



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

Reel
52

Box
16

Folder
966

Queen Esther and the Jewish Defense League, 1971.

Queen Esther and the Jewish Defense League

Daniel Jeremy Silver

March 7, 1971

This week our communities throughout the world celebrate Purim. This festive day can be very quickly explained. Men designed to commit genocide against this people, Persia, many thousands of years ago and by a series of fortuitous occurrences the right people were in the right place at the right time to speak the necessary words. Our people were spared and as the old children's doggerel goes it, Haman he was swinging while Mordecai was singing, shoo, shoo, shoo, shoo, shah long ago. Purim is a lucky event. There was a courtier that saved the life of a king. There was a beautiful woman who had captured the heart of the king. The courtier was a Jew and the woman was a Jewess and when the moment of crisis came they were willing to risk their lives, their security, for the sake of their people. Purim celebrates the great good luck of this people, but there have been many other times in our history when evil designs were set in motion against this people, and when there were those who might have spoken a word, who might have sought its safety; a physician who had healed the son of the king; a banker who had provided for the young king when he was youthful and improvident; but they remained silent or they converted or, forewarned, they stole away in the middle of the night their family and their treasure and left the unsuspecting community to its fate. We have not always had Mordecais and Esthers among our notables. The 146th Psalm is a great hymn of praise of God. We are reminded that God is always steadfast and trustworthy, but that man is inconstant and sometimes fickle. Put not your trust in princes, do not put your trust in men from whom deliverance cannot come. And the strategists of Jewish life, and we've always had them, of course, political bureauticians, have taken this phrase, do not trust in princes; this became a sort of motto among us, not to set too much trust in the spoken promise of the powerful. It is easily spoken and easily taken back, and not to put too

much trust in the assurances and reassurances of our notables, the rich and the wealthy and the seemingly powerful, those who can get into the inner sanctum of government, those who can enter into the bed chamber or the court room of the king. It is ultimately their power rests on the favor of those in power, not in doing favors for their people. Ultimately they are more easily used by authority to translate its will down to the people, to keep them quiet and quiescent than it is to translate the needs, the cry, the tears, the demand for justice of the people upward.

One can write a history of the last 150 years in Jewish life as an attempt to disembararrass ourselves of rule by notables, of the authority of the wealthy and the powerful who in medieval times and earlier were the only contact which we had with authority. There's a word in Jewish life - *tadlanuf* - it comes from an Aramaic noun which means a persuader. The *shtedlan* was the court physician or the court banker or the court wise man, the Jew, who became the semi-official contact between the *kehilah*, the Jewish community, and the court, and the communities looked upon them as their contact to bring their petitions to the king. And the *shtedlan* often made promises and sometimes he fulfilled them and as often, if not more often, he did not for he had his own purposes, he had his own needs. He needed to be accepted, he needed to curry favor, the words which he didn't like the authorities to hear they did not hear. The petitions that he did not want the authorities to receive they did not receive, and so in medieval times though he could not do without the *shtedlan* it was the one thin line we had of contact with the great big powerful world out there. We find in our folk literature that the *shtedlan* may enter the court of the king, he will never enter the court of the heavenly king. Do not trust in the princes.

One can write as I said a history of the last 150 years of Jewish life, I suspect of the lives of all the Jews, as a demand that the people be heard in terms of the

insistence of the mob, of the mass, of the proletariat, of the people, that they will no longer allow anyone to stand between them and their needs, that they will take their own lives in their hands for better or for worse, and not to depend upon those who say they know best what is good for them. One single most classic accomplishment over the last century in Jewish life is the Zionist movement, the creation of the State of Israel. The Zionist movement had to make a larger world understand the urgency and the legitimacy of a Jewish State, but as often their battles were fought with the notables in the Jewish community, the rich, the assimilated, the powerful, those who didn't the waters to be roiled, those who didn't want the governments to feel that there was a people down there which did not feel that they had their just deserts. Very few of the rich and the powerful in Europe or in this country in the early years, in the late 19th and early 20th century, were anything but anti-Zionist because it threatened their lives, it threatened their acceptance, it marked them off as members of the community which was dissatisfied, which would be heard, which ultimately would make trouble. Do not trust in the princes.

I begin with this historic preamble because unless we understand it we will not understand this new movement among us which is called the Jewish Defense League. The leaders of the Jewish Defense League are in love with publicity, they lust for power. Their leader seems to be something of a paranoid personality. He is excitable. He cannot cease to take action for action's sake. One can make ^{very} many and grave charges against this leadership, but one must also understand the emotional soil out of which they grow, the need which they seek to express, and it is a need for activism, for self-defense, to take one's own life in one's hand and to insist that whatever the consequence we will gamble our destiny on our own action. We will no longer trust in the professions of the notables that all will be well, that we will somehow be taken

care of. The Jewish Defense League really grew in the metropolis of New York, to a lesser degree in Philadelphia and in Boston in 1968 and 1969. It grew in the turbulence of the teachers' strike. It grew at the time when the city of New York decided that its public school system must be decentralized, power must be given to the great minority blocks and to the neighborhood. The power was given, you recall, first to the Ocean Hill district in Brooklyn and those who lived in Brooklyn and the Bronx, those Jews who lived there, not the liberal, mobile, upward-bound Jew of the suburbs, and not the upper middle-class wealthy Jew of Manhattan, but the ordinary Jew, the simple Jew, the Jew who earned his living as a blue collar worker, the Jew who was afraid to walk out of his apartment at night and felt that he had to organize a block group to protect his own on the block. That Jew spoke again with the voice of the people - do not trust in notables - why? He saw the notables, the mayor of the city, the Ford Foundation, and the notables of Jewish life, the great national Jewish agent is all taking the long view, that minorities must be given their right, that education in New York was miserable, that it was not responsive to the needs of the new immigrant groups into the ghettos, but he was in the ghetto and of the teachers that were dismissed from Ocean Hill, the first thirteen, all thirteen, were Jews who lived in the city of New York and he wondered - am I the scapegoat? Am I the person who is to be sacrificed for the long view, the necessary progress of the nation? I have rights too. Let's take the long view, but let's also take the short view. I am not mobile. I live in the city. I haven't got a backlog of capital which will allow me to put a down payment on a suburban home. I have one profession. I am a teacher. I have taught in this system for thirty years, for forty years, I'm not prepared to leave it, I have taken abuse, physical and verbal for years now, I have tried my best. And when these people went to the notables they were looked down on, scorned. They weren't taking the broad national

perspective. They didn't realize that they stood in the way of progress, that they were expendable. They heard words like backlash and racism. Of course, there was an element of backlash and of racism among them, but they asked for security. They had fought for years for merit raises. They had fought for years for some kind of seniority system which would give them security. They had fought for tenure and now suddenly wherever they were the simple folk found the rug pulled out from under them. The demand was for large numbers of jobs for the minority and Jews somehow no longer spelled a minority. They found themselves here and again in New York as part of the poverty agency. Yes, there were Jews who were poor. Yes, there were Jews who were on welfare and when they tried to organize to get their seat on the poverty board and when they went to the national agencies and said help us organize, the national agencies said, we're individuals, not an ethnic group. You'll get your rights, but the same national agencies were talking about communal control which meant ethnic rights of the other minorities to control these poverty agencies. And when they went to organize for the safety of their communities they were lectured on vigilantism. They were lectured on letting the police take care of their security and of their needs for law and order. They were lectured by those who got into the trains at five o'clock every night and left for the calm, middle-class suburbs outside of New York. The establishment, the nehim, rightly say - when the Jewish Defense League says never again, they are paranoid, they are speaking of a world which perhaps was Germany in the 1930's, but it's not America in the 1970's, but to these people, never again spoke of their daily lives, of the bruising and the beating and the fear and of the insecurity and of what they saw developing a symbiotic relationship between those of ultimate power in government and a Jewish establishment which was concerned only with the long-term directions of American life which was not really overconcerned with the immediate needs

of the teacher whose livelihood was no longer there; of the hospital intern who could no longer be hired because you had to hire a minority people. All they wanted was some immediate protection. What they received was the back of the hand. These were tense times in the great metropolitan areas. You recall that New York University hired a man named John Hatchet to be director of its Martin Luther King Center, the center for Afro Studies at NYU, and it was a Jewish Board who had largely helped to establish this center and it was a valid and important center, but Mr. Hatchet had in his earlier work written some articles which seemed to be anti-semitic and when there were complaints made about these the national agency said, but you must be understanding, there obviously will be an over-reaction by those who have suffered so much; and the rich largely Jewish Board of NYU was unwilling to take action against Mr. Hatchet and these were the months in which the Metropolitan Museum in New York had a great display of photographic montage, as you'll recall, of the history of Harlem ^{where} so many Jews had lived one generation ago and the opening paragraphs, the preface, of that catalog again had in it paragraphs which seemed to be openly anti-semitic in character. And when protest was raised again the deidim, the Jewish notables, said you must understand. Where could they turn? Where could they find reassurance? Where could they find those who would speak out for them, not against the rights of other groups, but for their own rights, their immediate needs. How do you phase out a store in a changing neighborhood if you have no capital to open up a store in another neighborhood? How do you provide for the safety of your family if the police of the city simply cannot patrol sufficiently in the violent blocks in which you live to grant you that safety? Now the Jewish Defense League was not the only organization which seemed to emerge from the Jewish polity, from the Jewish mass, at this time. You may have seen the pictures

Boys to Behave? The text read as follows:

of the hasidic Jews of Williamsburg who organized and joined the auxiliary police in New York and maintain cruisers that patrolled their neighborhood, that they operated within the police system. And there were block groups of all kinds, but the emotional soil was there; the man who is prepared to lead, to be on the white horse, always ready to move into that area. There was urgent need. There was a sense that one was being let down not only by the cruel world out there to whom Jews are accustomed to being let down, but one is being let down by one's own, by those whose lives were not on the line, by those who did not live above the cold streets, by those whose lives marched to another tune and, therefore, they could be much more understanding, open, humane, liberal in their political and social pronouncements.

The Jewish Defense League began in '68 and '69 to speak of the direct action immediate response, to take the violence which was all about them and to translate it into a violent and immediate defense of the Jewish position. They sprang into prominence in '69. Mr. James Forman had been in Detroit at a Black Economic Development Conference and you remember he had made the claim for 500 million dollars of reparation from the church-synagogue communities of the United States. He had made his presentation to the Riverside Church in New York and there were rumors that he was going to make a similar demand after a service at Temple Emanuel in Manhattan. Temple Emanuel was the temple of the deidim, of the rich, the wealthy and the powerful, it's the classic class in temple, the classic temple of notables in Jewish life. And the Jewish Defense League appeared before its gate on a rumor that Mr. Forman was to appear and he was not to be let in. The rabbi was willing to welcome him, but the doors were barred. Apparently Mr. Forman had no intentions of coming to Temple Emanu El. The next day in the papers of New York this ad appeared: Is this any way for nice Jewish boys to behave? The text read as follows:

Jews of the Soviet.

Maybe there are times when there is no other way to get across to the extremist that the Jew is not quite the patsy some think he is.

Maybe there is only one way to get across a clear response to people who threaten seizure of synagogues and extortion of money. Maybe nice Jewish boys do not always get through to people who threaten to carry teachers out in pine boxes and to burn down merchants' stores.

Maybe some people and organizations are just too nice. Maybe in times of crisis Jewish boys should not be that nice. Maybe-just maybe-nice people build their own road to Auschwitz.

Now this ad, overdrawn, overblown, crisis-oriented as it is, obviously struck a responsive chord in many areas of the community of New York, Philadelphia, Baltimore and Chicago and other of the great metropolitan centers. There were those who felt that it somehow described reality as they knew it, and there were those who having learned what they thought were the lessons of the last 20-30-40 years of the hagganah, of Jewish self-defense, who were prepared to join, and there were some police patrols. There was a camp organized to train young Jewish boys and girls karate and self-defense. There was in New York an attack on Mayor Lindsay during his mayoral election of two years ago, the so-called truth squad and the Jewish Defense League followed him around, asking what they thought were embarrassing questions at all of his meetings, but very little happened. The mayor was re-elected. The problems of the city are complex and they require vast economic, social, political answers which the Jewish Defense League was, of course, not capable of delivering, and what a group such as this does when it cannot deliver on the immediate promises immediately to escalate one's enemy. One is known by one's enemies and if one cannot defeat Mayor Lindsay then one takes up the Russian bear, one moves up, one matches himself up against the Soviet Union. So a great drive in Jewish Defense League the last two years has been that they are the activist arm of the Jewish community to save the Jews of silence, to save the Jews of the Soviet.

And they have escalated their activities in this direction. They have harrassed members of the Soviet Mission to the United Nations, the Soviet Counsel of New York. There have been telephone calls late at night. There have been pushing and shoving incidents in front of the Russian Mission. There have been bombings of Russian cars and of the Russian ticket agencies in New York, of Tass and other such groups. There have been threats made to Arab diplomats throughout the world. The Jewish Defense League has tried to picture itself as the haganah of the diaspora, as a self-defense army for the Jewish community outside of Israel. And it has pictured the organized Jewish community as petite bourgeoisie, as timid, as fearful, as too nice, and it has appealed to those who want always to keep their dukes up, who are always prepared to hit back.

Now one may be known by the headlines one makes, by the enemies one chooses, but, ultimately, one must be known by one's accomplishments. Unfortunately, the Jewish Defense League has no visible accomplishments to its credit.

Moshe Deyan, Garlelon and Golda Meir hardly qualify as petite bourgeoisie, timid members of diaspora Jewish establishment. Yet, on the 17th of January this year the Cabinet of the State of Israel in an unprecedented declaration attacked the kind of escalation of bombing, of violence, which the Jewish Defense League has undertaken. It was counter-productive. It was only muddying and roiling the waters of a major public relations campaign which was being designed and effectively and actively organized by the Jewish communities and by others who were willing to join them. Unfortunately, the reaction of the establishment in Jewish life, particularly the more conservative, the more class-oriented establishment, been one of fear and trembling, one of condemnation and of damnation, typified for all of us at the Brussels Conference on Russian Anti-semitism two weeks ago when the leader of the Jewish Defense League

appeared uninvited and suddenly he was spirited from the hall and spirited from Belgium as if ten minutes of oratory could make any difference in the minds of intelligent people. What would have happened if he had been given the pulpit? As an old preacher, I know the limits of the spoken word, but he was not given, he was given the bum's rush and he became a hero. He symbolized by this act that all the lessons he had been trying to drive home - there is an establishment, the establishment does not care about us, you, me, ordinary people, they have their own concerns, they will not listen to anything that violates their sense of propriety, conservatism. He came home to an America, to the television cameras, to a press conference, and I'm sure he was able in a matter of days to double the size of his organization.

I've not been very much impressed with our national Jewish agencies these last weeks and months because instead of confronting the issue which precipitates, which catalyzes the Jewish Defense League, they have frenziedly gone about damning it and condemning it. That's too easy.

I received the other day a communique from the national offices of the Union of American Hebrew Congregations, the over all body of reform congregations in the United States. It came from its Social Action Commission, a commission which has in the last ten years taken forceful, meaningful, vital, intelligent stands on almost all the social issues in the United States, and whenever a community, a congregation, was faced with a particular issue it talked of understanding, it talked of fact, it talked of not losing one's cool. It talked of looking beyond the emotionalism of the moment to see the underlying social causes. But let this little Jewish Defense League rear its head and listen to what we receive as a communique:

We have been contacted by several congregations where Kahane has appeared. He has picked up some members and checks thanks to our generous auspices. He has left conflicts and antagonisms which tear congregations apart. He has overwhelmed some children into identifying the J. D. L. with the Maccabees. He has vilified our institutions. It is not the right of dissent we give him with our platform; it is mischievous folly and masochism.

It is time to say "no" to the Jewish Defense League.

1. We suggest that you reject appearances by J. D. L. spokesmen in the congregation.
2. Print a repudiation of the J. D. L. in your congregational bulletin.
3. Oppose them publicly in every way and at every opportunity available to you.
4. Reproduce the statements of opposition to the Jewish Defense League by almost every Jewish organization, the government of Israel and some non-Jewish individuals. (Copies of some are attached. We will be glad to supply you with more).
5. Urge any Jewish organization to which you belong to publish a statement of repudiation of the J. D. L.
6. Remember - Kahane charges money - you will be spending your membership's money to support J. D. L. in endangering the rest of American Jewry.

The last is underlined. Now that's hysterical. This very group, just a few weeks before, had cautioned us unhysterically to understand the emotionalism of some of the writers of minority groups who were calling the Jew "Whitey" and damning the Jew as if he was guilty for all the crimes of white America. Instead of damnation what we need is some understanding. Organized Jewish life has been organized by the middle class. These have been good years for the middle-class. It has been mobile. It has been fairly affluent. It could be fairly flexible. It can see beyond the immediate problems of the day and knows that we must make all kinds of actions possible to move the other America, the blacks, the Puerto Ricans, the Mexican, the poor into the mainstream

of American life and it has seen clearly, but what it has not seen is the little Jew in a store in the east side of New York. What it has not seen is the school teacher who has taught in the New York school system for 25 years at eight or nine thousand dollars salary who has taught honestly with whatever skills he or she could possess, who asked only to be allowed to teach to retirement, whose livelihood, whose security is suddenly threatened, whose accomplishments are openly villified. What it has not seen are the needs of the proletariat in Jewish life, those who are not college graduates, those who do not have an inheritance from their family, those who cannot fall back on the good will of friends who have money which they can loan them for each new venture in their business, those who have not been able to make funny money profits in the stock market. These Jews are the Jews who are where the crunch is. They don't stand in the way of progress, but they need to be saved lest progress steamroller them into the dust, and they are Jews and where should they turn but to the agencies of Jewish life. And what ultimately must be the first purpose of a Jewish agency if not for the survival, amcha, of our people. Yes, there are other major responsibilities. Yes, there is the long term view which we must never go back on, but this is the moment and there are mouths to feed and livelihoods to protect and we cannot simply throw these people into the cold street and say, you're irrelevant to us, you're of the past, we don't care any more.

Jewish peoplehood means anything. It means a concern for all, not just the successful, not just the young whose future is ahead of them, but the old and the fearful and the timid and the blue collar, the man who doesn't show up in the large gifts of large Jewish givers, the man who's not represented on the boards of the large Jewish organizations, he works from eight to five, the man who goes to the small synagogue, who lives in a small neighborhood, whose life is bounded of the tensions, of fears, and the anxieties of this block and of this city. And if we don't listen to this cry

then I'm afraid we're going to create a gap in Jewish life, a gap which will come up and slap us in the face because there is always the demagogue, the Kahane. There's always the man who will organize and give people the illusion of protection, the illusion of progress, rather than its substance. And he will find support because if we look at life from the unseen Jewish community, never again makes emotional sense. If we value the unity of our Jewish community, then our agencies and Federations and national bodies must reorient their priorities so that the Jewish priorities, the parochial priorities, God forgive me the word, the parochial priorities come first.

We've never been saved by putting our trust in the notables, in men, who cannot deliver. We have been saved by trusting the wisdom of the people, by maintaining the unity of this wonderful people which, through it all, seeks to live and express itself.



Please to love - 2 times a week of loving here - a warm
 atmosphere - very pleasant in fact loving - Don't
 say 40% I could feel after 2 days - finished 1st at 496 -
 You were under L.M. - and I was just - you were under
 under A.M. but also - demote. The person - Key to the Library -
 to work side is could include Cost I had as benefit of
books, light, and in the library

If you need - right before school then in your
budget have you I please just

I can prepare to offer a gift in return - and as much I can -
 you were not under - Miss King - 2 of the Phd - Teacher -
 to be needed for at the Teacher can find 5 times - you
could find a few WRHS as well as the seminar
person



Please to love - on the side of the teacher of the school -
in the library was needed of the school - Don't need
I should so I could to study

What see the person represent - many of which are the Teacher
represent - the Teacher - Teacher ment were when have made not just the teacher
order I could to study a great time to study the teacher
 The kind of the person represent to the teacher ment
was needed to the teacher ment was needed to the teacher ment
Quintessence the teacher ment was needed to the teacher ment
to the teacher ment was needed to the teacher ment

production - I will see to it - but let me say to you that
I need to see you first - The ODL reports
a planning of material extended July can not be
sent of hand - There is a large box in the room of the secretary
to take to hand.



unpredictable - as we are slowly

7/2/72 10:20 PM

28/1/72 18/1/72 10:20 PM

But not your heart in peace - so we will be not alone
you - on related matters of the future we plan - can
sure - ^{don't} ~~not~~ ^{be} ~~the~~ ^{promise} of an of peace - add
given the in his pretty little house - & he not that
you are intense - by no means to have as things are - with
at the moment of crisis the renewal of - for renewal
are more dependent on the living family - unity - can
a day can people a family - 5/7/72 once for in
Graham's man meaning WRHS Archives should have
I found just can to be a son - just reported
of the just known will have a peace and be -
to the middle age by would not be an intense - yet
by more new test "no shooting will be over here"

7/2/72 10:20 PM

Many more just but in the not in the just
address of the man - the just reputation and the
be unpredictable & very important order - The people have
a new world in peace and the monopoly of
access - in returning to communities as well as will
please to make a new cast , The most successful

below

[illegible]

முனையுள்ளதா?

I am very glad
 to hear from you
 and hope you are
 well. I have been
 thinking about you
 often lately.
 Love,
 [Signature]

Plant up & leave off - N new young same of fitful

1. The ~~above~~ ~~mentioned~~ ~~land~~
~~is~~ ~~not~~ ~~included~~ ~~in~~
~~the~~ ~~assessment~~ ~~of~~ ~~the~~ ~~land~~ ~~and~~ ~~is~~ ~~not~~ ~~included~~ ~~in~~

after 100 years - 1971 see not coming in 1930 - but the
did not see - Budget in a similar way, as a war
not the point to come. Study, as a great man was
might be physically impossible

Real name -

Real year

and a sense of not being heard and to our on board the

JDL & a number of other groups - much member not of

1) member also to paying total value - value & ~4 PD

see below

2) groups to retain control - not - then

But JDL not present because of quality of a leader
man leader - 1969 - see below Black E. Sanchez

Confession - 500 M - life member and - man
leader - 20 - case of Sanchez and Sanchez (Symbol & Sanchez)

Sanchez - to order to return -) Sanchez and of 6
Sanchez - to order to return -) Sanchez and of 6

Sanchez - to order to return -) Sanchez and of 6
Sanchez - to order to return -) Sanchez and of 6



Study in front of Temple door -

Dollar currency of new Jewish day to balance

Myself have an love letter from - no other way
to get over to the sublimity looking for a not
quite the way more could be

Myself have - only one way to get over the
way to reach the side of the angel of
sympathy, I believe of many, my dear one just
before the not always get over to reach the
Quaker to one under such a new power &

been seen to inwardly -

Myself have people to inwardly - as just been
new, myself in the of inwardly just been inwardly
not to look me, myself - just myself - new
people inwardly can be new to inwardly

at
been inwardly to inwardly B. B. B. - it new -

appeal to inwardly inwardly - (can inwardly) - not new -
B. B. B. - inwardly for new - inwardly one's inwardly -

inwardly - inwardly

inwardly inwardly, inwardly inwardly, inwardly inwardly,
inwardly inwardly inwardly - just inwardly new inwardly

inwardly inwardly inwardly - just inwardly new inwardly

Law: Order - Traveling - 6 pages Can. Only will
show - FDL as per to pass - by body - to document

Doc - document travel subject part can

document TRSS offer

document pass will

Thursdays is dead of week offer to 20 at

Monday - as the offer - document document document

document document document - document document document

document document document document document document document

document document document document document document document

document document document document document document document

document document

WRHS



"W document document"

To document document document document document

To document document document document document

document document document document document

document document document document document

document document document document document

Canada Production

CM document document document

document document document document document

document document document document document

document document document document document

document document document document document

Green in ~~the~~ 1930's - 1940's - it

is refined - and just - only -

Robert Barber of Massachusetts can find no more

secret - more from - found secret and -

in the way to collect

Robert appears in the -

at the same time as Robert appears in the papers

6-5-36 and and and



Robert appears to be connected with the 501 street in the city

pc

1-6

WRHS



Robert is connected to the 501 street in the city and is connected to the 501 street in the city and is connected to the 501 street in the city

Robert is connected to the 501 street in the city and is connected to the 501 street in the city and is connected to the 501 street in the city

Robert is connected to the 501 street in the city and is connected to the 501 street in the city and is connected to the 501 street in the city

Robert is connected to the 501 street in the city and is connected to the 501 street in the city and is connected to the 501 street in the city

- Robert is connected to the 501 street in the city and is connected to the 501 street in the city and is connected to the 501 street in the city

Robert is connected to the 501 street in the city and is connected to the 501 street in the city and is connected to the 501 street in the city

Robert is connected to the 501 street in the city and is connected to the 501 street in the city and is connected to the 501 street in the city

closed on the AS.

and I'm sure to find ~~some~~

7 minutes - just be done a little more -

community participated a new not any more and

1. Print a reproduction of the J.D.L. in your congregational bulletin.
2. Oppose them publicly in every way and at every opportunity available to you.
3. Reproduce the statements of opposition to the Jewish Defense League by almost every Jewish organization, the government of Israel and some non-



We have been contacted by several congregations where Kahane has appeared. He has picked up some members and checks thanks to our generous auspices. He has left conflicts and antagonisms which tear congregations apart. He has overwhelmed some children into identifying the J.D.L. with the Macabees. He has vilified our institutions. It is not the right of dissent we give him with our platform; it is mischievous folly and masochism.

It is time to say "no" to the Jewish Defense League.

1. We suggest that you reject appearances by J.D.L. spokesmen in the congregation.
2. Print a repudiation of the J.D.L. in your congregational bulletin.
3. Oppose them publicly in every way and at every opportunity available to you.
4. Reproduce the statements of opposition to the Jewish Defense League by almost every Jewish organization, the government of Israel and some non-

-7-

Jewish individuals. (copies of some are attached. We will be glad to supply you with more)

5. Urge any Jewish organization to which you belong to publish a statement of repudiation of the J.D.L.
6. Remember--Kahane charges money--you will be spending your membership's money to support J.D.L. in endangering the rest of American Jewry.

HAGANAH U.S.A.?

Haskell L. Lazere

LAST YEAR, James Forman captured national attention when he rose at a Black Economic Development Conference in Detroit to demand that the white religious community pay \$500 million in reparations to the Negro community of the United States. Borrowing a page from history, Forman adapted the reparations concept for his own purposes. Just a few days after Forman had disrupted services at the Riverside Church by making his demands from the pulpit, the rumor spread around New York that his next target was Temple Emanu-El on Fifth Avenue—the heartland of the Jewish Establishment. Forman never appeared, but members of the Jewish Defense League did, despite Rabbi Nathan A. Perilman's strong appeal that they stay away.

The press and TV dutifully carried the story of the JDL action. A short time thereafter, New Yorkers became even more aware of the JDL presence when *The New York Times* carried a three-column, length-of-the-page advertisement captioned: "Is This Any Way for Nice Jewish Boys to Behave?" Under the question there was a picture of six sun-glassed young men carrying baseball bats, lengths of pipe, and bicycle chains, standing in front of a door leading to a building that could have been taken for Temple Emanu-El.

The ad copy made it very clear the JDL had Forman very much in mind in answering the question about the behavior of "nice Jewish boys."

Maybe there are times when there is no other way to get across to the extremist that the Jew is not quite the patsy some think he is.

Maybe there is only one way to get across a clear response to people who threaten seizure of synagogues and extortion of money. Maybe nice Jewish boys do not always get through to people who threaten to carry teachers out in pine boxes and to burn down merchants' stores.

Maybe some people and organizations are just too nice. Maybe in times of crisis Jewish boys should not be that nice. Maybe—just maybe—nice people build their own road to Auschwitz.

There is no doubt that the Jewish Defense League exists. It is a physical fact claiming 7,000 members. But physical fact or not, the JDL is a state of mind for many in the Jewish community of New York and elsewhere.

Mr. Lazere is the director of the New York chapter of the American Jewish Committee. This article is in no way intended to represent the official view of the AJC.

British Defense League members demonstrate outside Soviet Consulate in New York drawing attention to anti-Semitism in the U.S.S.R. (N.Y. Daily News photo)