs."

Few of these outrages against law and order have been satisfactorily tended to. Only a few arrests have been made and there have been fewer convictions. One point is clear. There is existent

in the South today, a group of individuals who have extended race hostility from an anti-Negro basis to a Nazi-type anti-Jewish terrorism.

Even considering these headlines, Miami has progressed a great deal in the area of anti-Semitism. "Only a short time ago, in 1947 there were signs outside buildings, stores, etc., reading, 'No Jews,' or 'Christians Only.'" In the hotel business which Miami thrives on in 1953, fifty-five percent of five hundred hotels and in 1960, twelve percent of eight hundred hotels, were restricted to non-Jews. In 1955 there was a law enacted, forbidding any type of discriminatory advertising previously popular in newspaper and other media."

What remains now is a bit more subtle. People thought to be Jewish are told there is no room in a hotel for them or their letters are not answered. In Bal Harbour (a Township of Miami Beach) there are "restrictive covenants against Jews, preventing the purchase of property in this com-

(Continued on P. S-8, Col. 1)

## Behind the Hate

By MORTON F. TARAGIN

Let us consider some of the so called causes of anti-Semitism. It should be noted at the outset that when we talk of causes, we are not considering any justifiable causes. Indeed, there can be no justification for anything that lead to the mass murder of six million of our people. What we are discussing are those things which can influence an otherwise "liberal" person into having feelings against Jews.

### Hatred and Dogma

One of the first things that should be considered is that almost all of the world's religions have as their basis, if not an outright hate for Judaism, the dogma that all Jews are to be considered as belonging to an ancient religion which ought not to exist in this present world. In fact we see that these same religions, which supposedly preach morality as their main tenet, have throughout history persecuted Jews with the idea of submission and conversion. To this day no regret for this bloody

and treacherous past has been forthcoming. What then, can we expect from people who have been exposed to these ideas, presented in a mood of absolute truth within the sphere of religion. Even those persons who do not profess any anti-Semitism and indeed have an aversion to the matter, have hidden in their subconscious vestiges of these deep rooted feelings which are almost never completely removed.

These feelings are the roots for such phrases as, "I have never before seen a Jew." These people have the deep and honest belief, from years of religious propaganda, that a Jewish person is of a different physical makeup from everyone else. These feelings are the root cause of all anti-Semitism. Almost all other reasons given are just triggers which can bring these deep feelings to the boiling point and cause them to explode.

### Jew Vs. Jew

In the modern world we have a new phenomenon. In a large, liberal city there are many Jews who have all but lost their identity as Jews, yet they still retain some links with Judaism either through friends, memories of parents or even their names. When these people see Jews who have been able to retain both their identity and observances and at the same time to be successful they have very serious guilt feelings. These people find themselves in a position where they find it necessary to defend their actions, both to themselves and to their non-Jewish friends. They cannot honestly satisfy their guilt feelings in their own minds, since they cannot lie to themselves. The only other outlet open to them is hate. These people can hate Jews, especially those who are religious, in a manner which is seldom found in non-Jews. They go out of their way to try and dissuade Jews from their beliefs and indeed try to make things as difficult as possible for them. This has been especially evident to me in a university setting, which is usually considered an extremely liberal setting. Some of the professors who have given the most trouble regarding religious observances, are Jews who do not follow any religious practices themselves.

To defend themselves to non-Jews, the only avenue open to these people is degradation and ridicule of any and all religious persons and observances. When this is combined with the deep hate they have, a serious situation can develop. Since he hears only this one sided degradation of religious observances from a Jew and his own religion requires no such "strange" practices, the non-Jew finds no reason to disagree with this abasement. In this same vein, we observe another strange phenomenon. To justify themselves to their gentile friends, these Jews are some of the first to celebrate "with enthusiasm" Christian holidays. In Washington, it is a very strange thing indeed that one of the highlights of the spring season is a grand Easter party given by a Jew who is far removed from her religion. These people are also the first to contribute heavily to Christian charities. Recently a wealthy Jewish person who was

(Continued on P. S-8, Col. 4)

## Maine Antisemitism: Self Hate

By JOY BEKRITSKY



Anti-Semitism is hardly a problem in many small New England towns. Church sponsored youth groups and adult institutes put Ecumenism into action by touring synagogues and temples. Nuns even attend bar-mitzvah services. Recently, a senior class in a public high school whose graduation had been scheduled for Shavuot unanimously voted to hold the exercise two days earlier so that two observant students could participate in their own graduation. Students who wish to be absent from public school on religious holidays are allowed to make up tests that they missed and receive ample time to complete assignments. Before the ban on public school prayer was instituted, no one was forced to recite the Lord's Prayer.

The only attacks to which Judaism is subjected are generated by Jews themselves. The reason for this is that small communities tend to be split into two or three religious factions although socially, they are integrated units. People find themselves in the odd position of participating in community fund raising drives and social golf tournaments with Jews with whom they prefer not to mingle religiously. Thus, members of less religious groups tend to feel that their friends have affected a holier-than-thou attitude and feel justified in asking, "Don't you think that I'm just as good a Jew as you are?" For their part, traditionally observant Jews are torn between a hazy religious commitment and practical social drives.

This pressure and the social custom of dual synagogue-temple membership has been

The Protestants hate the Catholics and the Catholics hate the Protestants and the Moslems hate all the Hindus AND EVERYBODY HATES THE JEWS. But during National Brotherhood Week . . . American Folksong Tom Lear

Anyone who wishes to contribute to the next supplement "Issues Facing the American Jew," please send personal experiences, views and opinions to the editors.



David Lloyd George, the fiery early twentieth century British Prime Minister, remarked at one time that "of all the bigotries that ravage the human temper there is none so stupid as the Anti-Semitism. It has no basis in reason, it is not rooted in faith, it adheres to no ideal." Though the aforementioned quotation is evidently true to the point, the Anti-Semite existed in the past and still persists today, with the United States as no exception. Whether it be a swastika on a Manhattan sidewalk, the bombing of a rabbi's home in Jacksonville, an application rejection from a golf club in Westchester County, discrimination in a cooperative housing project in Oakland, or the defeat of a Jewish school district board member in New Jersey, Anti-Semitism in the United States is very much with us. Its form and degree of intensity is not to be compared with a fascist Hitler Germany, but nonetheless it persists and infringes upon the civil liberties of Jewish American society.

### Anti-Defamation League

To combat this infringement on civil rights the Anti-Defamation League, an agency of B'nai B'rith, the largest Jewish service organization, was organized in 1913 "to stop, by appeals to reason and conscience, and if necessary, by appeals to law, the defamation of the Jewish people. Its ultimate purpose is to secure justice and fair treatment to all citizens alike and to put an end forever to unjust and unfair discrimination against, and ridicule of any sect or body of citizens." With the help of the Anti-Defamation League, Jews, as well as other

## ADL Fights Discrimination

By MARLENE GLASSMAN

minority groups in the United States, have gained respect for themselves.

The ADL in its initial stages formulated data to provide a positive realistic image of the Jew as a moneylender and swindler. It provided libraries with lists of books accurately describing facts concerning the Jews, and it also influenced the movie industry at that time not to further produce films depicting the invalid stereotype image of the Jew. Due to ADL's pressuring President Woodrow Wilson for tolerance of minority rights, Wilson ordered the revision of an official United States Army manual advising draft boards that "the foreign born, and especially the Jews, are more apt to malingering than the native born." In the '20's the ADL promoted a national lecture series to counteract the fallacy that the Russian Revolution was a Jewish uprising. The League also fought vehemently against the Ku Klux Klan. KKK members during this period gained governorships, congressional seats and one Senate seat, and opposed such bills as the "Anti-Intolerance Act" as unconstitutional. Due to the efforts of the ADL, and other such organizations, statutes such as the Anti-Intolerance Act were passed. As part of the ADL's work in regard to the KKK, the League ran a series of articles in the New York World attacking and exposing the Klan. During the '30's, with the advent of Hitler Germany, the ADL exposed fascist movements having strong ties with Germany, and kept tabs on 121 lesser known Anti-Semitic organizations in the United States; aiding the FBI in their fight against subversive activities. With United States commitment in World War II, Anti-Semitism was at its lowest due to the national revision against fascism and racism, and has since been of a less overt nature than before.

### Post-War ADL

True, anti-Semitism is less overt since the War, yet discriminatory practices still exist in job opportunities, housing and education. Studies made by the ADL within the past eight years report: In New York City, the largest Jewish State, of 844 top officials in eight populated cities in the United States, only 30—fewer than 4 per cent—were Jews; until a new dean was placed in a Southern dental school, (with ADL help), 64 per cent of the Jewish students had to repeat courses or were flunked during a ten year period; in Bronxville, an affluent suburb of New York City, would they be so interested in becoming so like the hostile entity?

Finally, it is indeed ironic to note what has happened to the majority of middle-class thriving Jews. In the past, Jews were forced to stay together, to combat Gentile hostility and, in the same way, combat assimilation. Today, Jews happen to prefer to associate with their own kind, assimilated as they well are, when there is no need to combat anything. A Jew, it seems, will always be a Jew, and always will associate with his own people.

The Anti-Defamation League has combated against discrimina-

tory practices, such as forementioned, with such success that many have been diminished or completely destroyed. For instance, for the past 15 years, the ADL has helped sponsor FEP (fair employment practices) laws. In 1958, in California, groups backing legislation of FEP laws lacked specific documentary evidence of job discrimination. With the League's aid the California Legislature obtained coded copies of job order forms from 200 Los Angeles firms specifying "no Jews" and other minority groups. In 1966, the California FEP laws were passed. In a second instance, the League formulated a "Crack the Quota System" campaign against educational institutions. As a result of this campaign, it was reported recently that over 1,000 schools revised their application blanks concerning questions of race and religion.

Today, the Anti-Defamation League is primarily concerned with the outcome of a three-year \$500,000 research project at the University of California, to be culminated this year. Dr. Charles Glock, director of the University of California survey research center commented that "we want to find out under what conditions Americans, who are usually ambivalent about Jews, transcend this and react toward the Jew, not as a Jew, but as a person." Among other findings hoped to be learned is to what extent do Christian Churches play in Anti-Semitism and show prejudice is learned.

### Personal Experiences

Living in a primarily non-Jewish populated suburb of New York, I can honestly say that I have encountered various forms of anti-Semitism and can see that there is validity to the ADL's findings and a need for its continuance. I cannot forget the vivid holiday black grandiose swastika markings in front of our synagogue five years ago, nor do I forget friends of mine in high school whose family memberships to one of the yacht clubs were rejected because the assigned quota for Jewish membership was met, nor do I forget the prejudice of a non-Jewish candidate and his campaign against a well qualified large commercial banks, only 30—fewer than 4 per cent—were Jews; until a new dean was placed in a Southern dental school, (with ADL help), 64 per cent of the Jewish students had to repeat courses or were flunked during a ten year period; in Bronxville, an affluent suburb of New York City, would they be so interested in becoming so like the hostile entity?

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## Bias in Rhode Island?

By EDITH ROTHKOPF

For example, lawyers, business men, doctors of both religions here become interdependent. Social contacts have remained intertwined with business contacts. As for the younger members of this middle-class, Christian as well as Jew, they meet in the school and become friendly there. Anti-Semitism as an attitude would be, quite simply, bad for the status quo.

### Awareness of Hostility

Something odd, however, has happened. Jews today find ingrained in themselves an awareness that maybe there is hostile feeling, that they are different. From where does this feeling come? Perhaps it has come from the fact that Jews have had to be together in tents, in ghettos, and without coercion, in neighborhoods. Today, therefore, when law, opportunity, and even non-Jewish attitude refute the existence of this awareness, Jewish people still prefer, since necessity is no longer a factor, to associate gainly with other Jewish people. A Jewish woman will find herself more active in her local Hadassah chapter than in the P.T.A. of the public school that her son attends. Her husband will perhaps belong to

the AMA or the National Civil Liberties Union and play golf at the Country Club but he will (provided that he is the "active" type) show more interest in the Men's Club of his temple or the A.J.C. Their child will find himself most active socially at school but will make time to go to the U.S.Y. meeting on Sunday night. So the Jewish tradition is handed down. There has finally been much controversy on whether the Jew is assimilating. The very fact that there is so much discussion on this topic is indeed a contradiction of the anti-Semitic question. Indeed, if the Jews were suffering from Gentile hostility, would they be so interested in becoming so like the hostile entity?

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As a generalization, anti-Semitism in attitude does not, for the most part, reveal itself in the dealing of the upper-middle class.

# Israel—A Magic Wand?

## Will Israel Destroy the Need for Compensation?

By EDITH LAZARUS

The Jewish people, although representing a small percentage of the population, have always contributed greatly. Starting with the basic theological contribution of the belief in one God and tracing up through the political and social ideas of Marx, the philosophical or scientific principles of Freud and Einstein's theory of relativity, our people have added to man's knowledge in every field. On a smaller level, we contribute doctors, educators, and scientists on a much higher percentage than our relation to the general population would warrant. We are better educated, and we therefore earn more money.

All this has often, instead of being appreciated, been the cause of much anti-Semitism. But it has also been analyzed by philosophers, since it is, after all, such a strange phenomenon. One of the major answers they devised for this enigma was that the Jews were compensating for their lack of a homeland — for their persecution and their exile. To relieve the feeling of inferiority which had been drummed into

them through the years of persecution and contempt, the Jews were forced to over-achieve. They had to prove they were just as good as the rest of the world. They had to show the world that they too were human beings of intellect and understanding with something to contribute to humanity.

Psychologically, the idea of compensation is very sound, but with our still recent acquisition of a homeland, a new question arises. Now that we are out of Galut, now that we have Eretz Yisrael, will our achievement slack? Now that we have a land to call our own, "a place where when we have to go there they have to take us in" (to paraphrase Robert Frost), the need for compensation is removed, isn't it — or is it?

I feel that we will not slide downhill. The homeland we have prayed for is there, but we do not all take advantage of it. And those of us still in Galut feel the persecution and the derision yet. We feel that the country we are in — no matter how good it is, no matter how great our Parnassas there — is still based for Gentiles; it is

not truly our home. And so we feel the need to compensate.

But recently we have gained a new and more important reason to achieve — pride. We can take pride in Medinat Yisrael, the tiny state that shocks the world with its ferocity and courage. And through Eretz Yisrael are showing new facets of Jewish accomplishment continually, Jews as agriculturalists, laborers, fighters. Through this renewed sense of pride we find a growing Jewish nationalism and with it a strong will to prove, as we have been proving, that the Jews — now the Jewish state — can realize greatness beyond the world's conjecture.

Hitler, were he alive today, would have admired the stickiness and the accomplishment of the Israeli State in the realms of real politics and propaganda. And of refined goodie.

Joseph Zeienisk  
Davis Oklahoma  
in Atlas Magazine,  
Dec. 1967

## Look at the Jew

By JOSEPH KAPLAN

Two years after the birth of the State of Israel, the American Jewish community is still two and one half times as large as that in Israel, and there is no indication that this situation will significantly change in the near future. One might well ask himself why this is the case. Do not Diaspora Jews feel out of place living in an alien society? Would not Jews rather live among their own people in their own land, rather than as a minority group in the United States?

This question, which has been asked more and more frequently since the war last June, is a difficult and complex one. Yet there is one answer, though coping only partially with the problem, which is perhaps as significant as the question. The American Jew does not feel he is living in an alien society. He feels complacent and

quite at home in the U.S., especially if he lives in New York City, and even more so if he lives in one of the gilded ghettos like Far Rockaway or Monsey. The Jew feels secure in the practice of his religion, and religion notwithstanding, generally considers himself no different from his neighbors.

There is reason for this attitude. With the growth of liberalism and ecumenism; blunt anti-Semitism has almost been eliminated from the American scene. Jews not only seem to be accepted, they also seem to be "in." Plays like *Fiddler on the Roof* and *The Pocket Watch* are hits and have long Broadway and off-Broadway runs; books like *The Source*, *The Fixer*, *The Chosen*, and numerous others dealing with Jews and Judaism make the best seller list. Jewish comedians, Jewish stories, Jewish songs and Jewish jokes are currently all the rage. The Jew today seems to be an integral part of the American fiber.

Yet I do not think that this is truly the case. Anti-Semitism has not disappeared from the American scene; it has only become more subtle. It is therefore imperative that the Jew keep his guard up at all times: something that is quite difficult if the enemy is a hidden one.

I think, therefore, that last year's Wayne County incident, Alice Harrington's anti-semitic campaign and letters to the editor of the *New York Times* by the ex-president of the Union Theological Seminary can be made into worthwhile experiences. They can awaken complacent Jews and help them to better understand how they fit into their surrounding society. Such overt acts of anti-Semitism show that Jewish events are "in" not because we are an integral and accepted part of the community, but rather because we are outside it. The non-Jewish community likes to see us on stage and read about us because we are something apart, something different, that they still cannot accept as equal. We cannot deduce acceptance because of this sudden interest in Jews. The interest stems from the separation of Jew and non-Jew and not from the acceptance of one by the other.

The most obvious solution to this problem of anti-Semitism is aliyah. It is not only the most obvious but is also the most complete. But realizing that this will not be the case, the Jew must understand that as long as he continues to live in the Diaspora he must fight for himself. He must fight for the right to work on Sunday, for the right of ritual slaughter, for the right not to be discriminated against because he is a Sabbath observer, and most important of all, he must fight for the right to be accepted as a human being.

Jews have made great advances in combating anti-Semitism in the past years. The battle, though, is not yet won. As long as we remain in the Diaspora we must continue to wage this war. I doubt that there will ever be a complete victory outside of Israel. Yet we must continue to fight, for our physical lives and our spiritual beings.

## State Doesn't Solve Problem

By SHLOMO RUSS

The persistence of anti-Semitic feeling has been explained by a variety of psychological and sociological motivations. The general factors creating antagonisms among groups, such as the dislike of the unlike, the search for scapegoats and the tendency to generalize the shortcomings or transgressions of individuals and to attribute them to the entire group, have been aggravated in the case of Jews by the heritage of religious hatreds. Each century formulated its own reasons for hating the Jew. Anti-Jewishness cannot be rationalized, however, for it is beyond comprehension. Nevertheless, Jews constantly rationalized these hostile expressions and futilely sought solutions for it. After emancipation, Jews erroneously believed anti-Jewish feeling would die if they assimilated. This assimilation only brought on new anti-Jewish feeling. Formulated by reputable academicians such as Frederick Kubs and J. F. Fries, the idea that, despite emancipation, Jews could never become full-fledged members of the German nation eventually led to popular outbreaks in the so called Hep Hep movement of 1819. In France in 1894, a prominent Jewish officer, Capt. Alfred Dreyfus was arrested on a charge of treason and public agitation continued long after his vindication. Throughout Europe anti-Jewish feeling continued unchecked.

Consequently, some Jews realized that emancipation and assimilation were not solutions to the problems Jews faced, but dangerous delusions that could only end in calamity. As long as Jews remained a minority, without a homeland to which they could escape, the Jews would be prisoners of circumstances and policies they could not control, and discrimination or worse would be their ever-recurring lot.

A Jewish Homeland

It is with this philosophy in mind that the State of Israel was

created and with this philosophy the majority of Jews in the Diaspora view Israel. Israel is a place where homeless or persecuted Jews can go (until they receive visas to come to America). However, not many Jews in Europe or the Americas, think of aliyah for the simple reason that tragically they believe the answer to anti-Jewish feeling has been found by the creation of Israel. It is indeed a tragedy the Jews rarely learn from history. Jews in the Diaspora have a total lack of moral and historic responsibility. As long as there are Jews outside of Israel, anti-Semitism will continue, sometimes latent, sometimes open, but always there. (This lack of responsibility lies not only in the question of aliyah. Six million Jews destroyed by the Germans represent a staggering loss, yet only a total lack of moral and historic responsibility can explain the present day statistics which show our brethren leading the list of ethnic groups with the lowest birth rates.)

Diaspora Jewry

Unfortunately, although anti-Semitism is a comparatively new term first coined by William Man or Ernest Renan in the 1870's, anti-Jewish feeling appeared in ancient times at the beginning of the Diaspora. Historically Diaspora Jewry goes back to the period of the Babylonian exile in the 8th century B.C.E. With the re-establishment of the second commonwealth the coexistence of an independent Jewish center in Palestine with Jewish community life in various parts of the world became an established fact in Jewish history. The largest, most significant center then was the Jewish community in Alexandria in the 1st century B.C.E. Over forty percent of the population of the city was Jewish, and yet Philo records in *Legatio ad Galum* that in the year 38 C.E. Apion led a delegation to complain of the Jews. In his books he brought many charges against the Jews. This theme of anti-Jewishness

was taken up by a chorus of writers in the Greco-Roman world, including the rhetorician Apollonius Molon, and such outstanding Roman intellectuals as Cicero, Seneca and Tacitus. All these writings occurred before the extinction of Jewish statehood in 70 A.D. and therefore, no one could claim the Jews were a state within a state, an international conspiracy, or any of the other traditional fabrications. The mere presence of Jews outside Israel stimulated anti-Jewish feeling regardless of whether there was a Jewish state or not. The frequently contradictory nature of these accusations was pointed out by Josephus in *Against Apion* when he described Apollonius' Diatribe against the Jews as "reviling us in one place as atheists and misanthropes, in another reproaching us as cowards, and elsewhere accusing us of temerity and reckless madness."

However, one might argue that these writings were prompted by their misunderstanding of the religious and moral decency of the Jews, who had no emperor worship, no idol worship, but who in the words of Juvenal "adore only clouds." Consequently, in modern times, with the establishment of Israel which corrected the basic difference of the Jews and gave him a land, anti-Jewish feeling should decline and eventually disappear. One need only refer to the recent news conference of De Gaulle to realize no such thing has happened. He said "the Jews after the formation of Israel remained what they had been at all times, an elite people sure of itself and domineering." *Le Monde* on Nov. 29, in an editorial on the front page, wrote that the general had questioned the basic "traits and characteristic of the Jewish people." The Grand Rabbi of France, Jacob Kaplan, consequently accused President De Gaulle of anti-Semitism.

State of Israel

In fact, one might state that the creation of Israel has stimulated

anti-Jewish feeling in some countries, such as Egypt and Russia. Egypt has published the notorious forgery *Protocols of the Elders of Zion*, and distributed it widely in America (even in New York). Cairo has placed its 2000 Jews under house arrest after the Six Day War. Russia, even before the war, published anti-Jewish articles. *Izvestia* of Feb. 24, 1967, reported: "Accused of a crime against the state was Solomon Borisovich Dolnile, a retired engineer . . . a man whose moral bankruptcy was enormous . . . a vicious traitor who had lost all human semblance . . . With trembling lips the criminal admitted: Yes, I was connected with members of the Israeli Embassy. Yes I was engaged in the collection of espionage data on their instruction . . . I fully confess my guilt! Dolnile had led a quiet life. When he retired on pension, he frequented the synagogue more and more . . . and (there) this morally unsavory character (was) led into the enemy's camp." This anti-Jewish feeling isn't only limited to communist countries or enemies of Israel. Even in the United States Jews are coming under attack more frequently both from the extreme right and extreme left.

In conclusion, one may see that the creation of Israel has not had any effect on the elimination of anti-Jewish feeling. This was the case even before the question of Christ killing entered the western world as may be seen by such notorious anti-Jewish writers as Apion and Cicero, who lived when there was a Diaspora, but before the destruction of the Jewish state. Anti-Jewish feeling is an irrational emotion and will only be eliminated with the complete removal of Jews from the Diaspora. Yet with 2000 years of history to prove this, Jews sit idly and complacently in the Diaspora, with the stupid philosophy that Israel is for those "only" that are homeless and persecuted! It is said

(Cont. on Col. 5, 8-P. 8)

# Bridge Necessary from Israel to U.S.

By MEIR HAVAZELET

Mr. David Ben-Gurion said in his great oratorical address at the 25th Zionist Congress in Jerusalem: "We never before in our history experienced such an age of despair and hope, tragedy and heroism, as our age today, the last fifty years."

The history of the last 50 years could be summarized by a few statistics about the numbers of Jews in different countries. 1900-62% of the Jews lived a full Jewish life in the Shtetlet. There were 15.8% in the middle east and 21% in the rest of the world. 1967-60% of the thirteen million Jews are concentrated in the big cities of the western world, and about 22% in eastern Europe, and 18% in Israel.

### Danger of Assimilation

The great European Jewish centers of culture and religion are now destroyed. The majority of

our people today are in danger of spiritual extinction.

The Almighty, who struck us with one hand, encouraged us with the other and built up the two great centers in the United States and in Israel. Never before in our history did we have a community so powerful in numbers, in richness, in talent, and in good will. The State of Israel, is reaching the height of Jewish glory and grandeur. But what are the relations between these two centers? There was never a greater need for bridge between the two as there is today. Mr. A. Eban, in a dialogue held in Israel a few years ago between representatives of American and Israeli Jewish Youth Organizations warned of the danger which threatens the young generation. They are losing their common identity and background, and they may drift apart until they become totally strangers.

A case in point, fortunately not yet typical, but which dramatizes the potential danger in the situation, is that of the Canaanites, a small, but very intellectual extremist group whose fashion is to call themselves and their children Biblical names. They claim that they want to reestablish the ancient culture of the Israelis, one which was very close to that of their neighbors. They contend that they find very little in common with the Jews in Galut, and are much closer in many respects to the Gentile and even to the Araf.

Mr. Eban rightly pointed out that the danger is not that the Jew outside Israel will intervene and express opinions about politics inside Israel. On the contrary, the greatest worry is that they don't intervene. Conflicts and con-

troversies should not bother us; neutrality is the danger. A confrontation will benefit both.

### History Repeats Itself

Fortunately, history repeats itself. There were two great Jewish centers at the time of the Second Commonwealth, in Babylon and in Egypt. The best way to compare both is by comparing the two great representatives (who lived at the first century of the Common Era), Hillel the Babylonian, and Philo the Alexandrian. Philo was the favorite son and leader of that affluent Egyptian center with over a million Jews. He was a proud Jew. He protected our culture and heritage in his brilliant writings. Whenever there was a need to plead in Rome for his brethren in the holy land, he didn't hesitate to go. Philo grew up in an atmosphere of assimilation. He encountered Hellenistic civilization in the big city where a type of Greeks of Hebraic persuasion developed. They derived all knowledge of Judaism from translated sources. There is a controversy whether or not Philo knew any Hebrew, but certainly his great book on the Bible is in Greek.

We went up to Eretz Yisroel and established a dynasty of Presidents of the Sanhedrin and Yeshivas that lasted over two centuries. All the culture of the Babylonian Jewry was based on the culture of Eretz Yisroel. The Babylonian Talmud was founded on the Mishna and certainly the Hebraic influence in Halachic parts is very pronounced. Eretz Yisroel served to train students from Babylon. Leaders like Rav and Shmuel were students of the Roshel Yeshivas in Eretz Yisroel, and when they returned to Babylon they established Yeshivas on similar patterns. They even saw Babylon as a geographical continuation of Eretz Yisroel. This explains the Talmudic usage of "Maarav" to mean Yisroel; for they considered them part of the same country.

Thus a miracle happened. A minority survived in a hostile environment, in exile for twenty five centuries. This is an unparalleled example in human history. Only at the time of creation of the state, which they thought to be the 3rd Geula, did the Iranian, (Babylonian) Jewish Community decide to dissolve their community and return home.

### Implications

What is to be implied, practically speaking, from the stories of these two centers? Is American Jewry's future that of Egyptian Jewry or will we continue? A great Jewish poet of today, Haim Hazaz, recent visitor to the United States, pessimistically answered, "In America it is a great luxury to have a Jewish grandchild."

How can we avoid this fate? What does history indicate to us? We must be realistic also. American Jewry will not emigrate to Eretz Yisroel en masse as Babylonian Jewry did. But at least we must erect a bridge between the two centers.

In Israel an integral part of the educational program is an intensive study of Galut Jewry and how it functions so as to maintain ties. But this is neglected on this side of the ocean.

### Israel Now

Israel now is the greatest center of publications and two thou-

sand books are published annually in Hebrew. But *Sifrei Kedusha* are only a part of this literature. The Rabbis and the leaders here know virtually nothing of contemporary Jewish literature, of its novels and poems, but it is in this literature that the Sabra truly expresses himself. This is the place to discover what constitutes the modern Sabra, his doubts, feelings, and concerns. It is through this that we may understand who and what the Sabra is and thus effect a relationship with him. Two books largely unread here will serve to illustrate this point. The first, *G'vulot Klal*, *Fragments of Fire*, is a collection of creative and scholarly writings from the soldiers later killed in Israel's wars. One can really learn of the modern Israeli's values and convictions from reading what emerges as a last statement of faith prior to dying of a Jew in defense of his heritage. It may help create a modern definition of *Kidush Hashem*, a term only of historical significance in the U.S., with little contemporary meaning. The second book is *Y'mei Tekhiva, Days of Awakening*. In this book the Sabra expresses his feeling toward the Arabs, all the composite emotions of guilt and sorrow. For, as John Stuart Mill said, "the who doesn't know the other side knows little about his own."

### Need for Emulation

The next point is the necessity of emulation of the center. Achad Ha'am defined two emulations, one emanating from inferiority, the second from equality. By emulating ceremonies of special days in Israel we can convey to American Jewry the atmosphere of the Holy Land. For example—Chanukah. Here it is the Jews' Christmas. In Israel it is a great national holiday, Purim, too, is meaningless here, but in Israel it is a sort of meaningful Halloween.

The final point which emerges from the preceding three is the highest level: identity; identity between communities and together with the center. This identity goes beyond the words of the U.J.A. and appeals. It is an identity which will emerge from those factors which unify us. The Israeli should try to understand the trials the American Jew undergo to maintain their heritage. They should not send only money, letters and fund-raisers, but leaders who could tighten the links.

### Reflections

In Hebrew to know and to love are the same word. We would all do well to reflect on that.

Egyptian Jewry within a few hundred years vanished totally in terms of development of Jewish History.

Hillel was not cosmopolitan like Philo. He did not speak Greek and did not plead in Rome and was not wealthy. He was brought up in one of the small towns on the waters of Babylon, far from any foreign influence. He was attached to the holy land, Hebrew, and to the Mishna. Like Philo, he had no impact on the Gentile world, but he is the founder of the Mishna. Hillel laid the foundations of Babylonian Jewry which continued for a thousand years. He attempted our modern type of education, but his scope and level of Jewish education there.

There was a two-way movement between Babylon and Yisroel.

# All Is Forgiven — Go Home

By BARRY EISENBERG



Although I don't think that one of the primary reasons for the establishment of the State of Israel was the desire to raise the stature of the Jew in the eyes of the gentile world, I believe that inevitably it has had this effect. The State, by creating a refuge for its people, has removed them from the status of wanderers and has given them a homeland. Despite the fact that for the two thousand years of the Diaspora, Jews have always looked towards Zion as their home, it was indeed difficult to picture Israel as such when the land was ruled by so many strange powers. For most the fulfillment of the commandment of "Yishuv Eretz Israel" was nothing but a messianic dream; it was not considered to be something that one day would be a reality. It took a guilt ridden world which had seen man's inhumanity to man on a never before imagined plane to make the messianic dream a 20th century reality. Suddenly all had a different meaning to a people who had suffered so long; they belonged and were no longer homeless. The nation which for two thousand years, had wandered from ghetto to ghetto came home to its city and its village in its own land.

**new vibrant Sabra bursting with confidence.** The Gaon Rabbi Dr. Joseph B. Soloveichik has written in his article "Kol Dodi Dophek." "For the first time in the history of our dispersion the Hashgacha surprised our enemies with the startling revelation that Jewish blood was not free" (my translation). The Jew fought valiantly and the world grudgingly had to admit that Jews were, no longer as pliable as once had been thought.

The first admission was forced on the world when a small Jewish force proved capable of not only defending itself but also of repelling an Arab force, making what had simply been a vote of the United Nations into a viable political reality. As soon as the war ended, the gates opened and Zion's children returned home. From D.P. camps, from all over the people came and with them a new self respect which in turn projected itself as a new respectability for an oppressed nation. Then in 1956, despite the obvious success that had been achieved, the young country was called upon to defend its hard won honor a second time. Once again the "Hashgacha" showed that Jewish blood was not to come cheap, making the world sit up and take notice. Still the world was not convinced and six months ago the "Hashgacha" once again let the world know that Jewish blood was to be held accountable. In six days the prophet's words their boundaries"

were fulfilled and for the third time in twenty years, Jews living in their own land won new respect for themselves and for their entire nation.

I am reminded of a story a friend told me upon my return to the States three months ago after a year in "Eretz." We talked about how the war had been experienced on both sides of the Atlantic, trading stories about our impressions. He related a conversation he had with a German who told him how happy he was that the Israelis won the war. The war finally proved to him that the Jews weren't really parasites after all. All the prizes and citations that the Jews had won over the years did not convince him of our worth but the fact that the Jew could stand and fight for his homeland made this Gentile a believer. An analysis of this man's reaction would reveal, I believe, the thought that a nation without a land couldn't really be worthwhile, that nationhood was only legitimate when it had a homeland. The State of Israel has legitimized in the gentile's eyes the right of Jewish nationhood. As Rav Kook ZTL wrote, the same way an individual "neshama" (soul) requires the "guf" (body) as its earthly abode; likewise the collective "neshama Israel" (Jewish soul) requires its "guf" which is "Eretz Israel." The rebirth of the political state had presaged the rebirth of a Jewish nationhood in the world's eyes.

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:

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Anyone who wishes to contribute to the next supplement — Issues Facing the American Jew — please send personal experiences, views, and opinions to the above address, or contact the editors care of the dormitory.

# Religious Implications

# Contributors:

(Continued from P. 8-1, Col. 3)  
Our understanding of the depths of this hatred will guide us in answering the fundamental question: what ought to be the Jewish response to anti-Semitism. In revealing those depths, the Midrash (Yalkut Shimon, Toldoth) elucidates the philosophic career of anti-Semitism:

**R. Levi said:** Woe to the wicked who multiply their schemes against Israel. One says to the other, "My scheme are better than yours."

**Ran said:** "Cain was a fool for slaying his brother while his father was yet alive. Did he not realize that his father would have more offspring? I will not act in that fashion, but rather "the days of mourning for my father are at hand, then will I slay my brother Jacob" (Genesis 27:41)

**Pharaoh said:** Esau was a fool. Did he not realize that his brother would have offspring while his father yet lived? I will not act in this fashion, rather while the babies are just being delivered from their mother will I strangle them. "And he [Pharaoh] said "When ye do the office of midwife to the Hebrew women, and see them [the children] upon the birth-stools... every son that is born ye shall cast into the river." (Exodus 1:16-22)

**Haman said:** Pharaoh was a fool. Did he not realize that the daughters would grow up, marry, and give birth to offspring. I will not act according to his fashion but rather I will "destroy, murder, and annihilate all the Jews, young and old, women and children." Similarly will Gog and Magog say in the future, "All our predecessors were fools. Did they not all realize that Israel has a Heavenly Patron. We will not do as them, rather we will first attack their Patron and then will we attack them." Thus it is written, "The kings of the earth set themselves, and

the rulers take counsel together against the Lord" (Psalms 2:2) And the Holy One Blessed be He says to them: "Wicked ones! Have you come to attack Me? By your life, I will wage war against you. Thus it is written in Scriptures, "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war." (Isaiah 42:13) And it is written, "Then shall the Lord go forth, and fight against those nations," (Zechariah 14:3), following which it is written, "and the Lord shall be king over the earth: in that day, shall the Lord be one, and his name one." (Zechariah 14:9)

Undoubtedly this is a mystical view of Jewish history. But it is equally certain that the record of unrelenting violence that has no name, of unspakable cruelty that beggars the imagination, of inhuman hatred that has no parallel, and of primordial bestiality towards the Jews throughout all history cannot be understood in mere rational or empirical categories.

In this light it becomes clearer what our response as Jews should be. Although combatting anti-Semitism in the social and political spheres is important and ought to be pursued to the fullest, this alone cannot resolve the issue, as it does not penetrate to the root. Nor can we heed the advice of those who counsel us to forgive and forget, arguing as they do, what good will neither forgetting nor forgiving do — the past is over. We reply: firstly, it is unfortunately not yet over. Secondly, as indicated above, anti-Semitism is not just directed against the Jew, against Israel. It is directed — consciously or unconsciously — against the G-d of Israel, against Torah, against the faith of Judaism. We the Jewish people as the carriers of that faith, who have been chosen to bear witness to the truth of that faith through all history cannot bow our heads. It is not our degradation and our anguish alone, so that they can be forgiven or forgotten. The glory of G-d and His Torah in this world, in the history of the world, must

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## Miami

(Continued from Page 4)  
munity by anyone having more than one-fourth Hebrew blood." The gimmick used here is to avoid infringement of the law is that one must become a member of the Private Bal Harbour Club to purchase property.

Yet the Jewish community has not united or wielded its power.

Miami Beach High School (student body ninety percent Jewish and large number of faculty Jewish) has the biggest and most elaborate Christmas Pageant is performed each year.

The Jewish student, though great in numbers, is very concerned with the opinions of his non-Jewish friends and he will bend over backwards to be like them because with all of the money of these kids have, they don't have the status to go with it. Much of this insecure feeling comes from two basic facts: 1) this is a Christian society we are living in and try what may, the Jewish people never fit; the puzzles 2) the average Jew doesn't know what it means to be Jewish (except derogatorily). Therefore he can't discuss his religion intelligently and is attracted to the security that dogma gives, other faiths.

In conclusion, the problem of anti-Semitism and over compensation in Miami are heightened because the Jew must contend not only with the Gentile but also with the Jew

## Preserve Peace with Non-Jew

(Continued from P. 8-2, Col. 4)  
Oved-Kochavim as one does have to the observant non-Jews. However, in monetary matters, one guides himself by the law of the land in dealing with all non-Jews. In addition, one must never, in his dealings, endanger the welfare of the Jewish community, even when dealing with an Oved-Kochavim.

We see, in general, that Judaism is concerned for the peace of the whole world. Just as one soul, divinely created from nothingness, is no-less miraculous than the entire creation, so too, a sin of man, which would bring confusion and disarray into the order of the world, cannot be tolerated in the entire creation. One must regulate himself with non-Jews according to the individual on his individual merits, according to the implications of the specific variables of the incident.

### FOOTNOTES

\* The author requests recognition that this article is representative of his own opinion in the light of his own studies on Jewish relations for all Jews. An authoritative discussion of these relations was found in an article by Nahum Rabonovich in *Tradition*, Fall '66 entitled "The Non-Jew in Halakha". For purposes of brevity, I have often omitted certain valid opinions and dealt with the more controversial of them, leaving the responsibility to explain these to the reader.

1. The seven obligatory commands on women are derived from Genesis 2:1-7. They are enumerated in Talmud Sanhe-

drin 66 as follows: Prohibitions against 1) idolatry, cult, 2) cursing with the tetragrammaton, 3) murder, 4) incest and adultery, 5) forced apostasy, 6) eating a limb from a live animal; and they must establish a court system to effect local law and order, and abide by them.

2. A *din mishah* is distinct from a *chevas mishah* in that a *chevas mishah* is a verdict appointed by a proper court. A *din mishah* is contracted at the time of inflicting a Jew. There is a proper division of opinion whether one is free of responsibility in killing a person with a *din mishah*, or a *chevas mishah*. While he is free of execution by earthly tribunal, he may be culpable at the hands of G-d. Note that while *Tosafot* holds that one need hold a formal trial before the execution of an Oved-Kochavim, the Rambam holds that there need be no trial and the Oved-Kochavim has a *chevas mishah*. This I heard from my Rebba.

3. See Leviticus 25:38; Rashi and Nachmanides (RAMBAN) ad locum.

4. There is a division of opinion on whether *Oved-Kochavim* must be accorded these conditions when these are merely a stable government in Israel or whether they must also be established, religious government with Malchus Yisrael.

5. In the Talmud, Rav. of Sura disputes Shmuel's opinion that *dina d'malchasa dina* is a valid law. However, all the later authorities (Talmudists) agree that Shmuel's is the more valid of the opinions in financial law.

6. See Talmud Bava Metzia 10b and Baba Bathra 64b. Note that *dina d'malchasa* is only applied to dealing with non-Jews. Among Jews, the law remains the legal standard.

7. See proverbs 11:1; for an excellent summary of the implications of *shevel chalom* see Immanuel Jakobovits in *Tradition*, vol. 8, p. 4, pp. 81-82.

8. Again one must understand that if one part of the law is such that neglect of responsibility toward transgressing non-Jews would lead to reprisals on any part of the Jewish community, one must not abandon the Oved-Kochavim, but aid him, even though it means the violation of a sacred precept of the order of the Sabbath.

9. See *Shulchan Aruch*, Choshen Mishpat 414.

10. See *Rashei andfritze Choshen Mishpat* 414.

11. The basis for this idea was given to me by a former *chavrusa* Jay Jerome Beninger of New York City.

## Success of Jews Cause Jealousy

(Continued from Page 4)  
on the verge of bankruptcy found it necessary to contribute one million dollars to a Catholic college.

### Results of Success

Another thing which can tend to alienate non-Jews is the relative success of some Jews. Throughout history, Jews have had to fend for themselves and are used to working hard for what they have. There is a higher percentage of Jewish college graduates in the country than would be indicated by the total Jewish population. This is due to the fact that we have always placed a premium on hard work and education and we are ready to sacrifice for this. Yet what people see is not this hard work and sacrifice, but only the final results, the success. Those people who have not seen fit to put in the needed effort, can only feel jealousy and animosity to those who have succeeded. Since Jewish people, as a group, are usually successful, they find themselves the target of this animosity. This is further amplified by the fact that a few people, in their enthusiasm for success, do push the law and their feelings for human beings to the limit, if they do not go beyond it completely. Many Jews find themselves in the position of builders and landlords (slumlords) and are often involved in highly publicized court actions. In the past several months alone, in one city, the following cases, all involving people widely reported as Jews, were readily identified in the press.

A well known builder was on the brink of bankruptcy and was trying to make a partial immediate settlement to avoid a court suit. The co-owners of a large chain of supermarkets were involved in a lengthy, bitter court fight over control of the corporation. A well known builder was tried

in a zoning bribery case.

A landlord was convicted and sentenced to jail for building code violations in a large development populated by Negroes. (The first instance of such a conviction in this city.) The following day his brother-in-law was in court for the same offense at another development.

These actions, on the part of a few, can, and, in fact do, bring a bad name to many, who have honestly worked hard to improve their image.

It is therefore not only the non-Jew who must be guarded against with respect to anti-Semitism, but also some of our own people must be educated regarding the potential dangers involved in their actions.

In truth, though, we see that the Jewish people never have and never will be able to depend on any "benevolent friends" among the peoples of the world, and that our trust can be put only in the Almighty.

## 'State Doesn't Solve'

(Cont. from Page 6, Col. 4)  
that the second commonwealth was destroyed because Jews refused to return to Israel. When the Jews in the Diaspora begin to feel persecuted will there still be an Israel to which they can flee? The question of survival for the state of Israel is all the more important now when there are one and a half million Arabs living in the present day boundaries of Israel (and an additional one million me'ever l'yarden. For the Jew to survive Israel must survive; Israel needs a new ally for survival. In the words of Santayana, "Those who do not learn from history are condemned to repeat it."