

THE JEWISH NEWS

Incorporating The Detroit Jewish Chronicle commencing with issue of July 20, 1951

Member American Association of English-Jewish Newspapers, Michigan Press Association, National Editorial Association
Published every Friday by The Jewish News Publishing Co., 17100 West Seven Mile Road, Detroit, Mich. 48235.
VE 8-9304 Subscription \$6 a year. Foreign \$7.
Second Class Postage Paid at Detroit, Michigan

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Sabbath Scriptural Selections

This Sabbath, the ninth day of Sivan, 5727, the following Scriptural selections will be read in our synagogues:

Pentateuchal portion, Num. 8:1-12:16. Prophetic portion, Zeharia 2:14-4:7.

Candle lighting, Friday, June 16, 8:51 p.m.

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Major Duty: to Protect the Victory

Israel has scored a great victory. It is a belated triumph over unhumanity, a final attainment of a status that should and must once and for all time lead to peace and not to mere armistice agreements. The armistice regulations that followed the successes of 1948 and 1956 were excuses to end Israel's military operations. They were forced upon Israel in the same fashion as the United Nations had compelled Israel to desist from occupying all of Jerusalem in 1948.

It is different now. Israel will not yield to pressure because of the need for peace rather than procrastination that can only lead to endless warfare.

Therefore Israel's role in the demand for worldwide recognition of the Jewish State's rights and in insisting on a sound peace and not on mere delays must be protected.

And while aid is being given to Israel on the political and diplomatic fronts, world Jewry must continue to provide the means with which to assure the State's security.

Israel is hard hit economically. The schools must be reopened, the hospitals must function properly, industries must commence their functions anew. It will require much aid to provide for all the necessary facilities, to make certain that the farms are harvested, that the postal services are not interrupted, that travel continues, that tourism begins anew.

Volunteer civilian manpower must be encouraged to go to Israel and to help the courageous people. Our funds must be provided for Israel's economic security.

Our duties are self-evident: there must be no let-down in the assistance we began to pour in last week. It must go on and on and on until Israel's peaceful existence is fully guaranteed—by the nations of the world and by us as Israel's kinsmen.

U.S. Jewish Students in Israel's Army

On the Sabbath before the outbreak of hostilities on Israel's borders, 12 graduate students from Yeshiva University in New York came to Lydda Airport near Tel Aviv, remained there until the end of the traditional rest day, then proceeded to volunteer in Israel's defense.

Since then, hundreds of theological students from many areas enrolled for service in Israel's defense. It was as natural a development as that of the cessation of the religious war by the *Naturai Karta* in Jerusalem: protection of human lives and the guarantee of security for a people threatened with annihilation came first.

This was one of the unusual developments in Israel that presented the Jewish State as a family as much as a nation, as kinsmen battling for their very lives, for the protection of

their children as well as the adults, for the guarantee of the retention of the basic rights to life, liberty and the search for a normal economic existence.

When the supporters of Yeshiva University in New York gather on June 21 for their annual dinner here, they will be able to point with pride to the role their students play as dedicated members of the Jewish community. The inspiration of Yeshiva University studies, like that of all the Jewish schools, contributes towards the building of a unified force that guarantees survival. This was the case at the Hebrew University, the Technion, Tel Aviv University and many other schools outside Israel. Yeshiva University emerged glowingly as part of the dedication to the causes that strive for Israel's and Jewry's security and survival.

National Family and Singing Army

When the story of the 1967 Israeli campaign for peace and security and the people's honor will have been written, it will indicate several important factors.

It will show that the nation was also a family and that its kinsmen were linked by a sacred duty to assure the protection of human lives.

There will be many books—just as there were numerous volumes dealing with the war of independence in 1948 and the Sinai Campaign of 1956 in Israel—and they will show that Israel's was a citizens' army and a singing one.

The record will show that fear was relegated to the background, that there was a determination not to be subjected to humiliation, that never again should there be the sort of subjection and degradation that marked the era of Hitlerism.

The 1967 campaign proves something else: that the fear of complacency, the panic that had reigned that young Jews may be abandoning our ranks, were based on misconceptions. In time of crisis all Jews came forth with help, cooperation, encouragement.

Now we must strive to make certain that it is not adversity alone that keeps us united, that it is not mere anti-Semitism that makes Jewry an entity. Let there be unity for just survival, for worldwide cooperation, for humanitarian labors that make all humans kin and that relegate to a forgotten past hatreds that should not exist either among kinsmen—and Jews and Arabs are kinsmen—or among fellow human beings. Let us hope and pray that the results of the war of June 1967 also will lead to better understanding among all Middle Eastern nations, in the interest of world peace.

Oil on Troubled Waters



Solomon Maimon's Life Story: Is Entertaining and Enlightening

Schocken Books' paperback, "Solomon Maimon—An Autobiography" is so delightful an account of an 18th Century scholar who encountered many obstacles, and challenges; it is at the same time so entertaining as well as instructive, that it stands out as a notable work.

With a most interesting and explanatory introduction by the late Prof. Moses Hadas, who edited the book, the value of this book is in the manner in which it describes ghetto life in the years when Jews were at the mercy of Polish landowners, the way the Jews sought to protect themselves against abuses, the devotion to learning and the craving for knowledge.

Solomon Maimon was born in 1753. His autobiography was first published in 1792, eight years before his death. The present Schocken volume, Dr. Hadas points out, is based on an 1888 translation, from an extensive original German text, by Prof. J. Clark Murray of McGill University.

Solomon Maimon's roguery, his search for knowledge, his struggles, his controversial relationship with a group of scholars in the days of Mendelssohn, his friendship with Mendelssohn—all form the basis for a life story that is filled with many entertaining episodes.

The roguish narrator tells how as a youngster he was chosen for him. Without qualms of conscience he tells how he left his wife and children, how she later pursued him and finally divorced him.

At 11 he was a genius who qualified as a rabbi. He taught himself German and was able to converse on an equal basis, with the many community figures whom he befriended.

It was a life of poverty, but he had the stubbornness and determination to defy obstacles. He often went hungry, but managed to travel to many cities in search for learning, positions to earn a livelihood, acquire acquaintances.

He even was tempted, in search for security, to convert to Christianity, but it ended in his exposing his views of Judaism's superiority.

The anecdotes he tells, the stories about his father's struggles and the way he faced Jew-baiting—involving even a case of ritual murder—combine to make the Maimon autobiography a very significant work.

Miss Samuel's Notable Work: "Pathways Through History"

Ruth Samuel and her publishers, Ktav Publishing House (120 E. B'way, NY2) have earned the gratitude of children and their parents for an immensely valuable and instructive work, "Pathways Through Jewish History."

This factual collection of stories which start with the beginning and lead up to the present time which has been blessed with Jewish Statehood, contains basic information about all aspects of Jewish historical developments. Excellently illustrated by the book's picture editor, Sol Scharfstein, this volume has the merit of dealing with all the elements of Jewish history with simplicity. It thus becomes an important book for home use, so that parents can guide children in their studies and share the book's contents with them. At the same time, this book could well serve as a textbook.

There is special merit to this volume because each chapter ends with a glossary of Hebrew terms. The Hebrew texts not only provide a vocabulary in Hebrew: collectively, all the glossaries in the volume being bound together, they serve as a text for the study of the Hebrew language.

The transliterations used for these glossaries may not be acceptable to all, but they are simple enough for the reader to acquire a knowledge of the words, names, terms appended to explain the preceding chapter.

Miss Samuel's approach to her overall topic, "Pathways Through Jewish History," is very interesting. She commences with the earliest records of Jewish history, describes the Kingdoms, deals with the Exodus, with the Dispersion, life in many lands, and proceeds to analyze modern events. But part of her story is not only the struggle for survival but also explanation of the cultural factors in Jewish life—the origin of Mishna and Talmud, and reviews of the many cultural and spiritual developments in Jewish life.

Dealing also with the power of the church and with the struggle for survival, outlining Hasidism, Reform, Zionism, Miss Samuel is thorough in her approach.

"Pathways Through Jewish History" is valuable as history as well as in its spiritual-cultural emphases. It is a commendable work.