

Literary

# The Commentator

Magazine

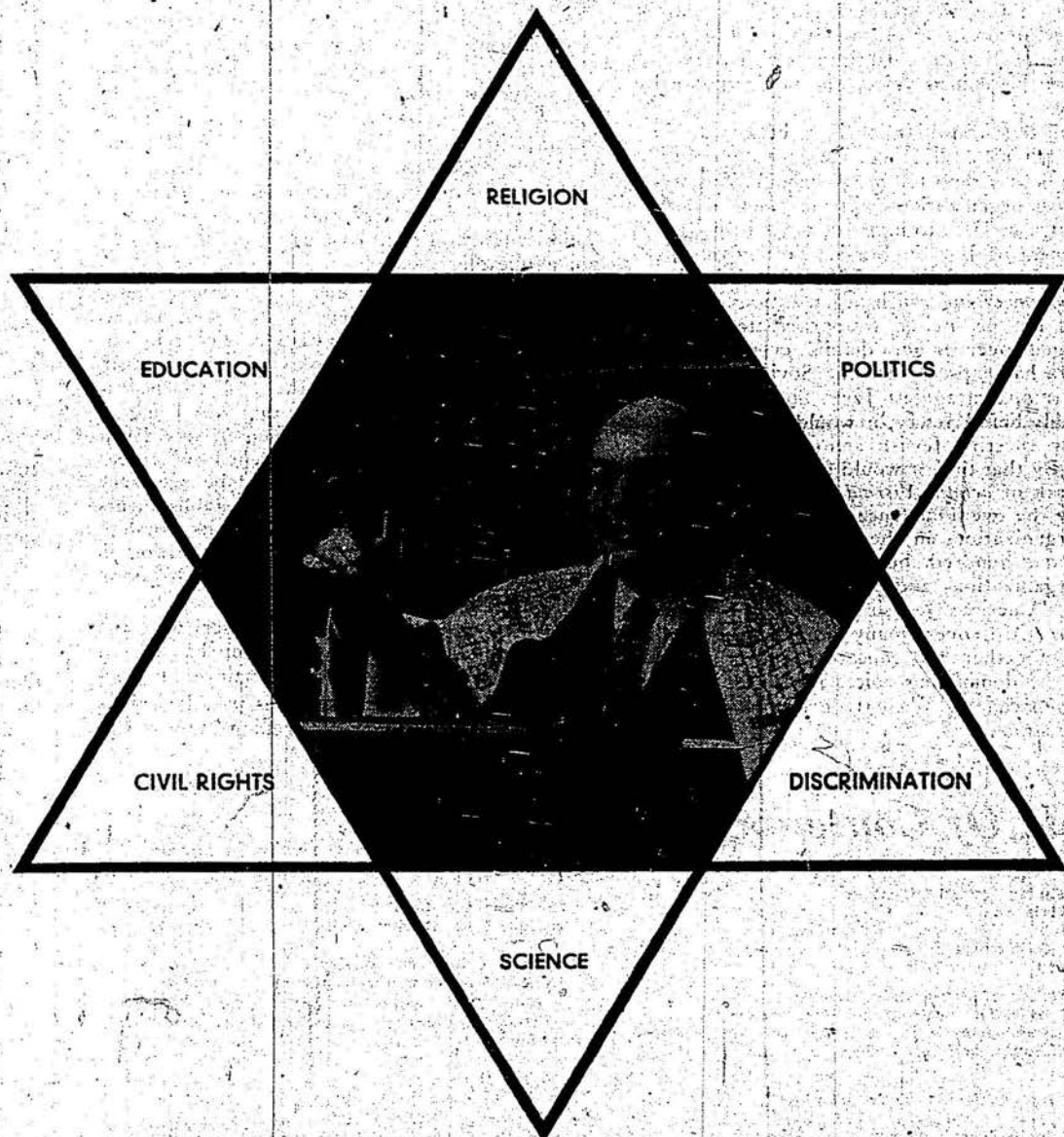
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No. 4

## VITAL ISSUES FACING JEWS IN AMERICA



# Grapplers Beat Brandeis With Pins; Set New Record For Fast Take Down

A sign was posted on the front door of Rubin Residence Hall. It read, "We are the greatest!!! this is the last time you will have the opportunity to witness the grapplers in action as they devour their foes. Tonight — Yeshiva — Brandeis."

It was the last match of the season for Yeshiva's wrestling team and true to their word the grapplers beat Brandeis 23-11. The match, which produced a mass of records, was the last college competition for the seniors. The largest crowd of the season saw Joel Pruzansky, Moishe Siev, Jeff Berg, and Barry Berger, all of whom are seniors, pin their adversaries, thus, ending their careers as Yeshiva grapplers on a winning note.

## Joel's Record

Joel Pruzansky, who ended the season with a 9-2 record, pinned his opponent in 30 seconds. He wasted little time as he took down his man and applied a half-nelson and a body press. The pin knocked off five seconds from the year old record for the fastest pin which has been held by Joel.

With less than one second remaining in the second period, Moishe Siev, 157 lbs., pinned his adversary on a half nelson and body press. He finished the season with a 4-6 record.

When Jeff Berg pinned his opponent at 4:08 of the second period, he achieved Yeshiva's first unbeaten record in Yeshiva's grappling history, Jeff won 14 straight matches over the last two seasons, including nine this year.

Barry Berger, who pinned his



Moishe Siev at work.

adversary with the guillotine in 1:29 of the first period. Amassing a 9-2 record this year... No Ye-

shiva heavyweight has ever been that successful.

Jay Weiss, another senior, wrestled during the first term only. Although his record may not have shown it, he wrestled quite admirably and his will to win was clearly shown each time he stepped on the mat.

In the 137 lb. class, Barry Levy outpointed his foe 5-1. This was very gratifying for coach Wittenberg as Barry is only a freshman and has three more years in which to compete.

Perhaps the best show of strength was seen in the 167 lb. class. Although Shelly Katz lost on points, he bridged himself for nearly a minute thus avoiding what seemed to be an almost inevitable pin.

In other matches, Dave Rubin was pinned in the third period after (Continued on page 7)

# Sporty Snowy Soph Skiers Show Sundry Sloping Skills

by Stan Fischman and Milton Ottenpopper

On Sunday evening, March 1, thirty Yeshiva college sophomores and juniors conquered the rolling slopes of Van Courtland Park. Assembling in Parker's Cafeteria

at 6:00 p.m. the hardy band of Abdominal Snowmen, proceeded to the park by subway.

Upon arrival, they were immediately herded to the ski equipment rental office, where they acquired the necessary equipment—boots, poles, skis and a miniature volume of the laws regulating mass ski-slaughter.

## They're Off

A minor mishap got the evening off to a great start as an intrepid sophomore lacerated his finger on the shoe lace of his ski boot. After the necessary preparations were completed, the more experienced skiers attacked the slopes with enthusiastic vigor while the novices received a quick lesson in the rudiments of the art.

Within minutes, the entire group was busily executing its newly acquired skills. It should be noted that the portion of the lesson dealing with falling came in quite handy, for it soon became evident that the skiers were most proficient in that phase of the sport.

## Posterior Slide

In addition to gracefully executing the sidestep and the wedge, our Yeshiva skiers were credited with introducing the posterior slide. Before long, however, the zealous sportsmen became nearly as adept as the U.S. skiers at Lansbruck, which gave them an added incentive.

After four hours, the harried first aid staff witnessed the Yeshiva boys descend from the slopes with their legs and Blue Cross accounts intact. Amidst cries of "Wonderful" and "Terrific," the evidently exhilarated snowmen regrettably departed.

Special thanks are due to Soph President Dave Eisenberg, the organizer of the trip, who was last seen making arrangements for 30 berths in the 1965 Winter Olympics.

# Mighty Mites Are Great As They Defeat Brooklyn

Led by Sheldon Rokach and Ken Jacobson, the Mighty Mites finished their season by whipping the Big Bears of Brooklyn 73-70 in a spine tingling thriller. The outcome was not certain until Bob

Brooklyn rolled up a 6 point lead. But the Mighty Mites rebounded as Shelly Rokach cashed in on a beautiful 3-point play, which was followed by Ken Jacobson's 3-point play. An alert defense, sparked at this point by Steve Gralla, captured possession of the ball without allowing Brooklyn to shoot.

A key jump shot by Jacobson, followed by a Podhurst jump, stretched YU's lead to five points. But Brooklyn would not fold, and with three minutes left, they knotted the score at 64-64. Bob Podhurst's offensive rebound gave Jacobson a chance to swish a jumper, and after Brooklyn missed, Kenny sank two important foul shots.

YU partisans got a big scare in the final seconds as Brooklyn pulled within two points and gained possession of the ball. But Brooklyn's Rokach, lightly touted cousin of our "Roke" missed a jump shot and then Podhurst sank a foul to clinch.

## Key Factors

One of the key factors in our victory was the fierce and phenomenal rebounding of "Suitcase" Podhurst aided by the equally amazing Shelly Rokach.

In games before Brooklyn, YU defeated a hapless Hunter squad 71-51, and dropped games to Rider and Fairfield by scores of 75-50 and 89-69 respectively. Art Aaron led the scores in all three of these contests totaling 57 points.



Rokach gets us two.

"Suitcase" Podhurst netted a crucial foul shot with 2.5 seconds remaining in the game. This effort was preceded by the cool shots of Arthur Aaron, who sank 4 consecutive free throws in the final minute of play.

During the first half neither squad led by more than 4 points at any point. The accurate shooting of Blanc and Kushnick helped Brooklyn lead at the half 31-29.

## Mites Come Back

With ten minutes left to go,

On The Sidelines

# The Losers

by Ted Brodlo



All America loves an underdog, and when Cassius Clay won the world's heavyweight championship on a T.K.O. the public went wild. Loud mouth Clay became an "outspoken youngster" and Sonny Liston became a bloated teddy-bear. Overnight, sports writers across the country (excluding this one) were busy rewriting their morning copy, and overnight the world was turned topsy-turvy. Clay's greatest critics became his most enthusiastic supporters and Liston once again was called an offbeat punk.

The performance of Cassius Clay was termed "fantastic," and such an unexpected upset shook the sporting world at its roots. And that wasn't all: Liston's fall made many people see the color green float before their eyes, making them ill and somewhat sad, to say the least.

How lucky we are that no such thing has happened at Yeshiva! Our teams started as losers, and after that old college try, ended as losers. Indeed, when Yeshiva does something, they certainly go all the way.

No kidding. Take the basketball team. Red Sarachek hasn't had a decent season since 1961-62 when he went 10-10. This year, although we had a fairly good team, we were no match for the fast-paced Tri-State League, where we compiled a weak 2-8 record. Overall, our 7-12 showing wasn't too potent, but, losers as they are, the team did play as best they could.

I'm not going to list any excuses for the Mites, and I won't sing sour grapes about any of the games. Stu Berman, one of our great Sports Editors, agrees with me on this point. I ran into Stu, by the way, while I was trying to sneak around those new guards at the Brooklyn game, and, after finding a safe place we shot the breeze. Well, let me say that when it comes to shooting the breeze, Stu is the greatest. We talked about the old days, and sooner than later we got around to "Suitcase." Everyone should know that Stu was the first person to coin "Suitcase" as a nickname for Mite rebounder Bob Podhurst. S. Berman, who has been following the team all year, gave me the word: great.

Our conversation was cut short that evening, and the next time we met the topic was wrestling. Here, of course, is another story. Everyone knows that the wrestling team is a loser, but only at Yeshiva can a losing team have such a fantastic following. Every home match is overflowing. The air is electric, and the cries of GO! GO! GO! reverberate when a pin is imminent.

The man responsible for this good will and enthusiasm is, I think, the coach. Hank Wittenberg, respected throughout the collegiate wrestling world for his ability, humor, and work he has done for the sport, certainly presents to the Yeshiva grappler an image to emulate. To him, the important thing is the game, not the win. He seems to spark a team spirit which transcends our losses and disappointments. This is the same spirit which flashes through the attending crowds, electrifying each spectator.

Losers as they may be, each grappler takes away from the sport a deep respect for honest competition as well as an intimation of the zest for life that only a guy like coach Wittenberg has.

Now under normal circumstances, Yeshiva does have a winner each year. Led by the expertise of coach Arthur Tauber, the fencing team has flunked only once. Quite confidentially, rumors have been circulating that coach Tauber is a reincarnation of Merlin, that Arthur magician who changed lead to gold. Inevitably (excluding that one time, about which we can forget) the fencing team closes with an 11-2 or 10-3, when our basketball and wrestling might finish, say, 2-11 or 3-10, respectively. It has often been reported that the fencing squad would occasionally go down to the gym and perform mysterious dances with exotic names (Bolshoi) with coach Tauber officiating. Just what were they doing? Nobody seems to know.

Then, suddenly, when the magical powers ascribed to Arthur Tauber were on the verge of reaching new heights (he has been working with weak material this season) the fencing season began to lose! Yikes!! An icon destroyed.

Yes, after so many great seasons, Arthur Tauber has proven to be only human and the fencing team is a loser. Which all goes to prove that all's well that ends.

Tonight Bobby Fischer, International Grand Master and U.S. Chess Champion will play against 30 boards. Come on down to Parker's and watch him run.

The freshman are undefeated in their intramurals this season, and they seem invincible. All of you upperclassmen should take notice. Are you going to let this Frosh take all honors? Watch for the next scheduled intramurals.

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# Divergence Is Weakening Orthodox Education

by Alvin Schliff

Although the dye of the American Jewish community has not yet been fully cast, some developments on the American Jewish scene may be considered as "American-Jewish phenomena." One of the characteristics peculiar to the American Jewish community is the trisection of its organized religious life. In the process of the divergent growth of the three ideological movements each has emerged with a three-fold base of operation—lay organizations, rabbinical associations and theological seminaries. It is in this very development that one of the basic weaknesses of Orthodox education is observable.

As time glides on, the functions of each of the agencies of the Reform and Conservative groups become more clearly defined. Despite many internal problems such as in-group maneuvering for authority over the respective school systems and the changing conceptions of the nature of their educational service, both the Union of American Hebrew Congregations and the United Synagogue of America have developed national commissions of education. These departments give a sense of unity to the movements' educational endeavors by setting policies and standards, by periodically studying needs and programs, by providing a forum for the discussion of common educational concerns, and by publishing texts and materials in accordance with the ideological needs of each persuasion.

Allied with the growth of the educational commissions and emanating from it is the organization of the professional fellowships—the National Association of Temple Educators (Reform) and the Educators Assembly (Conservative). Both groups, which are national in scope and are comprised largely of school administrators, are rapidly becoming forceful spokesmen for their respective school personnel. In turn, the parent bodies wield direct influence over these professional groups and their individual members. The irony in the development of these organizations is that much of the membership and leadership of the Educators Assembly are Orthodox-trained people. Many of them, not committed to the ideology of their employer-congregations, entered into the service of the non-Orthodox institutions for financial reasons only. Their current leading roles in the Educators Assembly furnish ample evidence that the dictum *mitoch shello lishmah ba lishmah* finds application in devious ways. Some (perhaps many) of the nouveau-Conservative members *meinen dos yetzt mit an emmes*.

## Heterogeneity of Orthodoxy

This unfortunate turn of events for the cause of traditional Jewish education is, among other things, a result of the heterogeneity of the Orthodox Jewish community. Prior to developing this point any further, let it be stated clearly for the record it was Orthodox Jewry—Orthodox lay leaders, Orthodox educators, and Orthodox rabbis—who breathed life into the dying Jewish educational enterprise in America by the establishment and continued maintenance of Jewish day schools. This happened despite the initial apathy and opposition of a large percentage of the lay and rabbinical leadership of the Reform and Conservative movements, and despite the indifference and antagonism of the various local community councils and welfare funds, and in face of the

early counter-influence of many bureaus of Jewish education and their personnel.

With the burgeoning of the large suburban synagogue centers and the gradual disappearance of the communal Talmud Torah came a drastic lowering of standards and the deterioration of Jewish education. The Jewish day school—the *yeshiva ketanah* and the *mesivta*—demon-

strated to the American Jewish community that intensive Jewish education is not only possible in this country but palatable, desirable and beneficial as well. This institution literally lifted Jewish education in the United States out of the doldrums. According to one leading liberal Jewish educator, who has become an advocate of all-day Jewish education, the *yeshiva* has "exerted a salutary influence upon supplementary Jewish education in the congregational Hebrew and Sunday School for it stemmed the tide of minimum instruction which threatened to undermine and dissolve the Jewish school altogether." The 'miracle' of the Jewish day school was accomplished not by the organized Orthodox Jewish community, but by individuals and groups committed to the *yeshiva* ideal.



Jewish Education Committee  
Students participating in a music lesson at Yeshiva Rabbi Moses Soloveitchik in Manhattan.

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The lack of the authority and prestige of an organized national lay educational commission which is anchored in, draws support from, and has a binding influence on Orthodox synagogues is keenly felt in many smaller communities outside New York. Generally, it is the smaller Orthodox congregations or members of the Orthodox synagogues which organized the Jewish day schools in these communities. Although the programs of these schools are Orthodox-oriented they are open to the communities-at-large and are often supported by members of the Conservative and Reform congregations. With the entrance of the Conservative movement into day school education and with the subsequent founding of Solomon Schechter Schools there is considerable interest in, if not overt activity on the part of the United Synagogue, individual Conservative synagogues, and rabbis to establish competing day schools or to "take over" the existing schools in many Jewish neighborhoods. In the face of strong, or-

ganized action the smaller unaffiliated Orthodox synagogues may have no alternative but to yield the sponsorship of the schools or to concede to changes in their religious programs. This kind of development, after all the efforts and sacrifices of local Orthodox groups, would strike a serious blow to the Orthodox Jewish community's leadership in intensive Jewish

## Centralization Critical

education and critically limit the future establishment of new Orthodox day schools.

The problems of unification does not end with the day school. Although there are significant differences between the nature and constituency of all-day and supplementary Jewish education the problem of centralization is nonetheless critical for the afternoon Hebrew schools. No matter how rapid the Jewish day school movement grows during the next score of years, the afternoon Hebrew School will remain the dominant form of Jewish schooling in the American Jewish community—the Orthodox community not excluded. Not to have a national educational agency to coordinate and provide guidance for Orthodox afternoon Hebrew Schools is tantamount to the abdication of responsibility towards supplementary Jewish schooling. What with the strengthening of the Conservative and Reform commissions and their pressures on local bureaus of Jewish education, the Orthodox schools need a firm voice in the local communities.

In light of the growth of the professional associations of the Reform and Conservative groups the formation of a strong unified fellowship of Orthodox educators which includes personnel in the supplementary schools takes on greater significance.

At the root of the problem concerning Orthodoxy's educational organization lies the splintering, on every level of the traditional Jewish community. The religious dynamism of Orthodox Jewish life in America makes for a plethora of organizations. On the lay synagogue level there are the Yeshiva University Synagogue Council, the Union of Orthodox Jewish

Congregations, the National Council of Young Israel, and a host of unaffiliated synagogues. As for rabbinical groups we have the Union of Orthodox Rabbis of the United States and Canada, the Rabbinical Council of America, the Rabbinical Alliance of America, a number of fringe rabbinical alliances, and the Alumni organizations of the various *mesivot*. And the rabbinical seminaries throughout the country are too numerous to mention. Quantitatively this augurs well for the future of Jewish Talmudic scholarship. However, the multiplicity of schools also gives rise to a variety of religious commitments and allegiances. As a result there is no unified approach and guidance either for Orthodox Jewish education or for the training of Orthodox rabbis, rabbi-educators, and teachers.

The existence of but one Conservative seminary is an aspect of strength. For a time there were two Reform seminaries. The realization that this is not a desirable or workable arrangement acted as a catalyst in the merger of the Jewish Institute of Religion and the Hebrew Union College.

Because of the divergence in organized Orthodox Jewish life it is unlikely for the Orthodox community to be able to maintain a unified commission on Jewish Education. Presently there are a number of Orthodox educational agencies; Serving day schools are Torah Umesorah, the leading Orthodox educational agency and Mizrahi National Education Committee. In the area of supplementary schooling there is no active national commission. The Yeshiva University Synagogue Council (of the Community Service Division), sponsors a local commission—the New York Metropolitan Commission on Talmud Torah Education—in affiliation with the Jewish Education Committee of New York. Regarding professional fellowships the Torah Umesorah sponsors the Moriah National Federation of Yeshiva Teachers and Principals while the Mizrahi organized *Hemed-Hever Morim Dati'im*—in 1963. The majority of Orthodox teachers and principals are unaffiliated.

Summarily, the lack is evident. The need is real and intense. Attempts to organize umbrella organizations are being made. Chief among these are the effort of the Torah Umesorah on the day school level and the New York Metropolitan Commission on Talmud Torah Education in the area of supplementary Jewish education. But these efforts are not adequate and not sufficiently broad in scope. (This is not a criticism of these organizations but rather a challenge to the greater Orthodox community). Greater unity in thought, planning and action is needed to help promote all phases of Orthodox Jewish education and its continued financial support. Because of the nature of the Orthodox Jewish community and the varying needs of its member groups it would be folly to anticipate the establishment of an overall umbrella organization to cater to all its educational needs. What is needed is a master-plan for Orthodox Jewish education which will evolve from a serious study of Orthodox Jewish life and will be dictated by a sense of destiny and realism.

The idea of *"Ve-yay-aru chulam-agadah ehad"* may be but a dream of Orthodox Jewish education in America. But, the problem is clear. Its solution demands the best of our brainpower and manpower.



# The Commentator

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Alvin Wertenthell ..... Associate Editor

## Literary Magazine

Steven Prystowsky ..... Editor  
Lawrence Levitt ..... Associate Editor

Published by Yeshiva College Student Council

### A House Divided . . .

The purpose of this issue of The Literary Magazine is to study and analyze the problems facing American Jewry. It is not our intent to provide solutions; our only hope is that by airing and discussing these vital issues we will contribute the understanding necessary for eventual solutions.

Two important issues come to mind. The first is the urgent need for a United Jewish community. At present there is only an amorphous mass of Jewish individuals.

This lack of *achdut Yisrael* is especially evident today during the spiritual genocide of Russian Jewry. Protests have been made by Jewish organizations. But the American Jewish community, lacking a unified voice, has not responded effectively.

Attempts at consolidation have been made in the past, but they all failed. Recently, however, there has been a reported breakthrough. Twenty-four Jewish organizations will meet next month in Washington, D.C. to map out plans to protest the treatment of Jews in Russia. Yet before this meeting could materialize, months of negotiations took place concerning which organizations should or should not be invited to participate. Arguments raged over minor details even though three years had lapsed since the Soviets intensified their campaign against Jews. Should a tragedy suddenly befall Jewry, it would take months before any effective Jewish action could be undertaken. By that time it would be too late.

The lack of *achdut Yisrael* is further demonstrated by the overabundance and multiplicity of Jewish organizations in the United States. Not one, not one hundred, but rather thousands of Jewish organizations and agencies deal with all aspects of American Jewish needs. The result is duplication. Moreover, many organizations will not meet together for concerted efforts unless they are the dominating voice. Jewish-communal unity is thus chaotic. We have *organizations* but no *organization*.

Another vital issue is the lack of unity within the Orthodox community itself. This problem has never been more important. A divided Orthodox community cannot meet the challenges of the American scene nor can it come to grips with the problem of its future.

The dominant problem facing Orthodoxy is its survival. There is a new generation of Americans—a generation which has drifted away from traditional Judaism, and lives in a spiritual vacuum. In its quest for Americanization, it has become secularized.

Thus, as Arthur A. Cohen pointed out in a *Harper's* article entitled *Why I Choose to be a Jew*, "In the United States today it is at last possible to choose not to remain a Jew." Previously this choice could not be exercised. History forced him to accept what his birth had already defined. Mr. Cohen explained that loyalty to the Jewish people and pride in the State of Israel are no longer justifications for Jewish identity. And the decline of anti-Semitism simplifies the choice.

This problem of re-awakening traditional religious principles, concepts, and values will become more acute in future years. In the past we have depended upon the wave of East European immigrants to give Orthodoxy a boost by providing the American community with a stream of Jewish learning, piety, and self-respect. Jewish immigration to the United States, for all practical purposes, has stopped. Today eighty per cent of the Jews in the United States are native born. To these third and fourth generation Americans traditional Judaism is neither tenable nor applicable.

Orthodoxy has not met this challenge head on. It has not marshalled its resources to prevent further erosion and attrition. The religious and social disorganization of Orthodox Judaism in 1964 is scandalous, for the cost which traditional Jewry is paying is that of being a perpetual "weak sister" to its counterparts. Even where Orthodoxy is not threatened by forces within American Judaism it would be necessary to develop sound organizational establishments merely to meet the religious needs of its worshippers. How much greater the need for action in the face of the dynamism of non-Orthodox Judaism and apostasy itself?

In areas affecting traditional observance, the lack of unity in the Orthodox camp has caused it to take a back seat and thus enabled the non-Orthodox Jews to take lead. It is paradoxical to see non-Sabbath observers arguing before the

courts on behalf of Fair-Sabbath laws; secularist oriented Jews chastising the Soviet Union over anti-Semitism; and parents who would never enroll their children in *yeshivot* express the final word on the legality of federal aid to parochial schools.

Orthodox Judaism has also failed to speak out on the compelling contemporary social and political issues. This is tragic, in view of the prominence accorded to public statements by non-Orthodox groups claiming to represent the voice of American Jewry. Why aren't Orthodox Jews publishing learned pieces on such problems as nuclear disarmament, integration, legalized off-track betting and the like? Are they less concerned about these issues than other Americans?

There is a dearth of published material in English written by Orthodox Jews. There is no intelligible Orthodox Jewish weekly. It is hard to believe that in a city such as New York there is difficulty in publishing a weekly newspaper. What is even more disturbing is that Orthodox Judaism has not yet adequately subsidized its scholars or provided for the publication of their works. The proportion of books on contemporary affairs published by Orthodox Jews is small as compared to the number published by Reform and Conservative Jews.

Although the situation of Orthodox American Jewry looks bleak, it may be ameliorated by improving the present-day conditions of our *yeshivot*, synagogues, and rabbinical assemblies.

The Jewish day school is perhaps the proudest achievement of Orthodoxy in America. This movement today, however, represents only a fraction of its potential. There are thousands of Jewish children who are denied admittance to *yeshivot* for lack of space and money. It is shameful to witness the economic plight of so many *yeshivot* in view of the prosperity of the American Jewish community with its expanding lush country clubs and community centers.

The synagogues and the rabbinate also have their problems. No central body exists which guides or directs the establishment of Orthodox synagogues. Nor are Orthodox seminaries federated with each other. And their graduates instead of banding together join separate bodies.

If Orthodoxy is to have a message for Jewry it must overcome these difficulties.

A final note is addressed to the seniors of Yeshiva College. For the last four years we have been non-participants in the Jewish community. Our excuse has been a lack of time and a lack of knowledge. We can no longer use this excuse; the problems of the community are now ours.

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and a vague sense of historical "needs." The indefiniteness of the movement was such that in the final years of the nineteenth century an attempt was even made by some of the "Right Wing" leaders of the Historical School, headed by Bernard Drachman and H. P. Mendes, to merge their movement with the newly emerging

Orthodox group, an enterprise which failed. Finally, in the 1920's, the Historical School, finding itself without an organization of member congregations, and with its seminary foundering near collapse, enlisted the aid of a number of wealthy members of the Reform Temple Emanuel of New York, re-organized the

Jewish Theological Seminary, and invited Solomon Schechter from England to become its president. The re-organized seminary became the nucleus for the organizational development of twentieth century Conservative Judaism, chiefly the Rabbinical Assembly and the United Synagogue of America. Thus

emerged the Conservative movement whose varied approach to "continuous development" in the "light of tradition" can be seen today even more sharply in the almost diametrically opposed ideologies of its leaders such as the neo-Chassidic existentialism of Heschel and the non-supernaturalistic culturalism of Kaplan.

Book Review

# Williamsburg, USA

by Herbert Schlager

If a traditional Jewish community were to be gauged by the sum of its *shuls* and *shtieblach*, its abundance of rabbis, *rebbe*s, and *shtickel rebbe*s, the zeal and effervescence of its *sheine yiden*, *balebatsh*e *yiden*, *yushita yiden*, and the sheer number of its droll characters and social misfits, then Jewish Williamsburg in the borough of Brooklyn can rightfully be considered the citadel and pulse of American Orthodox Judaism.

The intensity and vibrancy made manifest in the comings and goings of Williamsburg's Jewish citizens is clearly indicative of *yahadut* as a vitalistic way of life that stretches forth its gossamer threads in every far corner of Jewish dispersion. In the Williamsburg *shtetl*, Judaism is not only sermonized on or practiced—it is lived. Within the confines of this most Jewish of Jewish neighborhoods is the scene of dance-frenzied, sex-segregated *melavah malka*s, of wedding ceremonies in the main thoroughfares of the community, and the birthplace of charity collectors who breed as rapidly as rabbits and Satmar Chassidic families.

A thorough knowledge of Williamsburg reveals a stifling concentration of life, an airlessness of streets and dwellings, and a restive, teeming, polyglot population of diverse backgrounds in violent motion amid the grime and soot of a once fashionable neighborhood. But although a slum district, Williamsburg affects the shape of Jewish life everywhere; it is a dynamo that generates currents which permeate Jewish life in all its varied manifestations.

### Survival A Mystery

The life span of Williamsburg and its survival as a functioning Jewish nucleus appears shrouded in a cloak of mystery. For by the normal chain of succession, Williamsburg, like those communities geographically situated at her periphery, should have long since fallen into the dustbin of American Jewish history, into a defunct and non-influential district. But Williamsburg, habitually a maverick, stubbornly refused to die. Despite two world wars, depressions and severe recessions, Sunday blue laws, anti-*shechita* bills, the Puerto Rican "invasion," and other cataclysms, Williamsburg not only maintained but intensified its religious atmosphere and fortified its communal structure. The abortive forces that preyed on Williamsburg, those foul currents that all but dwarfed her stature of pre-eminence as a religious stronghold, are now part of the sociological record. Likewise recorded is a tentative, undogmatic elucidation of the "miracle" of her historic survival.

The appearance of George Kranzler's major sociological study which focuses on the successful continuity of Jewish Williamsburg is a comfort and delight when one realizes that the author, a renowned Orthodox rabbi and scholar of repute, has

lived in the neighborhood for many years and, therefore, is generally better suited in understanding the patterns and structure of the community than would an outsider.

With all the sentiments of a religious commitment, Dr. Kranzler relates the changes that occurred in the major phases



Rabbis at wedding reception in Williamsburg

of community life. In a study replete with interviews, organizational history, and colorful life odysseys characteristic of the communal population, he colloquially categorizes the phases of transition the neighborhood has undergone from Williamsburg (-1938) to Refugeetown (1939-1948) and, more recently, to Hunksville (1949-).

His principal thesis is that the basic changes that took place in the major periods of communal life, spanning half a century, were primarily a result of the changes in the religio-cultural values of the populace. He clearly attributes the intense religious outlook of Williamsburg's citizenry as the *elan vital* that reversed the process of community deterioration and the disintegrating tide that engulfed the residential, economic, and family spheres. As Dr. Kranzler summarily concludes, Jewish Williamsburg, "Ecologically and economically doomed to rapid decline and eventual collapse at the end of phase I, . . . came into its own in phase II; and kept up or even increased its intensive communal activities despite the changes in its population, ethnic background, social structure and economic pattern."

In grounding his comprehensive survey on the religious commitment of Williamsburg's citizenry, it appears that Kranzler has neglected to stress a related factor that has also shaped the destiny of the community—that of the Jewish

identifications security element. Not all of the inmates of Williamsburg's brownstone barracks flocked there for its intensive religious milieu. The desire to live in Williamsburg also included, to a large degree, a preference for a concentrated Jewish atmosphere coupled with an oft-times indifferent attitude toward religion. For the great bulk of immigrants that swarmed the neighborhood had originally been ghetto Jews in Europe and were therefore, psychologically unable and averse to assimilating into communities that did not contain a preponderant population of

sports.

Quite irritating is Rabbi Kranzler's unfounded statement that "the best of Williamsburg's youth went through this intense training at the *mesifta* (Torah Vodaath)." For although a fine institution and one that has contributed immeasurably to the education of American Jewry by reinforcing the spirit of Torah scholarship and producing from its ranks eminent rabbis, teachers and learned laymen, attendance at the *mesifta* does not make one the best of students or the elite of Williamsburg youth.

Important to note is the continual use of the term "Hebrew" to connote the language of the Talmud or Yiddish. For at Torah Vodaath, Hebrew is a terribly neglected subject in the curriculum. Those who are politically-oriented can discern the implications, if any, of this language neglect.

The Williamsburg study has quite conspicuously omitted the Young Men's Hebrew Association from its scrutiny. It is quite odd that a work on a Jewish community should include the Young Men's Christian Association and totally disregard the YMHA.

Sociologist Kranzler's delicate analysis of synagogue patterns and structure, while offering a colorful delineation of the character and activity of individual shuls, is marred by a propensity toward homiletics. This can readily be seen by the author's quaint innuendo of boy-girl flirtation over the wooden *mechitza* of Young Israel.

In his extensive and carefully-wrought survey of the past fifteen years of Jewish Williamsburg, Dr. Kranzler projects his hope for the successful continuity of the Jewish community. But the preservation of the Jewish metropolis remains a grave question mark amid her present face-lifting of rising city projects and co-ops. More crucial to the future of the Williamsburg milieu is the uncertainty of Chassidic continuance. For no other European group has yet to survive the melting pot impulses of American urban life intact. And surprisingly enough, there are signs that the religious practices of this zealous group are merely the swan song of European Chassidism in the twilight of its American existence.

In the wake of increasing and not always unjustifiable criticism leveled against the Chassidim for their insensitivity, tactlessness and tendency to judge their co-religionists by length of *peyes* and thickness of *gartel*, *Williamsburg* appears as an inadvertent sympathetic response to this much misunderstood group. And although the study, by reason of its scholarly style (originally a doctoral thesis), only partially conveys the warmth and spirit of the Chassidic phenomenon, it does engender feelings of understanding and good-will.

The main faults of Kranzler's sociological study on *Williamsburg* can be grouped under his closeness to the object of investigation and a deep religious commitment which clouds some of his scientific objectivity. Notwithstanding this drawback, *Williamsburg* is a highly impressive adjunct to the ever-increasing sociological data of Jewish community research.

Jews. The new arrivals desperately needed the comforting familiarity and effusive warmth of a Jewish community. In addition, the neighborhood's geographic proximity to Manhattan where many of its inhabitants were employed, and the convenience afforded by the neighborhood's strategic transportation facilities made Williamsburg conducive to settlement.

### Stimulating Addition

Bernard Sobel of Miami University (Ohio), who reviewed the work in 1962 for the *American Sociological Review* considered *Williamsburg* to be a stimulating addition to American Jewish research, but qualified that ". . . the study suffers from some rather serious deficiencies, most of which can be subsumed under the author's readily apparent personal involvement in the life of the community and his commitment to its values of religious Orthodoxy. These tend to involve him in a proprietary relationship with the community that ultimately limits what appears at first an unobstructed perspective."

As an example of this, the author tends to confuse Orthodox family stability with the happiness and gratification achieved by the Orthodox woman being relegated to kitchen and household duties. He also ascribes a significant acculturation to normative American behavioral patterns because of the proclivity of Jewish youth in Williamsburg to engage in American



## Book Review

# Early Roots Of Conservative Judaism

by Joshua Shmidman

*The Emergence of Conservative Judaism: The Historical School in 19th Century America* by Moshe Davis, Provost of the Jewish Theological Seminary of America, and head of the Institute of Contemporary Jewry at the Hebrew University of Jerusalem, is an attempt, in the words of the author, "to discuss the evolution of the Historical School [Davis's term for the embryonic stage of the Conservative movement], from its formative period as an approach to Jewish life and tradition in America until its emergence as the Conservative movement."

This is a valuable book in that it reveals a phase of Jewish religious history which is all too unfamiliar to most Orthodox Jews. The immediate background of modern American-Orthodox Jewry is the early twentieth century traditionalist community of Eastern and Central Europe. The varied endeavors and accomplishments of the pioneers of nineteenth century American-Jewish community which Dr. Davis presents have had no direct influence on modern Orthodox Judaism. Since, however, many of the institutions to which the modern Orthodox leader has had to relate his traditional principles had their roots in the inchoate genesis of the Conservative movement, it is a practical necessity for anyone concerned with the future of traditional Judaism to familiarize himself with this relatively neglected period in Jewish history. It is certainly useful for the American Orthodox rabbi, for example, to understand the original motivations of that opposing movement which he must confront in his quotidian ministrations to his congregation.

## Traces Development

The period upon which Dr. Davis focuses his investigation stretches from the arrival of Isaac Leeser in Richmond, Virginia in 1824 to the arrival of Solomon Schechter at Morningside Heights in 1902. By the very nature of his intention Dr. Davis has two tasks to perform. The first is to trace the development of the institutions of the Conservative movement as they exist today, namely: Jewish Theological Seminary, United Synagogue, Rabbinical Assembly, and allied institutions.

The second task is to demonstrate the emergence of a distinctive ideology which he termed the "Historical School," and to explain the elements of this ideology. It is to the first task that the author devotes by far the greater part of his book. He begins his study by depicting the social conditions of America in the early nineteenth century. The factor of greatest significance was the position of most Americans as immigrants seeking to be integrated into American society and to be accepted by it.

The great challenge faced by the Jewish group (mostly of Sephardic and Germanic origin) was the desire to become absorbed into the environment and yet maintain its own self-identity. This need to make Judaism "relevant" to American life provided the impetus for the Reform and Historical Schools to find an American solution to "the problem of accommodation" and "the challenge of contemporaneity." Unlike the Orthodox and Reform groups whose ideology was rather clear-cut, the Historical School offered a rather fluctuating and shifting body of ideas or notions and included such diverse approaches as the "traditionalism" of Isaac

Leeser and Sabato Morais, the "developmentalism" of Alexander Kohut, and the "progressivism" of Benjamin Szold and Marcus Jastrow. The cultural situation confronting American Jewry in the mid-nineteenth century was one of communal chaos and a dearth of Jewish knowledge.

Thus, Henry Jones, one of the founders of B'nai B'rith, writing in the first volume of *Menorah Monthly* describes the religious situations in America: "But now since the synagogue is open but once a week, since the *Mesusah* is to be found at very few door-posts, since the . . . *arba-canphoith* has almost disappeared from the breasts of our coreligionists . . . since, to speak plainly, a youth would rather not be recognized as a Jew and never thinks of visiting a synagogue; it becomes necessary for us to try at least to remedy this evil and show the beauties of our Holy Religion."

These conditions thus gave rise to the attempt on the part of the Historical School to indeed "remedy this evil." In the judgment of Dr. Davis, "That religious leadership which grew into a school of thought and common action (namely, the Historical School) sought to wed Jewish traditional values with American ideals and began to search for solutions to contemporary problems." [*Italics are mine.*]

In his presentation of these situations Dr. Davis is eminently objective. One never-



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theless gets the feeling upon reading the book, that Dr. Davis wishes to show that these events were moving in a logical progression toward a rational and inevitable synthesis—modern Conservative Judaism. It is clear, however, from Dr. Davis's own exposition of the events, that the actuality of the situation is somewhat different.

The true beginning of the Conservative movement was a conflict which existed within the hearts and minds of certain sensitive American Jews in the nineteenth century. It was not a conflict which could be expressed in rational terms, but rather it was a dichotomy which bred paradox, uncertainty, equivocation and compromise. On the one hand, such men, for example, as Leeser, Morais, Kohut and Szold felt an intellectual and emotional attachment to traditional Judaism, even to the extent of urgently striving to establish educational organs and cultural and literary

institutions for the amelioration of the ignorance and religious disaffiliation of the masses of American Jews.

On the other hand, these same men were drawn by the very force which accelerated the Reform movement—the desire to free the individual from the strictures of what they considered supernatural authority. They felt that the exigencies of the time and the demands of society were legitimate factors in determining religious obligation. This conflict was aggravated by the inability of the masses to engage in a meaningful religious dialogue with the representatives of traditional Judaism. The development of an attenuated elementary Jewish educational system is eloquent testimony to the degenerative effects of this conflict. Dr. Davis reports that the first attempt to establish an all-day parochial school for Jewish children in America was made in 1853 by the B'nai Jeshurun Synagogue of New York which started with an enrollment of 88 children. The school collapsed five years later.

In the words of Dr. Davis: "Denominational education was felt to be a deterrent to the urgent need for the social integration of diverse stocks of immigrants in a cosmopolitan city. It was argued that Jews should be the first to foster the enlargement of American interests. For Jews to continue their separateness in education was to spurn the gift of equality, a gift offered uniquely by America to all its citizens . . . This crucial factor in American democratic life compelled the closing of the synagogue all-day school not only at B'nai Jeshurun but in other synagogues as well, and so began a long period of search and experiment in Jewish education."

## Sunday School Movement

The experiment took the form of Jewish education supplementary to the public school. At first this manifested itself in the Sunday School movement and later in the afternoon *Talmud Torah*. But even at this minimal level the process of attenuation continued. Dr. Davis relates: "It was a problem persuading the children to attend every afternoon. Therefore, in most of the congregations of the Historical School, students attended twice, or at best, three times a week . . . The new supplementary departments were not much better than the Sunday Schools."

The Historical School then turned its major educational efforts to the establishment of an institute of higher Jewish learning, and mainly due to the efforts of Isaac Leeser, founded in 1867 in Philadelphia the Maimonides College which closed six years later, having trained three students. The next few years were crucial in the formation of the ideas and objectives of the Historical School. During much of the first three quarters of the nineteenth century the Historical School cooperated in many communal and educational endeavors with the Reform movement. However, as the American Reform movement became increasingly more militant in its renunciation of the validity of the laws of Torah, in its expression of denial of the existence of a Jewish nation, in its deprecation of Zionism, in its abrogation of most of the major traditional observances of Judaism such as Sabbath and *Kashrut*, and in its increasing Christianization of the temple service, the "Right

Wing" of the Historical School felt compelled to disassociate itself from the Reform movement, to denounce its ideology and to seek the formation of an independent religious movement.

This situation reached its climax in the debates between Alexander Kohut, who emerged as the leader of the Historical School, and Kaufmann Kohler, the spokesman for the Reformers. As a result of this controversy the leaders of the Reform group convened in Pittsburgh in 1885 where they crystallized their position in the famous Pittsburgh Platform. This platform declared principally that American Reform Judaism holds as binding none of the laws of the Torah save the "moral laws" and no longer considers the Jews as a nation, but a religious community whose mission is the preservation of the "G-d idea" and moral truth" which it now shares with other religions. As a direct reaction to this, the Historical School consolidated itself, and under the leadership of Kohut and Morais founded the Jewish Theological Seminary in 1887 as the focus of a new movement which Kohut called "Conservative."

## Ideology Formulated

What were the main features of the cumulative ideology of this school? Davis formulates them as: the belief that *Klal Yisrael* is the historic basis for the unity of the people; the avowal that the traditional *mitzvot* are necessary for the establishment of a Jewish way of life; that "Judaism can be adapted to the changing conditions according to Biblical and Talmudic teachings in the light of the development of the tradition in all ages."

It is precisely in this formulation that one senses the vagueness, the ambiguity, the dilemma of the Conservative movement. Here is the nostalgia for tradition, here is the theological indeterminateness concerning the validity of that tradition, here is the desire for adaption, change and development in accordance with the rather nebulous criteria of the "experience" and "inspiration" of the "living body of catholic Israel," to use Solomon Schechter's term. But let Alexander Kohut, who in Davis' judgment, "expressed the point of view of the Historical School as a cohesive doctrine" speak for the movement. "Let us now revert to the question raised at the outset: Is Judaism definitely closed for all time, or is it capable of and in need of continuous development? I answer both Yes and No. I answer Yes because religion has been given to man; and as it is the duty of man to grow in perfection as long as he lives, he must modify the forms which yield him religious satisfaction, in accordance with the spirit of the time. [*Italics are mine.*] I answer No in so far as it concerns the word of G-d, which cannot be imperfect."

The key phrase here is *religious satisfaction in accordance with the spirit of the times*. That the "satisfaction" of religion and the meaning and value of "the spirit of the times"—taken as the criteria for "continuous development"—have no positive definition, is obvious. That the practical application of these many interpretations in terms of deciding the extent of one's obligation to the observance of *mitzvot*—an obligation considered in a general way necessary to the Jewish life—can only approach near-chaos, is equally obvious. Thus, as a matter of fact, the Historical School emerged more as a trend than as a "School", embracing a loose confederation of ideals born of spiritual dichotomy and espousing various programs of observances as determined by contingency



footnotes to this source. Unfortunately, the average reader needs to have a more popular and digested type of approach.

Jewish history is replete with movements or groups which often have espoused strange ideologies and fantastic doctrines. A relatively new, though not a unique organization, has come on the American-Jewish scene. It calls itself the American Council for Judaism. Before setting forth its beliefs and goals, it is important to review in what manner the ACJ was born.

In 1885, leaders of Reform Judaism in America met in Pittsburgh and formulated the basic principles and ideals which were to guide their movement. A portion of this "Pittsburgh Platform" stated that Reform Jews believe that "we no longer are a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish State."

By 1935, however, a majority of American Reform rabbis no longer subscribed to these sentiments. This may be seen from the "Statement of 241 Reform Rabbis" in which they lauded the Histadrut and the American League for Labor Palestine.

The increased Zionist sentiment among Reform leaders during World War II provoked a number of "right-wing" members of the Central Conference of American Rabbis, rabbinical body of Reform Judaism, to organize in 1942 a militant group opposing Zionism. This splinter organization, christened The American Council for Judaism, chose Rabbi Elmer Berger as executive director. The membership was composed mainly of rabbis, although most of the clergy has dropped out since.

From its inception, the ACJ has been the center of heated controversy, and the object of attacks from almost every quarter of Jewish life, both in America and abroad. Charges have been leveled against the Council claiming that it misrepresents Jews and Judaism, that it is anti-Israel and pro-Arab, that it accuses other Jews of dual loyalty, that it provides aid and comfort to anti-Semites, and that it is assimilationist.

Why is the Council such a hotbed of controversy? In what areas does the Council express opinions, and what positions does it take? What function, if any, does the Council serve? These are some of the questions which will be taken up in this article.

The ACJ leaves practically no area of Jewish life and thought free from its close scrutiny. Its spokesmen expound freely on such topics as anti-Semitism, Jewish history, Jewish theology, the evils of Zionism, Jewish integration into American life, Jewish laws and customs, and a variety of other subjects.

"Judaism is a religion of universal values, not a nationality," says the Council.

What is the Council's "Judaism" and these "universal values"? As Dr. Abraham Cronbach, honorary vice president of the ACJ, wrote, "A religion for us of the American Council for Judaism must be a religion that sanctifies justice . . . Our religion will have to embody humaneness . . . The word G-d shall be divested of every implication that can throw it into conflict with modern scientific procedure. The only authority we shall recognize will be that of our own untrammelled thinking. Instead of invoking tradition as our judge, we shall sit in judgment over tradition."

One very important facet of the changing Zionist scene that the author touched upon, and presented most admirably, was

a description of the causes of the decrease in registered Zionist membership since 1948. His assumption and appraisal are

both cogent and correct. He is describing a movement in transition and the problems attached thereto.

# ACJ Is Anti-Everything

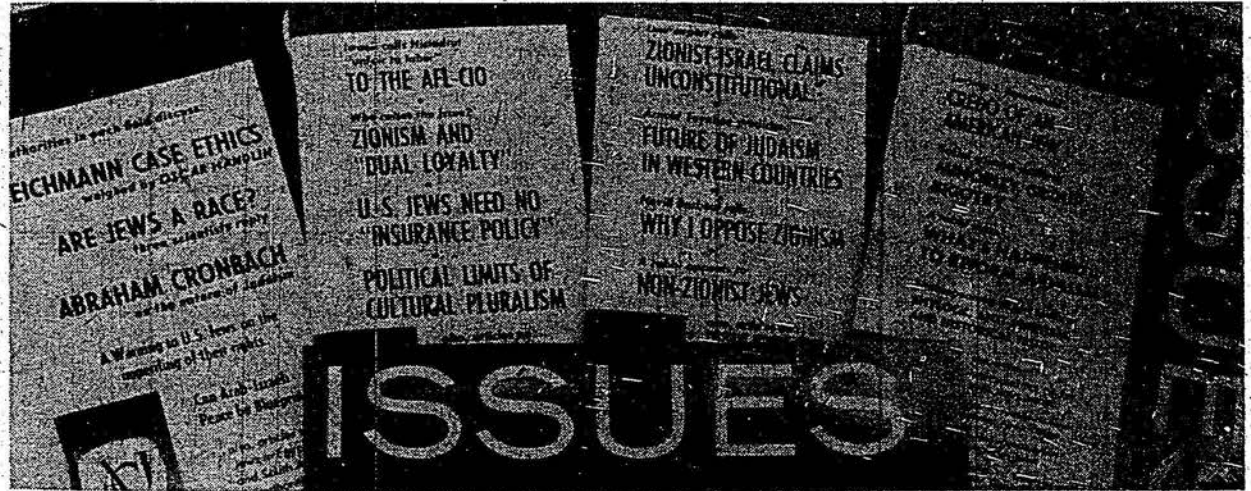
by Gerald Schreck

In accordance with its "universalist" thinking, the Council holds that there is no such body as the Jewish people, and that no such entity as a Jew exists. The Jews have assimilated with all the nations of the world since the destruction of the Second Temple in 70 C.E., and all that

minds of all Americans, Jew and non-Jew alike, the fallacy that Zionism is purely a political doctrine masked behind the cloak of spirituality. "The Zionist movement uses the spiritual goals of Judaism as a means of furthering the political and nationalistic aims of the State of

self and work together? It does not answer that question in its booklet, *Fifteen Questions and Answers about the American Council for Judaism*. Others do, however. Opponents of the Council have stated repeatedly that although it is impossible for a Jew to be admitted to an Arab country, a letter from the ACJ can solve that problem. Council members themselves travel freely throughout the Arab states.

Aside from the Arabs, others in the U.S. speak well of the Council. Included



Recent editions of the American Council for Judaism's, "Issues."

remains of Jewish identity is a "Jewish religion." This "religion," says the Council, must be denuded of all rituals, customs, and manners imported from Europe. Termed "particulars," they have shackled the Jews for ages and must be dispensed with if one is to realize and implement the universal values, which the Council believes to be the true Judaism, "a Judaism of a more distinctly American hue." The teachings that the Jews are a Chosen People and that the Messianic prophecy promising that all Jews will someday return to the Land of Israel will be fulfilled (the basis of Zionism) must be eliminated.

Similarly, the ACJ has taken the position against the present method of *shechita* (ritual slaughter), and condones intermarriage (probably to integrate more fully into American society). As the Council warns, these "particulars" foster "Jewish consciousness" and impede the Jew from interacting with his fellow American. This is, in essence, a reversion to the Pittsburgh Platform of Reform Judaism.

With the establishment of the State of Israel in 1948, "Jewish consciousness" took a firm hold over a large segment of the Jewish population in America. People who previously felt no connection with their co-religionists now experienced some tie. However, these "Jewish conscious" provoking events ran counter to the expressed policies of the ACJ and as swiftly as the Arab nations mobilized their forces to implement the complete annihilation of the infant State of Israel, the American Council for Judaism utilized its potent lobbying power to prevent the United States and its Jewish citizens from assisting the new nation. However, President Truman overrode the State Department and the ACJ's objections and officially recognized the State of Israel.

For the past twenty-two years, the Council has attempted to inculcate on the

Israel." It is, therefore, not surprising to learn that Mr. Leonard Sussman, executive director of the ACJ, follows the belief common among some fundamentalist Christians that the Jew will never return to Israel because the Messianic prophecy has already been fulfilled. Of course, he makes no identity of the Messiah with Jesus, but the denial of Messianism is evident in Mr. Sussman's writings.

### Niebuhr Praised

In addition, Mr. Sussman praises Reinhold Niebuhr, America's foremost Protestant theologian, as follows: "It is important to recognize that Dr. Niebuhr, in disavowing the Messianic role of the land or the state of Israel, is following what I believe is the finest tradition of Judaism as well as Christianity." Incidentally, any person who believes in the Messianic concept or favors the Jews as the Chosen People cannot gain membership in the American Council for Judaism.

The ACJ attempts to show that not only their group, but ultra-Orthodox sects as well, subscribe to anti-Zionist feelings. Probably referring to the *Neturei Karta* and *Satmar Chassidim* and their adamant refusals to recognize Israel as a Jewish state, the ACJ implies that it is in the same ideological camp as these sects. It is important to point out that the *Neturei Karta* do not, for one moment, reject, as the ACJ does, the fundamental peoplehood principle of Judaism, that of *goy kadosh*, a holy nation. The ultra-Orthodox never disavow the Messianic concept. Their contention is that Jews have no right to set up a state until the Messiah appears and so directs. While both groups do not countenance Israel, the ultra-Orthodox do not reject "the return to Zion," either as immediate settlement or in the days of the Messiah.

With whom does the Council align it-

is Conde McGinley, editor of *Common Sense*, probably the most widely circulated anti-Semitic sheet in the U.S., who has heaped generous praise upon the work of the ACJ in his publication.

There are those who would discount as harmless the activities of this organization. On the other hand, in an effort to correct the impression that the Council is conveying to Jew and Gentile regarding the principles of Judaism and the real role Zionism plays in the lives of all Jews, rabbinical organizations and theologians and laymen of all faiths have raised their voices to repudiate the Council.

Writing in the *Jewish Spectator*, Dr. Trude Weiss-Rosemarin states that "The American Council for Judaism is no innovation on the Jewish scene. It is simply an Americanized copy of the infamous *Verband National-Deutsche Juden* [led by Dr. Naumann, a Jew], which from 1918 to 1938 carried on in Germany the same type of sabotage against all positive Jewish causes and ideals. Dr. Weiss-Rosemarin describes Dr. Naumann and his group as those afflicted with a severe case of self-hatred. As Dr. Naumann declaimed in one of his lectures, "We follow the path of German duty, even if we are scored and scolded we remain German and ask nobody's permission. Our heart is our only authority." One is reminded of an almost literal transposition of Naumann's writings concerning Jews in Germany with those of the American Council for Judaism in this country.

The Council, as its name implies, is linked with Judaism. Unfortunately, its only connection with the latter lies in its misinterpretation of the Biblical Prophets, which it uses to bolster its already brittle arguments. It is a wonder the members of the Council have not as yet embraced the other great faiths from which it derives its greatest sources of inspiration.

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## Book Review

# Politics And Zionists

by Abraham Zimmels

The phenomenon of Zionism as witnessed in our generation, is a testimony to the devotion and dedication of a people to an ancient tradition. The continuous thread, at times tenuous, was never cut. The Jew and Israel were inextricably bound one to the other. History was not always kind to this match. The bride and the groom were at times separated—for many an extended period. The love for Zion was neither stilled nor requited.

In the late nineteenth century, a towering personality hovered over the separated pair. He was one of the children who felt the unhappiness of a broken home that cast him and his brothers to wander. It was Theodore Herzl, who set for himself the task of once more uniting Mother Zion with her destiny. The resultant catalyst was the Zionist movement, a dream and a vision combined with practical programming.

Herzl's deep abiding confidence in his goal was reinforced by his practical planning for a Jewish state. *Der Judenstaat* and the Zionist Congresses were instruments in molding an effective state modified and shaped by various ideological tendencies.

## Zionism Defined

Pragmatically, this has been labeled *zionut medinit*—political Zionism; in contrast to *zionut ruhanit*—spiritual or cultural Zionism. An attempt to conveniently define and delimit the areas of operation of these two, ostensibly divergent, phases of the movement is superficial and fallacious. It is impossible to discuss the one without the other. The protagonists of these two "ideologies" were not set against one another on an either-or basis. It was rather, an attempt to give greater weight to one approach—but not to vanquish the other.

To attempt to encapsulate the one to the exclusion of the other, is both dangerous and distortive.

Professor Samuel Halperin has attempted to describe the world of American Zionism. The title is self-descriptive—*The Political World of American Zionism*. He has set for himself the goal of, "Tracing the development of pro-Zionist opinion among American Jews, particularly in the year between 1929 and 1948, on the assumption that predominantly favorable Jewish opinion toward Zionist objectives was a necessary precondition of any effective Zionist demand on the American government." The author attests to the fact that he has not been "primarily concerned with the so called internal factors contributing to the success of an interest group." It was rather, an attempt to "focus on the external relations of an interest group with its public or political world, in this case, the interaction between organized Zionist groups and the rest of the American Jewish community."

Unfortunately, this naive statement appears in the last chapter under the heading of summary and conclusions. It should have been the duty of the author to define his frame of reference in the introduction. Without too much undo emphasis, Professor Halperin sketches the historic outlines of longing for Zion from the year 586 B.C.E. through 70 C.E. and on to Herzl, in two succinct paragraphs. The obvious acme is reached with the

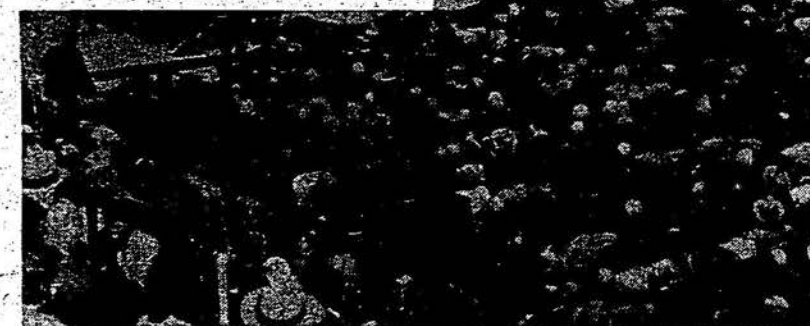
Basle program of the first Zionist Congress which enunciated the goals of the modern Zionist movement.

The opening statement that: "Zionism seeks to create for the Jewish people a home in Palestine secured by law," seemed the sum total of the goal of the Congress. The succeeding four operative paragraphs were abandoned to the archives of historians. "They were all subsidiary to the main objective stated above."

In an attempt to divorce the so-called "political" Zionism from its historical mainstream, and to depict it in restriction, is to render an incomplete and vague picture. It is not enough to examine merely a short period in the stream of American Jewish history, and to see it as an independent being—sans age old precursors lacking in roots and refraining from extending branches and casting its shade on many a descendant. How is it possible to contend that merely the "Balfour Declaration galvanized the Jewish community into approving action," and that the rise of refugeism from Hitler's Europe was the effective incentive for a high degree of organization?

As in Russia, America had its *Hovotai Zion*. Even prior to the appearance of the *Der Judenstaat*, Robert Szold had organized a "Zionist group" in Baltimore. Christians, motivated by the loftiest ideals of the Bible, were active in the work of Zion. It is interesting to note the activities of a Protestant clergyman from Chicago, The Rev. William E. Blackstone, who drew up a petition that was sent to President Benjamin Harrison. It advocated the status of Jews and their claims to Palestine, their ancient home. Among the signators were Chief Justice Fuller, Cardinal Gibbons, John D. Rockefeller, J. P. Morgan, and Russel Sage. The many immigrants from Eastern Europe who had been affiliated with the lovers of Zion in their native land brought over with them their zeal and yearning. There were even

Zionist rally at Madison Square Garden  
Zionist Archives and Library



a few poets and writers who continued to write in the ancient tongue of their love and longing for their ancient land.

This well annotated volume chooses to concentrate on the political and sociological realities of the American Jewish community and its relationship to Zionism. Professor Halperin traces the attitudes of the three factions of the religious community and their relationship to Zionism. He renders a valuable contribution in tracing the basic negative attitudes of the Reform movement until its about-face and almost whole hearted acceptance of Zionism. The Central Conference of American Rabbis, the Reform body, under the leadership of Isaac M. Wise and

Kaufmann Kohler, was unalterably opposed to such a movement. The CCAR eventually came around to a positive approach under the leadership of James G. Heller, Stephen S. Wise, and Abba Hillel Silver.

It is highly regrettable that the story of the founding of the Jewish Institute of Religion by Stephen S. Wise, in open break with the anti-Zionist policies of H.U.C. president Julian Morgenstern, was but alluded to, in an obscure note. This was indeed a significant turning point and milestone for the Reform movement *vis a vis* Zionism. This presaged the evolution of ascendancy to leadership by many of the Reform leaders of the Zionist Organization of America.

The author continues to trace the attitudes of Conservative Jewry in the complex relationship of religion and religious attitudes and a so-called purely political organization. The natural course of events had to lead to the formation of such organizations as *Mizrachi* and *Agudat Yisroel*.

One of the most effective chapters in this book is the one dealing with *Zionism and Jewish Labor*. It may not be a well known fact that the Labor Zionist Movement was probably the most potent force from the late 1930's through this very day in achieving tangible results in promoting the aims of that original Basle Program. The Labor movement was a dynamic militant force harnessing its energy in directing its efforts to Zion. The names of the leaders are mentioned but briefly, and their activities noted in passing.

It is indeed lamentable that adequate space was not provided for the telling of the stories of such devoted workers and

to whet the appetite and then to leave the reader salivating and unrequited. It should not be necessary for a lay reader to seek the appendix or to chance upon an unnumbered footnote in order to satisfy his need for the definition of a *shekel*.

The book contains a masterful collating of tables which highlight the statistical background and substantiation for the author's statements. The four tables dealing with the CCAR are illuminating to one who is not affiliated with or been a student of the Reform Movement. His two tables dealing with the UJA allocations and Joint Distribution Committee expenditures, are very essential in complementing the author's description of the philanthropic contribution of the community under the aegis of the Zionist banner. Most praiseworthy is the composite table detailing and annotating the financial contributions to Palestine by American Jewry prior to 1930 through 1948.

## Jewish Consciousness

In placing his stress in these areas, our author has neglected the collateral developments rising in the community. One of the operative paragraphs was aimed at the strengthening and fostering of Jewish National consciousness. This was the natural outgrowth of the demands made by *Achad Ha'am* and his adherents for a cultural core to the political periphery of the movement.

In the United States, the feeling of Nationalism gave rise and impetus to the founding of many a school devoted to the propagation of Hebrew as a living language. Zionist organizations allocated funds toward these schools which were originally identified with them. The most notable of these schools is our own Teachers' Institute which prior to its absorption into the RIETS complex had been founded and nurtured by the *Mizrachi* Organization of America. In addition, large contributions were earmarked for the cultural and educational institutions of Palestine, notably, the Hebrew University, the Technion, Bazelet Art Museum, *yeshivot*, and many others. It is not surprising that our own late mentor, Dr. Pincus Churgin z.l., was simultaneously the head of the "political" *Mizrachi* organization and the founder of Bar Ilan.

The existence of the *chalutz* movements and their establishing of *hakhsharot* were a significant part of the American Jewish scene—"politically" and culturally. Those who heeded the call and were part of *Hashomer Hadati*, *Hashomer Haxair*, and *Habonim* cannot be ignored by the researcher; American *chalutzim* did fulfill that dream of dwelling in a homeland rebuilt. Some rank among the intellectual leaders of today—here and in Israel. Others willingly gave their lives for the fulfillment of the vision. Golda Meir was nurtured in the bosom of American Zionism.

Our author is an academic scholar who took upon himself a vaunted task. The area to be covered is not one that can be satisfied or contained in one volume. It is necessary to expand the limited work done, in order to embrace the total picture, to afford the intelligent reader a wider perspective of what occurred. Dr. Halperin has shown amazing ability in research and technique. The voluminous bibliography and carefully annotated appendices attest to his ability. It is hoped that he will revise this work and expand it in scope.

This cannot be considered a book for popular reading. It is a work of scholarship, easily read by students and academicians who will seek out and follow the

outstanding idealists as Gedalia Bublick, Issac Hamlin and Elihu D. Stone, among many others, who toiled valiantly in tending the vineyards of Zion transplanted on an alien soil. These and many others are mentioned in the text and noted in the appendices by mere statements and allusions, but rarely with sufficient elaboration of their roles. The unknowledgeable reader is left without any insight into the contributions and effectiveness of these men.

Similarly, the reference to the Mack-Brandeis faction, its dispute with and subsequent return to the Z.O.A. fold, is touched upon in half a sentence and then is left to wither and dangle. It is unfair



with a population of 500 million. Medicine and sanitation have since cut the death rate and prolonged the life span, more slowly at first but amazingly quickly during the last twenty years.

Ceylon, to cite one example, used DDT to curb malaria in 1946 and its death rate dropped 35 per cent in two years. Countries of Southeast Asia are growing at close to 4 per cent each year—doubling, thus occurs every eighteen years.

the views of the Catholics and Protestants. The classic Catholic position is stated by Pius XI in a 1930 encyclical: "Since, therefore, the conjugal act is destined primarily by nature for the begetting of children; those who in exercising it deliberately frustrate its natural power and purpose sin against nature."

Yet the church affirms the legitimacy of the rhythm method and does not prohibit sexual relations between sterile partners

med up the Thomistic attitude towards natural law and sex:

"Married persons are guided by natural moral law when they use sex reasonably. . . . But to use sex reasonably means to use it moderately. . . . The married partners have an obligation in justice to each other to avoid the example of rabbits. . . ."

In fact, Dr. Flynn concludes that the negative Catholic attitude towards sex, except as a means for procreation, stems from a Manichean heresy and is distorted.

In a very interesting chapter on the nature of man's sexuality, Dr. Rock finds another reason for a re-evaluation of classic Catholic doctrine. He believes that the basic difference between sex in man and the animals merits theological consideration. The emotional components that go into love, affection, and protection have made man, without legislation, primarily monogamous. And because of the love of parents for each other and for children all medical means should be employed to help those who don't have children, and to limit those who cannot adequately care for excessive offspring.

Jewish attitudes towards family planning are evident throughout rabbinic literature, from the care to be employed in selecting a wife to the many justifications for chemical sterilization. (This procedure, the cup of sterility, consisted of a drink. Medical science today knows of no effective sterility potion but the attitude of the rabbis towards considerations of health, eugenics, pain, and even fear is very clear. Women were permitted to use this potion under any circumstances).

The basic legal factors determining the Jewish viewpoints on birth control are: 1) The fact that there is no *halachic* obligation of propagation on women. 2) The Talmudic statement that three types of women can use, or possibly require, contraceptive precautions—minors who are married, pregnant women, or those still nursing.

Within this framework there is a wide variety of opinion, some holding that these are the only three exceptions, others that these are merely examples of danger. Even

intercourse.

The husband may not impair his own act by any means. Thus, as in most *halachic*-medical questions, it is necessary to know the medical dangers involved and have a trustworthy rabbinic authority, for there are many cases where contraception can be perfectly acceptable.

The key emphasis in Dr. Rock's book is on research. It is obvious to him that no contraceptive device can work unless it is simple, cheap, and effective. The Catholic-approved rhythm method is neither simple nor effective, though research is greatly increasing its effectiveness. In fact, it was not until the early 1930's that Ogino and Knauss independently arrived at the conclusion that the fertile part of a woman's cycle occurs around the fourteenth day. "Authoritative" medical reports of the 1880's placed ovulation at the time of menstruation in 94 per cent of the observed patients—and were at least 100 per cent wrong.

Research, and with it a more complete understanding of all the hormonal cycles involved in fertility, will also point the way towards chemical control. And here Dr. Rock draws a crucial analogy between the effects of the rhythm method and hormone control by pills. Utilizing rhythm means taking advantage of the hormone cycle to destroy a released ovum. A pill merely defers the release of the ovum to a later date. Assuming that a couple is using contraception in a situation which the church condones, a legitimate point may be raised that the second method is preferable. The fact is that the church allows sexual relations whose end is obviously not procreation—if the method is based on the natural cycle. The pill is based on the same procreation nature supplies during pregnancy to avoid multiple births. Moreover, evidence shows that after the medication is stopped, chances for pregnancy increase. So why not the pill?

Jewish attitudes towards chemical means have always been more favorable than those towards physical means but here again problems are involved which require rabbinic interpretation. Some pills, for example, may cause the flow of blood.



Hunan Province, China—Beggars waiting for food near Chiyang, North of Lingland.

World population, now three billion, will reach six billion by the year 2000 and unless food production doubles with concurrent economic advances, the world standard of living will decline. Meanwhile, more than 1.5 billion people—half that total—are hungry and their prospects are not looking up.

Since a basic problem is the dissemination of birth control information, a practice which is still condemned in many Catholic circles and therefore by some state legislatures, Rock points out inherent fallacies in suppressing birth control methodology. His basic premise is that religious practices should not be impeded by law, but conversely no law should legislate religion for non-believers. This is a crucial point—the laws were passed by religious zealots but experts in Catholic jurisprudence are quoted in agreement with Rock's thesis. Doctor's opinions show that contraception is an accepted part of medical care and advise, and examples from existing legislation, such as the systems in use in many hospitals where birth control information is dispensed, are used as models for a possible compromise acceptable to the Catholic hierarchy.

A vivid example drawn from a Connecticut case provides an insight into the ridiculous aspects an unenforceable law is bound to have. In that state an 1879 Comstockian statute makes it a crime to disseminate contraceptive information or to use drugs or instruments to prevent contraception. The sale of such drugs, however, is not barred. Statistics show that the birth rate in Connecticut is comparable to other states, contraceptives are sold, and doctors do prescribe birth control. *Time* magazine stated very colorfully, "Late every night lights go out in cities and towns, and citizens by the tens of thousands proceed zestfully to break the law."

In the area of doctrine, Dr. Rock examines the real differences which separate

or after menopause. This certainly points to the recognition, by the church, of secondary ends of the sex act—especially the cultivation of mutual love.

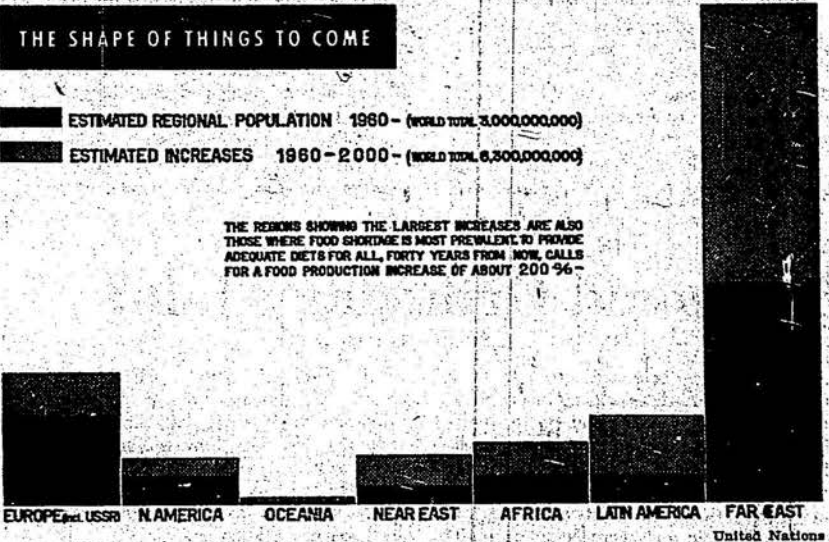
Protestants specifically state that artificial means may be used to insure responsible parenthood. They want assurance that the number and frequency of offspring fit in with ability of parents to adequately care for, love, and want a child.

Catholics, too, have these ideals for parenthood, and even consider eugenic and social conditions as sufficient causes for employing periodic continence. Thus methods, not objectives, differ between the two faiths.

The basis for Catholic attitude is "natural law." An interference with the act itself is sinful whereas abstinence, which can have the same results, is not. (The scope of this natural law was only recently applied to the castration of males which was prevalent among Catholics until recent times. An official condemnation was first made in 1940. The Jewish attitude towards physical mutilation of the sex organs, even of animals, has always been uncompromisingly negative.

Dr. Rock does an excellent job in pointing out that the Catholic definition of natural law may be quite different from a law based on nature. Using sources going back to Thomas Aquinas, he proves that man's existence is termed "natural" when reason is employed to solve problems posed by irrational nature. Nature must be frustrated to be controlled and this is not evil unless man behaves unreasonably.

Father D. J. B. Hawkins stated, "In the matter of sexual morality, it is not enough to condemn an action as wrong simply because it frustrates the natural purposes of the sexual faculty; an action is proved to be wrong only if it frustrates the nature of man." And Dr. Frederick Flynn, Catholic professor of ethics, sum-



the form of contraception is not well defined, as rabbis question whether or not these three may insert devices before intercourse. Briefly, however, the most lenient view is propounded in the *Yam Shel Shlomo* in *Yevamot* by Rabbi Solomon Luria, who permits contraceptives for the woman at any time. The Chasam Sofer, on the other hand, disagrees completely and outlaws any impediment during

Authorities are considering these individual difficulties. As Dr. Rock points out, one of the main factors holding back a "permissive" attitude towards contraception is the fear of resultant promiscuity. However, the time has come to speak out because the problems caused by silence far outweigh the good accomplished by widespread ignorance.



# The Democratic Jews

by Charles Leibman

As the quadrennial presidential election approaches, American Jews can be assured that once again they will be treated to a spate of articles on whether there is or is not a "Jewish vote." The fact that social science has in many respects resolved this problem is as likely to be ignored in 1964 as it was in previous elections.

Jews behave differently from other religious or ethnic groups, and this difference persists even when we hold constant for such factors as age, income, education, recency of immigration, etc. Furthermore, Jews not only behave differently with regard to issues or candidates where the Jewish question is overt (for example support for Israel or when a Jew is running against a Gentile) but they behave differently with regard to most political questions and issues. There is, of course, no formal mechanism that organizes the Jews to vote.

What do we know specifically about their behavior? The following generalizations have been sufficiently documented to justify their wider dissemination.

1—Jews tend to support left of center parties. This means that in the United States they vote for the Democratic party and support its liberal wing. They are found in numbers far out of proportion to their percentage of the total population in such organizations as the Liberal Party of New York, the Americans for Democratic Action, the Reform Clubs of New York, the Democratic Clubs of California or the reform groups in Chicago.

2—With regard to political attitudes, Jews tend to adopt a "liberal" or permissive position with regard to civil liberties and with regard to public welfare issues (government intervention on behalf of economically disadvantaged groups) and foreign aid. Their liberality on all these issues distinguishes them from most other groups. Union members and working class groups in general, and this includes many American Catholics, tend to be as liberal as the Jews with respect to welfare issues but anti-civil libertarian with respect to such issues as freedom of speech, rights of minorities, etc. On the other hand, upper income and better educated groups tend to be civil-libertarian but are opposed to welfare state measures.

3—There is some tendency for Jews to support a candidate of the same religious or ethnic identity but this tendency is much less pronounced among Jews than among any other religious minority or ethnic group.

Knowing how Jews behave is important. Understanding why they behave this way is a more critical question. Unfortunately our information here is quite limited.

An obvious explanation for Jewish behavior is in terms of Jewish values. There are, as one writer (Lawrence Fuchs) maintains, traditional Jewish values "which tend to make the Jews liberal in the context of American politics." According to Fuchs, the distinctive values of Amer-

ica's Jewish subculture are Learning (Torah); Charity (Zedakah) and Life's pleasures (non-asceticism or this-worldliness). Learning is translated politically into respect for intellectuals and intellectual independence (i.e., civil liberties), identification with the Democratic presidential candidates and their brain trusts, at least since 1932, as well as the notion of social planning through the cooperation of university scholars and intellectuals in government as was done by the Democrats.

## Welfare Supported

The second value, Charity, is translated politically into support for welfare policies and social justice for underprivileged groups, while non-asceticism means that the Jews are concerned with a better life here and now, and favor reconstructing the present society. In addition Fuchs also notes that Jewish insecurity has made them more liberal.

There are two things to be said of this analysis. First, Fuchs provides no evidence that these are in fact the distinctive values most characteristic of the American Jewish subculture distinguishing it from all other groups. Secondly, assuming Fuchs to be correct on this score, one would expect that those Jews who are more steeped in these particular values would be more liberal. There is no evidence to that effect and some evidence to the contrary, although we must admit, no one has ever studied Jewish voting behavior using Fuchs' particular concepts as his hypotheses. (More will be said of this below.) In other words, to really know whether a particular explanation for Jewish political behavior is adequate, one must ask whether the same explanation is adequate to account for differences among Jews themselves. This would not be a sufficient condition to "prove" the explanation valid but it is a necessary one.

A second type of explanation to account for Jewish political behavior, is essentially historical. An example is the interpretation of the origin of modern Jewish political activity offered by Werner Cohn. (See the bibliography that follows for the complete citation of this and other relevant studies.) According to Cohn, after the French revolution only the parties of the "left" propounded the view that religion was irrelevant to the determination of citizenship. The parties of the "right" were open only to Christians with the result that Jews had no alternative except to join with the left. The continued adherence of Jews to liberalism is explained by "their insecure place in the worldwide Gentile environment." Cohn feels that this feeling will persist since the ancient barriers between Jew and Christian will not fall.

A third explanation for Jewish political

behavior, one alluded to by almost all students in the field, is "status inferiority." Representative of this position would be Lipset in his volume *Political Man*. According to Lipset, who in turn relies on a number of previous studies both in the United States and Europe, Jews are in an anomalous position. Economically they are among the most advantaged groups in society. But their status in the Gentile society is quite low. This discrepancy between economic position and social status invokes a feeling of frustration on the part of the Jew and alienation from the status quo. He feels permanently insecure and hence is especially sensitive and feels particularly threatened by attacks on the civil liberties of any group. In addition, his alienation from the higher status groups in society, among whom he feels he belongs by virtue of his economic success, permits him to identify with parties of the "left" who oppose the whole social structure.

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Although this explanation may be valid, it lacks a firm empirical foundation. At the very minimum the concept of "status inferiority" would have to be defined operationally and we would then have to test whether those Jews who felt greater "status inferiority" were, other things being equal, more liberal or leftist in their voting and attitudes than those Jews who felt less of a "status inferiority." At least one effort in this direction has been made. In one of the few careful studies of Jewish voting behavior, Edgar Litt tested the relationship of political behavior to what he termed ethnic involvement and ethnic subordination among a small sample of second generation, middle income, Conservative (as distinct from Orthodox or Reform) Jews, all of approximately equivalent education and all affiliated with the Democratic party.

For our purposes we are interested in only one of the many questions to which Litt sought an answer. Are those Jews who feel more ethnically subordinate also

more favorable to liberal policies? The measure of ethnic subordination included "perceived anti-Jewish hostility and discrimination, feelings of insecurity and defensiveness in social situations with Gentiles and concern about recriminations for conspicuous Jewish behavior." Liberalism, or as Litt called it "political altruism" was defined as favorable attitudes toward public welfare policies, Negro political influence, and foreign aid.

## Ethnic Subordination

Contrary to what might have been expected, feelings of ethnic subordination were found to be inversely related to political altruism. In other words, we find just the opposite of what might have been predicted from Lipset's theory of "status inferiority," assuming, as seems reasonable to do, that "ethnic subordination" as defined by Litt, is roughly equivalent to "status inferiority" as defined by Lipset. One study then, as limited in sample size and scope as it was, nevertheless indicates that the greater the status inferiority of the Jew, the less liberal he is. Furthermore, of interest is Litt's finding that the Jews who are less ethnically involved (defined as identifying with Jewish groups and agreeing with Jewish social and religious norms) are almost as liberal as those with high ethnic involvement. This is something of a challenge to Fuchs' conclusions although Litt's precise definition of Jewish social and religious norms is not specified and is probably different from that of Fuchs.

In summary we can say that we know a great deal about how Jews behave politically but we are far from understanding the reasons (in one respect, of course, this means we don't even know how Jews behave). Some tests to explain Jewish voting behavior should be made. They include:

1—A comparative test. Any explanation for Jewish political behavior must answer why Jews behave as they do, not only in the United States but other countries as well. Since Jewish political behavior exhibits similarities in almost every country outside of Israel, no explanation will be adequate which is based on factors unique to the American environment.

2—An historical test. Any satisfactory theory of Jewish political behavior must provide any answer to such historical questions as why the German Jews in the United States voted for the Republican party from the mid-nineteenth century up until 1932.

3—An inter-group test. The theory must be valid for non-Jewish ethnic and religious groups as well as for Jews, where circumstances among such groups accord with those of the Jews.

4—An intra-group test. Whatever the theory may be, it must be able to account not only for difference between Jews and Gentiles, but for differences in behavior among Jews themselves.

## Book Review

# Contraception—A Catholic View

by Mitchell Wolf

The battle over birth control becomes increasingly more important to the survival of mankind with each passing day. Unless methods are implemented to cut the phenomenal world growth rate, which threatens to double the world population in the next forty years, any economic progress made to raise the standard of living will be meaningless.

Armed with frightening documentation to support these facts, Dr. John Rock, one of the foremost Catholic gynecologists in the country, has attempted to show how his religion can legitimately espouse the cause of birth control. In *The Time Has Come*, he presents evidence from Catholic leaders which supports this contention and then goes into means of implementation

and problems for future research.

Underlying his arguments is the fact that Catholicism is the only major force which opposes birth control. Polls of Protestants and Jews show positive attitudes towards contraception. Since the Jewish polls don't necessarily reflect, Orthodox tenets, an attempt will be made during the course of this review to present the

Orthodox position, or at least a survey of some of the pertinent halachic interpretations.

To understand the implications of the population explosion, the statistical evidence and the primary causes must be considered. The fertility of the human race, before the advent of recent progress in biological science, was able to counter a very high mortality rate and still produce a slow, steady increase in population. The world annual growth rate was about 3 per cent in the seventeenth century



attributed to the entire Reform movement, it is almost inconceivable for Orthodoxy to operate with a Jewish religious grouping that can elect him the perennial president. Conservatism has begun to take liberties in religious areas which they were previously intellectually honest and wise enough to leave to the Orthodox. We can hardly sit in the same synagogue body with a movement that seeks to coerce the Chief Rabbinate of Israel to accept its divorces by resorting to secular courts.

The most logical approach to the prob-

our presence in the Synagogue Council prevented this.

There is room for flexibility even *klapei pnim*. It is no secret that some Conservative *gittin* are recognized by almost all Orthodox authorities—if only to prevent *agunot*. A decade ago it was possible to set up a joint *Bet Din* with the Conservatives who were prepared to meet every *halachic* standard. This effort was torpedoed by the *issur*. It might be advisable, at this time, to explore any areas in which the non-Orthodox would accept the authority of *halacha* and *halachic* au-

vis the government. It may be destined to play an important role in the fight on calendar reform.

As previously mentioned, the military chaplaincy is another area on which Orthodoxy has cooperated with other Jewish denominations successfully. It should be observed that those elements critical of participation in joint enterprises with Conservative and Reform are strangely silent when this area is discussed. Perhaps the reason may be the total failure of the Orthodox right to participate in this program and a pull-out by the Rabbinical Council of America from the Chaplaincy Committee of the Jewish Welfare Board would expose this weakness. This is an area which has stood the pragmatic test of time, and until we find our participation in it unfavorable to Orthodox, there isn't a reason in the world that we should not continue joint endeavors in this area.

Where Orthodoxy loses in confrontations with the non-Orthodox, it is not because of weakness of position but rather of lack of organization. Key positions in the Jewish community may be forfeited because we do not have the manpower to be at the right place at the right time. Large Jewish communities were surrendered to Conservatism a generation ago when the European-trained rabbinate stubbornly refused to permit *Yitzchak Elchaman* graduates to occupy pulpits because the American-trained rabbi spoke English. It is axiomatic that old positions can not be regained nor new positions won by retreat or withdrawal. Our position cannot be enhanced or strengthened by concealing our vision with blinders that Conservatism and Reform do not exist. Were self-withdrawn Orthodox forces to step forward and make their manpower available to the entire Orthodox community, our total impact on the entire community would be that much greater.

Yet despite the preceding plea for Jewish unity and for Orthodox participation in the entire communal structure of American Judaism, there are considerations which may limit and even totally rule out the "integrationist" approach. Cooperation is a two-way street and presumes mutual respect of all those engaged in a common enterprise. If one of the partners is unjustly attacked or maligned by the other,

it is apparent that the common denominator of mutual respect no longer exists and it is the aggressor who must assume full responsibility for the collapse of the joint enterprise.

**On The Brink**

We are now dangerously on the brink of such a situation. At the very moment that Orthodoxy was associating itself with the diverse religious and secular organizations of American Jewry in such common enterprises as a conference on Russian Jewry, The Synagogue Council, The Jewish Welfare Board, etc., seven major partners were preparing a demagogic and scurrilous attack and "informing" the Israeli government that Orthodoxy was insignificant, undemocratic, and favored repression of religious freedom. Under such circumstances, unity, cooperation or even mutual respect are impossible. But the onus for breaking this unity is now squarely on the shoulders of the Conservative and Reform groups, and their allies in the secularist organizations. It is not Orthodoxy, but the others, who are shattering even existing areas of cooperation.

One issue involved, missions, is characteristic of principle which transcends Orthodox relationships with non-Orthodox groups. While the Conservative leadership and its allies may be willing to permit missionaries to function among Jews in Israel and to prey on poverty to purchase souls, Orthodoxy can not concur with this interpretation of religious freedom. On such principles, there can be no agreements, compromises, or accommodation.

Unity, yes, but not at any price. Orthodoxy can exist independently in America. It has assured the future of American Jewry through its educational network. The rising tide of American Orthodoxy poses an unanticipated challenge to the rest of the Jewish community. They must come to grips with the reality of American Orthodoxy. Cooperation can not be taken for granted and, Conservative, Reform, and secularists must ask themselves whether they fear it, tolerate it, or welcome it. Their decisions in the forthcoming months will be important factors in the current reevaluation of the road Orthodoxy will travel. We hope that common sense and good will in both camps will prevail.



Synagogue Council of America

Dinner meeting of the International Affairs Commission of SCA with Representatives of Russian Orthodox Church. Top row l to r. Mr. Herbert Berman, v.p.-OU, Rabbi Philip Hlat, executive v.p. SCA, Mr. George Malinin, Pres., United Synagogue, Dr. Robert J. Nach, UAHC. Bottom row l to r. Interpreter, Rabbi Theodore Adams, Archbishop Umdless and Arch Priest Mathern, Russian Orthodox Church.

lems was taken by the Rabbinical Council of America some ten years ago when it drew the line between *klapei pnim* and *klapei chutz*, i.e. no cooperation is possible on internal religious problems; but on those problems that concern the entire Jewish community common areas of cooperation should be explored. The rise in Orthodox strength should mitigate for as many contacts as possible. This writer believes that such contacts will increase the image of Torah on the American scene. For example, there was powerful sentiment in the non-Orthodox groups to participate in the Ecumenical Council, but

thorities in mutual endeavor. Institutional agreements under such terms, in as many areas as possible, would enhance Torah. They are possible but there must be no compromise of standards or authority.

The established framework of the Synagogue Council provides a basis of operation. The veto power on matters of principle which every member organization possesses protects the interests of Orthodoxy yet permits us to cooperate in vital areas. For example, the Synagogue Council is an important factor in legislation pertaining to *shechita*. It plays an important role in Jewish relationship *vis a*

For some years now, I have been waiting for an alert public relations firm to offer its services to a deserving and needy client, the Orthodox rabbi. Any doubts of the need for this service would be quickly dispelled by listening to a conversation about rabbis among religious Jews. We would imagine that as fellow "in-Jews," the Orthodox would have at least an accurate, if not a sympathetic picture, of the Orthodox rabbi. The fact is that such is not the case. The echoes of the tired joke are still to be heard, "the rabbinate is not for a Jewish boy, and *kal v'chomer* an Orthodox Jewish boy".

This article will not replace Madison Avenue, but it will, I hope, add some facts, subtract some myths, and multiply the respect and understanding due the Orthodox rabbi.

Let's begin with some facts. There is no known accurate listing of all the Orthodox rabbis in the United States. I would estimate that there are 2,000 English-speaking Orthodox rabbis in the country. Of these, 850 are in pulpits, and another 550 are in related Jewish fields. The overwhelming majority (70 to 75 per cent) are college graduates. 75 to 80 percent

are American born. I would further estimate that 80 to 85 per cent are under 50 years of age or received *smicha* after 1938. So much for basic statistics.

Let us consider what happy things await the young man who enters the rabbinate. We could sum it up by saying that the rabbinate offers the *mitzvah* of *lilmod u'lelamade*, respect, rising prestige, intellectual stimulation, religious satisfaction, and better compensation.

The desire to observe the *mitzvah* of *lilmod u'lelamade* can, of course, be fulfilled outside of the pulpit. No field of Jewish endeavor, however, offers the variety of opportunities, audiences and levels for the teaching of Torah. The rabbi is a respected personality in the community. He enjoys a deference and courtesy second to none. His influence and prestige stretch far beyond the confines of the synagogue. His voice and views are sought and carefully weighed on all issues of

**Powers Of The Pulpit**

by Victor Gollor

concern to the Jewish community. He has more potential power to guide and move people, than any other Jewish leader today.

In the area of intellect, there are no limits to what the rabbi can achieve. He is free to write, speak and teach as he wishes. He is finding a growing number of keen minds, both adolescent and adult, who are prepared to bring their intellects, honed in other disciplines, to the study of Torah. These minds may not ask *sheilos* about the *milchig* spoon in the *fleishig* pot, but they will pose theological and philosophical questions that will often send the rabbi back to the classic Jewish sources for new insights. The intellectual Jew has stopped running from his faith. He has paused and is prepared to listen to what the rabbi has to tell him about his heritage. The rabbi has a priceless opportunity to make it the pause that refreshes.

The rabbi who has the necessary acad-

emic qualifications may also find additional stimulus on the nearby college campus where he frequently is invited to help meet the growing need for faculty.

"I sent a boy to a yeshiva," "I made this family *shomer shabbos*," "I made this home kosher," "I reunited a separated couple"; these are all religious satisfactions that require no elaboration. What must be emphasized is that they truly happen, and when they do there is no scale that can measure the rabbi's sense of fulfillment.

The rabbi today earns a decent living. In the first pulpit outside of New York, for example, the starting salary usually begins with \$7,500. More and more congregations offer the rabbi the additional inducement of an attractive home. With all this, we must face the fact that the majority of American *musmachim* do not choose to enter the pulpit rabbinate. A constructive inquiry into some of the reasons is in order.

One obvious problem is that of mixed pews. Many rabbis refuse, quite properly, to accept a pulpit which will require personal compromise with *halachic* standards. This, however, is not the whole story.



# That 'Old Time Religion' Goes Modern

by Israel Wohlgelemer

Postwar America has experienced a new wave of religion. All aspects of American life—social, political, academic—have responded to it. The inhibitions of the twenties and thirties regarding religion no longer prevail. As sex became proper parlor conversation after the First World War, so religion is now spoken of without embarrassment or apology in the best of society.

Suburban society, we know, is in a large measure religiously organized. A politician must now identify himself with some denomination and be prepared publicly to bare his religious heart. Religion has also been readmitted to the groves of academe after an extended leave of absence. Divinity schools are well-endowed; departments of religion are flourishing; and religious issues receive a hearing, drawing attentive audiences. Religion has also profited by the paperback revolution where religious titles are displayed prominently in campus bookstores.

Many forces have contributed to this upsurge of religion. We will direct our attention to Judaism, the third great American religion, in specific terms of Orthodoxy.

## Elaborate Synagogues

*Wie es christelt sich so yidelt sich*, says a perceptive Yiddish proverb or "As the Joneses go, so go the Cohens and Cowans." Second and third generation American Jews have made the most of this religious boom in these last twenty years. As elaborate church-centers arose in all suburban communities so more elaborate synagogue-centers were built. As church affiliation grew, synagogue memberships increased proportionately. Religion seems to be "bustin' out all over."

We find, for example, that a young Jewish veteran whose father attended a socialist *Kol Nidre* ball on the lower East side, is now the chairman of the curriculum committee of the religious school. This extensively furnished school is housed in an ultra-modern catering-center-synagogue establishment which serves as the Jews' identity pass into American society. In these postwar years, Jews have been living with a grave and dramatic edifice-complex which is a reflection of the social forces obtaining in the middle-class community at large.

Not to be outdone, Orthodox Jews have also entered the race, albeit somewhat late. I refer, of course, to "Americanized" Orthodox Jews, many of whom live simultaneously in the two worlds of *Pumpaditha* and Pompeii.

Suburban and, to a lesser degree, urban Orthodoxy have become fashionable. We,

too, have arrived and are riding the crest of the religious wave in America. We are becoming more articulate, more vocal and more organized. We are erecting bigger and better buildings and are attempting to prove the possibility and viability of an acculturated, yet undiluted, *halachic* community within the great American democracy.

Should you be hungry in the Latin Quarter some late evening, for instance, you can go around the corner and into a nook of Times Square and have yourself a glat-kosher pastrami on real Jewish rye. Should you have an oriental yen, you can travel downtown and be served Chinese delicacies under rabbinic supervision. Further south, you can even board Noah's ark for kosher pizza pie while listening to the tunes of an Orthodox beatle. The somewhat more sophisticated can now embark on a non-Jewish ship for a kosher cruise in the Caribbean.

Despite lack of central organization, Orthodoxy has created a remarkable educational pyramid in America, with its base of primary education widening yearly, culminating in its apex of higher education which is rising majestically over Manhattan's Washington Heights. Whereas a generation ago a Jewish mother spoke of her son the doctor, Mother Judaism can now point proudly to her sons the builders. The results of this educational drive are becoming apparent and its influence has of late been felt on many secular campuses where Orthodox Jewish groups are flourishing to the dismay of their critics and antagonists.

Does all this and more spell a religious revival? Perhaps not. To be sure, this does not mean a disavowal of the successes of Orthodoxy. These have much positive value when seen in proper perspective. Nevertheless, they also seem to be symptoms of an accommodation of the forms of Orthodoxy to Main Street, USA. While the knitted *yarmulke* indicates the pride of the wearer in his religion, it may also show our society's acceptance of it as a fashion. The signs point to Orthodoxy's return to vogue. Of this we should be wary. When religion becomes fashionable it is not yet necessarily alive and vibrant. It may become smug and complacent.

It has now become proper to enroll one's child in a private Jewish school, attend the synagogue decorously, "enjoy" the services and the rabbi's sermon, respond

generously to various worthy appeals, and hold an aesthetically appealing prayerbook. One wonders whether the recent spate of *siddur* publishing in America reflects a true revival of prayer, the epitome of religion, or whether it exemplifies the substitution of an object, a means, for an ideal, an end.

One's home is strictly kosher, is decorated with bronze Israeli *objets d'art*, and has a small shelf of Jewish books including the latest translation of the Torah. Pedal-pushing young matrons buy ready-to-heat-and-serve Jewish delicacies just like mother used to make and vie with each other over how many people each is having for *Kiddush*.

Six days of the week are devoted to the creation of the wherewithal of this accommodation of Orthodoxy to middle-class values of the American "WASP" (White-Anglo-Saxon-Protestant). One suspects that it is their values by which the modern Orthodox Jew really lives with the addition of a distinguishing religious ritual and color. The immediate need of the means for this religious coloration take up all of his energies. Means are seen as the ultimate ends of Torah. "Religious revival" is essentially absent from these important but external successes of Orthodoxy.

## Planning A Revival

Real religion cannot be institutionalized. Synagogue buildings or organized kashruth are not self-sufficient ends. A religious revival can not be planned like an industrial relocation. The Jewish religious revival that grew out of sixteen-century Safed and eighteenth-century Podolia was not planned or organized out of a complex of offices. Religious illumination spread from the light that was seen by a few singular religious personalities.

The religious dimension of life is an individual, not a mass or group experience. It takes place in the innermost recesses of one's self as he relates to G-d. This relationship becomes his ultimate and absolute concern and thus "relativizes" all other concerns and values which are now no longer primary. His life is no longer fragmented. It is now unified; it is directed; it is religious.

Thus true religion generally, and Orthodox Judaism in particular, admits no peers in value or commitment. The unity of G-d—the fundamental affirmation of Judaism—demands the corresponding in-

divisible unity of man, where all his needs, concerns, and values are directed toward his ultimate and absolute need, concern, and value—G-d.

It is this unity and primacy of concern which seems to be lacking in contemporary Orthodoxy. G-d, Torah, religion are not our "ultimate concern." They are concerns among many and are conditioned by spacial situation and temporal occasion.

We have a plurality of concerns and values. Our lives are, therefore, departmentalized and fragmented. We relegate G-d to an occasion, an institution or, a division. There is a time for G-d and a time for golf, a time to pray and a time to play. We live a smoothly organized life where each part, including religion, plays its role. We render to G-d what is G-d's and what remains is ours. The modern Orthodox Jew, smug and complacent, is convinced of his just deserts and confidently awaits his generous portion of the Leviathan.

Here is the rub. Religion to be religious cannot be just another function of man. It does not serve any other purpose nor fill any other need, be it psychological, social, political, or aesthetic. G-d has not come to inaugurate politicians in office nor to be invoked at farewell dinners nor even to make man happy and give him peace. G-d is either man's only absolute value or He becomes another idol of man's market place, another item in the suburban shopping center. G-d is either our ultimate concern or He is of no concern. Religion is its own end: total man in the service of G-d.

Fashionable Orthodoxy has packaged and labeled G-d and put Him in His place. But G-d will not be placed for He is The Place of the world. *Hu mekomo Shel olam v'en hoalam mekomo*. G-d is the address of the universe and cannot be confined to a limited area within it.

It seems, therefore, premature to consider the arrival of Orthodoxy on the American Jewish scene as a religious revival. Perhaps we are in the process of producing the means for a future revival. What we may be creating is a generation of observant and knowledgeable Jews to whom that future revival will address itself. Let us not, however, confuse means with ends. A meticulously observant Jewish scientist or ivy-leaguers wearing blazers with *non-shatner* labels are not *ipso facto* the heralds of the Messiah.

# Should Orthodoxy Join?

by Louis Bernstein

When I was graduated from Yeshiva College in 1947, there was no objection in the Orthodox Jewish community to participation in mixed rabbinic groups or in the Synagogue Council. We had just lived through the most critical period of Jewish history since the destruction of the Second Temple and were being catapulted into another momentous era, the birth of Jewish statehood. Massive efforts were demanded of the American Jewish community to rehabilitate the remnants snatched by the Allied armies from the Nazi furnaces and mass graves on the one hand and, on the other, to muster maximum political, financial, and even military support for the Zionist ideal which within a few months was destined to be realized

in the State of Israel. Such demanding historic assignments did not permit consideration of anything but the immediate tasks and did not allow for any disunity—regardless of cogent reasons that might be presented for "segregation," "separation," or, what I think might be more aptly termed, "isolation."

These seventeen years have altered the pattern and direction of Jewish history. Yet the climate of crisis is still with us. We are beginning to realize that the systematic and ruthless efforts of the Communist tyrants of the Soviet Union to uproot Judaism is as great a menace to Judaism as the execution machinery of the unmerciful Nazi empire.

Israel is still ringed on all sides by

fanatical Arab armies determined to eradicate it from the map and push its inhabitants into the sea. There is a new menace of a spiritual confrontation by the Christian world. Although the State of Israel exists today and, by its very existence, elevates and exalts Jewish dignity and honor, the historic responsibility of American Jewry is in no way diminished.

I believe there is another factor to be considered in the evaluation of our relationship with the non-Orthodox religious groupings. Orthodoxy is much stronger on the American scene than ever before. Orthodox rabbis and lay leaders can assume, and are assuming, positions of leadership in every phase of communal living. For example, relations with the government agencies are no longer forfeited to non-Orthodox groups because of language and communication shortcomings. The military chaplaincy is one area where the

Orthodox rabbinate has made a terrific impact. The government of Israel must reckon with Orthodox opinion, as the Shalom incident proved. Despite our inner divisions, conflicts, and friction, we can stand independently today as never before.

The issue of Orthodox relationship with non-Orthodox groups should be re-evaluated periodically in light of developing, changing events. Rabbi Soloveitchik recently suggested such a reevaluation, and today some of the positions assumed by the Conservative and Reform leadership serve as serious considerations for a change in policy. The statement by Dr. Maurice Eisendrath on Jesus following the announcement in Rome of the schema absolving the Jews of the sole responsibility for the murder of Christ is thoroughly repugnant. Although in all fairness such sympathies should not be



succeed financially? There is little doubt that if there is to be a still more vibrant Jewish press in America, it will have to be in the English language. This is in sharp contrast to the heated language battles of the early 1900's that prevailed between the Hebraists and the Yiddishists who stand today on the verge of extinction, or at best, are fighting for survival.

His quickie comments on most of the

"think" journals are accepted truisms. For example, both he and Lekachman take *Commentary* to task for its failure to delineate its Jewish purposes. As an intellectual magazine, it dishes out articles written by able thinkers and writers, most of the time too wordy, but usually of high quality. Its attempt to be Jewish leaves much to be desired. It has yet to make up its mind what it is. *Congress Bi-Weekly*,

*Midstream*, *Judaism*, and *Jewish Digest* receive passing mention. RCA's *Tradition* is glossed over, and Trude Weiss-Rosemarin's *Jewish Spectator* receives special treatment.

While the author's critique of the English-Jewish weeklies has some basis, he fails to enunciate their positive achievements. *The Jewish News* of Detroit, *Jewish Exponent* of Philadelphia, *Jewish*

*Advocate* of Boston, *B'nai B'rith Messenger* in Los Angeles, and several others are good weeklies which have more right on their side than given credit for in the defense of their peculiar position.

This book is recommended for those who have not had the opportunity to expose themselves to Jewish publications, and hence develop knowledge of the varieties available.

In October 1958, after the launching of the first artificial space satellite, chairman Khrushchev stated that the orbiting of the Sputnik constitutes a denial of the existence of G-d.

Paradoxically enough, Newton, the man who formulated the laws of gravitation and inertia on which this orbiting is based, saw in these laws direct revelation of G-d. Precisely where atheist Khrushchev saw a refutation of basic religious concepts, Newton perceived their affirmation. Newton believed that the laws of gravitation and inertia explain the motion of heavenly bodies, but the law of gravitation itself remains unexplained. Why is there a law of gravitation in nature which is obeyed by every particle?

"Whence it is," writes Newton in *Optics*, "that the sun and planets gravitate toward one another without dense matter between them? . . . What hinders the fixed stars from falling upon one another? How come the bodies of animals to be contrived with so much art, and for what ends were their several parts? Was the eye contrived without skill in optics and the ear without knowledge of sound? . . . Does it not appear from all these phenomena that there is a Being, incorporeal, living, intelligent, omnipresent who in infinite space sees the things themselves intimately and guides them?"

**Newton's Success**

Newton believed that every step in natural science brings us not immediately to the knowledge of the first cause, yet it brings us nearer to it, and on this account is to be highly valued.

Newton, in his humility, credited his successes to the fact that he was standing "on the shoulders of giants," and Galileo was one of these giants (In 1642 Galileo died and Newton was born).

In the history of science the great controversy between Galileo and the Church is given prominent place. Galileo was forced to retract his views about the heliocentric system first formulated by Copernicus, and to reassert his belief in a geocentric system. The controversy between the Church and Galileo is often cited as proof of an unbridgeable abyss between science and religion. Actually, as Bertrand Russel pointed out, the real issue was not religion, but the resentment on the part of the scholars of Italy (church dignitaries) of the fact that Galileo considered them ignorant inasmuch as their knowledge was not based on observation and experiment, but on authority and bookish quotations. They wanted to avenge themselves because Galileo was endangering their standing in society and spoiling their hitherto unchallenged reputation. This must have been the subconscious motivation of the members of the Inquisition.

Galileo asserted that the earth is not the center of the universe, but he still believed that man is the purpose of creation. Galileo, a pious man, believed that G-d reveals himself in two distinct ways, name-

ly: in the scriptures, and in the laws of nature.

"The natural laws tell us, how the 'heavens go', and the Bible tells us how to 'go to heaven'."

The Bible is not a book of natural laws, and science is not a moral code, hence I cannot visualize a real conflict between science and religion. The danger does not lie in science being opposed to religion, but in the *Weltanschauung* of scientists stemming from their value judgments which should not be identified with science per se.

A proper balance between speculation and experimentation (or observation) is essential for a sound science. Every student of history of science is aware that Greek science failed miserably because of emphasis on speculation and disdain for experimentation (manual labor is for the slaves). On the other hand, strict adherence to facts without attempt to explain and link them together is equally detrimental.

Progress in chemistry and physics during the eighteenth and nineteenth century has been the result of proper balance between experimentation and theorizing. In biology, however, since the science is more complex and experimentation is often difficult, there has at times been excessive speculation, speculation which fitted in more with the philosophical climate of the time than with scientific data on hand.

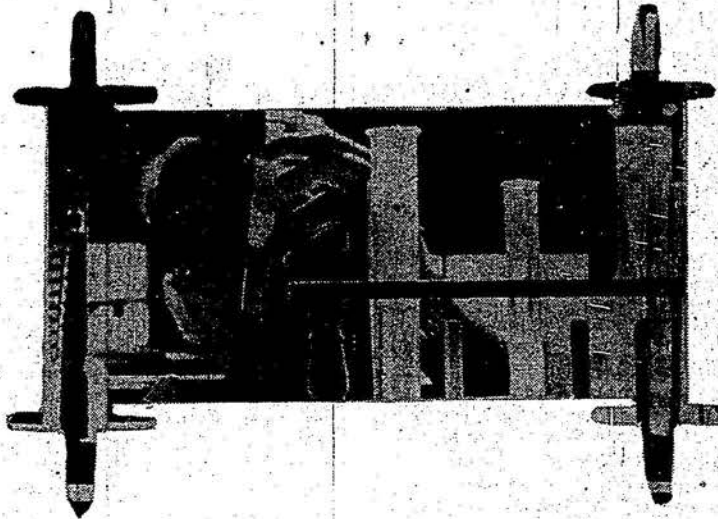
In the nineteenth century evolution became a dominant concept. It served as a central theme in Spencer's philosophy, in

Nietzsche's ethical system, and had its greatest impetus in Darwin's theory of evolution. I would not make any attempt to harmonize between the Bible and the "*Origin of Species*," but would rather point out that Darwinism is still a theory (with many divergent schools of thought), and one that sees in nature the law of the jungle, and justifies the rule of favored races over less favorite ones. The great experimental physiologist, Claude Bernard, referred to the "*Origin of Species*" as another work in philosophy. However, it cannot be denied that "*Origin of Species*" had a tremendous impact upon the *Weltanschauung* of scientists.

**Science In Retrospect**

Looking at the history of science retrospectively I can see three distinct *Weltanschauungen* among scientists:

1. Preceding the seventeenth century (Aristotelian).  
The eternal heavens are being moved by an unmoved mover; the earth is the center, and man the purpose of the universe.
2. Seventeenth and eighteenth century (Newtonian).  
The heavenly bodies and all other objects of the inanimate world proceed according to laws of physics, and constitute a self-acting system. However a G-d-creator is necessary to set the process going. Man, the most intelligent, moral being on earth may consider himself the purpose of creation, even though his



**New Frontiers For Faith**

by Samuel Soloveichik

habitat, the earth, is not the center of the universe.

3. Nineteenth and mid-twentieth century (Darwinian).

Man is not the purpose of creation; there is no concept of creation, nor is there any purpose in nature. "The theory of natural selection denied any meaning for man as a social or moral being." (Gillespie *Edge of Objectivity*)

It is my impression that during the second half of the twentieth century a gradual change in the *Weltanschauung* of prominent scientists will emerge. This expectation is based on the following:

**A. Progress in Biochemistry**

In biology, dominated for a long time by excessive speculation and insufficient experimentation, a radical change is taking place. Recent progress in protein synthesis, nucleic acid chemistry, and related fields opened new vistas for experimentation. New developments such as tracer technique and chromatography broadened the scope of investigation. This should result in a stricter adherence to subject matter, and thus lessen the degree of sheer speculation and excursion into philosophical territory.

**B. Nature's Complexity**

Recent discoveries in nuclear physics and the elucidation of biochemical processes have uniformly shown nature's complexity and sophistication.

In a paper presented before the 20th International Physiological Congress in Brussels, the Nobel prize winner Albert Szent-Gyorgy said:

"The more we know about bioenergetics, the less we understand it, and it looks as if we would soon know everything and understand nothing. The situation is similar in most other biological processes." (*Science*, November 2, 1956)

It will become increasingly difficult to dismiss things in terms of chance or accident.

**C. Principle of Indeterminacy**

In physics, which has had a long tradition of strict adherence to subject matter, we witnessed in the 20th century the formulation of the Principle of Indeterminacy, which actually proclaims that man's ability to probe nature has certain limitations.

With all the wealth of our scientific knowledge, we are still scratching the surface. But as the scope will extend in magnitude and in depth, I think, principles like the Principle of Indeterminacy will extend in many realms, and will ultimately point to the existence of a *Mysterium Magnum*.

How to interpret the *Mysterium Magnum*, how to live in view of it, how to act and feel, what to value and what to hope for—is beyond the domain of science.

Science tells us "how the heavens go" but the Bible tells us "how to go to heaven," and what is more important, it tells us how to live on earth.



There are other factors which have discouraged men from seeking *rabbonus*. The personal, family and religious ties of many rabbis to New York City are so strong that they outweigh the attractions mentioned before. It is no secret that rabbis will make great personal and professional sacrifices to obtain a city position. This is more than a clinging to the warm womb of New York *yiddishkeit*. The hinterland pulpit requires men with a capacity for loneliness, with the religious fortitude to greet *Shabbat* and *Yom Tov* in isolation. The poor state of religious health of most American Jewish communities outside of the metropolitan area may be a challenge to some, but it is a pall and frustration to others.

Strangely enough, the Orthodox community itself must share part of the responsibility for the reluctance of *musmachim* to accept pulpits. The Orthodox community is still unclear in its attitude towards the Orthodox rabbi. There is one

school of thought, for example, which believes that the Orthodox rabbinate should be a sort of "Theological Peace Corps," to work only with the religiously underprivileged. There is also an element which subconsciously subjects the rabbi to an extended process of being *fahered*. His scholarship is continually being measured, not only against the Jewish knowledge of his *shomer shabbos ballebatim*, but also against their estimate of some other rabbi whom they consider to be a *gadol*. With such manifestations of lack of regard, it is little wonder that the young man becomes a *musmach-lawyer* or *musmach-physicist*.

There are additional contributing reasons which discourage young men. Although the prestige of the Orthodox rabbi is on the increase, he still finds himself frequently serving the weakest and least important congregation in the community. In some cases, the dedicated and able young rabbi arrives on the local commun-

ity scene ten or twenty years too late. The deterioration of traditional life may have reached the point where it is no longer possible to save the congregation. It must also be noted, that the compensation for the Orthodox rabbi still compares unfavorably to the Conservative and the Reform rabbis in the community. The Orthodox rabbi is often obliged to accept less reward for equal or greater talent.

Finally, we should take note of the fact that the Orthodox community, its synagogues, *Yeshivot*, rabbinical organizations, and placement services are poorly organized, overlapping and inadequate to provide the type of placement, career and other professional services that the conservative and reform movements enjoy.

Notwithstanding the obstacles and frustrations, this small group has written a proud page in the history of American Jewry.

First of all, contrary to the vast store of scholarly literature which has intoned the doom of Orthodoxy in the United States, an American born Orthodox rabbinite exists. None of the people who predicted the cultural and religious estrangement of the children and grandchildren of immigrants would admit the likelihood that in 1964 America there would be a large growing body of native born, trained *musmachim* possessed of strength, influence, and determination.

The Orthodox rabbi of today is committed to Western culture and civilization. He has become convinced that there is much of worth in Western culture and that its acquisition is not only consistent with Jewish teaching but can also offer insights which can enrich our own religious conviction. This is an important contribution to the survival of *Torah* in America. With this "reaching out" he has dealt a blow to the patronizing Re-

(Continued on page 14)

## Book Review

# Jews And Journals

by Sam Hartstein

The publication of *The Religious Press in America* by Holt, Rinehart and Winston focuses attention on a major media of communication with an estimated readership of 50,000,000. The book is divided into three parts: the Protestant Press by Reverend Martin E. Marty, associate editor of *Christian Century*; the Catholic Press by John G. Deedy, Jr., editor, *Pittsburgh-Catholic*; and the section dealing with the Jewish press by Rabbi David W. Silverman, then spiritual leader of the Conservative Synagogue of Riverdale.

Dr. Robert Lekachman, professor of economics at Barnard College, in the concluding chapter under the heading of "The Secular Uses of the Religious Press," makes several pointed observations concerning these publications, namely that the best of them are good magazines well worth reading. "In many respects," he writes, "the merits of the religious press are secular rather than religious. On domestic, economic and political issues, as on the larger dilemmas of war and peace, even the best religious organs purvey very much the same menu as their secular associates. I am disappointed finally not in the literary standards of the best religious journals, but in their too frequent incapacity to sound a clear religious note in the public dialogue," he concludes.

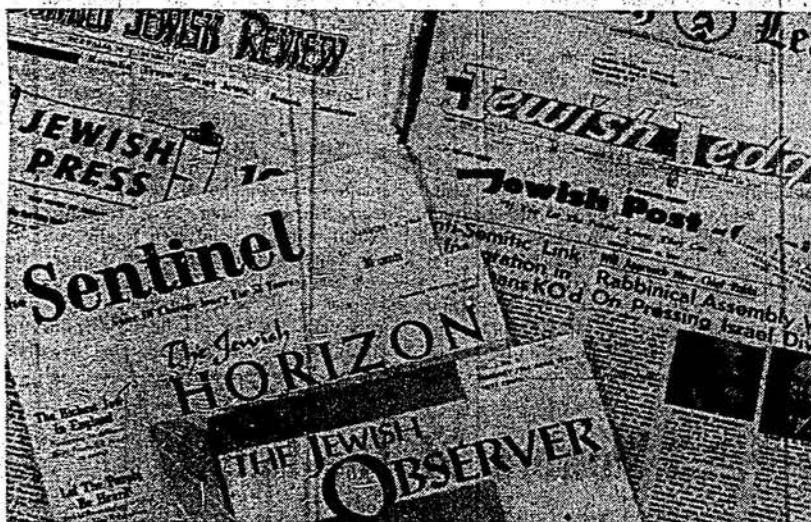
Rabbi Silverman's presentation, subtitled "A Quadrilingual Phenomenon," is divided into five parts: (a) the Historical Background, (b) the English-Jewish Press, (c) The A-denominational weeklies, (d) the A-denominational Monthlies, and (e) Prospects and Problems.

The publication of this book provides a singular opportunity to review conditions prevalent in American-Jewish life relative to the printed media of communication.

In his introduction, Silverman finds himself in the awkward position of writing about a religious press which in Jewish life is limited mostly to house organs expressing the specific viewpoints of its sponsors.

Through verbal *pitulim* he arrives at a solution, namely that the Jewish press and religious press are one, thus giving him a broader range for discussion. By adopting Gerhard Lenski's approach, he bridges the gulf with the analogy: "the ties binding individual Jews to their re-

ligious association have been weakened in modern times, the ties of communalism remain strong." Silverman adds his own note that since communalism has religious significance it provides the first step in the creation of a "holy community." (It is doubtful whether pietists would accept such a concept of *kedushah* as related to



Ellivson—YU Public Relations

the subjects treated in today's Jewish press).

Communication has never played a more vital role in man's existence than in this century, and be it the press, radio, or television, its influence and impact are growing daily. A presidential press conference, a national election, the Kennedy tragedy, become living experiences when the vigorous forces of communication marshal their effective resources to tell the story.

The American Jew, oriented as he is to these overwhelming barrages, is, by contrast, asked to receive his information from an assorted collection of house organs, magazines, which while impressive in numbers issued, hardly bespeak a quality or comprehensiveness which he has come to expect from his general sources of information.

It is in the area of "think" journals that the Jewish press does its best job, and it

is in the area of newspapers it is weakest. The American Jew, looking for mundane reports on developments in the Jewish world, must by necessity read a whole slew of newspapers including the *London Jewish Chronicle*, *Jerusalem Post*, *JTA Bulletins*, an English-Jewish weekly, or rely wholly on the general press. Most Jewish leaders and serious students of Jewish life consider *The New York Times* as their primary source of Jewish news.

Silverman's twenty-one page historical sketch is recommended reading for those interested in the background of the Jew-

any criticism of these papers must be counterbalanced by the realistic fact that most of them are trying to survive. With the decline of newspapers in general, the serious question arises: How long can such papers hold out?

The author's discussion of the English press is divided into two parts: a) the denominational press, including rabbinic annuals, and b) house organs of the various movements. His statement that the *United Synagogue Review*, *American Judaism*, and *Jewish Life* have almost a million readers, is to be taken with a grain of salt. His treatment of *Jewish Life*, published by the Orthodox Jewish Congregations of America, is unfair, and the use of expressions such as "outrageously slanted," "lugubrious" are uncalled for.

The amount of space allotted to *Jewish Life*, with all its failings, and his treatment of Reform and Conservative movement publications, are indicative of the author's prejudicial treatment. Moreover, Saul Bernstein, the devoted editor of *Jewish Life* will be happy to learn that he has been given a staff of six. Incidentally, the author does compliment *Jewish Life* for its exclusion of organization trivia.

Going on to the general Jewish press, JTA is taken to task for its failure to cover religious news. This is well taken, but his solution to JTA's problems—namely financial—will hardly solve the problem. The millions of dollars needed to operate a news gathering agency in this day and age are just not available.

Upon approaching the English-Jewish press, we are confronted with the serious problem facing the Jew in America who wants to keep abreast of Jewish news. Silverman's contention that the denominational English-Jewish press, such as the annuals of the rabbinic groups, synagogue body journals and their teen-age counter parts, is growing in influence and circulation, is far-fetched, and its circulation claims are meaningless.

The section by Rabbi Silverman points up one of the serious failures of the American-Jewish community—the absence of a respected national daily or weekly newspaper geared to serving the interests of the 5,500,000 Jews in America. Predominantly English-speaking, with rising proportions of college-trained individuals, with better than average intellectual and cultural leanings, this community, communication-wise, exists in a land of poverty among richness. Is there a need for such a journal? Would such a publication



At twenty-six Philip Roth published his first volume of stories, *Goodbye, Columbus* (1959). The tales generally dealt with Jewish life in Newark and suburbia; one, "Defender of the Faith," was concerned with four Jewish soldiers in an army camp setting. The book revealed a precocious talent, a writer who demonstrated a mastery of craft and an individual viewpoint. His style was witty, astringent, and touched with a youthful arrogance. Receiving immediate literary acclaim including the National Book Award of 1960, *Goodbye, Columbus* has at the same time been the subject of controversy, raked by attacks from many Jews which do not seem to diminish in number and volume even five years after publication.

Roth has chosen recently to defend *Goodbye, Columbus* against charges of Jewish anti-Semitism or, at least, of undue antagonism in an article called "Writing about Jews" in the December 1963 issue of *Commentary*. It was delivered in its first form as a paper in Lamport Auditorium at a symposium commemorating the seventy-fifth anniversary of Yeshiva University. The article concentrates its defense upon two stories: "Epstein" and "Defender of the Faith." His arguments on behalf of the two differ. I believe his defense of "Epstein" to be valid; I do not share his feelings about the second story.

**Epstein Analysis**

Roth summarizes "Epstein" as follows: "... 'Epstein' tells of a sixty-year-old man who has an adulterous affair with the lady across the street. In the end, Epstein, who is the hero, is caught—caught by his family and caught and struck down by exhaustion, decay, and disappointment, against all of which he had set out to make a final struggle." The fact that Roth's hero is a middle-aged Jewish adulterer has attracted to this story and to Roth's work generally such diatribes as that written by Dr. Theodore N. Lewis, Rabbi of the Progressive Synagogue in Brooklyn. One typical sentence is Dr. Lewis' editorial in *Temple Topics* (December 20, 1963) reads: "His short stories and novels (sic) ... invariably depict Jews as depraved, revolting, and lecherous. . . ."

"Epstein" is no favorite of mine, for in it, I think, Roth regards his characters and their relationships with one another too flippantly and casually even if one makes allowances for its serio-comic design. Nevertheless, Roth seems to have the superior argument as against his opponents in his discussion of the story. He makes three points: (not in the order in which I present them).

First, that he regards Epstein with affection. Second, that he writes of Epstein as an individual and not as a representative of a group. Both these assertions seem accurate to me. Third, that he is not honor-bound as a Jewish writer to avoid attributing adultery to Epstein. Here, too, I agree. Let me elaborate a little.

As Roth writes, literature is or should be, in some ultimate sense, moral. But a work of literature usually does not commence by passing moral judgments. The initial task of fiction is to present in an interesting and believable way the complexities of human behavior; it is not to draw up moral categories into which these complexities can be sifted. A Jewish novelist is not exempt from the novelist's responsibilities.

Great novelists have always recognized

# Literary Anti-Semitism: The Gripes Of Roth

by Seymour Lainoff

the dualism of man's nature: his divine spark, his spiritual self, and his inclination to error and sin. The most memorable literary characters possess, often in tragic combination, these contradicting qualities: Anna Karenina, Madame Bovary, Dmitri Karamazov. Epstein is a minor off-shoot of this tradition.

Though Roth regards Epstein as an individual, he thinks of Grossbart, the soldier in "Defender of the Faith" who wheedles favors and special privileges from Jewish superiors by appealing to their Jewishness, as a type. Against charges that in Grossbart he has confirmed an anti-Semitic stereotype, he writes, "To me Grossbart is not something we can dismiss solely as an anti-Semitic stereotype; he is a Jewish fact." In other words, Grossbarts (in the plural) exist—in significant number. A stereotype would imply a falsehood. Roth hastens to modify his analysis of Grossbart by stating that Grossbart's character was formed as a response to anti-Semitism; Grossbart was not born that way. "He is presented not as a stereotype of the Jew, but as a Jew who acts like the stereotype, offering back to his enemies their vision of him, answering the punishment with the crime."



Philip Roth Nancy Sirkin

Since Roth claims Grossbart to be representative, a reader feels the right to test this claim in terms of his own experience. In my own army experience, which took place at the same time as the events of the story, I assumed the varied though undramatic roles (after basic training) of prison guard, hospital case, basic training instructor, classifications "specialist" (army jargon), and editor of military commendations. I came across many soldiers, Jew and Gentile, and found no

group to be more unpatriotic, cajoling, or sneaky than any other. Shirking and complaining were characteristics that were distributed impartially. I knew a handsome white Protestant youth, as cherubic-looking as Van Johnson, who was looking forward to getting out of the army on a Section-8. Therefore, I deny that Grossbart is a "Jewish fact." (By which I do not mean that there has never been a Grossbart). To compound the matter, Roth in his story, accuses his other two Jewish privates of "obsequiousness" and "soft spirituality." The only good Jewish soldier, Sergeant Marx, is one who has forgotten, in a year of fighting in the European theater, that he is Jewish. The conclusion I draw is that Roth conveys a false impression of Jews in military service.

One argument by analogy: I ask students of Yeshiva College to test Roth's statement by examining the student body at Yeshiva. Does one find "stereotypes" of "Jewish facts," or—as I have—a variety of personalities?

Roth's explanation of Grossbart's etiology seems an argument after the fact. Grossbart is not bothered by anti-Semitism in the story. The only significant Gentile, Captain Barrett, is blissfully unaware of

leterious, it is so because the story is based on a false preconception. Roth here engages in the moral categorizing, in the moral preconceptions of behavior, which it is the novelist's responsibility to avoid.

In his earlier fiction Roth expresses distaste for religion, and, like most anti-religious writers, he aims his shafts at religious hypocrisy: Grossbart uses religion as a device for self-profit; the aunt in *Goodbye, Columbus* thinks of *Rosh Hashana* as an opportunity to prepare a chicken dinner; the rabbi in "The Conversion of the Jews" (who is drawn with a certain sympathy) can accept the possibility of the miraculous in his religion but not in another.

**Not Anti-Jewish**

When one considers Roth's total fiction, including his novel, *Letting Go* (1961), however, one realizes that it is a simplification to dismiss Roth as anti-Jewish. After all, Roth, like Herman Wouk, is a writer with roots in the Jewish middle class and with an inherently powerful appeal to that class. Perhaps the outrage expressed by many of his Jewish readers stems from the fact that he disappoints their expectations. As Roth himself writes: "When I speak before Jewish audiences, invariably there have been people who have come up to me afterward to ask . . . why do you disapprove of us so?—this last question asked as often with incredulity as with anger; and often when asked by people a good deal older than myself, asked of an erring child by a loving but misunderstood parent."

Both Roth and Wouk commence with an ambivalence of values shared by many of the young and intellectually gifted in this group. Whereas Wouk has put himself forward as an exponent of official values and has sought to exorcise his rebellious demons, Roth has attempted the opposite. Middle-class American Jews have entered a period of affluence; many enjoy a real or a pretended religiosity. *Goodbye, Columbus* (especially, the novelette of that name), is Roth's defiance of complacency and temple-togetherness. Unfortunately, in sighting the targets for his satire, he seems at times to confuse the permanently valuable with temporary manifestations of little value. But, as one sees in "Eli the Fanatic," the tie to the Jewish past is never completely broken.

**Earlier Novel**

*Letting Go*, Roth's first novel, is a less rebellious, more mature work—more tortured and less harsh. A sprawling, overstuffed novel, it nonetheless sustains the promise of Roth's earlier volume; it is insightful, inventive, craftsmanlike. It traces a painful path whereby the author learns to identify himself to some degree with values he formerly eschewed. The question the novel raises is: After rebellion, what? The answer it suggests, is that freedom, even love, cannot merely by themselves lend order and continuity to life. Compromises with conventions, with society, with one's elders, seem necessary. Even Roth's hostility to religion slackens. The work does not at all resemble the most recent novels of Norman Mailer, the rebel who has retreated to a beatnik position.

Actually Roth's development in this direction is not entirely sudden. First traces can be found in at least certain sections of "Goodbye, Columbus" and "Eli the Fanatic."

It seems to me that *Letting Go* is a more eloquent defense than "Writing about Jews."

**Letters of Protest**

Mr. Roth:  
With your one story, "Defender of the Faith," you have done as much harm as all the organized anti-Semitic organizations have done to make people believe that all Jews are cheats, liars, connivers. Your one story makes people—the general public—forget all the great Jews who have lived, all the Jewish boys who served well in the armed services, all the Jews who live honest hard lived the world over. . . .

Dear \_\_\_\_\_  
What is being done to silence this man? Medieval Jews would have known what to do with him. . . .

**From The Author's Reply**

If people of bad intention or weak judgment have converted certain facts of Jewish life into a stereotype of The Jew, that does not mean that such facts are no longer important in our lives, or that they are taboo for the writer of fiction. Literary investigation may even be a way to redeem the facts.

Grossbart's existence until Grossbart has drawn attention to himself. And the Chain of Command, from Barrett to the Pentagon, writes in dismay when faked Grossbart informs his congressman that he is unable to swallow non-kosher food.

Rabbi Emanuel Rackman, in correspondence in which he opposes "Defender of the Faith," speaks of the deleterious effect that the story might have upon readers. He entertains the possibility that the story is based on truth, but proposes that the truth here is damaging. I wish to correct this view. If the effect is de-



## Book Review

# My Friend The Jew

by Shep Melzer

The pattern of discrimination known as anti-Semitism is a subtle irritant to the socio-economic well-being of American Jewry. In an age which is witnessing the intense struggle of the long-abused Negro minority to free itself from the snare of segregation, the discontent of the relatively secure American Jews is of secondary significance. *Some of My Best Friends* . . . is meant to expose the "shocking scandal of American anti-Semitism." Yet, Epstein and Forster, eminent leaders of the Anti-Defamation League, do little more than present well known tales of anti-Jewish discrimination.

## Restrictions Overcome

In their attempt to publish an objective study of current discrimination, the authors soften the problem by showing that American Jews have been able to overcome restrictions and find a position of independent privilege. The section on employment opportunity shows that bias against Jews has in many cases been shoved aside by the urgent need for more white collar and professional workers. As skilled, self-employed, or public professionals, American Jews have been successful in their drive toward economic independence.

The chapters on discrimination in higher education present the American university as a miniature portrait of the entire scope of the patterns of anti-Semitism. Yet, once again, the great strides made by many aroused groups have improved the situation to the extent that the problem now seems minor.

The authors are aware of the change

in the public attitude towards discrimination. They seek to prove that discrimination is a serious problem in society even if it does not concern the fundamental needs of individuals in minority groups. Epstein and Forster do not succeed in their attempt to arouse Jewish and Gentile America for they cannot show the cause, the nature or the solution of the condition they present. They look for the roots of anti-Semitism in the nebulous area of social discrimination, but they find nothing of substance which can be isolated and attacked as a cause.

*Some of My Best Friends* . . . fails to illustrate the evils of bias in many of its case histories. One of the first incidents described is the well-publicized story of the Scarsdale Golf Club. A baptized half-Jew was denied admittance to a social function of the club. The rector of the Episcopal Church in Scarsdale, of which the man was a member, denounced this discrimination of the club and refused holy communion to any of his parishioners who had "in any way, by word in thought or deed, acquiesced with the position of the club."

But the rector attacked only the specific incident not the general discriminatory practice of the club. He had been offended by the un-Christian denial of admittance to a member of his church. The priest's position was based on the belief that anyone should have the right to cast off the restriction of the group into which he had been born and join the ranks of the Christian community of equal opportunity and practice. The liberal attitude of the

But with all of this the battle is far from being won. Notwithstanding the important accomplishments to date, there remains much to be done. There must be an expanded campaign within Orthodox ranks to heighten the sense of pride in and respect for the rabbi who accepts the challenge of a pulpit.

We must also cope with the lack of rabbinic self-confidence. Many Orthodox rabbis still look over their shoulders at their non-Orthodox counterparts. This sense of inferiority causes them to, sometimes measure rabbinic success by superficial, irrelevant, and at times, un-Jewish criteria.

Finally, the entire course of study for the pulpit rabbi must be revamped.

The prevailing *smicha* curriculum of *yeshivot* are necessary but no longer sufficient for the adequate preparation of *musmachim*. There is a growing need to train young men to cope with the philosophical, theological, and psychological challenges of the mid-twentieth century. There is an urgent need to include much more training in those areas of *halacha* which formerly were the exclusive domains of the European *rabbanim* such as *gitten*, *kiddushin*, and *gerus*. Technology and complex processes of manufacturing have introduced new problems in the field of *kashruth*. There are rabbis who never saw the inside of a *mikveh*, visited an *abattoir* or observed a *bris*. Most *smicha* students in American *yeshivot* in the past three years were unaware of the anti-*shechita* legislation that was introduced in the various state legislatures.

To sum up, one might paraphrase the text in *Pirkei Avot*: "*Hayom me'uchar, v'hamlacha meruba, v'harabonim mu-atim.*"

"innocent victim" topped the atypical incident with an ironical expression of "turn the other cheek" mentality; "*Some of my best friends* are members of the Scarsdale Golf Club. I bear no grudge against the club people. I would be discriminating myself if I had any hard feelings. I've learned to live with this kind of thing. Anybody with a Jewish parent does."

There is no doubt that the incident is a dramatic one but it is of little importance in a work dedicated to the phenomenon of anti-Semitism.

Since the causes of anti-Semitism are so varied and complex there can be no simple solution. The authors admit that only wide scale and long term legislation, with extensive education encompassing all levels of society, could possibly be effective.

## Bigot's Profile

The book achieves greater success in the analysis of the anti-Semite. The bigot who openly boasts of his hatred of Jews usually belongs to an active racial organization and sometimes publishes racist literature. This type is easily recognizable and hence not part of the picture of subtle anti-Semitism. Those who provide the impulse for the continuation of anti-Jewish discrimination are often unaware of their own bigotry. They claim that they help to maintain a policy which is accepted and insisted upon by others. These individuals cannot see any personal attitude behind their actions. By saying "some of my best friends are Jews," they separate private feelings from public deeds. But anti-Semitism is a hostile feeling directed against the Jewish race in general. It does not involve likes or dislikes of particular Jews. As a part of the subtle pattern of anti-Semitism, the bigot who stresses that he is friendly with individual Jews is only disguising his prejudice with the camouflage of companionship. He is aware, at least, that his bigotry is wrong and in conflict with the moral background of the democracy in which he lives.

The many and varied devices which are used to discriminate against Jews indicate, however, that the "some of my best friends" bigot is actively aware of the subtle yet legal methods which can be used to "express the feelings of others." Social discrimination, usually found in the restrictive procedure of organizations, clubs and vacation facilities, is often the basis of discrimination in other areas. The employer, landlord or educator who belongs to a club which is restricted to "WASPS ONLY" (White Anglo-Saxon Protestants) and takes his vacation at a resort which bars "Negros, Jews, and dogs" may follow discriminatory practices in his professional life. The panorama of discriminatory yet legal devices which have developed by these "unaware bigots" surpass normal ingenuity. Restrictive covenants and community clubs in private housing developments, quota and fraternity restrictions in higher education and selective employment procedures have been carefully designed to provide the maximum exclusion of Jews while remaining within the law.

Epstein and Forster show that many of these discriminatory practices are fought by courageous and persevering individuals. Yet, the vast majority of Jews when confronted with an unfavorable situation will "go elsewhere" and encourage bigotry by their own inaction. American Jews, in a secure socio-economic position have a complacent attitude towards what they know to be unjust. Unfortunately, the impression *Some of My Best Friends* . . . leaves is not flattering to American Jewry.

The Jewish image presented is one of a fairly secure group in society complaining because its already high opportunities are not high enough. The complaint is not followed by a program for the solution of the problem which seems somewhat minor. Epstein and Forster do not present a well-developed thesis concerning the fundamental reasons for anti-Semitism, nor do they examine the complete pattern of its development and continuation in America. They do not indicate the positive expression of Jews in America in social, economic, and political terms to show that the complaining is based on substantial



"Well, which is it? King James? Dougy? Or Jewish Publication Society?"



"But sir, now that we definitely know you're our kind - why do you want to leave? Aren't we your kind?"



"Heavens! What have we been doing! According to the Hotel Edition of the Almanac of Accepted American Names, 'Smith' is sometimes a Jewish name."

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grounds. The case histories presented are sometimes dramatic though often outworn. One is not left with the impression that the stories are typical of the complacent complainers.

The situation presented does not seem as desperate as the authors suggest nor do the victims seem interested enough to do anything more than wave their arms, raise their voices and walk away.



# Negro Animosity Towards Jews Has Many Roots

by Steven Prystowsky

The question whether anti-Semitism exists among Negroes is, at first, very puzzling. Why should Negroes hate Jews?

Both groups are minorities. Both are discriminated against in housing, education, and employment. The battle for equality, therefore, is their fight. Furthermore for decades the Jewish people have participated in Negro movements dedicated to raising the status of the Negro by contributing funds and working for them. (The New York Urban League's major financial support comes from Jews. The president of the NAACP, Arthur Spingarn, is Jewish.)

Semitism. These ties include: 1. landlord—tenant; 2. merchant—consumer; 3. professional competition; and 4. competition between Negro and Jewish businessmen.

The closest relationship found between Negroes and Jews in Negro communities and a main cause of anti-Jewish feeling is that of landlord to tenant.

Houses in Negro neighborhoods are usually in need of repair. Despite such deplorable conditions—buildings are overcrowded, unsanitary, and dilapidated—Negroes pay comparatively higher rents than whites. Consequently, the landlords

tween Negro and Jewish businessmen in Negro communities. Convinced that Jews can always outdo rival Negro businessmen, Negroes demand that Jews leave their neighborhood.

In 1962, a group of Negroes picketed in front of Harlem's Apollo Theater (owned by a Jew), and chanted "Black man must stay; Jew must go." The purpose of the picketing was to protest white ownership of stores in Harlem. A two-block stretch known as the Gold Coast—125th street between Lenox and Eighth avenues—had only one store owned by a Negro.

In each of the above encounters, Jews

nessmen in Harlem are no exception. They must charge higher prices if they are to make any profit. Their small-scale buying forces them to pay higher wholesale prices.

James Baldwin has written that "as society must have a scapegoat, so hatred must have a symbol. Georgia has the Negro and Harlem the Jew." Jews are singled out because they are more easily identified as a group than Gentile landlords and merchants. The latter belong to many religious denominations and are more difficult to blame. As Whitney Young, head of the Urban League, pointed out: "What is mistaken for anti-Semitism is anti-white feeling."