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ESAU AND JACOB ON THE INTERNET: GENTILES AND JEWS IN MODERN AMERICA

Patrick O'Brien

To: Marlon Brando

From: The Jewish Defense League

You are a disgusting, fat, Jew-hating whore. You gladly take money from Hollywood producers and then vilify the industry with slanderous accusations and anti-Semitic vulgarities. No wonder why your daughter Cheyenne killed herself; she couldn't stand you and couldn't live with the fact that you were her father. No wonder why your loser son Christian became a murderer; you told him to kill Cheyenne's boyfriend and you'd get Robert Shapiro, a Jew, to defend him — and you were right, your son spent only five years in jail for carrying out your orders of cold-blooded murder. And having yourself photographed giving oral sex to another man was the height of depravity.... Shame on you and shame on the next Jew responsible for giving you a job. We're going to make the rest of your life a living hell.¹

And the Lord said unto [Rebecca], "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." And when her days to be delivered were fulfilled... the first came out all red, all over like a hairy garment; and they called his name Esau. And after that came his brother out, and his hand took ahold of Esau's heel; and his name was called Jacob. (Gen. 25. 23-26)

Indeed, the division between Jew and Gentile goes to the very origins and structures of western civilization. It predates the advent of Christianity and may be found in the earliest texts of the Old Testament... In those texts of the Hebrew Bible the mythical origins of the division between Jews and others are described, and a thought-provoking explanation for the antagonism of the two groups is offered. The account in Genesis of Esau and Jacob, twin brothers born to Rebecca and Isaac, has evoked a seemingly endless cycle of interpretations. Already in the earliest Jewish commentaries on the text in Genesis one encounters not only the rich layers of meaning but also the elusiveness, the profound ambiguity in the relationship between Jew (in archetype, Jacob) and Gentile (in archetype, Esau).²

The central thesis of this paper is that Jews and Gentiles have clashed for as long as the division between them has existed, and that this clash continues today on the Internet. While the subject of Gentile hatred of Jews (anti-Semitism) has been abundantly covered in thousands of texts and continues to be a rich source of discussion, from the other perspective, that of anti-Gentile sentiment originating in the American Jewish community, somewhat less has been written, perhaps because the major narrative in America has tended to see Jews as victims in Jewish-Gentile encounters.

This paper will examine a variety of Jewish American attitudes — often taken from Internet sites — toward the broader Gentile community and attempt to support the thesis that parts of what some American Jews and institutions see as Gentile “anti-Semitism” are more clearly understood if seen as projections onto Gentiles of the unease many Jews feel toward those very Gentiles.

Underlining this claim is the argument that Jewish experiences in America have been particularly positive and that American anti-

Semitism has been relatively mild (and almost never violent). Though there is a tendency for Jews to discuss their history as one of unbroken hardship, a “lachrymose” view, or “Leidensgeschichte,”³ the material for such a narrative is somewhat scarce in America because anti-Semitism has never been the problem for American Jews that it was for European (or Biblical) Jews.⁴ Of course, this whole conversation begs a definition of anti-Semitism, an unavoidably subjective term,⁵ but a comparative assessment of Jewish experiences strongly suggests that America has indeed been “exceptional” with regard to Jews.

Undeniably, there have been anti-Jewish attitudes and rhetoric from various quarters throughout American history but the attitudes and rhetoric sometimes displayed toward the various groups of Jews in America were rarely accompanied by anti-Semitic action, let alone violence. This is a crucial fact in that while traditional anti-Semitism (of the European variety) had always exhibited sporadic violence — the Inquisition in Spain, pogroms in Russia, and so on — in America it never has. American society, to be sure, has always been violent, but not toward Jews; individual and institutional violence has been rampant with respect to non-whites and other “outsiders,” including Native Americans, African Americans, Asians and Asian Americans, and so forth.

To say that anti-Semitism in America has been mild and violence against Jews exceedingly rare is not much of a story; the real saga is the one of immense and impressive Jewish success in America, success which has ranged from the Sephardic Jews of the colonial era, to that of German-Jewish merchants and bankers, to that of later Eastern European Jewish immigrants.⁶ Many authors have told this wonderful tale. Charles Silberman, for example, chronicles the success of American Jews in this half of the twentieth century (ca. 1985):

Item: At *The New York Times*, the country's "newspaper of record" and probably its most influential, Jews now hold all seven of the top editorial positions listed on the paper's masthead.

Item: [At] *The Wall Street Journal*... [t]hree of the Journal's four top executives are Jews...

In 1982, for example, Jews made up a little less than 6 percent of the national press corps as a whole but 25 to 30 percent of the "media elite"...

Item: Jews are equally influential, if less well known, in the management of television news. It is the network correspondents, of course, who have become household names, among them Jews such as Mike Wallace, Morley Safer, Bernard Goldberg, and Morton Dean of CBS; Marvin Kalb and Irving R. Levine of NBC; and Herbert Kaplow, Barbara Walters, and Ted Koppel of ABC. The greatest concentration of Jews, however, is at the producer level — and it is the producers who decide which stories will go on the air, and how long, and in what order they will run. In 1982, before a shift in assignments, the executive producers of all three evening newscasts were Jewish, as were the executive producers of CBS's *60 Minutes* and ABC's *20/20*.

Item: The motion picture industry was largely a Jewish invention, and it remains a predominantly (although not exclusively) Jewish industry.... [M]ore than three out of five members of the "movie elite" are Jews.

[S]ome 23 percent of the people on the Forbes 1984 list of the four hundred richest Americans were Jews.

It is in the intellectual and cultural life, however, rather than in business that the ability of Jews to move to the top is most evident.... [One researcher] defined the American intellectual elite as a group of 200 academicians, journalists, editors, novelists, and poets; half were Jews.

Since the 1950s or 1960s, when Ivy League institutions shifted to meritocratic admissions policies, Jews have made up about a third of the undergraduate student population and about the same in law and medicine.

[In 1971 the] deans of the law schools at Harvard, Yale, Columbia, Penn, Berkeley, and UCLA were all Jewish...⁷

Benjamin Ginzberg updates Silberman's information:

Since the 1960s, Jews have come to wield considerable influence in American economic, cultural, intellectual, and political life. Jews played a central role in American finance during the 1980s, and they were among the chief beneficiaries of that decade's corporate mergers and reorganizations. Today, though barely 2% of the nation's population is Jewish, close to half its billionaires are Jews. The chief executive officers of the three major television networks and the four largest film studios are Jews, as are the owners of the nation's largest newspaper chain and most influential single newspaper, the New York Times. In the late 1960s, Jews already constituted 20% of the faculty of elite universities and 40% of the professors of elite law schools; today, these percentages doubtless are higher.

The role and influence of Jews in American politics is equally marked. Jews are elected to public office in disproportionate numbers. In 1993, ten members of the United States Senate and thirty-two members of the House of Representatives were Jewish, three to four times their percentage of the general population.

Jews are even more prominent in political organizations and in finance. One recent study found that in twenty-seven of thirty-six campaigns for the United States Senate, one or both candidates relied upon a Jewish campaign chairman or finance director. In the realm of lobbying and litigation, Jews organized what was for many years one of Washington's most successful political action committees, the American Israel Public Affairs Committee (AIPAC), and they play leadership roles in such important public interest groups as the American Civil Liberties Union (ACLU) and Common Cause. Several Jews also played very important roles in the 1992 Democratic presidential campaign. After the Democrats' victory, President Clinton appointed a number of Jews to prominent positions in his administration.

Their role in American economic, social, and political institutions has enabled Jews to wield considerable influence in the nation's public life.⁸

To round out this picture of Jewish success — and particularly acceptance — in America, there is the fact that today “more than half of young Jews are marrying outside the faith...”⁹ With evidence that so many Gentiles are willing to marry American Jews,¹⁰ the case for pervasive or “rising” anti-Semitism in America becomes harder to make. The more likely case is that, as the above evidence suggests, anti-Semitism is a very weak force in America. Why, then, has the image of the vicious anti-Semite persisted for so long in the minds of so many American Jews?

For example, “In 1985,” Seymour Martin Lipset and Earl Raab write, “about a third of those affiliated with the Jewish community in the San Francisco area said, in response to a questionnaire, that Jewish candidates could not be elected to Congress from San Francisco. Yet,” they continue, “three out of the four congressional representatives from

that area — as well as the two state senators and the mayor of San Francisco — were, in fact, well-identified Jews at the time the poll was conducted. And they had been elected by a population that was about 95 percent non-Jewish.

“In 1981,” Lipset and Raab add, “nine out of ten respondents in the same regional Jewish population said that they felt ‘comfortable’ in America. But seven out of eight also believed that anti-Semitism is a serious problem in this country. Nationally,” they conclude, “about eight out of ten affiliated Jews voiced serious concerns in 1990 about anti-Semitism, while the same overwhelming proportion replied that they felt ‘close’ or ‘very close’ to the American people.”¹¹

Three Jewish organizations which put a high level of energy into American anti-defamation activities, the Jewish Defense League (JDL), the Anti-Defamation League of B’nai B’rith (ADL), and the Simon Wiesenthal Center (SWC), often address the fears of American Jews. In particular, they have in recent years all focused on Internet-based sources of Jew-hatred and have actively combatted them. The ADL and SWC Websites themselves display a generally civil tone and openness to diversity of opinion,¹² but the JDL site would seem to qualify as an example of the very thing all three Jewish organizations are attempting to remove from the Internet.

Perhaps because of its provocative statements, the JDL is widely castigated by other Jewish groups.¹³ (The enmity of other Jewish groups is reciprocated by the JDL, as, in this case, against the ADL: “For 20+ years, the Anti-Defamation League of B’nai B’rith spent — and continues to spend — Jewish community donations to illegally spy on the Jewish Defense League. During the same time, the Jewish Defense League spent not one penny to spy on other Jews. We had more important things to do.”¹⁴) The best way to judge whether the

JDL's critics are justified in their criticism is to sample the JDL's public statements. A representative statement — elicited by Marlon Brando's reference to Jewish power in Hollywood — was cited at the beginning of this paper:

To: Marlon Brando

From: The Jewish Defense League

“You are a disgusting, fat, Jew-hating whore.....”

Samples of other JDL pronouncements follow:

A Jew Hater's Who's Who

The data provided on this page is for information purposes only. In no way is the data to be taken as a solicitation for violence. The Jewish Defense League simply wants its members and web visitors to really know who their enemies are. The information on this page has been verified to the best of JDL's ability but is subject to change. Those with knowledge of other “high-ranking” Jew-haters (on the left and right of the political spectrum) are encouraged to provide such information to the Jewish Defense League.

Harold Covington represents the NATIONAL SOCIALIST WHITE PEOPLE'S PARTY and goes by the alias “Winston Smith” after the character in the novel “1984” by George Orwell. Here are his personal details:

Name: Harold A. Covington

DOB: September 14, 1953

SSN : 241-96-9573

Occupation: Political activist, professional disrupter, race hater, hates Jews especially/anti-semite.

Mailing address: 4319 Medical Drive, Suite 131-150, San Antonio, Texas 78229 (Mailboxes, Etc.)

Physical location: The Lodge Apartments, Bldg. #17 — 4900 Medical Drive, San Antonio, Texas 78229

Telephone number: (210) 614-0944

Automobile: 1985 cream-colored Chevy CL 25A wagon

License plate: South Carolina — YCT 605

Physical description: 5'-11"; brown hair, brown eyes; 300 lbs., beard, glasses; prefers wide-brimmed hats in public.

Marital status: Divorced

Children: 5 (may owe back child support)¹⁵

Never Again, by Shmuel Ben Stern

Although this poem was written over 20 years ago, it is just as relevant today. In fact, JDL leaders have chosen it as our official response to the recent convention of the Southern Baptists!

The time has come for battle,
Our lips must not be still,
Jews together marching
With one gigantic will.

No longer do we sit and wait
And turn the other cheek,
The strength we find in unity
Will help protect our weak....

When Moses, our great teacher,
Saw a Jew who bled,
He didn't petition pharaoh,
He smote the Egyptian dead....

Maccabees and zealots
Did what we must do,
There are no fears of violence
To save another Jew....

Shmuel Ben Stern is a charter member of the Los Angeles Chapter of the Jewish Defense League.¹⁶

Monument to a Terrorist

by Irv Rubin, JDL Chairman

Would you believe that somewhere in the United States a city has chosen to memorialize a lover of terrorism? The city is Santa Ana, Calif. The terrorism lover is the late Alex Odeh, director of the American Arab Anti-Discrimination Committee. A statue for Odeh not only honors his Jew-hating life, it is a tribute to the cold-blooded murderers of innocent men, women and children — Jewish and Christian. Santa Ana, the largest city in Orange County, shamefully granted permission for the placement on public land of this life-size statue commemorating the life of the late PLO propagandist.

Funds for producing this abomination were solicited from the Arab American community by the ferret-resembling and weasel-tempered radio announcer, Casey Kasem.... Ironically, Odeh died in a 1985 explosion at his Santa Ana ADC office.¹⁷

[JDL views on a Jewish “anti-Semite”]:

Cole is a young Jewish man with an evil plan: To alter history and to deny documented facts. A revolting and horrible monster is this so-called Jew.... This despicable low-life beast is worse than the Julius Streichers and Joseph Goebbels.... An evil monster like this does not deserve to live on this earth. All the news stories about his life only encourage Cole to feed his sick ego even more, bringing attention to his depraved lifestyle. Cole is an abominable psychopath who must be stopped.¹⁸

A sample of JDL, ADL, and SWC Website document titles show what efforts these groups are doing regarding objectionable Internet sources:

<http://www.wiesenthal.com/watch/index.html>

Cyberwatch [including Cyberwatch survey and Hotline]

<http://www.jdl.org/internetaction.html>

How You Can Stop Nazis on the 'Net

<http://www.adl.org/>

12/16/97 ADL And The Learning Company Develop Educational Filter Software To Combat Hate On The Internet

4/7/97 ADL Calls On America Online To Adhere To Own Guidelines Regarding Hate Material

2/26/97 ADL Audit Shows Decline In Anti-Semitic Incidents In 1996 While Anti-Semitism And Hate Messages Grow On The Internet

12/19/96 Growing Exploitation of the Internet by Anti-Semites and Racists and Violence Against Israelis Lead ADL List of Top Ten Stories Affecting Jews

6/05/96 Hate on the Internet: ADL Has Information for Concerned Parents

11/17/95 Hate on the Internet — New ADL Report Reveals Neo-Nazis and Others Exploiting Technology

As mentioned, both the ADL and SWC tend to post reasonable and civil articles regarding abuses on the Internet, as this sample from the SWC Website (<http://www.wiesenthal.com/watch/wpers.html>) demonstrates:

Perspective on Hate on the Internet

The emergence of the information superhighway has transformed the rules of engagement in the marketplace of ideas. Virtually overnight, the new world of cyberspace — combining the communicative clout of newspapers, telephones, faxes, photo transmittal services, reference libraries and broadcast outlets — is providing direct access to some 20 million homes and education institutions worldwide. Small wonder that more than 50 hate groups, long frustrated by their inability to package and deliver their message in a consistent and attractive format, have rushed to embrace the new technologies....

Is there anything that can be done? Or is the Department of Commerce's Telecommunication Information Agency correct when it recently concluded that the only way to respond to hi-tech hate is to employ the same technology to counter it?... More counterargument is certainly solid advice.

Perhaps the leading symbol of anti-Semitism, both on Websites and in the American mind in general, is the Nazi swastika. As a reminder

of the unspeakable horror inflicted on European Jews in an undeniably unique instance of human barbarism, the Nazi swastika is highly offensive to modern sensibilities, to say the least. In modern America there exist a plethora of racist, nativist, Nazi, white supremacist, and skin-head groups,¹⁹ many of which employ the swastika as part of their image. Yet in America, the use of the swastika has become more ambiguous than being just an anti-Semitic symbol; given America's history of anti-Black racism, it is not surprising that racist groups use a symbol as vile as the swastika to show their hatred of African Americans. In many instances, swastikas have been used to intimidate African Americans and their supporters.²⁰ But for Jewish spokespeople to equate this unequivocally with anti-Semitism is not always justified; true, many of those who may harbor anti-Black prejudices may also harbor anti-Semitic ones, but to routinely conflate the two is problematic.

For instance, one JDL Internet document on swastikas deals with symbols which few people regard as swastikas. In California, a city installed lampposts with an ancient Buddhist symbol on them, which elicited the following complaint:

A Swastika In Any Direction Is Still A Swastika

The city of Glendale, Calif., continues to stonewall the current swastika controversy as brought up at a recent city council meeting by Jewish Defense League national chairman Irv Rubin, who complained about the 1000 light poles that are adorned with swastikas, which are offensive to many residents and non-residents alike. The city council, which referred to the symbols as "swastikas," maintained the swastikas are ancient Buddhist religious symbols. Countered Rubin, "A rose by any other name is still

arose.” According to city attorney Scott Howard, the swastikas are not offensive and, in this case, “a rose is a gardenia.”²¹

At some point, the search for anti-Semitic swastikas becomes questionable, as the editors at *Harper's Magazine* must have thought when they published the following:

The Swastikas of Niketown

On the third floor of Chicago's Niketown, behind a glass case celebrating and explaining the construction of the gigantic store, sits a well-folded T-shirt upon which are written the words “Building Niketown.” Below those words can be found two human figures whose limbs are rendered as slender rectangles in the form of twisted crosses, not exactly swastikas but too much like swastikas to ignore, painted in shades of red and black, colors that point toward two wholly different interpretations—or a strange entwining—of where we are and what we think we have left behind: the colors of the Chicago Bulls uniforms, and those of the Nazi flag.

It is impossible to ignore these swastikas that might not be swastikas. That no one shopping at Niketown on the day I visited had noticed them, or recognized them as swastikas, was as plain as the fact that no individual seeing a photograph of the T-shirt, isolated from the image bombardment that constitutes the Nike environs, could avoid seeing at least a murky rendition of the Nazi icon....²²

“These swastikas that might not be swastikas”....? Indeed, this becomes problematic.

Conclusion

In the beginning of this paper we saw the biblical story where Esau, the Gentile, hated Jacob, the Jew, and for much of Jewish history this Jewish view of the world has been borne out. But in modern America circumstances are different; the “fatal embrace” Jews experience here is one of love: over half of young Jews are marrying Gentiles. Returning now to the biblical tale of Esau and Jacob, the conclusion to the story:

Contrary to what might seem the logic of the story (that Jacob and Esau would live in ever-lasting enmity), after the passage of twenty-two years, Esau, in meeting his now penitent brother, put aside his resentment, and the two were reconciled.²³

NOTES

1. See <http://jdl.org/brando.html> (All Internet documents are current as of Sept.15, 1998, unless otherwise noted.)
2. Albert Lindemann, *Esau's Tears: Modern Anti-Semitism and the Rise of the Jews* (New York: Cambridge University Press, 1997), p.4.
3. Roberta Strauss Feuerlicht writes, “The diaspora is often presented as 2,000 years of uninterrupted martyrdom; Professor Salo Baron, the pre-eminent Jewish historian, called this the ‘lachrymose’ view of Jewish history.” *The Fate of the Jews: A People Torn Between Israeli Power and Jewish Ethics* (NY: Times Books, 1983), p.34. Prof. Albert Lindemann calls it the “Leidensgeschichte” (suffering-history) version of Jewish history, *Esau's Tears*, p.15.
4. The following credible authors assert the view that anti-Semitism has been and is mild in America: Charles E. Silberman, *A Certain People: American Jews and Their Lives Today* (New York: Summit Books, 1985), pp.24, 329, 338; Jay Lefkowitz, “Romancing the State,” *Commentary*, Jan. 1994, p.63; and Arthur Hertzberg, *The Jews in America: Four Centuries of*

an Uneasy Encounter (New York: Touchstone, 1989), pp.382-82. There are others as well.

5. For engaging views on the definition of anti-Semitism, see William F. Buckley, Jr., *In Search of Anti-Semitism*, (New York: Continuum, 1992) and Gavin Langmuir, *Toward a Definition of Antisemitism*, (Berkeley: University of California Press, 1990).
6. See Stephen Birmingham, *The Grandees: America's Sephardic Elite*, (New York: Harper and Row, 1971) for the first group; E. Digby Baltzell, *The Protestant Establishment: Aristocracy and Caste in America* (New York: Random House, 1964), and Richard L. Zweigenhaft and G. William Domhoff, *Jews in the Protestant Establishment* (New York: Praeger Publishers, 1982) for the second group; and Birmingham, *The Rest of Us: The Rise of America's Eastern European Jews* (Boston: Little, Brown and Company, 1984), Silberman, *A Certain People*, Jean Baer, *The Self-Chosen: "Our Crowd" is Dead — Long Live Our Crowd* (New York: Arbor House, 1982), and Judith Ramsey Ehrlich and Barry J. Rehfeld, *The New Crowd: The Changing of the Jewish Guard on Wall Street* (New York: HarperPerennial, 1989) for the last group.

Baltzell, the late dean of aristocracy in America, notes in *The Protestant Establishment*: "Even where there was a sense of community, as in the Sephardic congregations in Newport or Philadelphia, the small number of Jewish merchants spent most of their time with non-Jews, which fostered intermarriage and assimilation. This was especially true at the highest levels of society, where Jews were part of the merchant establishment, and even today there are leading families within the old-stock and Protestant upper class, some of whose ancestors were prominent Jewish during the Colonial period." p.55. Thus, contrary to received wisdom, early America was open to Jews, and this openness continued with the next wave of Jewish immigrants, the Ashkenazi German Jews.

Baltzell continues: "Even as late as the 1870s, when young Louis D. Brandeis was welcomed into the best Boston society, Jews still belonged to the best clubs in many cities, and a leading society journal could feature the news of a fashionable 'Hebrew Wedding' in New York's Orthodox

Thirty-fourth Street Synagogue” p.56. Buttredding the argument that Gentile society was quite open to Jews in America, Zweigenhaft and Domhoff note that “During this period of German-Jewish immigration, there developed what could be considered a national Jewish upper class that had considerable overlap with the non-Jewish social elite.... But influential and wealthy German Jewish lived outside New York as well and were, for the most part, accepted into the predominantly gentile upper class society. There were, for example, ‘the Gimbles and Brentanos in Vincennes, Indiana; Adolph Gluck of Dodge City, Kansas; the Rosenwalds of Chicago; the Rosewaters of Omaha, Nebraska; the Michaelsons of Virginia City, Nevada; the Spiegelbergs of Santa Fe, New Mexico; the Seasingoods of Cincinnati, Ohio...” pp.10-11.

7. Silberman, *A Certain People*, pp.99, 143-54.
8. Benjamin Ginsberg, *The Fatal Embrace: Jews and the State* (Chicago: University of Chicago Press, 1993) p.1.
9. Seymour Martin Lipset and Earl Raab, *Jews and the New American Scene* (Cambridge: Harvard University Press, 1995), p.45.
10. In an unusually vitriolic work, Harvard Law School professor Alan Dershowitz writes about the current dangers facing American Jews due to intermarriage: “...the law protects against rape but not against seduction. We have survived — sometimes by the skin of our teeth — millennia of rape attempts against the Jewish body and soul by villains and monsters of every description. Efforts to convert us, assimilate us, and exterminate us by the sword have taken an enormous toll, but in the end they have failed. Now the dangers are more subtle: willing seduction, voluntary assimilation, deliberate abdication.” *Chutzpah* (Boston: Little, Brown and Company, 1991), p.353-4.

Others have termed intermarriage and American openness “the bloodless Holocaust.” In similarly shocking language, Rabbi Shlomo Riskin “has contrasted the ‘candy-coated poison’ of Gentile friendliness with the bitter poison of anti-Semitism. He states that it is an ‘open question’ which of the two poisons have been worse for the Jewish people, although it is clear from his comments that he considers friendliness a greater, because more insidious, danger” (cited in Lindemann, *Esau’s*

Tears, p.466).

11. Lipset and Raab, *Jews and the New American Scene*, p.75.
12. Positive opinions of ADL and SWC work are not universally held. Judith Miller writes that Marvin Hier, founder and director of the SWC "is instilling mainly fear and guilt in young Jews..." "Privately, officials of the Anti-Defamation League...have complained that Hier's work is duplicative of theirs, and that Hier's exaggerations frighten people, which is politically irresponsible and dangerous." "For several years, the Simon Wiesenthal Center warned of an alleged alarming rise in anti-Semitism in America.... [I]n 1988, ADL itself, impressed by the success of the Wiesenthal Center's politics of shame and fear, also struck a more alarmist tone in its report on anti-Semitic incidents." *One, by One, by One: Facing the Holocaust* (New York: Simon and Schuster, 1990), pp.244-250.

Writing recently in *First Things*, David Klinghoffer laments:

It seems every month the Anti-Defamation League denounces some piddling Army bureaucrat who said "Jew" out of the wrong side of his mouth or some evangelical religious group that had the temerity to hire one man and a secretary to undertake the quixotic task of converting every Jew in America to Southern Baptist Christianity. We follow these developments with eyes opened wide in horror. I regularly receive a big black fundraising envelope from the Simon Wiesenthal Center, with promises of dark tidings for the future of the Jewish people: "Outbreaks of a virulent new strain of anti-Semitism around the world confront you with a choice. Urgent: Early reply requested." Or I receive a business-size, fund-raising envelope from the ADL--or is it the World Jewish Congress?--with a photo of two mangy-looking teenage skinheads with a Nazi flag in the background and the caption "We protect your kids from these kids." In reality, of course, American Jewish children are in far greater danger of getting run over by drunk drivers, or electrocuting themselves by dropping a plugged-in radio in the water when they're taking a bath, than they are of getting so much as a hair on their heads plucked out

by a neo-Nazi.

One researcher who has studied instances of anti-Semitic hoaxes has tied these hoaxes into the web of contemporary anti-defamation work. "What I see happening with hoaxes is a kind of 'market' process," Laird Wilcox writes. "[T]he frequency of hoaxes increases with their utility in accomplishing desired ends. When the 'market' or payoff for victimization goes up, the temptation to create victimization where none exists is very strong and the temptation [to] exaggerate minor cases of alleged victimization is even stronger." *Crying Wolf: Hate Crime Hoaxes in America* (Olathe, KS: Editorial Research Service, 1995), p.2.

13. Meir Kahane, *The Story of the Jewish Defense League* (Radnor, PA: Chilton Book Co., 1975), pp.24, 28, 121.
14. See http://jdl.org/JDLvsADL_amer.html.
15. See <http://jdl.org/who/covington.html>.
16. See <http://jdl.org/poem.html>.
17. See http://jdl.org/monument_amer.html. The FBI suspected the JDL in this murder case. See John George and Laird Wilcox, *Nazis, Communists, Klansmen, and Others on the Fringe* (Buffalo, NY: Prometheus Books, 1992), p.337.
18. At <http://www.jdl.org/jdlinaction.html>, the JDL states that Cole has repented.
19. George and Wilcox's *Nazis* describes such groups.
20. For a recent example, see "The Fort Bragg Swastika," *Newsweek*, December 2, 1996, p.95.
21. See http://jdl.org/Swastika_amer.html.
22. From "Play Will Make You Free," by Andrew Levy, in The Americanization of the Holocaust.... *Harper's Magazine*, April 1996, vol.292, no.1751, p.32.
23. Lindemann, *Esau's Tears*, p.6.