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Page Two

Voting - a Privilege and Right By ELKA SORCHER

Jewish political activity in America assumes basic political freedom and rights. People can be politically active only if they have fundamental political rights such as voting and office holding. In America, Jews have enjoyed these rights ever since the first group of permanent settlers arrived here in 1654.

While we are correct in assuming that the Jews have always enjoyed political rights, this is a surprising fact in examining Jewish status in Europe at the time. In the Old World, the French Revolution brought hints of Jewish political emancipation in Western Europe. Jews were granted the right to citizenship even later in Eastern Europe. Thus, it is necessary to examine the circumstances which allowed the Jews political rights in America more than a century ago before their European bretheren

Conditions in America were close to ideal for Jews fleeing Euinquisitorial courts. Howrope's ever, there were many instances of discrimination in laws passed by the colonies long before the first Jewish immigrants' arrival. For example, the Maryland Tol. eration Act of 1649 recognized only those "professing to believe in Jesus Christ" and provided harsh punishment to anyone denying the Trinity. Massachusetts excluded all non-Puritans from citizenship. These laws were not enacted specifically against Jews, who were not yet there. But when Jews did come to settle, they found their rights limited in many in-

When the St. Charles arrived at New Amsterdam with twenty-three Jewish passengers on board, this small Dutch colony had to contend with the "Jewish question" for the first time. Peter Stuyvesant, director of the colony, was unwilling to allow the Jews to stay, but pressure of influential in Holland in the Dutch Jews West India Company forced Stuyvesant to accept the Jewish immigrants. For three years the Jews New Amsterdam, under the in



Eiks Sorcher

activity of the colonial Jew to that of his European brother, says, "In most colonies, it appears, participated in elections with no one pointing an accusing finger. were also entrusted with Jews public office without further ado. Jews served as constables in New York and as representatives in So. Carolina. Blau further states, "The Revolution did not bring about a radical change in the Jewish posi-tion in American society." Jews participated in the Revolution. were even officers. The Some Constitution of the United States, separating Church and State by and granting freedom of religion, legalized the existing political status of the Jew, although some state constitutions still contained minor discriminatory clauses.

While it is obvious that Jews would have eventually been granted citizenship, it is significant that they achieved political equality with non-Jews by insisting on political equality.

But while political activity assumes the possession of political rights, the first Jews in America alized that political rights should also imply political activity. They realized the obligations as well as the privilege of political rights. Thus, Asher Levy insisted on being allowed to fight in defense of his colony and on being taxed equally with non-Jews.

It is important for Jews in America today to realize the privileges as well as the obligations that political rights, dating back three centuries, grant them. Today, the overwhelming majority of Jews in America are of East



In an attempt to find the answer to the question, "Should an Orthodox Rabbi take a political stand-point; should he be involved?" questioned several Orthodox leaders. The majority of those questioned agreed that the opinion of the Rabbi is not merely a personal one. It is a personal opinion based on Halacha. Therefore, the Rabbi is required by Halacha to guide people accord-

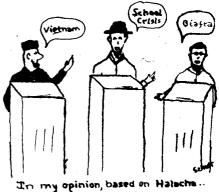
ing to it. The general opinion was, that according to Halacha, the Rabbi, as head of a synagogue and a community, was definitely required to voice his opinion. The main difference in viewpoint was to what extent

what issues. and on Mr. Moses I. Feurstein, honorary president of the Union of Orthodox Jewish Congregations of America xpressed the following opinion: "The Rabbi is responsible, as a Mora D'asra, for his congregation. He is chosen by the people to lead them and it is his duty to do just that. If his actions lend to improvement of the community spiritually or to the solution of a problem which can effect the community spiritually, then he should voige his opinion. Standing by while injustice takes place wounds the community spiritually. He must, therefore, see something done by personal instruction or by arranging for what is necessary.'

"If the Biafra situation, for example, represents crime against G-d and man, then to stand by is to participate in evil. The Rabbi or any spiritual leader is obligated to take stands necessary to right the wrong as far as may be within the power of the community to achieve this.

He went so far as to say that if Rabbi doesn't take careful the advantage of his position, he is violating "ba'al tashchit". Opportunities can not be wasted when the spiritual life of the community is involved.

I might add, however, that if a Rabbi finds himself leading a community where the strong likelihood is that the congregants will not pursue further the course involved, the Rabbi should take this into consideration before presenting his viewpoint.



Rabbi Joseph Karasick, president of the UOJCA and Rabbi Dr. Norman Lamm, spiritual leader of the West Side Jewish Center and Professor of Jewish Philosophy at Erna Michael College, concurred that the Rabbi should respond only in the matters of morality and that not every issue should be received as a question of Halacha. Any questions of politics, such as the upcoming Presidential election, are not neces-sarily considered questions of Halacha and the Rabbi is not expected to express any opinion on these matters. On other issues such as Biafra and drugs, the Rabbi is, however, obligated to inform his community of the Halacha's stand.

It is understood that the Rabbi must utilize a perceptive sense of judgement. For instance, if an issue is clearly beyond the Rabb's competence, in the realm of economics and politics for example, he should not express any opinion. But, needless to say, a sense of morality requires taking a stand. Most issues, unfortunately, fall somewhere between these two extremes; there the Rabbi must rely on his own judgement.

Ray Aharon Lichtenstein, one of the senior Roshei Yeshiva of Y.U., further stresses the importance of weighing each situation as to what can be gained at last; each situation must be checked as to its moral and religious consequences as well as ties to the attainment of Jewish goals. There is a point, however, beyond which there is an obligation incumbent upon the Rabbi to express his views regardless of consequences to the Jewish community. Again, in this respect, the Rabbi must develop an instinct in judgement there are no set rules.

The issue of Vietnam is a halachic issue, a matter of morality, and therefore the Rabbi should express his feelings. Some Orthodox leaders agree that the Vietnam War is immoral and unjust and that the United States doesn't belong in Viet Nam. Others disagree with this stand.

The Presidential election, to take another example, has Jewish implications in that one candidate might appear to be more pro-Jewish than the other. The Rabbi should point this out to the community.

The school strike, although it might not appear so, does affect us personally. Among other problems the The school strike, annough it might not appear so, does affect us personary. Among other problems the strike is causing Jews to go to Catholic private schools; this can easily result in "Shmad". Therefore, the Rabbi in this case has to do all in his power to hasten the settlement of the strike.

Professor Pinchas Peli, Editor-in-Chief of Panim el Panim and Visiting Professor of Hebrew at Yeshiva University, feels that where politics involves a moral issue, the Rabbi should take a stand. Dr. Peli stresses the importance of each rabbi emphasizing that the views he expresses are his personal views and not that of the community.

Whether or not an issue involves morality is often a moot matter. In cases where ethics are definitely pertinent, there is the additional consideration of the effect specified stands may have on the Jewish community. It is thus apparent that the problem of rabbis expressing opinions from the pulpit is a complex one. There are few, if any, mechanical guidelines. He must often depend on his own disgression.

Contributors

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Dr. R. Wischnitzer will moderate a symposium on the paintings of the third century Dura Synagogue in Koch Auditorium on November 6. Professors from Columbia, Brown, Yale, and N.Y.U. will discuss the motives and esthetic manifestations of the Euphrates River Jews of that era

Con-movered thrusiverne of Schott

leadership of Asher Levy, successfully resisted attempts by Stuyvesant to deny them political rights. Levy insisted on being allowed privilege of serving in the the Burgher Guard and was finally granted citizenship in April, 1657. This president assured the later newcomers to New Amsterdam (later called New York) the privilege denied the Jews in Europe.

Of course, test oaths and established churches still remained obstacles to the complete political equality of Jews with non-Jews. And anti-Semitism certainly existed. But Joseph Blau, in the introduction to his American Jewish History comparing the political

the long tradition of freedom and democracy in America, millions of Jews may have been forced to stay in Europe instead of estab-lishing the dynamic Jewish community that now exists in America. Jews, who have enjoyed political rights in America longer than anywhere else have a stake keeping America free and an obligation to use their rights and be active politically. We should not forget that the reason that we can speak about "Jews and political action" is because the first Jews in America insisted on political rights and fulfilled the obligations that these rights imposed

European origin Were it not for

OBSERVER SUPPLEMENT



"My position on Israel and the Middle East is clear. Ever since the creation of the State of Israel, which I enthusiastically supported - both on moral and political grounds --- I have felt that a stable peace in the Middle East is a must."

- 1. The existence of the State of Israel must be accepted by all of its neighbors;
- The fragile, often-violated 2 truce lines must be transformed into agreed and sedure boundaries.
- The State of Israel must have free navigational rights in all international waters, including the Suez Canal and the Gulf of Aquaba:
- The arms race, which breeds insecurity as it feeds on hostility, must be finally terminated:
- The international community must assist the counimmediately contries cerned in solving the human tragedy posed by the Arab refugées
- The resources of the Middle 6. East countries must be used primarily for human and development economic rather than war and destruction.

These views have been fortified by the experience of the June, 1967 war.

I favor active U.S. diplomatic efforts to convince Israel's neighbors - many of whom have been friends of this country for many years .- to pursue now a general settlement.

· It is in the interest of all the people of the Middle East to engage actively in negotiating agreement among nations in that region.

The cause of peace will not be served by the pursuit of military preponderance by Arab States through arms deliveries from the Soviet Union. Until permanent peace is achieved and the arms ended, I believe continued U.S. military assistance, including jet planes, to Israel is justified and desirable. I favor it. But, the real answer lies in agreed disarmament.

The U.S. and other developed nations should actively support national and regional economic modernization programs, especially irrigation development and desalinization

My views are motivated by a sense of justice and concern for all the inhabitants of a region that, through the centuries, has contributed so much to our own spiritual and philosophical development.

Robert Humphrey

War and Peace HHH. Nixon View Middle East

Since some of us will be voting this November, and any Stern student is cognizant of her political environment, we invited the presidential candidates of the two major parties to offer their views on American policy to Israel - a subject of the utmost importance to the modern Jew. Mr. Nixon and Mr. Humphrey graciously responded - Mr. Nixon with the text of a speech delivered at the B'nai Brith Triennial Convention, and Mr. Humphrey with a formal statement issued last July on his views toward Israel.

Mr. Humphrey's short statement is presented in its entirety. A passage dealing purely with American policy towards the Soviet Union has been deleted from Mr. Nixon's speech.

Nixon Speaks and Speaks and Speaks to B'nai Brith Four fundamental facts of life Phantom F-4 jets --- we should are evident in the Middle East supply those Phantom jets. Some Arab 'leaders equate America's support of Israel as today

We can hardly ignore the fact First, the danger of war inthat during the past five years of active Soviet penetration, the U.S. creases in direct ratio to the confidence of certain Arab leaders government has at times seemed to hide its head in the sands of that they could win that war. the Middle East; this administra-Second, the Soviet Union has the definite aggressive goal of extending its sphere of influence to include the Middle East. tion has failed to come to diplomatic grips with the scope and

Third, the United States has a

firm and unwavering commitment

to the national existence of

Israel, repeated by four presi-

dents. And after Inauguration Day

next year, it will be repeated by

Fourth, the foundations for a

permanent peace will be laid when

hunger and disease and human

from the Arab world, and the breeding ground of bitterness and

facts of life to determine how we

can change the collision course of

the nations of the Middle East

and avert a confrontation of the

The danger of war increases in

Since the Six-Day War, the Sov-

armed forces of the

direct ratio to the confidence of

certain Arab leaders that they

iet Union has systematically re-

U.A.R. Their goal was not to re-

store a balance of power; their

To a disturbing extent, they

have introduced new and more sophisticated weapons. Their Mid-

dle Eastern clients are growing

more confident that they could win a war of revenge and drive

Therefore the free world must

remove the confidence of

act to maintain a balance of power

would-be aggressors. Certainly, a

balance of power is a short-term

solution; but when survival is at

stake, short-term solutions are

military power to deter an attack.

As long as the threat of Arab at-

tack remains direct and imminent,

sufficient power means the bal-

ance must be tipped in Israel's

favor. An exact balance of power,

which in any case is purely theo-

retical and not realistic, would run

the risk that potential aggressors

offer them too much of a tempta-

support a policy that would give

Israel a technological military

margin to more than offset her hostile neighbors' numerical sup-

eriority. If maintaining that mar-

gin should require that the U.S.

that reason - to provide

Israel with supersonic

would

might miscalculate and

Israel a valid self-defense

Israel must possess sufficient

goal was to further Soviet ambi-

America must look hard at those

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Israel into the sea.

seriousness of the Soviet threat. What must we do now? Shortrange, we must counter the military buildup, as I have indicated. We must take the initiative for near-term settlements. Looking ahead, we must deal directly with the Soviets on the subject of the Middle East

Without belligerence, we have to make it crystal clear that the stake of the free world in the Middle East is great; we must impress upon the Soviets the full extent of our determination; and then, and only then, will we cause them to re-examine their own policy to avoid a collision course

The United States has a firm and unwavering commit entt to the national existence of Israel.

Some of America's critics abroad say that support for Israel, by American political leaders is purely an election-year exercise. They say it is a device to capture Jewish votes at home.

But these critics don't understand the American point of view. America supports Israel because we believe in the self-determination of nations; America supports Israel because we oppose aggression in every form; America supports Israel because it is threatened by Soviet imperialism; and America supports Israel because its example offers long-range hope to the Middle East.

There is another reason that goes beyond diplomacy: Americans admire a people who can scratch a desert and produce a garden. The Israelis have shown qualities that Americans identify with: guts, patriotism, idealism, and a passion for freedom.

We can justify our firm suport on the basis of principle but there is that human element involved as well.

All those reasons taken together add up to why we are not about to abandon Israel. America's word is good. It has cost us enough to prove that.

We recognize Israel's predicament; its enemies can afford to fight a war and lose, and come back to fight again: Israel cannot afford to lose once. America knows that And America is determined that Israel is here in the family of nations to stay.

The foundations for a permanent peace will be laid when hunger and disease and human misery have begun to disappear from the Arab world. being "against" them. That is simply not true.

The United States should work with every nation of the Middle East willing to live in peace with its neighbors on a far-reaching development program.

imaginative Elsenhower The Plan to bring water - and thus food and employment - to the Middle East is one such proposal. This plan would provide atomic plants for the desalting of sea water --- water so desperately needed to irrigate deserts. The first of these plants would produce as much fresh water as the entire Jordan River system does today. opening a new life to hundreds of thousands of Arab refugees. We must explore every avenue to turn the arms race into a race for development.

Right now, the United States must take, the lead in forging an acceptable settlement in the Mid-East.

ast. Included in the terms of that settlement should be solid gua-rantees that the currently occupied descritories will never again be used as bases of aggression or sanctuaries for terrorism. Access for the ships of all nations through d Suez Canal and the the re-opened Suez Canal and the Straits of Tiran should be guaranteed. The settlement should include recognition of Israeli sovereignty, its right to exist in peace, and an end to the state of belligerency

It is my view for Israel to take formal and final possession of the occupied territories would be a grave mistake; at the same time. it is not realistic to expect Israel surrender bargaining vital

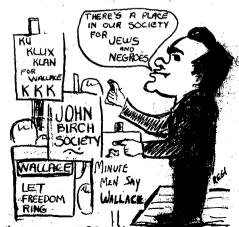
counters in the absence of a genuine peace and effective guarantees

To find a just peace in an area of the world that has known only armed truces and three major and bitter wars in a generation is not an easy task. But the United States is not without diplomatic and economic resources, and its private and public men are not without and public men are not without cogent ideas to get directly at the underlying problems of actuants and water. 35:33:414

We should thwart the being tion for aggression by helpin Israel to maintain her defense; a negotiation with the Soviet Uplot negotiation with the Soviet Uplon to remove one undership, resum of the tension; we should sense some leadership in brigging again tails first with the molecula Arab leaders, and later with the militants; and we should open up vistas of growth and deve that can gradually end the bits ness and envy that exist.

That's an ambitious task. But the only way to succeed, or even partially to succeed, is to make the effort. Any future Mid-East war could bring together in a sudden collision not only the nations of the Mid-East, but the great powers of East and West. We must not allow the cradle of civilization to become its grave.

Eichard Nixes



TELL ME, WHERE SHALL GO

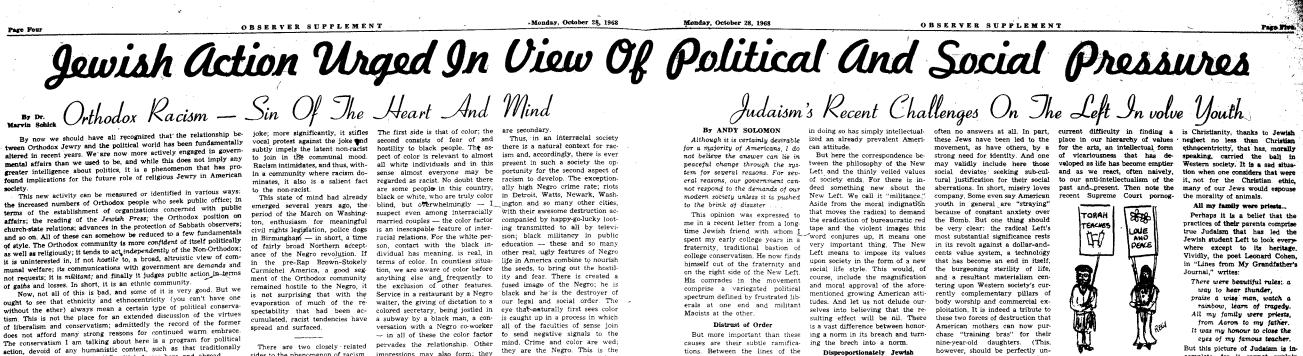


PROMISES

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advocated by right wing (anti-Semitic) forces here and abroad. Even without the present national siege of inecurity and the ugliness of our race relations, it . follows from what I have already said that there would be within our community a strong conserva tive impulse. The hates and fears, paranoid and other, and all the rest that has gone wrong in th last couple of years, have exacerbated an existing situation. They have matured a tendency that was already in the womb of time. But by now convervatism has become firmly rooted in Orthodox ranks, so much so that it has a life independent of the cur rent political and social developments that feed it. Because of this, we must look beyond the election

of a few weeks hence when some Orthodox Jews will vote for Wallace and many more who would like to will not have the courage to vote according to their convictions. We must examine those aspects of Orthodox Jewish conservative thought that can be expected to endure, particularly attitudes toward Negroes and race relations. Before going into this subject, I must inform the readers that if the treatment here seems one-sided, it is deliberately so. I am aware of, against, and

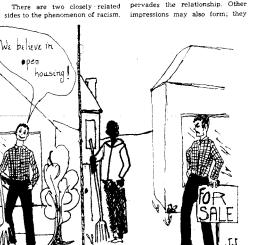
properly angered by Black racism and anti-Semitism. But it seems to me that few of us pay heed to our own anti-Negroism, which after all is, at least from the standpoint of general society, as great an evil as the Negro attitudes that now disturb us. The single most salient charac-

teristic of the Orthodox Jewish attitude toward the Negro people INTERVIEW WITH in this country is the fact of MR. MELVIN STEIN AND racism. "Fact" is employed delib-MR. MORTON DOLINSKY erately, knowingly; clearly there will be objections. The term is too Does student protest help Soviet absolute, too condemning. Surely Jewry? the Orthodox attitude is not so one-sided or monolithic, some will contend and they will be right. But I am concerned with the pic-

ture in the heads of Orthodox Jews about Negroes, which is so defiitely the reaction to the race problem in the United States What is this racism? Emphat-

ically it is not the sum of all of hostile talk we hear about Negroes, not even the obscene genocidal solutions to the Negro as a spur to adult response. problem proposed by some. These Do American protests have any e articulations of the racial mind. direct and immediate effects on but they do not represent the in-Russia's policy toward its Jews? ner core of the attitude. Principally, racism is a mood which has so Mr. Stein: Rarely, but some-For instance, within one enveloped our community that times. twenty million people are viewed week after a capacity crowd atsoley as an undifferentiated mass tended the Litvinov rally in Madof blacks, a species of sub-civilized ison Square Garden several years ago, the Russian Jewish publication Sovietische Heimland was

beings. Racism is a condition in which ordinarily intelligent and alert individuals almost daily block asked by the Soviet government out the testimony of their own to hold a press conference imeyes, that there are various types mediately to celebrate its four and of Negroes and that many of these one-halfth year of publication people live as decent Americans. Racism stimulates the anti-Negro Perhaps this cannot be considered



they are the Negro. This is the racism we are talking about)

Obviously the psychological pro cess just described is not peculiar to Orthodox Jews. It follows, then, that it is somewhat misleading to write of Orthodox Jewish racism. as if it is an isolated Orthodox condition Leaders of some of America's most liberal Jewish or ganizations are faced with a grass roots revolt of major proportions. there is a growing Jewish backlash against the Black Revolution The backlash of ethnic groups for less liberality in orientation is more propounced, still: as the Kerner Commission on the urban riots stressed. America is fast becoming a racist society with two unequal communities set up along color lines. The racist tendency has spread throughout the United States and people of all groups are caught up in the mood. What makes the Orthodox Jew-

ish attitude worthy of special note, apart from our natural concern (Continued on Page 7, Col. 4)

Between the lines of the New Left propaganda lies a disturbing reflection of the societyat-large: repulsion from Western technocracy, resulting in a societal tor is a desperate search for a con release of the id. Implicit in the New Left is a growing distrust of

ized by a leadership and a rankorder itself. That is, the whole and file that are astoundingly disquestion of "What watches the proportionately Jewish. Of course. watchers?" is fast becoming one the most obvious explanation of of order versus anarchy. The last this general Jewish preponderance word on this subject in the New would be the sociological fact that Left is represented by the anarminority groups invariably adchrists, who propose to let everyone vocate change and seek to move or expand the lid of society to do his own thing."

And perhaps it is this type of account for Jewish liberalism, but philosophical espousal - betraying society's underlying attitudes either the Jewish prevalence in - that brings the New Left its the New Left or the Jewish dom most vehement reproaches Witinance over other minority groups ness the New Left's attack on the therein "double standard," an admittedly **Revolt Against Materialism** unjust situation that could conceivably be balanced in either of

Perhaps the most tenable extwo ways --- restriction of male planation is the better education sexual practices or liberalization received by our youth. This edof the female's. It is most noteworthy that the New Left has chosen the latter "solution" and

derstandable in a society in which raphy decisions, farcical in their women who are not, by our mass logic and pathetic in their stumbmedia's standards, sexually irlings for a viable ethic. Witness resistible, are considered invalids.) too, how, in the same spirit, the Indeed not only the militance of Catholic Legion of Decency apthe New Left, but even the race proved the dialogue of "Who's riots and the rising crime rate. Afraid of Virginia Wolf?" on the can validly be viewed as the final grounds of a justifying context, life-writhings of society. flaunting the situational ethics of At this critical point of social the Church. Can it be any wonder

upheaval, the Church is characthat the Christian ethic has come teristically void of guidance; and under such fire from the radical surely that task would be difficult Left? enough in light of the fact that cover themselves. Indeed, this carr-it is the failure of the Christian finding is a religion. As we ethic that is at the base of this both know. I am not very entire rebellion. In response to a literate in my Jewish heritage cannot adequately explain growing distaste for dogma, Chrisand consequently, 1 shall not tianity has repeatedly watered itattempt to show similaritie self down. Despite such attempts to cover one hypocrisy with an other, response has been, to say the least, disappointing

> New Value System The entire New Left hungers

ucation has caused them to ask for a more judicious value system. penetrating questions for which This has become evident even in there are no easy answers and the Establishment. Consider the

All my family were priests...

Perhaps it is a belief that the practices of their parents comprise true Judaism that has led the Jewish student Left to look everywhere except to its heritage Vividly, the poet Leonard Cohen. in "Lines from My Grandfather's

There were beautiful rules: a way to hear thunder, praise a wise man, watch a rainbow, learn of tragedy.

All my family were priests. from Aaron to my father. It was my honour to close the eyes of my famous teacher. But this picture of Judaism is in complete, for it cannot explain

the tragic lack of dynamiam in the contemporary Jewish community. In the presence of a moral vacuum, our foriorene wid dishe zoilen seek meaning. Where, then, is Judaism Should we conclude that

Judaism is destitute of the necessary doctrine with which to confront the issues? This would be a tragic mistake. For it is indeed only Judaisin that can havin to meet the challenge of the serve izing inquiry of the radical Left. Judaism is, by its very nature, moored in a utopian ideal. In fact, it is such concepts as shmits and tzedakah that the radical is idealiz-

I agree that what I am

riencing the morality gap

ing on his own. or differences: But I would But there is a very basic difcertainly appreciate it if you ference between the utopia of the would like to point out some. radical and the utopia of the My friend is typically ex-Torah. The former falls prey to creat a disastrous arrogance that ined by the confrontation of the heres in any existential philos Church with the banner issues of ophy; the latter sustains itself the New Left. This is notwithstand with a G-d centered absolution ing his Jewish parentage. For it and timelessness. Here we dis cover a formidable aspect of the New Left that is not new at all: this self-righteous intoxication that convinces the radical that his for an anthropocentric morality, that is no less subjective

nor intellectually dishonest that the hypocrisies it seeks to replace. will not eventually meet with the same disenchantment There will always be those who will re-A very important factor in the fuse to trust others to invent their effectiveness of protest is Russia's morality.

pre-occupation with her "image. Torah alone was empowered by The early protest cry of "let my the Almighty to revitalize the people go" was answered by vacuous life of secular man, It Kosygin on December 3, 1966, at is uniquely suited to the contract a Paris news conference. He said needs of our Jews now caught up that the Soviet government "shall in the politics of search. To wit, do all possible (to help and) . . it has the capability of inf to open the road for them." Beboth the spirituality and intel fore then, only an average of 150 lectualism sought by the victime people were allowed out per year of America's onslau the agains From late 1966 to June, 1967, over substance. It possesses the stable direction psychologically demandone thousand Russian Jews were permitted to leave. Since most ed by an alienated generation -went to Israel, immigration (emigration) was terminated by the Six Day War. a direction provided for some by Progressive Labor, the Maoist anguard of the revolution, whose

party line dichotomizes all o existence into "revolutionary" and "anti-revolutionary," forbids deviation from official party opinion. and tolerates no weekny it is not that Judaiam has not the answere

Still the question americ itself. Where is Judeism? The answer (Continued on Page 7, Col. 4)

Soviet Jewry's Continued Hope Lies In World's Protest

statements

previously. The circumstances of

loviet Jews had been getting con

For this ill-defined conglomera

tion of political radicals, whose

only apparent common denomina-

temporary morality, is character

situation, but it at least demonstrates the Soviet government's reaction to American opinion.

Mr. Melvin Stein (Member of Mr. Morton Dolinsky (Member the Board of Directors of the Center for Soviet Jewry): The Rusof the Board). Rabbi Levin's visit sians are definitely responsive to to America also represented a diworld public opinion, especially in rect reaction to protests here. Alcases where their own internal though he was unable to divulge interests are at stake. Amermuch information on the plight of ican opinion is, of course, a spe the Jew in Russia, his visit was cial part of world opinion. As far significant. Apparently, the Rusas student protests, youth tends sian Government felt the need to to respond to controversial issues respond to protest and offer some earlier than adults. Thus, student explanation of its policy to the opinion and student protest act American public.

Can our protests be harmful for **Russian Jewry**?

Mr. Stein: The timing of a proto Russian Jews. test is very important. For example, staging a mass rally protesting Russia's treatment of its Jews just after the Soviet-supported Arab defeat in the Six Day War could only have jeopardized the position of the Russian Jew The protests should be staged at most important advantage of stutimes when the U.S.S.R. is likely dent visits to the Soviet Union is. to be most responsive to World however, the impression created opinion and not when it is in the on the Russian Jews themselves. midst of an internal crisis, such as during the Czechoslovakian revolt. an improvement of Russian Jews' Do you feel that anything is their religion gives vital hope to Jewishness

gained hy students' visits to Rus- the Jews of Bussia

Mr. Dolinsky: The young, mod-Mr. Stein: Visiting Russia is one ern Orthodox girl, in particular, of the most magnificent things who visits Russia, creates a strong that can be done for Soviet Jew- impression. Jewish education fo ry for several reasons. First, it is girls in Russia has been limited a direct means of gaining informasince even before the Communist tion about Russian Jews. I must takeover. Thus, Russian Jews are emphasize that the student's role amazed when they discover that on a visit to the U.S.S.R. is not girls of this day and age can walk that of a spy. He cannot help but into a shul, pick up a siddur, and notice, however, the many differ- know how to daven. ences between the life of Jews

Are the Jews in Russia, par there and his own life in the free ticularly Jewish youth, aware that world. The student's strong and they are being oppressed? positive reaction to his evperi-

ences upon his return to this country can be of great benefit Jewish identity left - and the in-Student visits are also imaware of their heritage. Of course portant because of their impact there is a segment that does on the Russian government. The not identify with Judaism, but authorities are aware of the prethere are still the thousands who, despite all risks, continue to comsence of American Jewish youth in their country, and realize their every year to celebrate Simchat concern for their fellow Jews. The

Mr. Dolinsky: Unquestionably any case where there is some dications are that the Jews are

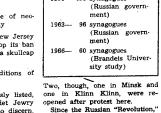
Torah together in Moscow. And throughout the year, whenever a Russian Jew comes to trust a Jew ish visitor from the free world and realizes the sincere desire of The sight of young Jews with a his fellow Jews to help him, he knowledge of and a concern for will express great pride in his

By BETH SPIEGELMAN Lately, it has become very "in' to protest. Our generation has shown itself to be the antithesis of the preceeding "silent generation." Jews, traditionally in the forefront of social and political change, are often leaders in con temporary dissent. The effectiveness of Jews protesting for non-Jewish causes, for whose aims are not specifically for Jews, has been seen in the Civil Rights movement and on the Columbia campus, among others. What is most im portant for Jewish students to re member is that "charity begins at home." It is, therefore, necessar to examine the effects that a rally for the defense and protection o our fellow Jews has in the Dias pora. The types of protests to be

in the law. Recently, there have been many "protest-minded" Jews issues for to choose from. Last year, without arrest, we could have joined picket lines and written let

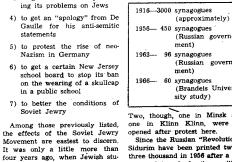
stanly worse. Synagogues, in a country with three million Jews, 1) for the dismissal of Hatchett (of which, according to Russian 2) urging the U.S. government

ing its problems on Jews 1916-3000 synagoeues 4) to get an "apology" from De (approximately) Gaulle for his anti-semitic



Sidurim have been printed twice: three thousand in 1956 after a for The great amounts of TV, radio, ty year interval-for three million and newspaper coverage have Jews. After much pressure from helped the protest mover here, a promise was made in 1965 News media are quick to pick up unique demonstrations, even who test groups found the amount inattended by a few people. An example is the "chain-in" on the more. Three years later, the gov-Fiftieth Anniversary of the Russian Revolution. People all over (Continued on Page 7, Col. 1) million Jews -- one half a mil-

statistics, one-half million are "belion who are "believers." Without to support Israel more and pressure from the "West," it is lievers"), were being closed down the Arabs less hard to know how long Soviet at a fantastic rate 3) to get Poland to stop blam Jews would have had to wait.



for another printing. Foreign procomplete and kept requesting ernment reported that there now are 10,000 new Sidurim for three

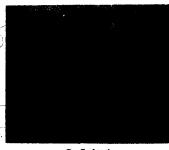
Soviet Jewry iscussed are conventional --- withdents in America became concerned enough with the predicament of their people in Russia to try to do something to better their situation, Nothing had been done

Physical or Spiritual Annihilation

By DR. GERSHON APPEL

This article will deal briefly with the related phenomena of current political ferment and social activism as they affect the Jewish university student. It is apparent that many Jewish students have been caught up in the vortex of the New Left and-radical movements, while some play leading roles in the militant, extremist activities on campus. In view of the ever-increasing polarization of the political forces in the country, to the far left and the far right, this development calls for a consideration of its possible consequences for the Jewish community at large, in respect to its present, real interests and its future position.

The Jew has historically felt an affinity for liberal movements striving for social justice, arising naturally from the Jewish ethical tradition. While this has inspired Jews, on the whole, to join in the continuing struggle for political and economic freedom and the betterment of the lot of humanity, it has also impelled some to rally passionately behind radical socialist and communits standards in the belief that, in instituting their vaunted panaceas, they would draw nigh the messianic era for manhind. The events, past and contemporary, in Russia and on the European continent have demonstrated these hopes to be illusory. The Jew, in particular, has learned from tragic experience that this idealistic world is for him no more than ethereal, and that in its cruel, craggy, reality it holds no place for the Jews. Recent events provide ample documentation for the fact, indeed the truism, that radical socialism and communism are no guarantee of human rights and equity for the Jew or of tolerance of his religion.



Dr. G. Appel

In the light of the political polarization to which we have referred, the Jew must soberly ponder the brutal lesson of history — that fascism of the right and totalitaranism of the left equally threaten Jewish existence, either physically as in Nazi Germany or spiritually as in the Soviet Union today. Concomitantly, history also teaches that the Jew lives in relative freedom and equality, with a better chance for the preservation of his religious and cultural heritage, in a democratic society and under a democratic political system. It is a hard fact of life, which the American Jew must realistically face up to, that for his own safety and for the protection of his rights and freedoms, both material, and spiriual, he must find his place in the mainstream of American society through its major political partices and traditional instututions.

Our sages have long age cautioned: "Pray for the peace of the government, since but for the fear thereof, men would swallow each other alive" (Mishtah, Avot 3.2). In these volatile times Jews can ill afford both adventurism in the political arena, as well as social hiertinism on the campus or in socacts at large. The stakes are too high — the fate of Δ -scrites devry may well hang in the balance.

Anti-Semitism in Current Affairs

Attri-sensition is very puch a threat today. It lurk a the background, as in the Justice Fortas case and in the in path between the Ocean Hill-Brownsville School Baard and the Teachers Union, which have marked anti-Sensite overtones. And it plainly rears it each head in the present Negro-Jewish confrontation. The latter is particularly painful to Jews, who have mostily and materially helped the cause of eivil rights and have for years sought to cultivate Negro-Jewsh, understanding The situation today is an explosive one, due to the

The situation today is an explosive one, due to the deliberate contrivance of the Negro extremists, who have singled out the dew as the prime target upon whom to vent their anger and trustration. The dew is the convenient scapegoat as a result of the accident of continguity, and because, by historical pattern, he has served as the hardy pawn of demagogues in their drive for power Indeed, this scapegoat role is being consciously fostered for us by the black and white racists and also unwittingly by some respectable representatives of government, as in the reputed attempts of the Lindsay administration to involve Jews and the Jewish community in New York, as such, in responsibility for solution of the Negro problem. This is a role that we must unequivocally reject. Jews did not create the problem and they certainly have no quarrel with the Negro peopie. They share this problem and the moral responsibility for it and must work for its solution together with all others as individual American clitzens.

Disengage From Negro Community

Our position, it must be emphasized, is a serious one and should not be minimized. Negro extremists, who today hold the Negro community captive, have cast the Jew as the adversary, whom they vow to destroy. This is not an idle threat. No amount of casuistry will explain away the Jewish stores that have been burral institutions already decimated. Unfortunately, under the present conditions of hale and antagonism, neither appeasement nor dialogue will avail. Until the climate changes radically, the prudent course would seem to be one of disengagement from the Negro_community to the extent that the circumstances demand, and an alert readiness to protect the Jewish organizations must realistically re-assess their objectives and programs in the light of these factors.

Militancy on the campus confronts the Jewish community with another serious problem. A disturbing aspect of the social unrest and the revolt against administrative authority in the universities is the backwash of anti-Semitism that it had generated. In the name of freedom of speech and the traditionally liberal sentiments of the academic community, these elements have sought to open the gates to a flood of bigotry, racism, and Jew-hatred of the most despicable sort. Paridoxically, Jews have figured in these developments, as witnessed in the case of Hatchett at N.Y.U, where it was the Jewish student leaders and Jewish trustees who favored his retention, and the advocacy by some Jewish students of the cause of Cleaver and Ferguson, the notorious Black Panther leaders, in support of their political aims, and in championing their political aims, and in championing their presumed right to show their racist, venom. The problem, of course, is of a deeper nature, and

The problem, of course, is of a deeper nature and requires further anlysis. Suffice is to note here that we are confronted with the phenomenon of liberal but immature students and equally liberal but naive professors, who support the militant elements on campus in their avowed intent to destroy the universities and to tear apart the fabric of a democratic society — on the ground of freedoms which these militants deny to others, and rights which would be lost to all were the anarchy, which they apparently strive for, to prevail. Democracy in America is thus in danger of self-strangulation by the very fibers that have given it its strength and endurance.

Essence of Democracy

These befuddled liberals are ignorant of the basic fact that the principle of self-government, the essence of democracy, is predicated upon the moral presumption (developed by Rousseau and Hegel) that one must differentiate between real, permanent ends, and impulsive, passing desires; it is only the former that reflect the real, concerted will of rational man.

If a free, democratic system cannot find its way out of this dilemma and proves to be impotent in safeguarding itself against these destructive elements, which whether intentionally or not serve the interests of the world communist monolith in its desire to weaken the United States, then we face the calamitous alternative of either communist domination or of a fascist, police state. Again, in this titanic struggle between totalitarianism and democracy, the stakes, for the Jewish becople are extremely high.

The misguided activities of these assimilationist Jewish students in the current attack on democratic institutions, while paradoxical, is yet understandable. These are Jews in flight from Judaism, even as they turn their backs on the traditional mores of society. Common sense, an intelligent reading of history, and a realistic appraisal of the Jewish position would teach us that Jews, and especially Jewish students committed at all to the preservation of Judaism and the people of Israel, ought to shun such nihilistic elements, despite their liberal and idealistic facade. Shemaryahu Levine, the brilliant Jewish leader, once put it very aptly: We Jews are acclaimed as "a wise and understanding people." How great we would truly be, if we also evinced a little common sense in meeting the problems that face us as Jews.



Does protest action help or hinder th

the cause of Soviet Jewry? Only a trained diplomat can hope to offer a reasonable answer to this question. The rest of us, including visitors to the Seviet Union, are unqualified to voice any opinioh. Any gratuitous advice in this respect may be playing with the life of the Russian Jew.

Have our protests been effective? Hardly, great pressure had been exerted on the Soviet Union by, American Jewry. The protestors decried that no Jewish religious leader was permitted to visit the American Jewish Community. The Russians proved clever. They permitted Rabbi Levine to visit the U.S., but they muzzled him. He spoke on many occasions but said nothing. The mountain gave birth to a mouse.



Dr. N. Rosenbloom

Is Russia not concerned with public opinion aroused in America by such protest?

Anti-Soviet sentiment in the U.S. is meaningless. Russia is not out to please Americans. The sentiments of the American Jew have certainly no effect on Soviet policy. If it were concerned with it, its determined anti-Israel stand would not have been so uncompromising. The treatment of the Russian Jews are to them an internal problem upon which foreign protests have no bearing. Consider for a moment whether the United States would after its policy due to protests of Russian students.

Why does not Russia permit Jews to leave the country?

For Russia to permit such an emigration would be a tacit admission of anti-Semitism as well as a public announcement of the failure of communism. Nobody leaves Paradise or Hell. We must, however, recognize that even if such an emigration could take place, there is no guarantee that the Jews would leave. I have met a few Jews in Israel who had emigrated from communist lands and they were disappointed. Some of them were never exposed to the harships of a competitive society and found it most difficult to adjust. Probably only the youth who have encountered overt anti-semitism might leave and settle elsewhere.

Does protest action help to raise the morale of Soviet Jewry?

The Russian Jew undoubtedly knows nothing of our protest. Such news would be inconceivable in Soviet press and media. It would perhaps be printed to underscore that the Soviet Jews are linked with an anti-Russian international plot. The significance of such an accusation could cause inestimable harm.

In view of these facts, why is American youth eager to protest? We filt have feelings of guilt, our youth notwithstanding. Today's Jewish youth feels that through protest they will come to ease their Jewish consciences it will enable them to feel that they have done something for their fellow Jews. It is the cheapest and easiest sacrifice to make. It involves no risk, no money. Should we continue to protest?

We should be advised by national Jewish leadership. They should be made more effective — not sporadic gatherings of boys and girls but a mass rally of one hundred thousand people. Unfortunately, the type of demonstration which often takes place leaves me with the impression of but another hippy or yippy demonstration. We must gear-our protest to Russia's present anti-Israel policy, for Israel is in danger of actual annihilation — physical destruction and not spiritual.one. What alternative is there.to protest?

Protestors are, for the most part, well-intentioned_and-feel that something will indeed be accomplished through their efforts. If young Jewish men and woman want to do something they should concentrate on "Aliyah" — permanent settlement in Eretz-Yisrael. The state of Israel is faced with the threat of total annihilation by Russia. This threat is more ominous than the internal situation of Soviet Jewry. The Jew in Russia is not threatened with physical destruction as is Israel.

Dr. Rosenbloom would like to conclude his remarks by stating that they are based solely on opinions and not based on personal contact.



"Who's afraid of the big bad wolf?" from EL DIARIO, La Paz

In view of the Anti-Shechita Bill controversy in New York and recently in California, I would like to point out other Anti-Shechita movements in the past which had similar histories.

At the end of the nineteenth century, many European countries started campaigns to make She chita (Jewish ritual slaughter) illegal. The first country in which campaign reached full force was Switzerland. The alleged accusation was that Shechita was cruel. The convulsive movements immediately following the death of the animal was the proof given to support this statement. It is a scientific fact, however, that these motions are of a completely reflexive nature, but anti-Semitism was already deeply rooted in the country, Swiss citizenship was not granted to the Jews before 1874 In that year, the Aarga Society (for the prevention of cruelty to animals) proposed that the animal be stunned before being killed. This put Shechita in a grave predicament, since a blow on the head would damage a membrane of the animal, making it treif. It was finally decided that such a bill would interfere with religious worship. The cantons, however, were given permission to pass such laws individually if they wished to. When the Aarga Canton passed an Anti-Shechita Bill, another Anti-Shechita movement reached full force in Switzerland A close victory for the restriction makes Switzerland the only country to have Anti-Shechita Legislation in their Federal Constitution.

Proven Humane

During the same era, there was much commotion concerning Shechita in Germany and Russia. Intellectual sentiment, however, took the Jewish point of view. Many studies were done by professors and scientists of the Loyol Veterinary College in Berlin, the Veterinary Colleges of France, Academy of Lyons, and the University of Warzburg. All studies approved Shechita as a method of humane slaughter. Dr. Issac Dembo, a member of the special commission picked by the standing Central Committee of the Russian

(Continued from Page 5, Col. 4)

the country saw it on television

Public pressure by picket lines and such methods as "letter-writ-

ing campaigns" have gotten many

more concessions from the Rus-

visit of Rabbi Yehuda Lei Levin and Cantor David Stiskin, June 17-July 2, 1968;

the lifting of the matzah ban in

Kol Jacob Seminary;

a vague promise that 25 students

the rabbinate abread; responding to international pro-test the Soviet government

would be able to study for

produced a propaganda film showing the "flourishing"

some cities in Russia; promise that 20 rabbinical

students would be able to study in the recently opened

quickly closed Moscow

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Societies for the prevention of cruelty to animals, made an extensive study of humane slaughter. He concluded that Jewish slaughter was the most humane. With these investigations the cry for Anti-Shechita legislation was temporarily halted.

The Shechita question was rought up in England in 1922 by the National Veterinary Medical Association of England. A request was made by the Shechita Board of London to investigate the situation before anything else was done. Along with the Shechita complaints, sly remarks concern-ing Jews and Zionism were made. A Cambridge University study concluded that Shechita was a very humane method of slaughter. "The Veterinary Journal" also agreed with this. In 1925 the Royal Association for the Prevention of Cruelty to Animals" approved the suggestion that a clause protecting Shechita be inserted in the Humane Slaughter Bill. With the rise of Nazi Germany and the spread of Anti-Semitism throughout Europe, the call for Anti-Shechita legislation was resumed. Shechita was made illegal in all of Germany. There was a minimum of one month prison term and payment of 1500 reichmarks for anyone who slaughtered animals according to Jewish law. When Italy allied with Germany,

she adopted the same policy. When Poland, during World War II, also passed Anti-Shechita legislation, it was a great blow There were three million tradi-tional Jews living in Poland.

The U.S.S.R. does not officially forbid Shechita, but in 1929 the Schochtim, along with the rabbis,

were taken to the labor camps. From this abbreviated history is clear that the proposal of Anti-Shechita legislation is always accompanied by assaults of Anti-Semitism. In view of this, we should not take it lightly when Alice Herrington of the Friends of Animals proposed the Humane Bill which claims Slaughter Slaughter Bill which claims Shechita to be inhumane, while never stepped foot in any — Jewish slaughter house or otherwise. She claims electricity to be the most humane method of slaughter. Does she know that it is very difficult to calculate the needed voltage required to pro duce unconsciousness? Studies have shown that electrolysis causes pain and many injuries to the ani-imal. The Shechita method of slaughter kills thirty animals a minute, being assured that every animal is dead. In electrolysis, 500 animals are killed a minute. At this fast rate some animals are only injured and not killed, causing the animals much pain.

Basic to Jewish Belief

Shechita is an act basic to Jewish belief that G-d gave us the privilege of taking life from the animal_in order to use its meat for food. Life, even of an animal, is sacred. If this life is to be taken, it must be done in a reverential manner. As responsible Jews, we cannot sit quietly, but must take

ing emptiness that must beckon to the very conscience of man. All too often, however, its furthest penetration is a newspaper article depicting death in a village flat. Secondly, we must realize that the problems of the society-at-

large are our problems, if only for the fact that we are part of that society. It is more than public relations that calls upon speak out against the inhumanities being perpetrated all about us. And lest this be misinterpreted as apologetic Judaism, it should said that the best place to start is with Soviet Jewry. At whose behest have we remained silent so long, maintaining a totally unconscionable lethargy?

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(Continued from Page 5, Col. 5)

lies in our floundering Jewish leadership. It seems as though the

orthodox rabbinate has yet to awaken to some very important facts. One of these is that the

psychological alienation of a hu-

man being is not simply some-thing to be employed for purposes

of discussion at the breakfast

table. It is a very real and horrify-

Challenge from the Left

At this point, it would be relevant to mention a letter which appeared in last semester's final issue of The Observer. It was written by a Stern student and expressed, as she put it, her con-dolences to Yeshiva University on the demise of its conscience, wh passing allegedly occurred at the failure of the University to cancel classes on the day of the funeral of Dr. Martin Luther King, Jr. I must say that I found her much

belated sympathy rather amusing. belated sympany remer amusing. Apparently, she felt a conscience anesthetized by unending com-promise and a disregard of our brothers' sufferings in Russia, not to mention a disturbing lack of response to the death of the Skvira Rebbe (and even an ignorance of who he was), but a neglect to express sympathy over the death of Dr. King was a death hlow

Nevertheless, we cannot ignore the appalling sufferings of man kind occurring in a world we call civilized, a term Western society in particular seems to throw around with blithe confidence. If Judaism is to show itself relevant to the times, our leaders must come to grips with the burning issues of those times. And, significantly, these are the issues dramatized by the New Left. This would seem easy enough in view of the facts that we are dealing with an intelligent, educated group of human beings and no invention is necessary, merely the uncom-promising but dynamic assertion of Torah

Certainly, it is refreshing to note the encouraging growth of the Jewish day school movement in this country. But that will not save this generation. Its impas-sioned cry of "NOW!" deserves a sincere and equally impagione response from Judaism -- now! It is high time to cease out-haughty, pedantic harangues against long hair and beards and to get down to the nitty-gritty business of saving souls

Sin of Racism (Continued from Page

with the thoughts and actions of our own community, is that in certain key respects it is more tangible than the attitude of other groups. The fused racist image comes more sharply into focus as physical proximity to Negro life increases; that is why the Black Belt of the South has always been most hostile to even basic Negro rights. In the North this means that whites living in the urban centers are more antagonistic to Negroes than those living in suburbia Orthodox Jewry is, by and large, physically tied to the core of the city, not far from concentra-tions of Negro population. Religious Jews are forced into many physical and visual contacts with black people. They often know about Negro crime and juvenile delinquency from direct experi not secondarily from the ence, mass media. They know, because they have felt it, the fear of walking on the streets, of children coming home at night, of going to the park. Unlike Southern whites, they not possess the social and political power to completely dom inate the Negro, nor do they pos-sess the mobility of the secularized Jews and other ethnic groups to escape into the bowels of expanding surburbia.

But because Orthodox Jews have a direct stake in the Negro problem, they must not ignore it in the hope it will go away or out of a sense of despair. Libertarian clichés may not be acceptable; far worse are the obscene suggestions one hears: place all the Negroes in a concentrated area and drop atomic bombs on them. It makes a difference, of course, that none of us really wants that done, but what of the vulgarity of the language? Or of the glee in certain places over the murder of Martin Luther King? We have to face up to this ugly fact: the language employed by a good number of Orthodox Jews when talking about

Nor will an internalized had of all black people serve our cas any better: Hatred, paranoisil feeds the paychic fears that ready grip many and leads to fantasy-thinking about Negroes: they all loot and control; they have tremendous power and control the city; they are moving in, and so on. Hatred feeds the rumor mill, causing a disintegration of neighborhoods and institutions that have been built at great costs. There is something approaching a death wish within those who hate: they wish that the worst they hear is true; every horrible rumor confirms the mental image they have built up; every report of Negroes buying houses or moving in is thrilling; disappointment results when rumors and reports prove to be false

Likely, there are no programs or paths to be discovered which will solve the problems of race relations now confronting America. Experience and time bring their own answers; failure itself is a solution. The Negro situation, like life itself, is a dialectical process good and evil, growth and degrada-tion interact fiercely. There is no single outcome

But even in the dialectic of his tory, when there are no solutions, morality and intellect press their claims for compassion and under-standing. In the pull of life, events are not equally deserving of sup port. We may not have answers e must have judgments. To deny this is to leave no altern tive other than some form of nihilism, to say that all life is absurd be cause some of it is. Pos neither the strength nor the pe sion to determine events we still seek to understand, always k ing that as our solutions are finite so is our wisdom. Still, our limits Herthe tions cannot serve as a defense for intellectual and ethical impotence, they are sins of the heart the mind, and of Set - 6

Protest Brings Kesults Those listed are but a few of

life of the Jewish Commu-

- nity; amount of Yiddish books the published has increased since rotest began:
 - 1948-59-no Yiddish books 1959-65--six books 1964-68-ten Yiddish books;
- world-wide protest was able to get the Russians to remove the highly anti-semitic Ju-daism Without Embellishment; and
- after much internal and inter national pressure, the Soviets have officially recognized the fact that thousands of Russians (including Jews) were murdered at Babi Yar. They permitted the serialization of Anatoly Kuznetsovis' book Babi Yar, which tells of the massacre of Jews, in Yumost, the Russian Youth Magazine. A plaque was also put up beside the ravine; however, it does not mention the Jewish deaths.

the improvements seen after the rest of the protest movement. most wonderful sign is the effect our campaigns have had on the spirit of Soviet Jewry. They want our help and for us to remember their existence. Every year they gather by the Moscow Synagogue on Simchat Torah; over 12,000 Jewish young men and women danced and cried to show the world that they know that they are Jews and want to act like Jews

It is necessary that every Jew capable helps them to be Jews. No one forces these people out. Politically they would be better off home, but it is a yearning and a need that brings them together every year. We, therefore, as Jews, have the responsibility to protest loudly and clearly the religious genocide being committed for WE ARE OUR BROTHERS' KEEP-ERS

This time we won't be silent.

Page Eight

OBSERVER SUPPLEMENT

Involvement — Moral Obligation

By DAVID LUCHINS

The relationship, if any, of Jewish involvement in areas of social actions and the resulting increase or decrease in anti-Semilic feeling in the community at large does not lend itself to cause and effect description. Anti-Semilism is, by its very nature, a phenomenon that defies easy explanations. The very complex nature of its causes and manifestations makes it all the more difficult to weigh the effect of any one given factor.

Certain patterns, however, are readily distinguishable. The cultural and religious background of our society projects a certain image of the "Jew," which, while often suppressed by our negative normative liberal intentions, still can be brought to the conscious surface when certain nerves are touched.

For example, the B'nai Brith Anti-Defamation League as well as the National Community Relations Council both reported a marked upsurge in anti-Semitic feeling in this country following Israel's victory in last June's Middle East war. Strangely enbugh, the stunning victories of 1948 and 1956 were not accompanied by similar American reactions.

A study of the hate literature produced by radical groups in America since the war reveals two themes in their message that are peculiar to the '87 crisis; heavy emphasis on the receapture of Jerusalem ("CHRIST CRUCIFIED BY JEWS; TEMPLE DESECRATED" screams a leaflet from the Christian Anti-Communist Crusade out in Saw Thencisco) shid the fund raising heroics of the American Jewish Community ("the Lord's city sold for 30 million pieces of silver," a broadside informs us).

The image of the Jew as a patron of deicide (though the dictionary dictates an upper case D, that a god can be killed is a contradiction in terms) obviously was reinforced by the rejected people recapturing that which was to be denied them for all time. The active involvement of the American Jewish Community in support of Israel and its right to Jerusalem has given us a role, if not as Christ killers, as accomplices in the crime.

On the second point raised since the June War, the Jews' "image" is one grading and it to familiar. Silver has long been one of our greatest problems — to hear even our "friends" talk, the entire world financial market is run by Jews. This, we happen to know, is stuff and nonsense; and yet, the well publicized millions of dollars raised in a few days for a beleagured nation 7,000 miles away had an effect on the old image that can't be underestimated. ("Money changers force their way back into Temple")

Obviously, we had little choice under the circumstances. Perhaps

we shouldn't have ballyhooed the fund-raising abilities of the Israeli Emergency Fund as thoroughly as we did ("Give until you hurt" read the full-page ads in a dozen daily papers). Perhaps we should have worked a little harder at getting broad-based support for Israel in the community at large. As the person who called SNCC on behalf of the North American Jewish Youth Council, I can personally testify that this was not the easiest of chores. Clearly, with the chips down and Israel's back to the sea, we had to act as we did, come what might, in terms of anti-Semitic whiplash at home.

The example of İsrael may be an extreme one. I, for one, would feel morally bankrupt if I were so taken up with any one issue as to have no room for concern for Biafra's children, or Ceasar Chavez's migrant workers. What is clear to almost all Jews (except for the sorry apologists of the American Council of Judaism) in the case of Israel should be applied, the proponents of Jewish involvement in overall social actions programs feel, to all moral issues as well.

It is true that overt "Jewish" (referring both to the individual and organizational involvement) leadership and participation almost every liberal cause of the past half-century has given rallying point to the haters of both extremes. The Jewish activists from the SDS to the NAACP serve as convenient points of reference to which latent anti-Jewish feeling can be easily directed Doubtlessly our enemies might be a little less organized if we ceased and desisted; and yet one can certainly doubt if they would be converted into our friends through such actions.

On the other hand, powerful Jewish commutments to the cause of Civil Rights (to give only one example) has, despite some of the gloomy attitudes retleted on the editorial page of a Yeshiya University campus paper last month, paid off handsonnely. Virtue is its own reward, but one doubts if men such as Baynard Rustin and Whitney Young would be so vocal in their defense of Israel and Jewish causes if we had not helped them in their moments of stress and tribuation.

History records that as each group assimilates its way upward on the social ladder its hatred is

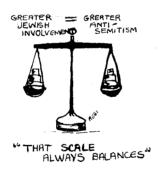
vented, not towards the group at the very top, but more often than not it tends to take out the petty frustrations of the ascent on the group immediately above it, that just finished **making** the same trip and now represents the new group's most obvious obstacle.

Raised in the virulent anti-Semitic framework of the Fundamentalist South, faced in ghetto stores, schools and slum dwellings by the group most recently liberated from the same rigors — the American Jew — some Negroes have reacted in an anti-Semitic vein. How much stronger their wound and hate would be were it not for the dedicated efforts of the American Jewish Comunity on their behalf is of course, debatable. One can, however, be reminded that during the Six Day War, when virtually every white American Church group "went fishing." fesponsible Negro leaders were willing to stand up and be counted with us.

If, as is often argued, we would have less problems of anti-Semitism if we avoided all organizational entanglement in issues of social actions, we would still be faced with the upper middle class activist tendency that propels individual Jews into the forefront Dunner advises Jewish America to protect herself

By DR. JOSEPH DUNNER

As you know, I am a political scientist interested in the study of the "political" in man, which I define (in the tradition of Plato and Aristotle) as the polis - or state-building qualities in the human species. I cannot claim more than the most casual acquaintance with theology, and I shall, ther refrain from entering any fore. discussion concerning G-d's existence and nature. But I feel entitled to state that a Jew who identifies himself as such thereby invokes a historical and cultural tradition which has endeavored to teach him that man has the potentials to attach himself to values and loyalties which transcend his urge for physical self-preservation that man if properly educated, is able to infuse his naturalistic existence with a conscious desire "to establish justice in the gate" and to pursue the kingdom of G-d, not in terms of eschatolo but in the dynamics of his gу, daily earthly life. The authentic Jew, realizing a moral relationship between himself and the Creator of all creation, is not "forlorn," as the existentialists philosophize. Nor will he accept his self-deification, the ultimate result of the Marxist theory of historical materialism. Instead he knows himself to have a share in a covenant which at times may bring insult and derision upon him but nevertheless gives him the spiritual satisfaction of fulfilling a Divinely-ordained mission. It is this religious commitment which caused the authentic Jew to survive the



of social actions projects and causes. Assuming that the excesses of Columbia or Lincoln Park do give the American Jewish Community a black eye and give excuse to anti-Semilism to take hold, we certainly are not going to deradicalize our young people by denying the responsible channels of the Jewish community to them and their protest.

The recent introduction of teenagers and young adults into the planning sessions for the Union of Orthodox Jewish Congregations of America's forthcoming convention is a welcome sign. Perhaps if we would increase our organizational involvement in social actions causes, more young American Jews would remain within their "adult" bodies denying manpower to the oftener responsible radical groups of a nonsectarian nature and a heavily Jewish membership.

A closing word of cataon is in order. While our involvement would seem, from above arguments, to be both morally and pragmatically advisable, methods and techniques used should be thought through with the possible reaction of the community-at-large in mind. Granted that anti-Semitism will exist, and granted that

many lures of the Diaspora and to preserve the Zionist ideal, the hope of creating a center of secure and fruitful Jewish group existence in the land of the Bible.

I can only repeat here what I have said in several of my books and articles. To me the enterprise of rebuilding the land of Israel represents not only the most significant collective effort of the Jewish people in the close to nineteen hundred years which have passed since the Roman legionnaires destroyed the Second Jewish Commonwealth It also means to me a challenge to translate the religious message of Judaism into modern socio-polítical life. The Divine imperative to social justice. so pronounced in our whole tradition, finds expression not only in the Kibbutzim, not only in the positive law, but also in virtually all the foreign policy pronounce ments of the government of Israel. While I have always seen in Eretz Israel the physical abode in which the genius of the Jewish people can unfold itself best. I accept the reality of Jewish group existence outside of Israel - particularly in this country, the U.S.A.

American Jews live in the midst of a Christian majority culture which has Jewish roots but nevertheless different in kind. While this presents certain problems to the observing Jew, thanks to the still prevalent concepts of cultural pluralism, majority rule, and minority protection, the Jews this country enjoy complete freedom of worship and every possible chance to cultivate their heritage. Unlike the Jews of the Soviet Union and under other Communist regimes - those of the Arab countries included American Jews are free to visit Israel, free to emigrate to Israel, free to affirm their bonds with the Jews of Israel as well as with their fellow Jews of any other land. But all these blessings are revokable.

Some forty years ago I predicted in my writings that if the government of the Weimar Republic of Germany would not stop the destructive violence of the then still small. Hitler party, that party would ultimately usurp political power and destroy not only German Jewry but the whole of German democracy. In this country, I do not hesitate to say, it is the

we should speak out on issues of human welfare despite the possible heightening of these feelings, there is no excuse for senseless aggravation of the sources of hatred and prejudice.

The heckling of the Chief Rabbi of Moscow, with the sorry effect it must have had among our "friends" behind the Iron Curtain, would seem to be a sterling example of well-meaning emotions being allowed to run ahead of coolheaded thinking. Direction and guidance in the area of social actions are needed, and for this our tradition as well as intellectual honesty insist that we turn to Gedolei Yisroel, If decisions must be made that can effect possible

Communist and anarchist "left" which supported by the Soviet Union and Red China, presents a mortal danger to the political and economic security of American Jewry as well as to the institutions and processes of the whole of American democracy. Using alienated students - some Jews possessed by "self-hate" among them --- using chiefly the declasse elements among the Negroes, the instigators of riots and general violence frequently mouth ideals of racial equality and social justice. But any serious analysis of their backgrounds and political connections will demonstrate that the practitioners of the "politics of confrontation," like the Bolsheviks of Russia and Maoists of China, see in the human masses nothing but pawns whom they hope to manipulate at will.

The Jews of this country would be well advised to overhaul their defense organizations which in the past were almost exclusively geared to cope with the threat of ultra-rightist anti-Semítism. Obviously, the very best of political insight and strategy will be needed in the immediate future to make sure that the Jews of America will not suffer a fate similar to that of German and European Jewry. Nothing would be more harmful than for American Jews to fall for the false security engendered by the pat phrase, "it cannot happen here

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anti-Semitic reactions, they must be consulted. Rabbi Soleveichik's involvement in the Lord Caradan issue at Yeshiva College last spring serves as an excellent example of just such guidance.

Those that criticize Orthodoxy's lack of "relevance" in the current age are often the very ones least prepared to seek guidance in their social actions undertakings. The halacha remains where it has always been, at the core of *Klall Yisroel's* existence. It is they, however, who may be tampering with such existence by aggravating anti-Semitic feelings, who have moved away from and ignored its possible contributions to their dilemma.



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