

CROSS AND COLOR

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Why Jews Are Persecuted

Through all the ages the Jewish people have been charged with different offenses according to the prejudices of that period. At first they were charged with interests alien to the state and Caesarism. Then in the Middle Ages, they were discriminated against and charged with religious offenses. Now, they are burdened with the label of "Communists", since at this time, Communism is the chief problem.

People say that the Jews are radical by nature and therefore are easily swayed by Communist doctrine.

If we examine the question a little more thoroughly, and refuse to accept the facts, as they are called, without first investigating them and finding the truth for ourselves, we see that there are many reasons why the Jewish race might tend toward Communism.

They have suffered persecution throughout all the ages and therefore they desire to help others who are persecuted, to take the side of the underdog.

They have a feeling of sympathy for others because of the oppressed heritage of the Jewish faith. The religion of the Old Testament made its followers social minded. (Jer. XXII 13) "Woe to him that will oppress his friend without cause and will not pay him wages." It also condemned unjust accumulation of landed property. (Deut. XXIII 20) "To thy brother thou shalt lend that which he wanteth, without usury."

The pacifist international tendencies of the modern radical movements attract him. Because of his position in the world, the Jew is a strong foe of extreme nationalism and is opposed to war except where the Israeli nation is concerned. The modern radical movements have represented themselves as opposed to nationalism and war and therefore have made an impression on some Jews.

The Jews are an urban people because they have been kept from owning land. (Sweden forbade land-ownership by Jews until 1860.) Radicalism and communism appeal most greatly to urban and metropolitan masses, not to farmers, by exploiting the evils of industrialism to their advantage. Therefore since the Jews live mostly in cities, a proportionally larger number of Jews are exposed to and attracted to radicalism.

Many present day Jews have lost the faith of their fathers which would have kept them from extreme social movements, especially atheistic. In fact, many of them practice no religion at all and therefore are not steadied by the balancing force of religion.

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Workshop Will Be Held At Manhattanville

On Saturday, December 10, at 2:00, the Interracial Justice Commission will sponsor an area workshop at Manhattanville College. The topic for discussion will be "The Puerto Rican Problem in New York." All colleges in the region are invited to attend.

Friendship House Invites You

"Friendship House," says its foundress, Baroness Catherine de Hueck, "exists to build a bridge. It is a bridge between the white community and the Negro community. There is two-way traffic on that bridge - of white people coming into the Negro community, of Negroes coming into the white community."

Friendship House, 43 West 135th Street, New York City, is trying to build that bridge. There, Negro and white staff workers, young lay men and women, devote their full time to this work. They are an integral part of their community, working with their neighbors to help solve community problems, especially in the housing field.

For the extension of their work, they depend largely upon volunteers - those who can come for a day or an evening to learn more about the effects of racial injustice. We the Catholic College students of this region, are needed to further the services of Friendship House. We are invited to one of Friendship House's Interracial Workshops to study, discuss, and clarify our thinking. Could we not give up just one day to live the life of a staff worker and learn more about the problems Friendship House struggles with each day?

Why are we needed? The Manifesto of Friendship House answers that question:

As long as a Negro in America is not treated as our brother in Christ and a child of our Father who is in heaven, nor given his due dignity as a man, as well as his just and democratic rights...Friendship House has work to do.

Living on a Memory

The need for an Interracial Justice Commission in N.F.C.C.S. is often forgotten in the bustle and complexity of campus life. When the subject of race relations is brought up, there is a tendency to dismiss the problem with: "There's no racial friction on our campus" or "I thought the Supreme Court made inequality unconstitutional." We tend to become engrossed in problems existing on our own campuses and

to think only about those issues which fall into our own immediate circle of interest.

Let us look outside ourselves for a minute. Pick up a daily newspaper and note the bitter and bigoted attitude of some Southern white people toward the integration of Negroes into their schools. Look around New York City and see the plight of the Puerto Rican immigrants to this country; examine their wage-scale, their housing, their schools. Examine the tenets and techniques of Communists in the United States and ask yourself why they appeal so strongly to members of racial minorities.

It requires very little effort to see that racial injustice exists all around us. The difficulty for most of us is in seeing our own place and responsibility in the field of race relations. If we view the problem as a whole, we will see first that lack of opportunity in education, employment, and living conditions usually greatly affects the integrity of the family, which is the fundamental unit of all society. Racial harmony, therefore, is mandatory under simple justice. We are obliged in charity to love our neighbor - and here is where the question strikes our personal attitudes. Good relations among all races is the fullest expression of the universality of the Catholic Church. Working for interracial justice is the best example of Christian love we can give to those outside our faith.

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Results of Anti-Semitism Poll Announced

It is apparent from the results of a poll taken last year among one of the colleges in the Interracial Justice Commission that the problem of Anti-Semitism exists in the region. The following results are based on 109 questionnaires returned.

The question was asked: Are there various classes of Jews? Answers divided them into classes:

- Just as those in other races....31%
- According to religion.....22%
- According to personality.....18%
- According to wealth.....16%
- No division..... 7%
- Didn't know..... 6%

Concerning wealth, some said that Jews are "all rich;" others said that they are either "very rich or very poor." Few seemed to think of Jews as middle-class.

Some typical class divisions listed under "personality" are: "the refined and the common;" "the overbearing and the nice;" "the wonderful and the cheap."

The main question concerned mingling with the Jewish people. Students who would:

	Qualified		
	Yes	Yes	No
Work with Jews in a business way.....	93%	11%	7%
Work under them as superiors.....	82%	13%	18%
Join a club to which they belong.....	59%	24%	41%
Attend a resort where they vacation.....	62%	19%	38%
Attend social functions with them.....	80%	17%	20%
Attend school with them	56%	22%	44%
Live in a neighborhood mainly populated by Jews.....	31%	16%	69%

The above figures indicate that about half the class would mingle socially with Jews, that nine out of ten would work with them, but only three out of ten would live near them.

The most definite attitudes were shown in answer to the request for clarification. A few foreign students said they had never known Jews or anything about them, but judging from what they had heard at college they "wouldn't have anything to do with them." A frequent attitude was that Jews were acceptable in business but not as friends. Others protested that Jews are unscrupulous and unethical in business. Some said that all Jews have lower moral standards, in general, than Christians. Several objected to the poll as tactless or unnecessary in a Catholic college.

About fifteen gave answers both rational and Christian. Typical of these encouraging, if infrequent, statements is: "We do not choose our friends by religion or race, but by character and worth."

It is evident, however, from these results that at least one fifth of the group seem to be thoroughly biased and a great majority have certain opinions that are not rationally formed.

Living on a Memory (continued)

But perhaps the problem touches us even more closely. Can we be sure that because racial tension is not immediately evident on our own campuses, we Catholic college students are free from racial prejudice? The results of the Anti-Semitism questionnaire (p.3) indicate that our own attitudes are perhaps not ideal. Our own prejudice is more subtle and perhaps more damaging than the bigotry openly expressed in racial conflicts.

If we are to carry out Christ's commandment of the lay apostolate, we are responsible to see that we examine the question of race relations as it exists around us. It is our first duty to correct our own attitudes and to carry the spirit of charity with us when we leave our Catholic colleges. The Interracial Justice Commission exists to help you accomplish this end, by working in cooperation with interracial groups, by studying specific areas

Why Jews Are Persecuted (continued)

The radicals have protested against Jewish enslavement while the conservative group has been in power when the Jew was oppressed. Therefore many Jews felt kindly towards their saviors.

Much of the Communist propaganda was directly calculated to win the allegiance of the Jew. It boasts that Communism has eliminated racial and national prejudice from Russia which has heretofore been anti-Semitic. They claim that the Jew is welcome on a basis of social equality. The conservatives of all ages have rejected the Jew. The leaders of anti-semitism are usually conservative. In Russia, the supporters of autocracy persecuted him. The Russian Pahlen Commission stated: "The situation of the Jews is obviously unbearable and yet they are not aliens in Russia, but have been a component part of the Russian Empire for centuries." The report had no effect however and the czars continued their repressive measures until the revolution. In France we have an example in the Dreyfus case.

From the reasons given above, it would seem perfectly reasonable to expect a mass movement of the Jews to Communism and subversive groups. Actually that has not occurred. Only a small percentage has embraced Communism. The rank and file of German Jews fought the rise of Communism in Germany. Those who embraced it came from those who had given up Judaism.

In New York, there are 2,000 Jewish communists. Many of them are from the slums. On the west coast, communism is not Jewish

Communism appeals to all oppressed groups—the Negro, Puerto Ricans, and the Jews. The Jews who support communism, however, have rejected the Jewish religion and the distinguishing marks of their people.

Since Stalin came into power, most of the Jews in high positions have been eliminated — first Trotsky then Zinoviev, Kamenev (in the summer of 1936) and Radek, a Soviet journalist disappeared.

The Jewish religion, like Christianity

and Mohammedanism was proscribed by the Soviet. In 1938, 35% of the Jewish population was branded as class enemies with no legal or economic rights. Only 5% of the non-Jewish population was thus branded. Therefore, we see that while Communism may openly profess to be in favor of the Jew, since its very beginning, the Jews have continued to be persecuted by this new and "equalizing" radical movement.

The answer to Jewish radicalism is the Jewish religion which is against radical solutions of social problems. It is recognized as a conservative faith and as such will continue to ban Communism and any other radical movement.

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Since many of the Jewish race are of the middle class, a sense of possession and private ownership is very strong with the Jew. Many of the accusations and prejudices against the Jews are based on his supposed greediness and usury. **YET IF THIS IS SO, WOULD HE LEAN TOWARD COMMUNISM?**

Bibliography: Moody, Joseph N., Ph.D. Why are Jews persecuted? Current literature.

Manhattanville Holds Interracial Smoker

On Friday night, November 18, the Manhattanville Interracial Club held a smoker in conjunction with the Interracial Club of Manhattan College. The topic of this informal open discussion was "The Problem of Anti-Semitism."

Living on a Memory (continued)

of race relations, and by stressing the necessity of a Christ-like attitude toward all other races. Obviously, interracial justice is no longer a novelty. If today it lives on a memory, it is only because a great deal of unfinished business has been forgotten.