

## What's Opposite Of A Revolution?

It has been estimated that the metropolitan San Francisco Jewish community, in its various parts, holds 4484 committee meetings each year, or 86.2 committee meetings a week. It is a great medium for the exchange of thoughts, especially before the formal meetings begin.

At one such pre-meeting session late last week, someone commented: "I don't suppose it has much to do with the Jewish issues we're going to discuss — but do you get the feeling that our society is grinding to some terrible halt?" He was referring to the trip downtown that morning, during which one passed: multiple picket lines, empty street car tracks, long lines of automobiles waiting hopefully for gasoline and a couple of long lines of people waiting for food bags which were part of a kidnapping scheme.



Raab

And that was after reading the morning newspaper which reported developments in: the criminal indictment of the closest political associates of the President of the United States — the paralytic inability of the government to deal with the energy crisis; the paralytic inability of the School Board to deal with the integration issue — and miscellaneous acts of violence.

Then someone else related a comment that had been made to him a fairly prominent (non-Jewish) San Franciscan: "What we need is someone who will really crack down on this whole mess, and on those who are causing it . . ."

It was at this point that the committee members suddenly recognized that they WERE talking about a Jewish issue. The room was suddenly filled with the dark flavor of modern Jewish history.

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A French author, Pascal Laine, has recently described our situation with the word IRREVOLUTION: a pervasive and highly generalized dissatisfaction . . . a generalized moaning and complaining and self-pity, without suggestion of remedy coming from so many with such force that it might destroy us all.

Most of those calling themselves "revolutionary" such as the SLA, are really irrevolutionary. They have no program, only a rhetoric of hate and complaint. And most of us common citizens are part of the irrevolution because all we do is complain.

It is in the midst of the social paralysis and high emotion of irrevolution that it has been customary for a "man on a white horse" to appear, to "crack down on this whole mess." And we know how that ends up, again and ever again.

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If the Jews have a special historical sense about anything, it is about the results of irrevolution, and the man on the white horse. That is why they cling as long as possible to the idea of making the

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LAW good, and making the LAW work — rather than resorting to vigilante violence, however good the cause may seem.

**The Jews remember the Nazi doctrine, as enunciated by Goering: "We do not recognize the exaggerated dictum that the law must always prevail . . . We consider as a primary thing not the law but the people . . ."**

It is out of this historic memory that the Jews of San Francisco, recently polled, placed the protection of free speech in the top rank of important Jewish issues. Exactly 80 percent of San Francisco Jews said that Jewish agencies should get "very involved" in the protection of free speech. Only two other issues — discrimination against Jews and Jewish poverty outranked it.

And all other issues drew only about half as many responses calling for Jewish agencies to be "very involved" — which underscores how deeply Jews feel their self-interest lies in a strong First Amendment.

It may be out of the same historic memory that, in this same poll, two-thirds of San Francisco Jews who had an opinion said that they rated the work of the Jewish Defense League as "poor." That compares to only about five percent who said the same thing about the other Jewish organizations on the list. San Francisco Jews probably feel that THEY do not need to contribute to the irrevolution.