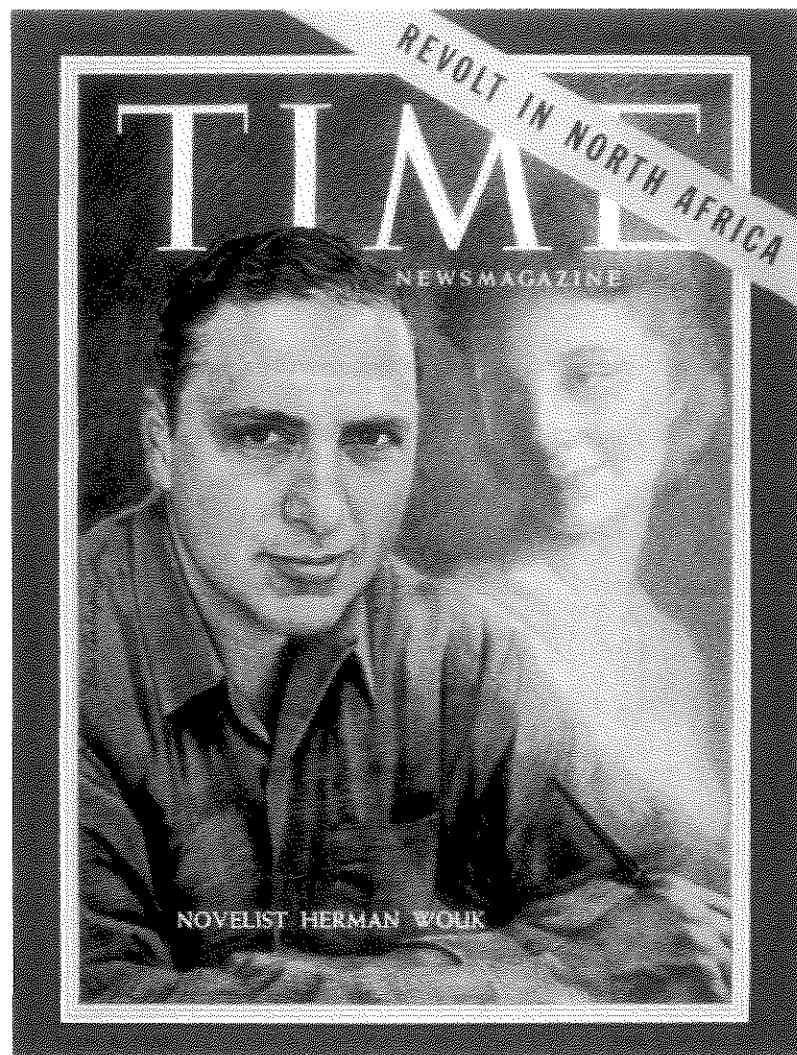


Pearl Harbor Day

Lincolnwood Learning

December 7, 2016



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1

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MONDAY
DECEMBER 8, 1941

THE PALESTINE POST

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JAPAN MAKES WAR ON AMERICA AIR ATTACKS ON PEARL HARBOUR AND MANILA

RUSSIANS LAUNCH TWO BIG DRIVES

Offensive Along Ukraine Sector

In addition to the Soviet counter-offensive in the Kalinin sector of the Moscow front, a large-scale Russian offensive has been launched on the whole Ukrainian front from Kharkov in the north down to the Sea of Azov in the south, and heavy fighting is in progress.

POLISH ARMY IN RUSSIA
KIEV, Sunday (AP). — General EISENHORN, commanding the Polish Army in Russia, said today that the Polish Army and Soviet soldiers would not be easy divisions, as all first planned, but several times larger. The Army would fight together with the Soviet Army in next year's offensive.

SOVIETS EXTEND HOLD ON SOUTH BANK OF VOLGA

by MAURICE LOTTRELL.
KIEV, Sunday. — The first day of the new offensive which the Soviet troops launched in the Kalinin sector in a temperature of thirteen below zero Fahrenheit, resulted in their secondary and strengthening

THIRD TANK BATTLE NOW IN PROGRESS

Main Area of Fight Shifts to Bir El Gobi

Free Press Correspondent.
The main area of the Libyan fighting has now shifted some 20 miles south, to Bir el Gobi, where a new tank and infantry battle developed yesterday. With the exception of isolated patches of enemy resistance along the frontier, most of the Axis forces seem to have been pushed out of the eastern half of the Libyan coast. We now appear to be in possession

U.S. to Declare War Today Following Tokyo Declaration Against America and Britain

President Roosevelt is expected to ask Congress today (Monday) for a declaration of war.

This message from Washington received at 3 a.m. this morning (Palestine Time) followed close on the heels of a White House report that Imperial Headquarters in Tokyo had announced that Japan entered into a state of war with the United States and Britain in the Western Pacific as from Sunday.

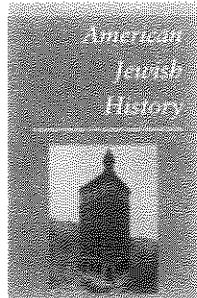
These announcements came as a climax to series of cables flashed by Reuters from America and the Far East which began arriving some four hours earlier, reporting Japanese attacks on American naval bases in Hawaii and the Philippines and on American shipping in the Pacific. These messages were as follows:

WASHINGTON, Sunday (AP). — An announcement from the White House says that the Japanese attacked Pearl Harbor, Hawaii, by air. The announcement was made by President Roosevelt himself who said: "An attack was also made on all naval and military activities on the principal island of Oahu, Hawaii." The President's brief statement was read in chambers by Mr.

An earlier announcement that the Japanese navy would visit the State Department tonight was a surprise but few can have expected such a dramatic sequel — that they were actually within the State Department when the news broke. WASHINGTON, Sunday (AP). — A message received here from Tokyo states that Imperial Headquarters announced today that Japan entered into a state of war with the United States and Britain in the Western Pacific as from Sunday.

Wouk is wholly a New York City product. He was born on May 27, 1915, to Russian-Jewish parents who had emigrated from Minsk. He attended public schools in the Bronx and later was graduated from Columbia University in Manhattan. At Columbia he took courses in comparative literature and philosophy. He edited the undergraduate humor magazine, *Jester*, and wrote varsity musicals, obtaining his B.A. degree at the age of nineteen, in 1934. Wouk's facility for writing humor led to work in the field of radio comedy. For five years, from 1936 to 1941, he was a staff writer for Fred Allen. In June 1941, Wouk went to Washington as a dollar-a-year man, to write radio scripts for the war-bond selling campaign of the U.S. Treasury.

In December 1941, after the attack on Pearl Harbor, he joined the Navy, and attended midshipman school at Columbia University, and communications school at Annapolis. In February 1943, Wouk reported to the *U.S.S. Zane*, a World War I four-piper refitted as a destroyer-minesweeper, at anchor in a South Pacific harbor near Guadalcanal. He took part in eight Pacific invasions, earning several battle stars. When the war ended he was the executive officer on the *Southard*, a similar vessel. Wouk was to relieve the captain when the vessel was lost in a typhoon on Okinawa, in October 1945. A year earlier, during a Navy



The Jew as Patriot: Herman Wouk and American Jewish Identity

EDWARD S. SHAPIRO

American Jewish History

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For students of American history, and particularly of American Jewish history, Wouk's significance lies not in his contribution to American literature or to the history of World War II. Rather it is in his definition of American Jewish identity. In his analysis of *Marjorie Morningstar*, Fiedler remarks that Wouk seeks an end to "surly intransigence among the Jews." Wouk's view of American Jewish identity goes far beyond that. In six novels and in a preface to the letters of Jonathan Netanyahu, the hero of the Israel rescue of the Jewish hostages at Entebbe in 1976, Wouk articulates a symbiosis between American identity and Jewish identity, an intertwining of American and Jewish fates in which the Jew is a patriot and the preeminent defender of American institutions and values. Wouk's own life anticipated this effort.⁷

**HERMAN
WOUK**

**This Is
My God**

The Jewish Way of Life

REVISED EDITION

*This is my God, and I will praise him;
The God of my father, and I will exalt him.*

EXODUS 15:2.
THE SONG OF MOSES

Books by HERMAN WOUK

Aurora Dawn, 1947
City Boy, 1948
The Caine Mutiny, 1951
Marjorie Morningstar, 1955
This Is My God, 1959
Youngblood Hawke, 1962
Don't Stop the Carnival, 1965
The Winds of War, 1971
War and Remembrance, 1978
Inside, Outside, 1985

A TOUCHSTONE BOOK
Published by Simon & Schuster, Inc.
NEW YORK

religious vision bright. Our faith teaches us to stay in the world, but to stamp our hours with seals of commitment. The result is, in a way, a troubled life. It can never be wholly of the moment, wholly fashionable. One's secular pursuits come under the constant review of the Law, in a slant light. The winds of doctrine blow and shift, fads come and go, and one watches all this with a resistant irony, even when one is swept up. But, on the other hand, one's religious ideas face the daily scouring of commerce and of common sense. To survive they must have substance.

The Core of Judaism

I have on my desk a letter from an agnostic friend, part of a running correspondence many years old. Says he, "What is the *core* of being a Jew: to be different in living habits, or to practice a moral way of life based on behavior toward other people? To imply that in some significant measure the terrible problems of social existence on a crowded planet are solved by refusing to eat lobsters seems irretrievably petty to me."

The pious reader may not agree, but I think this is excellently put. Once I think I made a similar point, though much more crudely, about naval service. I had been a midshipman for a couple of weeks, and I was nailed with a demerit for incorrect use of words. I growled to my roommate as the tyrannical ensign walked off, "How will it help beat the Japanese if I call a staircase a ladder?"

I eventually learned to do so. It is not my impression that I thereby advanced the surrender ceremonies in Tokyo Bay, say from September fifth to September second. But I am pretty sure that I became a useful naval officer in part by learning the lingo; and whatever minute service I gave toward that surrender, I gave it as a naval officer.

Possibly because the navy meant so much in my life, I have always thought that the Jewish place among mankind somewhat resembles the position of navy men among other Americans. Are the sailors and officers less American because they are in the navy? They have special com-

mitments and disciplines, odd ways of dress, sharp limits on their freedom. They have, at least in their own minds, compensations of glory, or of vital service performed. The Jews are not cut off from mankind by their faith, though they are marked different. They have their special disciplines, and—at least in their own minds—their rewards.

I remember being looked up to as a naval officer in wartime; then when peace came and I travelled to take my Reserve cruises, people in trains and planes tended to regard me as an unfortunate misfit. One or two actually said, "How come you're still in?" I think that is essentially the question that agnostics address to observant Jews.

We are still in, I suppose, because we take it on faith that the law of Moses is from God, and our observation tells us that the patterns of the law help keep our tiny folk in life, in the grand sweep of history. We share the hope of our fathers that out of our tiny folk, in some way none of us can foresee, the light of lasting peace will someday come. I cannot produce the Messiah. But in my sons, as Providence allows, I can produce two informed Jews who will keep alive that hope beyond my life.

My friend's question, then, answers itself. The core of Judaism is right conduct to other people. The Talmud (if I am not growing too anecdotal here) tells that a Gentile came to the Rabbi Hillel and asked to be taught all Judaism while standing on one foot. Hillel's colleague, Shammai, had driven the man from his door, taking the question for a baiting impertinence. Hillel amiably replied, "What is offensive to you do not do to others. That is the core of Judaism. The rest is commentary. Now carry on your studies." The man became a convert.

The core of a nuclear reactor, or of an apple, or of a religion, is not all of it. We make few core-decisions day by day. Life is too packed with running trivialities, with mechanical repetition. Judaism does not let that part of life go. It weaves commitment, and therefore at least formal significance, all through one's day. It is perfectly true that Gentile and Jew alike have sometimes taken the forms for the core. Hence on one hand the agnostic disapproval of the faith because of its "petty concern with ceremony."

Hence on the other hand the ultra-orthodox who will not recognize the state of Israel because its government members are not all pious. But if a way of life be judged by its misinterpreters, which way will stand?

Self-Isolation

How can we sensibly isolate ourselves? The world around us is where we live. The peoples of the world are our brothers under God. Our Scripture teaches that God made all men, not just Israel, in his image. Sacrifices brought by Jew and non-Jew burned on the altars of the two Temples. "Are you not like the Ethiopians to me," cried the prophet Amos in the name of the Lord, "and did I not deliver the Philistines from the land of Caphtor?"

Our own eyes tell us what Moses told us: that but for the Torah we are the most insignificant of the nations. What else can we show against the wisdom and the genius God has given to the world? Did we produce Socrates or Aristotle, Shakespeare or Cervantes, Newton or Galileo, Bach or Beethoven, Michelangelo or Rembrandt, Dickens or Tolstoy, Gandhi or Lincoln? Are we to stay out of planes because the Wrights were not Jews, or keep our hands from electricity because we have no share in Faraday, Maxwell, and Edison? Does this absurd misconception of Judaism not collapse into powder at a touch?

Our place in the world, I believe, depends on what we contribute to mankind. We have contributed the Torah, the Mosaic vision of right conduct and of first and last things. It is our life, and the length of our days. As we keep that flame burning, it seems to me, we earn our right to survive as a people before God and men.

Understanding this, we approach the vision as our fathers did, through a structure of symbol and discipline. To the newcomer, this structure is a maze. But enter it we must. To get to the heart of the matter, we have to study the seals that Judaism has stamped on life; the commentaries, as Hillel put it, on the core of the Torah.

The first set of seals is on Time.

4 *The Sabbath*

A Steep Start

Logic compels us therefore to start with one of the most involved and ramified symbols of Judaism; one moreover that goes much against the grain of current manners and habits of thought. Perhaps it is just as well for the climb to begin steeply.

Sabbath law comprises one of the largest tracts of the Talmud. There are uncounted millions of words on the subject in Hebrew literature. Yet the reader certainly knows the few words that are decisive: the first chapter of Genesis, and the Fourth Commandment.

The opening pages of Genesis were, of course, the ground of the nineteenth-century war between theologians and scientists. Now the guns are still, rusting broken here and there in tall grass; the dead are buried; the smoke of battle has long since cleared away. We see a quiet green plain, which has a new look to our eyes because of the struggle that was fought out there. The scientists won. The theologians went down crying that their infamous victory would mean the extinction of the Bible. That extinction has not come to pass, nor is it visibly closer. But the world certainly understands Genesis differently.

swept the Greeks from all Judea. Thus the act of one resolute old man changed an evil tide of events. The entire future of Judaism may well have turned on the blow Mattathias struck.

On the twenty-fifth of Kislev, 165 B.C., the loyalists, led by Judah Maccabee, the warrior son of Mattathias, recaptured the Temple and began eight days of purifying and rededicating ceremonies. Hanuka means Dedication. The festival marks these eight days when the Temple was restored to the worship of God. The service continued thereafter for over two centuries, until the Romans overthrew Jerusalem in the year 70 and destroyed the House of the Lord, which has yet to be rebuilt.

Hanuka Today

I have here summarized the Hanuka story because it is not, like the Bible narratives, part of common Western culture. In a thousand years of national existence on the soil of Palestine the Jews over and over drove out oppressors and regained independence, but the Maccabean war, a battle for religious liberty, alone found a place in the rites of our faith. It stood out. It was the Jews' first full-scale encounter with the question that was to haunt them in the next two thousand years: namely, can a small people, dwelling in a triumphant major culture, take part in the general life and yet hold to its identity, or must it be absorbed into the ranks and the ways of the majority? In the two great worlds of current affairs—the Communist empire, which so much resembles an ancient military dictatorship, and the tolerant, skeptical free West—they face the question again.

The Communist position on the Jews is generally, though with less crudity, that of Antiochus. Our religion the Soviets consider a barbarous relic, superseded in wisdom and soundness by Marxism. The training of children in this exploded Semitic superstition goes against good sense and the interests of the state. So the police discourage such teaching, in ways sometimes oblique and sometimes forcible. For Greek religion substitute Marxism, and

the Russian Jews are back where their fathers were in 168 B.C.—with whatever differences one may find in the relative truth and beauty of the Greek and Communist cultures.

The challenge of the West is different, though just as serious. The proposition is the old one: that the Jews are confronted with a better way of life and should give up their religion for it. Forces that are not coercive, and therefore do not call forth the human impulse to fight them, urge Jews along this path. The position of the government, and indeed the deep conviction of most American leaders, is that the Jewish community has the right to hold fast to the faith of its fathers and ought to do so. What contradicts them is the tidal force that de Tocqueville long ago marked as the great weakness of a democracy in his unforgettable phrase, "the tyranny of the majority." The pressure to emulate neighbors, the urge to conform to popular views and manners, the deep fear of being different—these, in the United States, are the forces of Antiochus. Where the power of the sword long ago failed, the power of suggestion has recently been doing rather better.

It would be pleasant to believe that the stabbing relevance of Hanuka to Jewish life in America has occasioned the swell of interest in the holiday. But a different and perfectly obvious cause is at work. By a total accident of timing, this minor Hebrew celebration falls close in the calendar year to a great holy day of the Christian faith. This coincidence has all but created a new Hanuka.

The old Hanuka was a shadowy half-holiday of mid-winter, a time of early night and late morning, of snow and slush, of days filled with blue-gray gloom only half dispersed by feeble yellow street lamps. It hardly seemed a holiday at all. Fathers left for business in the morning in work clothes. Children trudged off to school by day and scrawled homework at night. There was no celebration in the synagogue, no scroll to read, no colorful customs, no Bible story. For eight nights running one's father, when he came home from work, gathered the family, chanted a melody heard only at this time—so that it came for ever to recall the sadness of winter twilight, the feel of cold wet