

case, they are home; they share community.

What remains after the end of these memoirs is warm delight: not only does Raphael resolve his tensions — he is able to present this resolution in a solemn yet light way. The remarkable fusion of different tones is highly individual but also universal. We Jews have always had the ability to laugh at our predicament in spite of (or because of?) our painful glory. Remember our proverbs: “Sleep faster, we need the pillows.” “The heart is half a prophet.” Raphael doesn’t give us the bitter humor of the ghetto — far

from it. But he can also live “lightheartedly” with spiritual problems. Thus when he looks at mad New York, he sees it as perverting ancient truths. He is not angry — even such perversion is part of the serious play between us and God: “The Psalms are really the perfect script. Madison Avenue should look into them. They are terribly quotable, almost as good as Shakespeare for catch-phrases that would really sell.” The final effect of *Memoirs of a Special Case* is joy: a countryman is at ease with us and God. No wonder that Chaim Raphael is very special.

In Passing

THE RIGHTEOUS GENTILES

(In our last issue, the lead editorial was entitled “Anti-Semitism and Its Heroic Resisters.” It dealt with the theme of the “righteous Gentiles.” In the following, Rabbi Harold Schulweis, who was mentioned in the editorial as having appeared on the Chet Huntley TV program dealing with that theme, explains the need for pursuing further the project of learning all we can about the heroic resisters of anti-Semitism—Ed.)

I am still excited about the idea, even though it has been most frustrating to discover how much easier it is to get Jewish organizations to masticate over and over again the varieties of anti-Semitism and how difficult it is to have them adopt what I believe to be a more creative and certainly an original approach to the understanding of man’s social behavior.

LACK OF FAITH IN HUMAN NATURE

The secularized version of original sin has, I suspect, grabbed hold of the social scientists as well. Herberg sees Freud’s teaching as reinforcing “the Jewish-Chris-

tian conviction of the dubiousness of all human virtue and the ambiguity of all human achievements” (“Freud and the Revisionists,” p. 160). And Niebuhr sees Freud as offering modern man “a secular view of the inevitability of egoistic corruptions of creativity, which had been asserted for ages before the modern period.” (Both quotations from *Freud and the Twentieth Century*, Meridian Press, N. Y., 1957.)

Thus the social scientists, for whatever the reason, have adopted a Hobbesian view of human nature and find it quite scientific and natural to describe the hostile and aggressive features of human behavior, but quite unscientific to deal with his altruistic conduct. Love, self-sacrifice and heroism of the kind that is described in Philip Friedman’s studies on the heroic non-Jewish savers of our people are relegated to the preachy jurisdiction of clergymen. It is a vicious scientism which concentrates only upon the destructive aspects of human behavior and up till now has not engaged in any empirical study of the altruistic conscience.

This is what David Hume referred to as "that odious philosophy." Hume in Appendix II of his *Enquiry Concerning the Principles of Morals* writes: "What a malignant philosophy must it be, that will not allow to humanity and friendship the same privileges which are indisputably granted to the darker passions of enmity and resentment; such a philosophy is more like a satyr (satire) than a true delineation or description of human nature; and may be a good foundation for paradoxical wit and raillery, but is a very bad one for any serious argument or reasoning." And Hume was a splendid empiricist.

CHANCE TO SUPPORT BELIEF IN DIVINE IMAGE IN MAN

From the point of view of making a contribution to our better understanding of social behavior, and on moral and religious grounds, it seems to me imperative that some organization or foundation undertake to document, investigate, verify and interpret the persons and acts involved in what Friedman considered to be the rescue of at least a million Jews through "the active assistance of the Christian population."

Those of us who believe in the humanistic doctrines in Judaism ought not waste an opportunity to find empirical support for our belief in the Divine image within man. Those of us who preach incessantly about the particularism of Judaism not being incompatible with its universalistic concerns ought not to forego such an opportunity to witness on behalf of our people the nobility in man. For a Jew, such knowledge of non-Jewish heroism is a source of great inspiration and morale. For a non-Jew, it offers a model of behavior, and is the finest answer to the cry that there was no alternative to passive complicity in those areas where the Nazis held sway.

I have found Diaspora audiences understandably reluctant to discuss the era of the atrocity, but I have found them far more willing to open up their minds

and hearts to such a discussion when treated from the point of view that I suggest, namely, the description of men and women who acted in accordance with the principles and ideals of their faith. The Rabbi of Ger is said to have advised his Hasidim before the Day of Atonement. "He who has done ill and talks about it, and thinks about it all the time, does not cast the base things he did out of his thoughts, and whatever one thinks, therein one is; one's soul is utterly and completely in what one thinks, and so much a man dwells in baseness . . . rake the muck this way, rake the muck that way — it will always be muck. Have I sinned, or have I not sinned—what does heaven get out of it? In the time I am brooding over it, I could be stringing pearls for the light of heaven."

It is important for us to offer ways of constructive repentance to those who feel a sense of guilt and not merely to rip open the scabs again and again.

Could not some Institute organize an inter-religious commission for the sake of publishing a moral textbook for children of all religious schools based upon the verified biographies of non-Jews and Jews who lived out the principle of saving one life and thereby saving an entire world.

There is so much drama here for a cantata, a play, a novel, but first the material must be collected and properly interpreted. Every day that elapses someone with a memory of such an act of righteousness dies.

I think all of us, Jews and non-Jews, whose conscience has been traumatized by the Nazi holocaust and who have suffered a great disillusionment with man, need heroes of flesh and blood of our own time to give us heart.

It is, of course, easier today to believe in God than to believe in man. But as Jews, I think that nothing so cripples the faith in God than the disbelief in man's capacity to love and to care for each other.

Harold M. Schulweis



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