

THE IMUS FILES

The Boundaries of Humor

AND YOM HASHOAH

"My goal is to goad people into saying something that ruins their life."

Don Imus

**"FROM BROKEN WINDOWS TO DEATH CAMPS WAS
THE BLINK OF AN EYE."**

***MOSHE KANTOR OF THE EUROPEAN JEWISH CONGRESS (NEW YORK
TIMES, 1/27/05), REFERRING TO THE BRIEF TIME BETWEEN THE
1938 "KRISTALLNACHT" ATTACKS ON JEWISH NEIGHBORHOODS
AND THE HATCHING OF THE "FINAL SOLUTION" IN 1942.***

*I'm not concerned with your liking or disliking me... All I ask is that you
respect me as a human being.*

Jackie Robinson

*Rabbi Joshua Hammerman
Temple Beth El
Parashat Shemini 5756*

THE ORIGINAL “BONFIRE OF THE VANITIES”

From the Portion Shemini

What is “a strange fire”? Why did Aaron’s sons die?

What exactly did Nadav and Avihu, Aaron’s sons, do to incur such a decree? Of this the Torah tells, (Vayikra 10:1-2) “*And the sons of Aaron, Nadav and Avihu, each took his fire-pan, and they put fire in them, and placed incense thereon, and they offered strange fire before God, which He had not commanded them. And a fire came forth from before God and consumed them...*” This same “strange fire” appears also in other places which mention the death of the two brothers (Bamidbar 3:4; *ibid* 26:61), and many have wondered what was the exact nature of this “strange fire” that the brothers sinned with, a sin that brought about their punishment by ‘fire that was sent from heaven’.

A wide ranging collection of answers to this are found in the Midrashim (Homiletics) of the Sages. Midrash Rabbah deals widely with this, with chapter 20 of this work containing **twelve different answers**. ...Some answers choose to understand the phrase “strange fire” as a metaphorical expression for behavior impelled by spiritual enthusiasm, both the enthusiasm of happiness and positive religious fervor and but also primarily enthusiasm which involves **irresponsibility and rebelliousness**. Many sources accuse Nadav and Avihu of a **variety of sins, based on pride, excessive self-confidence and boastfulness**. The brothers revealed these negative characteristics in all aspects of life and in all connections between a person and those surrounding him.

...The Sages determine that the deaths of Nadav and Avihu could have been prevented if they had consulted each other before bringing the “strange fire”. **As a result of their overweening pride, their excessive self-confidence, they did something they never would have done had they paused for a minute and discussed the issue between themselves**. This is probably learnt out from the verse “And Nadav and Avihu took... each took of them his fire-pan”, that is each one separately placed the fire in the fire-pan that was in his hands, because each felt that he was better than the other and had nothing to learn from them.

If this is not enough, the sources continue and blame the deaths of Nadav and Avihu on their arrogant attitude to the young women who were interested in marrying them: “And many women would sit forlornly waiting for them. And what did they say: My father’s brother [=Moses] is king, my mother’s brother [=Nachshon son of Aminadav] is a prince [of the tribe of Judah]. Our father is High Priest, and we are assistants of the High Priest. **What women are suitable for us?!**” (Vayikra Rabbah 20:10). This assertion is only partly based on the biblical narrative (since Nadav and Avihu are mentioned as dying childless [Bamidbar 3:4]) and is expanded by knowing those who have overweening pride, in their eyes there is never any woman good enough for their status and superiority.

As well as the damage to the brothers’ relationship with each other, with their teacher and with the women who wished to marry them, **the two are also accused of failing to have a proper relationship between sons and their parents**. “Nadav said Avihu: When will these two elders die [=Moses and Aaron] so that you and I will lead the generation?!” (Babylonian Talmud

Sanhedrin 52a) And those who wish for the death of their parents - are punished by death at a young age, instead of their parents, because - as the Talmudic epithet states - "many foals died and their hides were made into saddles on their mothers' backs" (Vayikra Rabba, ibid). Also here it seems that the Midrash finds a **problem which is found repeatedly through the ages, the problem of intergenerational tension and lack of tolerance by young people who wish to prematurely take the place of those who precede them.**

Professor Avigdor Shenan - <http://www.jafi.org.il/education/torani/nehardeah/aharei.html>



Imus Offends with Anti-Jewish Remark

12/8/06

Imus in the Morning

Don Imus
Imus in the Morning
 WFAN-AM
 Kaufman Astoria Studios
 Astoria, NY 11106

Dear Mr. Imus,

We were greatly disturbed by your November 30 broadcast of "Imus in the Morning" where you and your co-hosts unctuously referred to the "Jewish management at whoever we work for, CBS" whom you later referred to as "money grubbing bastards," a classical anti-Semitic epithet.

The entire discussion between you and your co-hosts was deeply offensive, resulting in a barrage of phone calls, letters and e-mails to us from other listeners and viewers who were as offended as we.

While we try to give some latitude to your brand of entertainment and understand that you are an "equal opportunity offender," this kind of unvarnished Jew-baiting clearly crosses the line from shock radio into anti-Semitism.

Regardless of the intent, we ask you to consider the potential impact of such words in the "real world" where, our surveys show, nearly 35 million adults harbor unquestionably anti-Semitic attitudes, including the notions that "Jews have too much power in the business world" (19% of the population) and "Jews control Wall Street" (17%). These are classical anti-Semitic stereotypes; therefore, it was particularly unnerving to hear them being bandied about on your program.

We believe a public acknowledgement that you crossed the line is in order.

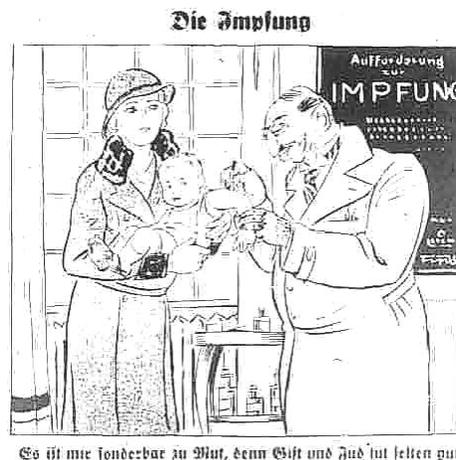
Abraham H. Foxman
 National Director



The cartoon shows a photograph of a Jew captioned "Satan." Streicher regularly used the old religious argument that the Jews were in league with the Devil. This issue appeared as the last German troops in Stalingrad surrendered. (from Wikipedia)

Der Stürmer (literally, "The Stormer") was a weekly Nazi newspaper published by Julius Streicher from 1923 to the end of World War II in 1945, with brief suspensions in circulation due to legal difficulties. It was a significant part of the Nazi propaganda machinery and was vehemently anti-Semitic. Unlike the Völkischer Beobachter, the official party paper which gave itself an outwardly serious appearance, the tabloid-style Der Stürmer often ran obscene materials such as anti-Semitic caricatures and propaganda like accusations of blood libel. Along with this it published pornography, anti-Catholic, anti-capitalist and anti-"reactionary" propaganda too, in order to appeal to a larger public of readers, especially among the lower class.

After the war, Streicher was tried at the Nuremberg trials for crimes against humanity for his role in inciting Germans to exterminate Jews. His publishing activities were a major part of the evidence presented against him.



Caption: It occurs to me that little good comes from poison or from Jews.

How Jews Responded – With Humor

Rabbi Altmann and his secretary were sitting in a coffeehouse in Berlin in 1935. "Herr Altmann," said his secretary, "I notice you're reading Der Stürmer! I can't understand why. A Nazi libel sheet! Are you some kind of masochist, or, God forbid, a self-hating Jew?"

"On the contrary, Frau Epstein. When I used to read the Jewish papers, all I learned about were pogroms, riots in Palestine, and assimilation in America. But now that I read Der Stürmer, I see so much more: that the Jews control all the banks, that we dominate in the arts, and that we're on the verge of taking over the entire world. You know – it makes me feel a whole lot better!"

The Wise Men of Chelm

The Jewish version of a "Polish" Joke – ONLY THE TARGET IS MYTHICAL

"It is said that after God made the world, he filled it with people. He sent off an angel with two sacks, one full of wisdom and one full of foolishness. The second sack was of course much heavier. So after a time it started to drag. Soon it got caught on a mountaintop and so all the foolishness spilled out and fell into Chelm."

Here is an example of a Chelm tale:

In Chelm, the shammas used to go around waking everyone up for minyan in the morning. Every time it snowed, the people would complain that although the snow was beautiful, they could not see it in its pristine state because by the time they got up in the morning, the shammas had already trekked through the snow to wake the men up for minyan. The townspeople decided that they had to find a way to let the shammas wake everyone up for minyan without having him make tracks in the snow.

The people of Chelm hit on a solution. They got four men to volunteer to carry the shammas around standing on a table every time there was fresh snow in the morning. That way, the shammas could make his wake up calls, but he would not leave tracks in the snow...

Hershele Ostropoler

***Was he a Jewish Imus? Mel Brooks? Borat?
How do we draw the line between what is and isn't OK?***

Hershele Ostropoler, also known as Hershel of Ostropol, was a legendary prankster who was based on a historic figure. Thought to have come from the Ukraine, he lived in the small village of Ostropol, working as shochet, a ritual slaughterer. According to legend he lost his job because of his constant joking, which offended the leaders of the village.

In his subsequent wanderings throughout Ukraine, he became a familiar figure at restaurants and inns.

Eventually he settled down at the court of Rabbi Barukh of Mezbizh, grandson of the Baal Shem Tov. The rabbi was plagued by frequent depressions, and Hershele served as a sort of court jester, mocking the rabbi and his cronies, to the delight of the common folk.

After his death he was remembered in a series of pamphlets recording his tales and witty remarks.

He was the subject of several epic poems, a novel, a comedy performed in 1930 by the Vilna Troupe, and a U.S. television program in the 1950s. Two illustrated children's books, *The Adventures of Hershel of Ostropol*, and *Hershel and the Hanukkah Goblins*, have been published. Both books were written by Eric Kimmel and illustrated by Trina Schart Hyman. In 2002, a play entitled *Hershele the Storyteller* was performed in New York City.

Tales and Examples

Rolls and Doughnuts

Hershele once entered a restaurant and asked for two rolls. Once these were brought to him he changed his mind and asked for two doughnuts instead. When he finished eating them, he got up and walked out without paying. The owner ran after him and demanded to be paid for the doughnuts.

- "But I gave you the rolls for them," Hershele said.
- "You didn't pay for the rolls, either," the owner said.
- "Well, I haven't eaten the rolls, have I?" Hershele replied and walked away.

Good Manners

One time Hershele and a vagabond friend bought two loafs of bread. Hershele picked them up from the baker, then handed the smaller of the two loafs to his friend and kept the larger one for himself.

- "This is very impolite," his friend said.
- "What would you do if you were me?" Hershele asked.
- "I'd give you the large loaf and keep the small one, of course!" The friend said.
- "Well, you've *got* the small one. Now what do you want?"

On a Dare

On a dare to slap a hated man in his Jewish hometown, Hershele did just that, unprovoked. When the man asked him why he did this, Hershele replied that he thought the man was Berle.

- "And if I'm Berle," said the offended man, "does this give you the right to hit me?"
- "Keep your nose out of mine and Berle's affairs," Hershele replied.

The Pig

During the feast of Passover, Hershele once sat across from a self absorbed rich man who made derogatory remarks about Hershele's eating habits.

- "What separates you from a pig, is what I'd like to know," the man said derisively.
- "The table," Hershele replied.

Fairness & Accuracy In Reporting (FAIR) May/June 2005
<http://www.fair.org>

The Mainstreaming of Anti-Semitism
Few raise alarms when media bigs attack Jews

By **Steve Rendall**

The commemoration of the 60th anniversary of the liberation of Auschwitz, held at the former Nazi death camp in Poland on January 27, featured speakers warning about a new rise in **anti-Semitism**. "From broken windows to death camps was the blink of an eye," said Moshe Kantor of the European Jewish Congress (**New York Times**, 1/27/05), referring to the brief time between the 1938 "Kristallnacht" attacks on Jewish neighborhoods and the hatching of the "final solution" in 1942.

The warnings from Auschwitz come at a time when police records and public opinion surveys show increasing anti-Semitism and anti-Jewish sentiment in many places around the globe. The story of resurgent anti-Semitism hasn't been lost on the press.

For instance, the **Associated Press** reported (3/24/05) that Hitler's autobiography is a bestseller in Turkey, and a **Washington Post** column (1/30/05) cited a poll showing two-thirds of Italians agree with the statement that "Jews secretly control financial and economic power as well as the media." The **New York Times** (3/22/05) reported on a new study showing anti-Semitic crimes in France outpacing hate crimes targeting other groups.

So it's puzzling that anti-Jewish outbursts by prominent U.S. commentators get so little attention from U.S. journalists—even when they occur on national television. But that's what happened just weeks before the Auschwitz anniversary.

"Thieving Jews"

Shortly before Christmas last year, syndicated radio star and MSNBC host Don Imus called the book publishers Simon & Schuster "thieving Jews" (Imus in the Morning, 12/15/04), returning to the subject later in the program to offer a mock apology, saying that the phrase he used was "redundant."

Anti-Semitism is nothing new on Imus' show, which is notorious for its ethnic and sexual slurs. In 1998, for instance, Imus called Washington Post media writer Howard Kurtz "that boner-nosed . . . beanie-wearing little Jew boy" (Newsday, 10/19/98).

When Anti-Defamation League director Abe Foxman complained about Imus' Simon & Schuster slur, describing it in a letter (12/20/04) as "an age-old anti-Semitic canard that still, unfortunately, has great currency today," **Imus was defiant. "I wrote a two-word response across the face of [the letter]," Imus told listeners (1/4/05), "and sent it back to them."** Besides a handful of mentions in tabloid newspapers (**New York Post**, 1/5/05; **Boston Herald**, 1/7/05) and a short **UPI** report (1/5/05), the Imus affair received next to no coverage.

Rank bigotry isn't exactly a surprise at **MSNBC**, the long-term employer of **Pat Buchanan (Extra!, 11-12/90)** and short-term home of syndicated radio host Michael Savage, who was fired from the cable news channel following a particularly virulent anti-gay tirade. Savage is a full-time bigot regularly targeting immigrants, women, gays and ethnic minorities, including Jews (**Extra!**, 3-4/03, 7-8/03)—despite (or perhaps because of) his own Jewish background.

Not long after leaving **MSNBC**, Savage, who still retains his widely syndicated radio show, became enraged at Richard Cohen, a Southern Poverty Law Center attorney who filed suit to remove a monument to the Ten Commandments from an Alabama courthouse. Savage's attack on Cohen (11/13/04) reads like a passage from neo-Nazi literature:

A guy like Cohen, who is obviously a Jew from New York, is going after a decent Christian man. What am I supposed to do? Sit here and take crap from him? I think he is a vile human being who ought to be arrested for a hate crime. And I am not going to mince words. And I guarantee you that he says “goy” behind the scenes. . . . That’s next, isn’t it? From these verminous Brooklyn College lawyers, isn’t it? Go down South and have a tee-hee over the goyim. Laugh at the goyim. Go down there and take away their crosses and they can’t touch you, huh, Mr. Cohen? Mr. Cohen, and you wonder where anti-Semitism comes from. . . . It comes from situations like this, when you have a New York Jew like Cohen going down South into the heartland of Christianity and stealing the religious symbol from Christians.

Besides a mention in the Southern Poverty Law Center magazine **Intelligence Report** (Spring/04), there was virtually no coverage of Savage’s nationally broadcast anti-Semitic outburst.

The Jews who stole Christmas

Imus’ pre-Christmas rant occurred at a time when many conservative organizations and individuals seemed intent on erecting an anti-Christian bogeyman out of leftist and secular Grinches who they claimed were trying to do away with Christmas (**Washington Post**, 12/24/04). There was little substance to their charges beyond a department store chain changing its seasonal greeting from “Merry Christmas” to a more inclusive “Happy Holidays,” or that some group or other was challenging the display of a crèche on public property. That didn’t prevent **Fox’s Bill O’Reilly (O’Reilly Factor**, 12/9/04) from claiming, “If they could, secularists would cancel Christmas as a holiday. That’s how much they fear the exposition of the philosophy of Jesus.”

Salon’s Eric Boehlert (12/16/04) explained the aggressive mobilization in defense of Christmas as post-election muscle-flexing: Fresh off Republican wins in November, O’Reilly and company have ratcheted up the rhetoric. Mixing a kernel of truth with a grab bag of unconfirmed anecdotes, as well as some outright falsehoods, and then repeating the dire warnings, they’ve helped manufacture the impression that a tidal wave of anti-Christian activity, fueled by Democrats, is threatening to drive Christmas underground in America.

Indeed, O’Reilly was one of the leading voices in the campaign, regularly featuring “Christmas Under Siege” segments on his **O’Reilly Factor** show. “Well, the giant has awakened,” declared O’Reilly, introducing one segment (12/20/04) targeting “media forces of darkness” who’d dared to criticize the defenders of Christmas. “Millions of Americans are now aware that the traditions of Christmas are under fire by committed secularists, people who do not want any public demonstration of spirituality.” In his usual self-dramatizing fashion, O’Reilly made the story about him: “The **Factor** has been exposing these anti-Christmas people and they are under heavy fire. So this weekend, some in the media stepped up to attack me.”

In fact, a handful of columnists had generally criticized the conservative campaign in defense of Christmas and its trumped-up evidence, but the columnists had singled out O’Reilly more pointedly for anti-Jewish remarks he’d made during the course of talking about the campaign.

O’Reilly had admonished a Jewish caller to his syndicated radio show (**Radio Factor**, 12/3/04) who complained about “Christmas going into the schools,” explaining that he’d grown up “with a resentment because I felt that people were trying to convert me to Christianity.” Declaring the U.S. “a predominantly Christian nation,” O’Reilly told the caller his views were “an affront to the majority” and told him where to go: “You have a federal holiday based on the philosopher Jesus. And you don’t wanna hear about it? Come on, if you are really offended, you gotta go to Israel then.”

When O’Reilly’s “go to Israel” advice was criticized by the ADL’s Foxman in a letter denouncing O’Reilly’s remarks as “one of the oldest anti-Semitic canards about Jews, that they are not full citizens of a country,” the host dismissed Foxman as “a nut” and declared the ADL “an extremist group” (Media Matters, 12/9/04).

It wasn’t the first time O’Reilly had played on Jewish stereotypes. Earlier in 2004, when he was running interference for Mel Gibson’s Jew-baiting film *The Passion of the Christ*, O’Reilly asked one of his **O’Reilly**

Factor guests (2/26/04) about the motivations of critics of the film: “Is it because that the major media in Hollywood and a lot of the secular press is controlled by Jewish people?”

Remarks like these drew the attention of a few columnists. As Frank Rich of the **New York Times** pointed out (12/19/04), in one ominous discussion of the anti-Christmas crowd on his radio show (12/9/04), O’Reilly made what sounded like a threat against non-Christian households: “Remember, more than 90 percent of American homes celebrate Christmas. But the small minority that is trying to impose its will on the majority is so vicious, so dishonest—and has to be dealt with.”

Though O’Reilly’s antics had all the sensational elements of a big story—the hottest name in cable news spouting bigotry and being confronted for it—besides Rich’s column and a handful of others (e.g., **New York Daily News**, 12/9/04; **Denver Post**, 12/19/04), O’Reilly largely avoided mainstream media coverage.

Hollywood = secular Jews

One holiday episode of nationally televised Jew-bashing did get some mention in the media (**New York Times**, 12/19/04; **L.A. Times**, 12/21/04). It happened on **MSNBC’s Scarborough Country** (12/8/04) during a discussion about Hollywood and the possibility of a “red state revolt” if Michael Moore’s *Fahrenheit 9/11* was nominated for Best Picture Oscar, and Mel Gibson’s *The Passion of the Christ* was passed over. (In the end, neither was nominated.) The panel included four conservative guests, “moderated” by substitute host **Pat Buchanan**. All agreed that Hollywood was leftist, secular and anti-American.

Perhaps inspired by the general Hollywood bashing, panelist and Catholic League president Bill Donohue took it a giant step further: “Who really cares what Hollywood thinks? Hollywood is controlled by secular Jews who hate Christianity in general and Catholicism in particular. . . . That’s why they hate this movie. It’s about Jesus Christ, and it’s about truth. It’s about the messiah.” Donohue continued: “Hollywood likes anal sex. They like to see the public square without nativity scenes. I like families. I like children. They like abortions. I believe in traditional values and restraint.”

How did the panel react? Expecting Buchanan to challenge anti-Semitism is a little like expecting **Fox News** to denounce conservative bias and, true to form, Buchanan didn’t raise an eyebrow. But panelist Rabbi Shmuley Boteach did speak up. While professing admiration for his fellow conservative, and agreeing with him about the pernicious influence of Hollywood, Boteach nevertheless confronted Donohue’s Jew-bashing: “That is a bunch of crap. Stop the anti-Semitic garbage.” Donohue was defiant, snapping back, “Who’s making the movies? The Irishmen?”

It’s not the Jews, it’s the Jews

Right-wing media watcher Brent Bozell thinks he knows who is making our godless television shows. Bozell, who presides over the Media Research Center (MRC) and the Parents Television Council (PTC), held a news conference call with reporters shortly before Christmas 2004 to discuss a new PTC study of television shows jointly undertaken with the right-wing National Religious Broadcasters. As **Los Angeles Times** media columnist Tim Rutten reported (12/18/04), the study found Hollywood television shows have “virtually no respect for religion.” Rutten quoted Bozell attempting to explain the findings: Is it because Hollywood is Jewish and taking care of its own? No, I don’t think that. In the general public and in Hollywood, there is an understanding that respect is owed to Jews. It’s as simple as that. That same respect ought to be paid to other faiths as well.

Rutten spelled out what seems to be the message: “In other words, Bozell doesn’t want to say it too clearly, but the Jews control Hollywood.”

In reality, of course, Hollywood is controlled by the same **giant conglomerates** that control most news outlets (**Extra!**, 9–10/96)—the news outlets that tend to ignore anti-Semitism when it comes from powerful conservative broadcasters and political figures.

The vehemence of these nationally televised anti-Jewish outbursts, voiced by self-proclaimed defenders of

Christianity and Christmas, suggests that an aggressive form of **religious** nationalism has emerged since last November's elections. As the **Times'** Rutten put it: "George Bush wasn't the only guy who walked away from the last election believing he had a mandate."

No one should be surprised when this nationalism, like all nationalisms, seeks scapegoats.

SIDEBAR: Confusing Israel Criticism and Anti-Semitism

While some examples of increasing anti-Semitism go little noted, considerable attention has been paid to dubious accusations that seem to equate criticism of Israel with anti-Semitism.

Before Harvard President Lawrence Summers drew fire for suggesting that women were inherently inferior at math and science, he stirred things up by proclaiming that a new form of anti-Semitism was menacing academia (**New York Times**, 9/21/02). "Serious and thoughtful people are advocating and taking actions that are anti-Semitic in their effect if not their intent," said Summers, referring to a campaign to have Harvard disinvest in Israel to protest the occupation of Palestinian lands.

Publisher Mortimer Zuckerman (**U.S. News & World Report**, 11/3/03), author Phyllis Chesler (*The New Anti-Semitism*) and law professor Alan Dershowitz (*The Case for Israel*) have also argued for this expanded definition of anti-Semitism. "The harsh but undeniable truth is this: What some like to call anti-Zionism is, in reality, anti-Semitism—always, everywhere, and for all time," wrote ADL director Abe Foxman in his 2002 book *Never Again?*. "Therefore, anti-Zionism is not a politically legitimate point of view but rather an expression of bigotry and hatred."

The idea that being opposed to Zionism—the movement for a Jewish state—is inherently anti-Jewish is a dubious one. From its inception in the 1890s, many leading Jewish thinkers have opposed Zionism on the modernist grounds that secular states are preferable to religious ones, integration is preferable to separatism, and displacing one people to create a homeland for another is unjust (**The Nation**, 2/2/04). Many if not most critics of Israel, however, are not opposed to Zionism as such, but have specific criticisms of the actions of the Israeli government.

Veteran Mideast correspondent Robert Fisk (**Independent**, 10/21/02) sees the delegitimization of such critics as a form of censorship: "The all-purpose slander of 'anti-Semitism' is now used with ever-increasing promiscuity against anyone—people who condemn the wickedness of Palestinian suicide bombings every bit as much as they do the cruelty of Israel's repeated killing of children—in an attempt to shut them up."

It is certainly true that some critics of Israel seem to be motivated by anti-Semitism; Pat Buchanan, for example, shows a concern for Palestinians that he rarely if ever displays for other oppressed Third World peoples. But other Jew-bashers are given a free pass because of the false equation of anti-Semitism with opposition to Israel.

For example, when then-Rep. Bob Dornan (R-Calif.), a strong supporter of Israel, called Soviet journalist Vladimir Posner a "disloyal, betraying little Jew" in 1986, pro-Israel congressman Steven Solarz (D.-N.Y.) rushed to his defense, saying that the ethnic slur "should not be allowed to overshadow Bob's long history of support and involvement with Israel."

The Anti-Defamation League also backed Dornan, with spokesperson David Brodie saying that his attack on Posner was merely "unartful, unfortunate [and] inelegant" (**AP**, 2/28/86). Brodie added that the group he represented was regarded as "the last word on anti-Semitism. As far as ADL is concerned, this case is closed."

Another downside of expanding the definition of anti-Semitism was pointed out by Uri Avnery (**Tikkun**, 11–12/02), an Israeli Jew who is a forceful critic of his country's government:

They are branding large communities with this mark, and many good people who feel no hatred toward the Jews but who detest persecution of the Palestinians are now being called anti-Semites. Thus, the sting is taken out of this word, giving it something approaching respectability.