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THE SEARCH FOR FREEDOM

This Rosh Hashonah day, because it is the Sabbath, we ^{shall} ~~go~~
~~through the entire prayer service without hearing the Shofar~~ ^{not hear the blowing of}
~~blown even once.~~ ^{Since then} This is not unusual, since the Sabbath and the
^{The Shofar is not blown} New Year do coincide every five years or so. But this year in
particular the very absence of the great blasts on the horn ^{bring home}
~~makes their meaning more pointed for us.~~ ^{to our hearts in deep and poignant manner}

In ancient times the Shofar was sounded only once in every
fifty years - on the S'hnas ha-Yobel, the Jubilee Year, and its
notes carried forth the message of freedom: freedom of the land,
which was released from its owners, freedom of all debts, which
were declared null and void, and especially freedom of all slaves,
who were emancipated even against their will. Then this Shofar-
blowing was taken over and used not once in fifty years, but every
year at Rosh Hashonah, and still carried in its echoes the same
yearning cry for freedom. So that today, in this year when almost
all of mankind, when yellow, brown, black and white men are
struggling most desperately in a titanic war against slavery -
in this year when ^{the} ~~the~~ literal fate of man hangs in anguished in-
decision - in this year particularly the mighty notes of the Shofar
proclaiming their message of freedom ^{must} will be welcome, ^{must} will be
especially comforting as they assure and encourage us. And we
need not worry about their absence today, for tomorrow we shall
hear these notes, and their sound will be doubly sweet in our ears.

Today, let us talk for a moment about this freedom, one of
the greatest moral concepts that man's mind has ever evoked, one
of the things on which Judaism is based. "Avodim Hoyinu" - "slaves
were we", but refused to be, and went out from Egypt to a blistering

desert, very near the one where some of our brave men are still fighting freedom's fight today, - went out to this wilderness to carve their own lives, with only the yoke and authority of God around their necks, nothing else. Later there were the Maccabee brothers, who fought and died, but won from Antiochus the freedom they loved. And still later there was Bar Kochba who fought after the Temple was destroyed and the Roman legions had overrun the land. His rebellion may have been doomed from the beginning, but he felt that he must fight liberty's cause against the tyrant, and even the wise, old R. Akiba encouraged him and believed in him - in the name of freedom.

Yes, in the fight for independence, in the struggle of man to rise above those forces which seem constantly to push him backward, the Jews have played their part. They know the value of the prize for which they have struggled - they also know the bitter darkness of defeat; and they have lived on the stage of history long enough to know that there is no compromise now. We either win or lose, and the decision may affect mankind for a thousand years to come.

Freedom is a difficult thing to define, a very ^{elusive} slippery idea that cannot be pinned down and analyzed absolutely. It is ~~an abstract concept~~, a state of mind, rather than some definite mathematical or scientific fact which can be described and measured. It is not something which you either have or haven't - there are all degrees of freedom, and all kinds.

The questions which rise to perplex us when we talk about freedom are really very frightening. Who is free? The man in prison thinks it is the man outside. The man outside feels tied by unbreakable chains of business routine and worries, and some-

times might longingly dream of the freedom which goes with a little jail cell, where he could read at his leisure, and have some quiet time for himself to think and relax. Freedom is relative: there is no exact definition of who is free. Not only who is free? but, how does one become free? what does it mean to be free? should one want to be free? There are these and many similar questions which the philosophers and poets, let alone the statesmen and politicians, have tried to answer, not always with great success.

One thing we do know about being free - it is more an internal than an external matter. That is, the philosophers and poets might have a better chance of unlocking the mystery, because the clue to it is in men's hearts, where not everyone can penetrate. Freedom is in the heart and the mind and the soul above all else. When we walk in the trust of our fellow-man, when we possess his faith and confidence, then no matter what our position in life, we have established a bond of freedom with him. For friendship is nothing more than the free interchange of love and belief between people which influences their actions toward each other in a certain manner. And beyond freedom of intercourse between men, there is the freedom which a man has with his God, which comes from the bottom of the soul. If a man feels free to cry out to God, then he has a sense of freedom which no chains can destroy. We can immediately think, of course, of the peoples of certain foreign lands who are free only in their hearts and souls, for externally they are brutally bound and restricted.

I think one of the most beautiful expressions of this internal freedom which I have ever found is in a little poem by one of the greatest Hebrew poets, Jehuda haLevi.

1) "The servant of the Lord,
he alone is free." *שמע ישראל יהוה אחד 328*

3) The man who feels that he is the servant of the Lord, the man who knows that it is false to be a slave to money or a slave to social snobbishness and ambition, but that it is true to be a servant fulfilling the wishes of God, that man gradually becomes free. He is not subjected to the driving force of greed or lust for power or selfishness because he knows that those things will not bring him happiness. What will bring him happiness is devotion to those other values in life which cannot be measured by money or rank, but are counted in the number of one's true friends, the love and respect of one's neighbors, the admiration of one's children. These values to which the Lord's servant dedicates himself are the religious values, so often stressed by our prophets - consideration, tolerance, charitableness. To be a servant fulfilling the wishes of the Lord requires a knowledge of what God wants from man. The prophet has told us what God demands - only to do justice, love mercy, and walk humbly with thy God. Walk humbly with thy God. It is this last which is of primary importance.

The true servant of the Lord is first of all the man who has a sense that there is ^{such} a God, ^{demanding such things} and furthermore that there is a God ^{+ inaccessible to all speculation} in this world, not out in the heavens somewhere, but operating within our human sphere. [There is immediately much disagreement and misunderstanding over this. The Epikoros, the unbeliever, will stand and shout insolently 'If there is a God and He is in this world, then why do we have war?' He will question the actuality of God. Next the critical scientist or metaphysician

will rise and ask, 'If there is a God in this world, where is He, what does He look like, describe His qualities and attributes, His functions and powers.' He will question the form of God. But these questions are unimportant. Men have always argued over their concepts of God, and even in Judaism there have been disagreements. Here, for example, are three varying ideas: our poet, with religious ecstasy and mysticism, says that his God is a highly personal being whom he feels ever-present in his life; Spinoza's God is a god of pure reason; and lastly, one of America's greatest scientists stated his belief that God is the Intelligence working in the world, directing nature and man and the whole universe according to a plan. This is the god of a scientist.]

How God is conceived of by individual men is unimportant, so long as each man and all men come to a sense of awareness that ^{that a world without God is a nightmare,} God is in the world. As a matter of fact, so long as men can use their God, they actually care very little who he is, ~~or even whether he is at all.~~ God is not known, he is not understood, he ~~is~~ used. If man is able to feel God in his life, either as something on which he can lean when in trouble, or to which he can look for advice, or by which he can live a better life, then he is using God, and all definitions or concepts of God do not make one bit of difference.

And herein lies the application of our poem - "the servant of the Lord, he alone is free." Religion must be not only a matter of form, of ceremonies and ritual, but it must be again a whole way of life, the way the Rabbis of old considered it, a mental outlook on life which is all-inclusive. If life, a better life, is the purpose of religion, then religion must pervade all of life, and a true religious spirit, or as we said before, a true

sense of God, must always be present in men's thoughts and deeds. But the secret is to make it so complete and so perfect as not to notice it. A man is unconscious of his breathing - every time he draws a breath, he does not say to himself - 'ah, I have just breathed and thus maintained life in my body.' So it should be with this religious sense - a man should not stop to praise himself or even think about it every time he performs a religious deed, for all his deeds should be religious.

Tolstoy, we are told, once asked Maxim Gorki, the great Russian playwright, point blank: "Do you believe in God?" Gorki replied, "No." Tolstoy's answer was important for us to understand. "You say you don't, and you may even believe you don't; in reality you do. Every word you write tells me so. It is not what a man says, or thinks he says, but what a man is that speaks the truth; your whole being tells me you believe in God." Our life sometimes prays for us more sincerely than our lips.

Religion as a whole way of life is particularly Jewish. Looking back at history we can see that there have been three great peoples, the Greeks, the Romans, and the Hebrews. The Greeks contributed art to the world, through their gorgeous architecture and sculpture and drama and poetry. The Romans brought science and order to the world, through their law and efficiency in government and great roads. While the Hebrews gave religion to the world, not through any one particular thing, but through their every-day lives, their whole way of life. This is more important than either of the other two - this total religiousness of the Hebrews has been called the "roots of civilization."

Of course the Greeks and Romans had a religion, but this religion was only one phase of their culture. They also had a science, a politics, an economics, and an art. Just as here in America today a man becomes a member of a political party, and joins a country club, and contributes to an organization, and sits on a Chamber of Commerce, so is he a member of this or that temple. He spends a certain amount of time in each of the other activities of his life, and a certain amount of time in religion.

This is what is so bad. When religion is compartmented and segmented like that, it is a safe assurance that it is a dead issue in the individual's life. He is not entitled to be called a religious man merely because he has a religion. He certainly has no awareness of God or sense of serving the Lord when his religious feeling is confined to participating in such a mechanical kind of religion.

Traditional Judaism developed to a high degree of civilization without the breaking up of the various aspects of life into fields of activity which competed with each other for a man's interest. Religion never became just one more sphere but remained the synthesis of all spheres. Thus Jewish culture was integral, tied together, homogenous in a sense that no other culture has ever been. In Jewish life, law was religious and political organization was religious - eating and drinking and living, everything was religious, but the word had no quotation marks around it - it was merely the normal, natural way of life.

We have said that the purpose of religion is to help men lead better lives - that a truly religious man, a servant of the Lord, is the only man who can ultimately be free. These statements must be brought into actuality by tying up our daily lives

with our religious beliefs and attitudes. We must have in life a religio-politic instead of simply politics and religion separately; a religio-economic instead of two independent activities; an entire religio-cultural life, instead of religion remaining one phase of the total culture.

2 If you ask how, concretely, this may be brought about - the answer has been given by Vice-President Wallace in his now-famous "People's Revolution" speech. He shows how religion may influence politics, and the result is given the name of democracy. "The idea of freedom - the freedom that we in the United States know and love so well - is derived from the Bible with its extraordinary emphasis on the dignity of the individual. Democracy is the only true political expression of religion." Democracy is the only true political expression of religion. He might just as well have said, of Judaism. His point was that religion, our religion can be interpreted politically to mean democracy.

1 What does it mean, precisely, to interpret religion into political terms? Politics is the science and art of government, of setting up mechanisms so that people can live together. Religion is the belief in God which causes men to act with kindness, and love, justice and mercy. One of the few possible kinds of religious politics we can have is democracy, which applies the principles of religion to the necessities of government, and gives us a system whereby the individual man counts for something. It is this type of religious democracy that we fight for and look forward to (not only Wallace but Roosevelt and other men of vision.)

3 Making a government religious means endowing it with a sense of morality and decency, arming it with a sense of righteousness for all, girding it with the belief that it is fulfilling God's

wishes for man on earth. As yet we have seen no government in the world match this description - not even our democracies of America and England, but we trust that they will, and more than trust we shall work with all our skill to make them over to the ideal state.

We can go on from the question of religious politics. ~~Wallace-went-on-in-his-speech~~ to say that religion could be interpreted economically to mean a planned system guaranteeing every human being enough food and shelter and work to do; further, that religion can be interpreted socially to mean abolition of prejudice and real equality of all men, white and black, Jew and Gentile. Wallace knows the secret of how to make religion effective in everyday life, Roosevelt discovered it too, and thank God more men all over the world are learning the secret and teaching it to others.

That is the message which this Rosh Hashonah brings us above all else. The sense of freedom and happiness which men feel in their contact with God at moments of high religious emotion - moments which it is not granted all of us to enjoy - this sense must be translated into everyday life and made available to everyone in the course of ordinary living. Freedom comes into the world when man's life is integrated with God's purposes - when religion enters life and no longer remains outside of it. As man becomes the servant of the Lord, then the world grows and grows - and then the Shofar blows out its notes in surging triumph that the better life, man's Messianic dream, is on its way at last.

Amen.

Rosh Hashonah,
Sabbath, September 12, 1942.

SINNING AGAINST ONESELF

Tonight each person here has stood before his God and asked forgiveness for his sins. Deeply and passionately does the Kol Nidre express the mood and feeling of the Jew as he stands with naked soul. Long and conscientiously does he list in the Al Chet Shechotonu the sins for which he begs remission.

In Judaism there are two kinds of sins -- one against God and one against man, and it is possible for a man to sin against himself, and in so doing be more guilty than the one who sins against God. For in sinning against himself he is destroying his personality and perverting his potentialities as a human being. But before we can see this, we must first examine exactly what we mean by sin and sinning.

Chet is the word we use for sin, but Chet also has two other meanings. It means mistake, and failure; and putting it in another way, it means to miss the mark, to aim badly, to fall short of doing the right thing to sin by virtue of failing to do properly.

What a perfect definition of sin -- to miss the mark -- and how well it applies to 99 out of 100 of us. As I look out at your faces, I could wish to get behind the mask of each for just one second -- to look and see just how many here feel that they have really turned out the way they wished, the way they dreamed. I wager there are not many. To the extent that each one of us has not succeeded in doing what he wishes in life, to the extent that the things we are doing do not represent our first or second choice, to the extent we have sinned @ for we have nullified our possibilities, we have twisted our lives. Or perhaps we might say, they have been twisted for us. The truth, of course, is that it is a combination of what we have done to ourselves, or failed to do, and what was done to us by outside forces.

It is either something outside of himself or something inside himself that makes a man miss the mark, and of the two it is probably

the internal forces more often than those outside. As for these outside influences, they can be seen and perhaps conquered. The desire for money causes a person oftentimes to lose a sense of proportion, and makes out of him a ruthless, cruel competitor, heartless and selfish. Or if not lust for money, then lust for power has been known to render a decent man mad and savage, particing tricks of fraud and dishonesty to achieve the position he desires. And so it goes - men worshipping a false standard, directing their actions and thoughts along paths whose outline is carved by crude inhuman desires, are led to miss the mark and sin against humanity and themselves.

The Midrash brings this out clearly, when God, discussing the forthcoming creation of Adam, wonders exactly what materials to use. "If I create him of the heavenly elements, he will live forever and not die, and if I create him of the earthly elements he will die and not live in the world to come. Therefore I will create him of the upper and of the lower elements, his body of the earth and his soul of heaven; but if he sins, he will die, while if he does not sin, he will live." If he sins, that is, if he takes the heavenly material which is in him, his mind and soul, and perverts these, twists these, so that they take off the right path, make him inhuman, then he will die. If he allows the earthly part of himself, the lower part, to be influenced by factors of greed and lust for power, then he has degraded himself, and has allowed the beast to prevail over the man in him.

But there are other things beside these external factors that make a man aim the direction of his life badly. There are the queer, inexplicable twists that cause all of us suddenly to say cruel things when we mean sweet ones; to refuse doing mercy with calloused indifference, when we mean to open our hearts in charity. There are the intangible traits of character that make us stubborn, when we know it is to our best interests to submit; that make us withdraw in coldness, when we want nothing more than to expand in the warmth of a fellow-

creature. There are these and more -- things we do which we hate -- things we want to do but don't. Why, why do we act in this way -- why are we so perverse -- we ask?

There is an old belief in Judaism that an important cause of sinfulness was the seizure of the victim by a spirit which took hold of the unfortunate person and deprived him of his sense of right as well as his self-mastery. When the evil spirit of madness or of folly entered into him, all sense of right and wrong was destroyed, all feeling for proportion and perspective was lost. And more than that, the individual lost control of himself, lost hold of his own personality to the extent that neither his brain nor his feelings could influence him in any way. He was subject to the spirit of folly, which swept him deeper and deeper into its power, so that sin bred sin and reason ruled no more..

"No person commits a sin unless there enters into him a spirit of madness." How psychologically true this is! The spirit of madness can disrupt the normal processes of the brain and cause unexpected actions as a result. When this happens the man is not a man, but something less, a human animal.

Here, then, is the nature of the inner struggle of man, the quality of man who seems to be partly human, partly animal. The battle is constantly in progress within the psychology of each person to determine which shall be the victor -- man or beast -- sometimes one side in the split-personality seems to be stronger, sometimes the other. In the ancient Persian religion there was a story about two gods, one the god of light and goodness, the other the god of darkness and evil, who fought in a mighty duel before the creation of the world. They fought a thundering, raging struggle to kill each other and see who would have power over the world to be. And the story ends by saying that the fight was never settled. It continued even after the creation of the world, and has continued ever since.

We Jews believe that in this fight the good will eventually triumph -- that in the world and in life, man, as he grapples with himself, will overcome the bestial aspect of his being which makes a mockery of the human aspect, especially in times like these. We believe, furthermore, that this process represents the gradual unfolding of civilization's progress to the point where man will finally rear himself up proudly to claim that he is now a man and no longer an animal; that there is no quality; that the things he hates he will not do, and the things he wants to do, he will succeed in accomplishing. To miss the mark, to sin, will be a thing unknown.

Shakespeare pierces straight at the heart of the problem of man's potentialities in a glorious and stirring passage. "What a piece of work is man! How noble in reason - how infinite in faculty!" This is so true. We cherish our reason and feel that its possibilities are verily infinite. We rely on it and pride ourselves that we have it. Our students are taught to apply the tests of rational thinking before arriving at conclusions. Reason is our badge. The use of it is at least the minimum advance we have made in evolving from the animal state -- it is man's distinguishing characteristic. Yet how often he neglects his reason and acts with animal emotion or childish hysteria, with ridiculous haste and thoughtless habit. Are we not all guilty at one time or another of abusing and misusing and not using this noble gift? And when we are guilty of this, are we not less than men?

The passage continues: "In form and movement how express and admirable!" With his eyes man has seen beauty whose form his hands have learned to capture in color: with his ears he has heard sounds whose movement he has translated into music to fill the soul of every creature. Form and movement are God's but man has learned to copy them.

And Hamlet sweeps on to a crashing climax: "In action how like an angel! In apprehension how like a god! Man, the beauty of the world! the paragon of animals!" Yes, this is man, as Shakespeare

thought of him, and this is man as he could be so easily -- this is his potential state of being, his possibility.

But what is the actual state of being, not the possibility., but the actuality? The human being is weak and torn, we are all of us not godlike but beastlike. Yes, ever one of us, with few exceptions, is guilty of this sin, of having missed our mark in life to the extent that we are not yet men. Some may have developed potentialities more than others, but of all does the preacher Koheleth speak when he says, "For there is no righteous man on the earth whose deeds are good and who does not sin."

Anyone who is guilty of a sin, whether it be against God or against himself, as we have just been describing, is intimately concerned with the question of repentance. If we have sinned against ourselves by missing the mark, by not developing our lives to the full extent of our powers, by leaving the job half done, and still remaining partially animals instead of being fully men, then we must do repentance, we must do T'shuva.

In Judaism, repentance is offered to every man. This doctrine is cardinal, basic, that God freely and fully forgives the sins of the truly penitent. Maimonides formulates our Jewish teaching when he says "What is repentance? Repentance is that the sinner forsakes his sin and puts it away out of his thoughts and fully resolves in his mind that he will not do it again."

But what, after all, is repentance? A man may say he is sorry for what he has done, and may promise honestly to put it out of his thoughts, never to repeat his misdeed, never to go off the mark again. Yet suppose he cannot overcome those terrible impulses, suppose he cannot fight the lust for money or the stubborn selfishness, suppose in spite of the best intentions he soon finds himself engulfed in the same traps, his life sweeping him along the wrong direction? Is this person, who could be any one of us, to be condemned as a perverse and hardened sinner, and brushed aside, doomed to a life of failure and

unhappiness. Of course not! He must be helped to direct his course again, so that he may run true and straight.

The Hebrew Word for repentance is T'shuva, which really means "return", and this meaning provides the clue for how repentance can save us. Every time we sin, that is, every time we miss the mark and find ourselves doing something wrong, we should stop to figure our way out of the trap. Think of where in our lives it was, and what in our environment it was that caused us to sin, then think of doing repentance -- not merely by bringing a sacrifice, as in olden times, or not merely by coming to synagogue praying for forgiveness as we do tonight -- but doing repentance by trying to live once more as dignified human beings, using our reason, our abilities, our potentialities to live as our aspirations direct.

True repentance means returning to that condition of manhood which is the human side, not the animal; the condition which Shakespeare believed in when he called man a noble piece of work. T'shuva must mean returning to a state of manhood closely linked with God, the state known as B8zelem Elohim, man as the image of God.

On this, the eve of Yom Kippur, after we have said our Al Chet's, let each of us stop and ask himself the question -- how badly have I missed the mark, how badly have I sinned? Can it be said of me that I, as a man, am a noble piece of work? If not, I have the possibility of being able this day to do T'shuva, to return to my ideals, to return to those things which I really want to be and do, to return to the starting line and begin again along the road toward the slow, painful but desirable realization of my potential powers, to return from a wrong start and begin with renewed vigor and a strong resolve to become what I should be -- a strong, decent, honorable, God-fearing man. This I can do with T'shuva in my heart.

Amen

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According to traditional Jewish belief sin was a purely religious matter - it was any failure to observe the commandments of God, whose will was revealed in the Torah. All sins were against God, and had to be atoned for by the bringing of sacrifices to the Temple and performing of certain ceremonies in order to appease God whose law had been broken.

But alongside this very formal conception of sin, there grew up another idea, and that was, that certain kinds of wrongs were really sins against man instead of against God. For example, we pray to be forgiven for the sin we have committed by idle gossip. This is quite clearly a sin of one person against his fellow-man, for humans cannot gossip against God. Actually, this human kind of sin is even worse than sinning against God, because He is not affected by it, whereas we mortals are destroyed by it. The man sinned against by slander, to continue the example, is injured, and the man sinning is also damaged, because he then becomes cheap and tawdry and low. He knows he has not acted decently and humanly.

^{and} Yes, it is possible for a man to sin against himself and his fellow-men, and in so doing be more guilty than the one who sins against God. For in so ^{sinning vs. himself} doing he is destroying his personality and perverting his potentialities as a human being. But before we can see this,

In Judaism there are 2 kinds of sins - one against God and one against man. Of which the latter are far the greater since the tradition that says that the D. G. H. can bring forgiveness. The first, but not of the second, unless restitution has been made and the wronged person himself has begun the atonement - only then will divine forgiveness be granted.

we must first examine exactly what we mean by sin and sinning.

Chet is the word we use for sin, but Chet also has two other meanings. It means mistake, and failure; and putting it in another way, it means to miss the mark, to aim badly, to fall short of doing the right thing, to sin by virtue of failing to do properly. This type of sin, which comes as a result of wrong living, wrong directions in life, and leads to frustrations and unhappiness - this type of sin, which is not the formal kind of violating God's will, but is the personal kind of missing the mark - this type is best described in these words: What I would, that do I not; but what I hate, that do I. A sinner is he who doesn't do what he wants to, but who does do what he doesn't want to.

What a perfect definition of ^{sin} Chet, ^{+ miss the mark -} and how well it applies to 99 out of 100 of us. As I look out at your faces, I could wish to get behind the mask of each for just one second - to look and see just how many here feel that they have really turned out the way they wished, the way they dreamed. I wager there are not many. To the extent that each one of us has not succeeded in doing what he wishes in life, to the extent that the things we are doing do not represent our first or second choice, to that extent we have sinned - for we have nullified our possibilities, we have twisted our lives. Or perhaps we might say, they have been twisted for us. The truth, of course, is that it is a combination of what we have done to ourselves, or failed to do, and what was done to us by outside forces.

What I would do, that I do not do. Man knows what is right, what he should do, and basically, fundamentally, that is what he would do, what he desires to do; for it is religion's belief that

man is inherently good, that his instincts are for good and not for evil, that he would prefer not to sin.

And the second part of the description: but what I hate to do, that do I. Not what he wants to do, not those things which his education and experience have pointed out to him to be the right actions, not these does man find himself spending his life at - but with other things, hateful things, things which revolt him while he does them, things which destroy the sensitivity of of a man's soul - these things he finds himself doing, even against his will.

Yet In the whole world today man is spending his life at war - spending his life as recklessly as he is spending his time and his energy and his resources. There is no other way - it must be done. This war must be fought with all the cool skill and courage which the United Nations can summon to the task - it must also be fought with heat and emotion because these too are necessary. Please do not misunderstand - I urge the fighting of this war, because the alternatives are too impossible to imagine - a world controlled by power-drunk ^{nations} Aryans.

It is merely sad to contemplate that humanity has blundered, has sinned itself into such a mess that it must fight its way clear with fire and blood. The progressive accumulation of circumstances which finally pushed man into the ordeal of a historical crisis through which he must pass safely in order not to die - this path down which modern man has marched to the present moment - these things represent his having missed his mark, his having taken a wrong turn somewhere along the way.

What diabolic design is it which perverts him, throws him off the track and makes him miss the mark so completely that what

he wants to do he doesn't, but what he hates to do, he finds himself doing? What makes him fall prey to this distortion, so that he finds himself acting in a manner that not only estranges him from God and his fellow-man, but even causes self-hatred and and self-disgust?

It is either something outside of himself or something ^{that makes a man miss the mark,} inside himself, and of the two it is probably the internal forces more often than those outside. As for these outside influences, they can be seen and perhaps conquered. The desire for money causes a person oftentimes to lose a sense of proportion, and makes out of him, from one engaged in the normal pursuits of business, a ruthless, cruel competitor, heartless and selfish. Or if not lust for money, then lust for power has been known to render a decent man mad and savage, practicing ~~treick~~ tricks of fraud and dishonesty to achieve the position he desires. And so it goes - men worshipping a false standard, directing their actions and thoughts along paths whose outline is carved by crude, inhuman desires, are led to miss the mark and sin against humanity and themselves.

The Midrash brings this out clearly, when God, discussing the forthcoming creation of Adam, wonders exactly what materials to use. "If I create him of the heavenly elements, he will live forever and not die, and if I create him of the earthly elements he will die and not live in the world to come. Therefore I will create him of the upper and of the lower elements, his body of the earth and his soul of heaven; but if he sins, he will die, while if he does not sin, he will live." If he sins, that is, if he takes the heavenly material which is in him, his mind and soul, and perverts these, twists these, so that they take him

off the right path, make him inhuman, then he will die. If he allows the earthly part of himself, the lower part, to be influenced by factors of greed and lust for power, then he has degraded himself, and has allowed the beast to prevail over the man in him.

But there are other things beside these external factors that make a man aim the direction of his life badly. There are the queer, inexplicable twists that cause all of us suddenly to say cruel things when we mean sweet ones; to refuse doing mercy with calloused indifference, when we mean to open our hearts in charity. There are the intangible traits of character that make us stubborn, when we know it is to our best interests to submit; that make us withdraw in coldness, when we want nothing more than to expand in the warmth of a fellow-creature. There are these and more - things we do which we hate - things we want to do but don't. Why, why do we act in this way, ^{why are we so perverse -} - we ask?

There is an old belief in Judaism that an important cause of sinfulness was ^{The seizure} possession of the victim by a spirit which ^{took hold of} seized the unfortunate person and deprived him of his sense of right as well as his self-mastery. When the evil spirit of madness or of folly entered into him, all sense of right and wrong was destroyed, all feeling for proportion and perspective was lost. And more than that, the individual lost control of himself, lost hold of his own personality to the extent that neither his brain nor his feelings could influence him in any way. He was subject to the spirit of folly, which swept him deeper and deeper into its power, so that sin bred sin and reason ruled no more.

"No person commits a sin unless there enters into him a spirit of madness." How psychologically true this is! The spirit

of madness can disrupt the normal processes of the brain and cause unexpected actions as a result. When this happens the man is not a man, but something less, a human animal.

Here, then, is the nature of the inner struggle of man, the duality of man who seems to be partly human, partly animal. The battle is constantly in progress within the psychology of each person to determine which shall be the victor, ^{man or beast} - sometimes one side in the split-personality seems to be stronger, sometimes the other. In the ancient Persian religion there was a story about two gods, one the god of light and goodness, the other the god of darkness and evil, who fought in a mighty duel before the creation of the world. They fought a thundering, raging struggle to kill each other and see who would have power over the world to be. And the story ends by saying that the fight was never settled. It continued even after the creation of the world, and has continued ever since.

We Jews believe that in this fight the good will eventually triumph - that in the world and in life, man, as he grapples with himself, will overcome the bestial aspect of his being which makes a mockery of the human aspect, especially in times like these. We believe, furthermore, that this process represents the gradual unfolding of civilization's progress to the point where man will finally rear himself up proudly to claim that he is now a man; ^{and no longer an animal} that there is no duality; that the things he hates he will not do, and the things he wants to do, he will succeed in accomplishing. To miss the mark, to sin, will be a thing unknown.

To reach this point in human history involves the necessity of still some growth. "Werde was du bist", we are advised, "become what you are." Yes, the paradox is true. We must first become what we are, what we claim to be. Our name is man, yet we are not men. Our species is of the highest, yet there are many who have not reached it, or even moved more than a few paces away from the ape. We must become men in order to give ourselves that title. This active process of becoming a man, this hard, perpetual struggle to aim well, to overcome external and internal temptations, will result in the obliteration of sin, which is man's frustration, and will find him in the true state of human nobility which his poets and dreamers have imagined so often.

Shakespeare pierces straight at the heart of the problem of man's potentialities in a glorious and stirring passage. "What a piece of work is man! How noble in reason - how infinite in faculty!" This is so true. We cherish our reason and feel that its possibilities are verily infinite. We rely on it and pride ourselves that we have it. Our students are taught to apply the tests of rational thinking before arriving at conclusions. Reason is our badge. The use of it is at least the minimum advance we have made in evolving from the animal state - it is man's distinguishing characteristic. Yet how often he neglects his reason and acts with animal emotion or childish hysteria, with ridiculous haste and thoughtless habit. Are we not all guilty at one time or another of abusing and misusing and not using this noble gift? And when we are guilty of this, are we not less than men?

The passage continues: "In form and movement how express and admirable!" With his eyes man has seen beauty whose form his hands have learned to capture in color: with his ears he has heard sounds whose movement he has translated into music to fill the soul of every creature. Form and movement are God's but man has learned to copy them.

And Hamlet sweeps on to a crashing climax: "In action how like an angel! in apprehension how like a god! Man, the beauty of the world! the paragon of animals!" Yes, this is man, as Shakespeare thought of him, and this is man as he could be so easily - this is his potential state of being, his possibility.

But what is the actual state of being, not the possibility, but the actuality? The human being is weak and torn, we are all of us not godlike but beastlike. Yes, every one of us, with few exceptions, is guilty of this sin, of having missed our mark in life to the extent that we are not yet men. Some may have developed potentialities more than others, but of all does the preacher Koheleth speak when he says, "For there is no righteous man on the earth whose deeds are good and who does not sin."

Anyone ^{who is} guilty of a sin, whether it be against God or against himself, ~~as~~ we have just been describing, is intimately concerned with the question of repentance. If we have sinned against ourselves by missing the mark, by not developing our lives to the full extent of our powers, by leaving the job half done, and still remaining partially animals instead of being fully men, then we must do repentance, we must do T'shuva.

In Judaism, repentance is offered to every man, ~~except~~ the one, of course, who has profaned the name of God, a ~~Chillul~~ ha-Shem. This doctrine is cardinal, basic, that God freely and fully forgives the sins of the truly penitent. Repentance, as a turning away from sin, involves not only desisting from the sinful act, but the firm resolve not to commit it again, the abandonment of an evil way of life, with the steadfast purpose no longer to walk in it. Maimonides formulates our Jewish teaching when he says, "What is ~~pre~~ repentance? Repentance is that the sinner forsakes his sin and puts it away out of his thoughts and fully resolves in his mind that he will not do it again."

But what, after all, is repentance? A man may say he is sorry for what he has done, and may promise honestly to put it out of his thoughts, never to repeat his misdeed, never to go off the mark again. Yet suppose he cannot overcome those terrible impulses, suppose he cannot fight the lust for money or the stubborn selfishness, suppose in spite of ~~himself~~ the best intentions he soon finds himself engulfed in the same traps, his life sweeping him along in the wrong direction? Is this person, ~~which~~ who could be any one of us, to be condemned as a perverse and hardened sinner, and brushed aside, doomed to a life of failure and unhappiness? Of course not! He must be helped to direct his course again, so that he may run true and straight.

The Hebrew word for repentance is T'shuva, which really means "return", and this meaning provides the clue for how repentance can save us. Every time we sin, that is, every time we miss the mark and find ourselves doing something wrong, something we don't really want to be doing but can't help ourselves,

we should stop to figure our way out of the trap. Think of where in our lives it was, and what in our environment it was that caused us to sin, then think of doing repentance - not merely by bringing a sacrifice, as in olden times, or not merely by coming to synagogue praying for forgiveness as we do ^{night} today - but doing repentance by trying to live once more as dignified human beings, using our reason, our abilities, our potentialities to live as our aspirations direct.

True repentance means returning to that condition of manhood which is the human side, not the animal; the condition which Shakespeare believed in when he called man a noble piece of work. T'shuva must mean returning to a state of manhood closely linked with God, the state known as b'zelem Elohim, man as the image of God.

On this, the eve of Yom Kippur, after we have said our Al Chet's, let each of us stop and ask himself the question - how badly have I missed the mark, how badly have I sinned? Can it be said of me that I, as a man, am a noble piece of work? If not, I have the possibility of being able this day to do T'shuva, to return to my ideals, to return to those things which I really want to be and do, to return to the starting line and begin again along the road toward the slow, painful but desirable realization of my potential powers, to return from a wrong start and begin with renewed vigor and a strong resolve to become what I should be - a strong, decent, honorable, God-fearing man. This I can do with T'shuva in my heart. Amen.

Yom Kippur Eve,
September 20, 1942.

JEWISH INSTITUTE OF RELIGION
WEST SIXTY-EIGHTH STREET
NEAR CENTRAL PARK
NEW YORK

First paragraph excellent
Second & 3^d to be corrected as
follows: 2 kinds of sin, one
against God, the other against
man, of which the latter are far
the gravest, since the Mishnah
says that the Day of Atonement
can bring forgiveness of the first
but not of the second unless
restitution has been made &
the wronged person himself has
forgiven the sin. —

Shorten where you can. No ab-
stractions. Sharp & dramatic wherever you can.

LIFE - MORALE

There are two kinds of people in the world - those who say yes to life, and those who say no to it. Some people accept the world for what it is, and courageously try to make the best out of whatever bargain fate has handed them. The others accept life, too, but with a different attitude. They resent it because it does not always turn out the way they would have it. They are angry with it whenever it treats them harshly.

We may describe these two possible approaches in another manner. The one which says yes, which is positive and healthy-minded may be called optimistic, since its possessor holds the opinion that the world and nature is for the best. The negative attitude is pessimistic, since it holds that life is not worth living, that the world is a chaotic place which maltreats its inhabitants and offers nothing in compensation.

Of course, there are very few people who are altogether one-sided. Even the cheerful lover of life sometimes suffers moments of depression and melancholy which pass over him at times of great trouble; while no matter how negative and unhappy our pessimist may be, sometimes he too is thrilled and inspired by one of life's great events. Each one of us is swayed by facts, by things as they happen - our moods change. There was once a preacher who intended to deliver his lecture for the next week on the subject "Is Life Worth Living?", and advertised this subject in the bulletin. The following morning he received a letter which began, 'Dear Reverend, so far as the subject of your lecture is concerned, I think it all depends on ^{the} my liver....' No one is all

The obvious retort was, It depends on the liver

black or all white - yet each of us is predominantly one or the other, each of us has a predominant mood, and it is this predominance in the main which colors our attitudes.

As we glance around us at the world today the pessimists seem to be the people with the true evaluation of life - they seem to be right. The whole world is at war, is blazing fiercely and there are not enough fire engines to put the fire under control. The walls of civilization are toppling over, burying whole peoples beneath them - destroying men and property and ideas and cultures. Not only that but the fire is still spreading, jumping from one roof-top to the next, with the wind carrying large sparks even to distant places and starting subsidiary blazes here, there, everywhere. The fire has jumped oceans and ice-packs - mountains and deserts are no obstacles. Speeding, crackling, furiously racing and consuming at a monster's pace, the fire seems sweeping on to one great hideous climax when it will die only because there is nothing else to feed on - the world will be dead and blackened and desolate.

So say those people who look out at the world and see fanatical men killing other men, who see war destroying not only life but knowledge and culture, destroying the milestones one by one, pushing us back on the road up which we have so laboriously struggled. Sometimes conditions become so heart-breaking, so unbearable that even men whose mood is predominantly optimistic shake their heads and feel an unfamiliar feeling of defeat. Sometimes I myself wonder how soon it will be before the limits of human endurance are reached and men will give in to a deep feeling of pessimism. But then I realize that the people who do give in, who, in great fits

of depression, renounce their faith in man and the world, and become cynical, hard, embittered pessimists - these men are wrong in their attitude. They are wrong on two counts - first of all, it is necessary that we retain our belief in life if we ever hope to fight our way successfully out of this crisis, and secondly, there is actually some reason for being optimistic.

It is very important - it is crucial - that we as Jews and Americans and human beings maintain our morale if we are to win the war and win the peace. 'Keeping up morale' is simply another way of saying 'having a positive attitude toward life' or 'being optimistic'. Our Jews were the first victims in Hitler's convulsions and ever since have stood up nobly under the pressure. We have reason to be proud of them, that they have not lost faith that the good will triumph and all their suffering will be justified. Their part in winning the war has been to maintain this strong belief; we will be doing them ill if we display any less optimism than they.

As Americans we are part of a nation which was the last to come into the struggle, because we did not clarify our ideas until very late - but which, now that it is in, is counted upon as a very great power. Our entrance into the war came as a shock to the Germans, whose leaders had promised them we would never join; and it was also a shock, of relief, to the Russians and the Chinese, to all the conquered peoples who look to us for salvation. If we as Americans lose our faith, begin to feel that life is too difficult, then we destroy not only ourselves but Norwegians and

Czechs, French and Dutch, Belgians and Danes. We are a great arsenal of weapons and manpower, of wealth and resources. Let us also be a great arsenal of courage and optimism.

And finally, as human beings, as people who must exert ourselves more and more, who must deny ourselves, contribute to the absolute limit - as people, ordinary human beings who must do the fighting and make the machinery and pay the taxes and take the risks - as people we could not do any of these things if we did not believe in what we were doing. As soon as we let ourselves go, begin to feel that life is not worthwhile because all it means is hardship and death, as soon as we begin to say no to life instead of yes; then we cannot win the war or even fight it any longer, then our grip relaxes and we are easy prey.

More important than winning the war will be winning the peace. It is not out of time or place to talk about this problem, even now while the war is still raging, despite all those who say that speculation about post-war settlement removes energy from the actual fighting of the war, and ought to be postponed until after the military phase is over. It is most seriously in time and in place, because the prospects for perhaps obtaining a better world are among those things which will help maintain our optimism, will give us something to which we can look forward with hope.

To win the peace will take more cleverness and genius than winning the war - for to win the peace means to devise that sort of a settlement which will really be just and fair and beneficial to everyone. To do this will require the people of the world to make their voices heard to their various governments. This has

been called a 'peoples war' and hence requires a 'peoples peace.' We must bring to the peace tables faith and trust and belief in each other - all those things which add up to a positive feeling, an optimistic feeling about man's future. After the war we will be more tired, more calloused, more pessimistic even than some are now - and yet it will be absolutely necessary to overcome all this when we sit down to our post-war problems. For this kind of a 'no' philosophy toward the world is certainly not the psychologically proper frame of mind with which to come to a peace conference.

In addition to the necessity for retaining our optimism, there is actually certain reason for a feeling that all will be well with the world. These reasons appear only at second glance, because, as we said, at first glance, things look black.

At second glance, we can see, all over the world, men thinking - slowly turning ideas over in their minds, slowly examining these ideas from all sides, slowly but steadily extracting the kernels of various ideas and comparing them - all for the purpose of trying to figure out man's problems, all for the purpose of helping to give birth to a better world. This, I think, is the greatest encouragement we have - that men, big important ones and little unknown ones, are all gradually becoming concerned in a determined way that there shall never be war again, and if the only way to prevent it is to organize some sort of international government, then that will be accomplished. The lessons of the last war and of this one are beginning to accumulate, and, viewed in their perspective, are beginning to make some historical sense.

Humanitarian ideals are crystallizing, are working themselves into the thinking of the common people - so that it is not unusual to hear a rough workman speak in glowing and moral terms about Russia's position - a rough, unlearned, workman who, a short while ago, would never have been considered capable of any such feeling. Ideas usually originate at the top of the ladder, take quite some time to work themselves down to the bottom, but when they get there and become the common property of everyone, then these ideas are put to work and translated into action. That is what is happening today - the ideas and ideals of tolerance and equality and liberty have worked their way down to the bottom, so that almost everyone has an inkling of what they mean - and these ideals will be written into the peace to ensure us a better world.

Two years ago Mr. H.G.Wells, the famous English author, wrote a letter to the "London Times", in which he asked for a statement of war aims, so the people would know what they were fighting for and to what kind of a future they could look forward. That letter evoked such a tremendous response from men all over Britain, men in all fields of life, that Wells called together a group of brilliant enthusiasts, and they drafted a document which reads like our Declaration of Independence, only more so. They called it a Declaration of the Rights of Man, and this little pamphlet was published in Britain at a time when Goering's bombers were blasting London into pieces, when Germany had England beaten if she only knew it. Imagine the courage and optimism of men, sitting calmly

in the midst of the greatest air raids the world had ever known, and worrying about what rights and privileges the common man was entitled to after the war! Is this not a positive approach to life, a belief that evil cannot win, a firm conviction that the world is all right and can be made a decent place? Is this not saying yes to life?

The men who cooperated with Wells on his Declaration were all men on the top, so to speak - intellectuals, professionals, upper-class. But there is another incident, immortal by now, performed by men on the bottom - gardeners and fishermen and carpenters. This time the scene is in Holland, a small town which the Nazis had occupied some time before. One morning the usual notice was published that beginning the following day all Jews were to wear yellow arm-bands with the word Jude, and that anyone who failed to do so would be shot. The next day as the Gestapo men went looking through the streets, looking thirstily for the branded creatures whom they would beat and torture, to their amazement they saw that every man, woman and child in the town was wearing a yellow arm-band, and each one had a smile on his face. The Nazis were being ridiculed by the brave Dutch. During the night word had been whispered from house to house and all the women had worked feverishly sewing enough arm-bands for everyone - and then had gone forth in the morning to prove to their conquerors that they were not going to allow a small group of Jews in their midst to be humiliated and persecuted. They were all going to stand up together and act with strong faith and courage. The next day the

order was revoked and the Jews were left in peace. Even the Nazis felt the sting of mockery, which is sometimes stronger than the sting of bullets.

This story illustrates not only the optimistic, unshakable attitude of the conquered peoples but also makes another significant point. It shows that the Jews have allies. Yes, for the first time in our long history of suffering, which we have always had to face alone and friendless, for the first time today we see governments espousing our cause, we hear other men standing up for us, we feel at last that the Christian world is beginning to recognize us and its connection with us. Great Christian leaders have linked our name with theirs in describing the real meaning of the war as a rebellion against God and morality. True, there is still anti-Semitism, even in this country; nevertheless the position of the Jew is brighter now than it has been in hundreds of years, for today the Jew has allies.

And is this not sufficient reason for us to hold our heads high and look upward with hopeful eyes to the brave new world which will come, must come if we but have faith in our ability to bring it about?

The human race is at one of the crossroads in its destiny. It can either look forward clear-eyed and intelligently to a bright future, or it can fall slothfully back into a dark ages - both of which things have happened to it before. The ultimate decision is made by one thing alone - our attitude and approach to life. If we are tired and cynical and pessimistic, then the

barbarians will overrun us and we are lost. If we are strong and bright and courageous then we will win our battle, we will conquer circumstances; and man's soul will soar out to great unknown frontiers where life will fulfill its promises to those who believed in it. Our determination and our will to live will shape history, will draw us outward and upward to some future days which we ourselves will bring about.

Fight, strive, surge forward in a great wave of human hope and fortitude and to the victor will come the spoils.

Amen.



Yom Kippur Day,
September 21, 1942.

THE SWORD OF PEACE

God is ruler of the entire universe. God was imagined as an invisible ruler who controlled the world, and the function of human kings was to see to it that God's laws were obeyed by their peoples. God's laws were to be found in the Torah, and as long as the kings and emperors failed to make the Torah the constitutions of their nations, they were not accepting God as king. Our ancestors believed that this was the reason why the perfect life had not yet come.

Thus, the idea that God was king had to do with the idea hope that sooner or later the world would be changed into a perfect one. When would this happen? When society, men and women and children, nations and communities, would be made over, with the help of God. This is the idea which we talked about yesterday - when men would become servants of the Lord they would find happiness and freedom.

How is it then, we may ask, that after so many hundreds of years the world is still filled with wars and hatred, slaughter and famine? The answer to this question may be found by examining closely just what our ancestor's idea of a king was. They believed that the king was responsible for the behavior of everybody. People were expected only to obey the king; the king himself was supposed to dictate what was right and what was wrong. Man's job was merely to follow instructions, and to wait and hope that someday the perfect life would come. The blame or the credit went to the king. If there was war it was his fault - the people had nothing to do with it.

In our day, we have a very different idea of the duties of citizens in a state. We no longer believe that the job of men and women is merely to obey the royal rules, or that the responsibility for the good life rests only with the king. We believe in democracy, which is a form of government where the power rests with the people themselves. Hence the obligation to assist in the search for the better life also rests with the people themselves.

This is in our political life. In the same way, in our religious life, we must become co-workers with God. We must enlarge our idea to think of him not only as a Being, a king outside of the world ruling over it, but as a force inside the world, inside every man. The kingship of God must mean for us that the power which is in us, which helps us work for our ideals, this godlike power must be king over us. When we speak of the kingship of God, and of our being servants of the Lord, we mean simply this: that we believe that if we permit God to act within us and conquer our evil impulses, we will be able to make over the world in accordance with our ideals. And if we believe this, if we believe in our own ability to make over the world, acting with God-ideals as our inspiration, then all our actions will be carried out on the basis of our religious beliefs, and we will be religious people.

What sort of behavior is necessary to make over the world? First, we must make over ourselves as individuals. Each man, each person must examine himself carefully to see whether he is permitting the influence of God to work in him, or whether he is hindering this work by setting up obstacles of selfishness and

stubbornness. It is interesting to see how a drowning person fights savagely with the lifesaver, who, while trying to save him, must suffer being kicked and resisted by the unfortunate victim, and might even be dragged under with him; until finally the saver has no recourse except to strike the drowning man into unconsciousness, then save him without further interruption.

God must sometimes feel like the lifesaver. God, whose purpose in the world it is to show men how to lead good lives, how to be saved, is resisted, doubted, fought against, so that his job becomes almost impossible of success. And sometimes God has to knock us out, too, in order to carry on his work of saving us. Perhaps that is the real meaning of the war - it may be our heavenly lifesaver battering some sense into us.

(In regard to this question of individual behavior,) we may perhaps think that even if some of us do make ourselves over into better people, that isn't going to help very much toward a better world. The leaders are the ones who shape policy and determine events; the individual human being does not count for much. What if one person does get killed, or even if one hundred people perish in a flood, will that change the history of the world? And what if we are careless with our voting power, reasoning that it makes no difference "whether I vote or not, or whom I vote for - there are so many millions of other votes, mine doesn't count."

That may be one way of looking at the question, but Judaism has always looked at it in exactly the opposite way. Judaism teaches that each and every human being is sacred, is created in the image of God, and this fact makes every human being important.

Take, for example, a book. A book consists of many pages, the pages of lines, and the lines of words. Now, you may ask, how important is any one single word? The answer is that the word is vital, because without it the book is incomplete; and on the other hand, the book is necessary because without it, the word does not make sense. What a great lesson this teaches us about the behavior of individuals. A human being by himself may not be able to do very much, with others he can accomplish great things.

Just as a word torn out of a book makes very little sense, so a person who separates himself from his fellow-man, and worries only about himself, also makes very little sense. He is doing a very foolish thing. Sooner or later something will cause him to see how insignificant are his selfish interests, and when that happens, he is forced to stop and realize that actually he counts for nothing, that no one is interested in him. Why should anyone be? And further, that if he should disappear no one would miss him. As soon as he begins to feel that way, he loses all the joy of living.

How many people we know who fit this description? We all, down deep in our hearts, want to feel that we would be missed, but society does not miss a selfish person, the world has no feeling of a sense of loss. To avoid this trap we must examine ourselves, not only once every year on Rosh Hashonah, but continuously, asking the questions, "Have I lived selfishly? Have I been interested only in my own welfare? Have I shirked my responsibilities to society?"

Here, then, is the answer to the question of our individual behavior. Our credo should be: I believe that human beings have the power to make over the world in accordance with the principles of peace and justice. I want to count myself among those who are trying to make over the world. I can do very little by myself, but I can do much together with others. I am an important member of society. Society would miss me were I to disappear. I am an important human being. Life would then seem very worthwhile indeed.

But it is true that in looking for concrete results in this struggle for a better world, we must look mainly toward our behavior as members of a group, for this shapes history. How we act as units in a nation, or as members of a certain economic class, or as people of a particular religious affiliation is the important thing. Just as we learned that each of us is a better individual when cooperating with other individuals - so too do we know that our group will be healthier if it acts in union with other groups.

Isolationism in international politics was destroyed at Pearl Harbor. All the nations who believe the same way in this struggle joined and became the United Nations. Rigid separatism between capital and labor went by the boards when it was necessary that everyone pull together, and now we see employer and employee sitting together on production committees. Even different religious groups, when they were all attacked by the forces of anti-God, joined together to resist the common evil. There is a new spirit abroad in the world today - it is the spirit of group

cooperation and united willingness to assume the responsibilities for world improvement.

This is the answer to the question - how must we behave as a group, a nation or a humanity, in order that we may solve our problems? It is the most important question we have to answer in our day, for on it hinges the salvation or destruction of mankind after the war.

We know that certain faults and evils exist in the world which cannot be attributed to any one particular cause. We say they are the result of 'conditions' or the 'system', or we describe them as being merely sins of society in general without any further attempt to allocate responsibility. These sins of society are known to all of us - hunger and disease, slum sections and unemployment, to mention but a few - sins which are nobody's in particular but everybody's in general.

When there is sin or evil living in one person in the form of cancer, for example, we do not ignore it by saying: "Too bad, that particular person does not have a healthy body; merely the fault of the system." We do attempt to track down the source of the evil, to allocate the responsibility to one spot if possible, then cut it out by the roots. Cancer is an organic disease, but in the same manner, the social sins we have just mentioned also breed social diseases. These sins of society for which no one wanted to assume the obligation spawn up out of themselves diseases so bad that they have the potentiality of engulfing and destroying all of the society which is so indifferent to them. There must be a collective responsibility for these collective evils, else they will conquer us.

Slums produce gangster-children, boys and girls who grow up to hate the society which was so cruel to them, who care nothing for it, and who not only are not interested in struggling for its betterment, but who do their best to take what they can from it by whatever means possible. Unemployment yields a demoralized population, men and families who have known the slow corrosion of empty hands and empty days, who lose their sense of worth, who may perhaps become slowly angry as their bitterness grows, who are hungry. Malnutrition saps the strength and gives us a weak people; children who will never grow straight again after a childhood of no food, mothers whose future children will be puny because they themselves are always hungry, fathers who will lash out at the society which thus destroys their families. Exploitation, finally, yields class hatreds; a situation where men unfairly take advantage of other men contains within itself the horrible seeds of a bloody explosion, or at least a permanent condition of armed watch and suspicious mutterings between two classes.

These are a few of the social iniquities, the sins of society and the diseases they breed. When any of these diseases reaches a stage of crisis there is an eruption and someone breaks a law, either by stealing or murdering or otherwise rebelling. If the criminal is caught, then the law says he must be punished, and this is right, for if he were not, then there would be chaos. The law is an institution that helps keep order in society. The criminal cannot be excused for reasons of sentimentality - it would be ridiculous to say that we must humour an insane murderer by giving him everything he asks for. Everyone agrees that punishment is justifiable.

There are some experts in crime, however, who feel that mere punishment of the criminal will not stop or prevent further crimes when he is released. There is a step beyond punishment, called rehabilitation - which means that he is given a new slant on life, he is taught an honest trade with which he can earn a living, he is told that he can be received back in society provided he reforms.

War is simply another of the social diseases projected onto the international scale. War between nations is like the stealing of the criminal who comes over the back fences at night breaking into another man's vineyard. It is true that the international criminal, the one who provokes war through aggression, must be punished. He must be taught that anti-social action is unforgivable - that just as the criminal cannot gain his ends by law-breaking, so no country can solve its problems by robbing and plundering its neighbors. But fully as important as the necessity to exact punishment from the law-breaker is the necessity to remove the conditions which caused him to break the law. There are many causes of crime, both personal and universal. It is our duty as members of a society which is responsible for its own welfare, a democratic society, to track down these sources of evil and eliminate them.

The Rabbis long ago revealed perhaps the most important cause of evil, what they called the *חלף* *השקט*, the sword of peace; and they said that the *חלף* *המלחמה*, the sword of war, comes from this sword of peace. The paradox is not so difficult. They were simply saying that evils exist when and where we don't expect them, even when we think life is pro-

ceeding normally and peacefully. The sword of war we all understand. When the volcano finally bursts and bubbles over into active destruction then we are faced with tragedy, for mankind becomes bestial, especially today, when war is total war, and man must turn his entire life to the fighting of it.

But the sword of peace we don't understand so well. What do we mean by a sword in peacetime? Every social injustice is a sword in peacetime. Every time a black man is lynched just because his skin is a different color, the sword drives home into the heart of democracy causing another wound; every time a sharecropper is driven off the land just because he has no money, the sword sinks into the soil poisoning it for all men to come; every time a labor crowd is fired upon just because it starts a demonstration, the sword descends to cut the support out from beneath the feet of the fearful owner; and every time a Jew is turned away or beaten just because his God is Adonai, the sword comes whistling through the air and leaves humanity a heap of shreds. Every black and foul misdeed that ignorant, miserable men inflict on fellow-man is just another slash of 'peaceful' sword.

The seeds of the *אנשין דע ארץ*, the sword of war, are to be found in the sword of peace, for the volcano is always rumbling beneath us, but we pay no attention to it, we ignore the symptoms even when there is still time to cure them. We are horrified at the concentration camps with their hideous tortures, which exist in the lands of our enemies; yet we have them ourselves, in peace-time as well as war-time, in the form of slum and tenement districts, where human beings live in conditions of

indescribable filth and wretchedness, where life itself is torture. This is one of our swords of peace.

Sins of society, sins which produce social diseases - and war is simply another social disease on a larger scale - these sins are everyone's responsibility. Common, concerted, cooperative action is required to scrub our house clean of these pests. In order to remove from the world the ever-present threat of the *אנחנו* *העולם* we must set out with all our energy and vigor to remove the *בשר* *העולם*. It is not enough to win the present battle - we absolutely must remove the social iniquities which breed evil if we are to march on to a better world.

Israel has been through many troubles and many *אנחנו*, yet there is a belief, strongly ingrained for we find it in many places, that by the ram's horn will she be saved. "Throughout the year Israel is led astray by her troubles, but on New Year she takes the Shofar and blows on it, and eventually she will be redeemed by the ram's horn, as it says, 'And the Lord God will blow the horn....And the Lord their God shall save them in that day.'"

Let us hope and pray that by our actions and our deeds we will hasten the day when finally the trumpet shall be blown and its sound shall be heard round the entire world, betokening a new order of peace and justice. Amen.

Rosh Hashonah,
September 13, 1942.



FRANK L. WEIL
President

WALTER ROTHSCHILD
Chairman
Army and Navy Committee

RABBI DAVID DE SOLA POOL
Chairman
Committee on Army and Navy
Religious Activities

WEEKLY RELIGIOUS MESSAGE FOR JEWISH MEN IN THE ARMED FORCES

NATIONAL JEWISH WELFARE BOARD
ARMY & NAVY SERVICE DIVISION

220 FIFTH AVENUE • NEW YORK

Committee on
Weekly Religious Messages

RABBI HERBERT S. GOLDSTEIN
Chairman

CHAPLAIN BERNARD SEGAL

RABBI EDGAR FOGEL MAGNIN

SUBJECT: ROSH HASHANAH SUGGESTED DATE FOR USE: September 30, 1943
or Oct. 1, 1943

The recurrence of Rosh Hashanah awakens a deluge of memories in the breast of the Jew. At this twilight period of the year the past and the future meet; the former whispers farewell as it passes through the portals of the ages; the latter intones a soft greeting as it enters the citadel of our being.

Standing under the spell of the New Year, all of us will pour our supplications to the Almighty. We shall recall our moments of rapture and remorse, of soothing and sadness. We shall implore God with our hearts as well as with our lips. But the higher purpose of this solemn day cannot be served by merely indulging in hopes or by reciting the liturgy. Individually and collectively we must feel that God Himself is descending into our midst and that His Presence rests upon the altar of our souls. God's Voice speaks to us, bidding us enthrone justice, liberty, love, truth, brotherhood and holiness in the spiritual temple He has reared in us. If we harken unto His Voice and feel it vibrating upon every chord of our being, we shall truly appreciate the significance of Rosh Hashanah.

"Create in me a new heart and a new spirit." These words uttered by Israel's ancient psalmist form the motif for this day. We are called upon, all of us, to embark upon a process of self-regeneration. We must become worthy enough to sense the redeeming power of the Eternal. We must resolve to aim high, never forgetting that life's loftiest peaks are to be reached through the pathway of the soul. Here we discover the over-worth that will enable us to laugh at

mortality. Here we shall sip from the living waters that flow out of the inexhaustible stream of God's goodness.

"Create in me a new heart and a new spirit." Let these words be our salutation to the New Year. Whatever burdens we shall have to bear, whatever trials we shall be constrained to face, we shall know that God is with us, leading us, guiding us, strengthening our hearts and reinforcing our will. Let us keep our ears attuned to His divine Voice, and we shall become aware of an unutterable spiritual joy. Let us immerse ourselves in His companionship, and our life during 5704 will become a sacrament, a joyous note in the symphony that sings of His universal Fatherhood.

But we must realize that mere words alone will not become the instrument for the re-creation of our hearts. We must give ourselves over to a process of spiritual bookkeeping. We must frankly face our deeper selves, and take immediate steps to remove those qualities that lead to the bankruptcy of the soul. In other words, we must discard everything that drew us away from religion and from God. We must reconstruct our pattern of living, so that our acts will truly mirror the will of God.

If we ask what God wants of us, the Talmud answers: Ra-cha-mo-no Li-ba Boy-ee -God wants the heart. He wants all His children to dedicate themselves to the ideals of mercy and justice which reflect His being. This is what each of us can do. This is the message that Rosh Hashanah urges upon every one of us.

Let us give heed to this message, and we shall surely be able to face the new year with optimism and with hope. May God be with us always. Amen.



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SUGGESTED DATE FOR USE Sept. 30, 1943
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Throughout the world, wherever Jews are assembled, men and women and children of our Faith will repeat the prayer: AW-VEE-NU MAL-KAY-NU, CHAH-DAISH AW-LAY-NU SHA-NAH TO-VOH, "Our Father, our King, grant us a happy year." They will also exchange the greetings: L'SHA-NAH TO-VAH TI-KO-SAY-VU, "A Happy New Year be inscribed for you."

What I wish to point out here is the fact that both of the above greetings, while generally translated "A happy new year", really refer to "A good year". In other words, the basis of our Rosh Hashanah prayers is the hope for goodness rather than for personal happiness. When we speak of happiness, we usually refer to an emotion that applies primarily to our individual Self. Happiness is something that you or I feel personally within ourselves. But goodness is a deeper concept of human experience. It extends beyond the horizons of our personal life and reaches out into the lives of others.

The earliest concept of goodness known to man is found in the first chapter of the Bible. And it originates with God Himself. God looked out and saw a world that was "void and without form, and darkness upon the face of the deep". God did not want the earth to be bathed in thick darkness. Therefore, He called out, "Let there be light, and there was light". Suddenly a world that was dark and formless, ugly and chaotic, began to assume a pattern of warmth and order and symmetry.

What did God say when He saw all this? Did He speak in terms of happiness? Not at all. The Bible says, "And God saw that it was Good - Tov." God had created something worthwhile, and He stamped it as being "Tov - Good." The joy of working, the joy of creating was the real good that brought happiness.

Herein lies the first interpretation of a Shanah Tovah, A Good Year. A new year can be a Shanah Tovah only if it results in the creation of something good, something worthwhile, something that benefits not only ourselves but others as well. From this point of view our prayer for a Shanah Tovah is instilled with deeper significance. And when we turn to our neighbor and wish him a Shanah Tovah, it does not mean that we wish him only food and meat and drink and laughter. We mean more than that. We wish our neighbor the priceless joy of doing something worthwhile in the New Year; something that will enable him to look out after the year is gone and say, "It has been a Shanah Tovah - a Good Year." And rest assured, if a man can say the year has been a good one, it will have brought him happiness.

Let me add one final word regarding the meaning of good. When we are young, we are taught the importance of being good. But Rosh Hashanah tells us that it is not enough merely to be good. It is just as important to do good. Being good and doing good - these are the ideas behind the salutation and prayer, "Our Father, our King, grant us a good year." May we resolve to do good in the world, not only for ourselves but also for others. In keeping such a resolution we shall be living up to the highest ideals of Judaism. May God bless us all with a happy and a good new year. Amen.



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SUBJECT: YOM KIPPUR SUGGESTED DATE FOR USE: Oct. 9, 1943

The Day of Atonement, which occurs annually on the tenth day of the seventh month, Tishri, is prescribed in Leviticus XVI and Leviticus XXIII, 26-32, as a Sabbath of solemn rest. Originally, the Yom Kippur ritual centered around the personality of the high priest. On this day only was he permitted to enter the "Holy of Holies" - the innermost sacred shrine where none other was ever allowed to penetrate. Here he communed alone with God and sought expiation, through appropriate sacrifices, for his sins, for those of his household, and for those of the whole people.

This annual ritual must have been indescribably touching. Laying aside the gorgeous sacerdotal vestments of his office, the high priest robed himself in simple white garments. Thus garbed he made his way into the "Holy of Holies" for the performance of the most important duty associated with his priesthood. Tensely expectant, the people waited outside. When they heard his lips pronounce the ineffable name of God, they fell prostrate and exclaimed "Blessed be His glorious name forever and ever." And from "behind the veil" came his answering assurance, "Ye are pure".

Under the aegis of Rabbinical Judaism, the Day of Atonement underwent a change. Its ethical character was enhanced by an emphasis on genuine resolutions for self-betterment above the act of fasting. The primary objective was to shake off the servitude of iniquity and to fortify the spirit against future in-

roads of evil. The Rabbis stressed the fact that the penitent needs no intercessor or mediator to bring him back to God. No matter how far he has strayed from the will of Providence, the path of self-regeneration is always open through repentance. This doctrine was definitely formulated in the Talmudic dictum (Ber. 34 b): "Higher is the station of the sinner who repents than that of him who has never sinned".

Another Talmudic dictum asserts: "The portals of repentance are always open to the sinner". Though man has fallen a hundred times, though he has defiled himself with profane acts that have deepened the chasm between him and his Maker, the opportunity for rehabilitation is never denied him. Let him but come to God with a contrite heart, let him but purge himself of his unworthiness, and his kinship with the forgiving Father is forthwith reestablished. Fasting is a means, not the end that Deity desires of the penitent. He requires that there be awakened in the worshipper a consciousness of the necessity to orientate himself spiritually. The sole condition for pardon is that the penitent shall undergo an inner change; that he shall become aware of a spiritual renewal that will make him cleave closer to God.

Herein lies the hopeful message of Yom Kippur. It is a clarion call for the regeneration of the individual and for the glorification of the brotherhood of man. Before we can hope for a brotherhood of man, however, we must first improve the individual. Humanity is made up of a multiplication of individual persons. Therefore, it devolves upon every one of us to strive for the betterment of humanity by striving for the betterment of ourselves.

Let each of us keep this in mind as we go forward in this new year. Let each of us remember that, while we owe duties to ourselves, we also owe obligation to God and to our fellow man. If we succeed in bringing improvement and enhancement to our personal character, we will thereby be bringing improvement and enhancement to society as a whole. This is the deeper call of Yom Kippur, and I urge you to remember it even when this day shall have fled. May the blessings of Almighty God be with you and your dear ones. Amen.



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SUBJECT: YOM KIPPUR SUGGESTED DATE FOR USE: Oct. 9, 1943

Frequent use has been made in recent years of the phrase, "Der Tag", meaning the day. It was employed particularly in totalitarian countries to denote a day of vengeance.. It was tinged with the emotion of hatred. Germany, for example, had long been threatening that Der Tag will come when she will tear down, at whatever cost to civilization, the social and political ramparts that were erected by the Treaty of Versailles. Der Tag was to be a day of pillage and destruction, a period of retribution and retaliation. In short, it was to usher in a vendetta of blood and plunder.

Curiously enough, Yom Kippur, the Day of Atonement, is also known as "The Great Day", or more simply "The Day". But what a sharp contrast between the ideology that characterizes the modern political connotation of the phrase, and the spiritual interpretation Judaism ascribes to it!

For us Jews, Yom Kippur is a day of fasting and earnest prayer, of self-scrutiny and inward examination. It stirs within us the loftiest emotions of love and tenderness, or mercy and forgiveness. It demands the abdication of every thought in any way associated with envy or malice. As the Talmud points out, atonement is impossible unless the individual first removes every misunderstanding, every barrier that alienated him from his fellowman. He must stand before God with spirit purified. Exaltation of soul must be achieved if he is to be true to the profound religious implications of "The Great Day".

This ideological conflict between "Der Tag" and "The Great Day" has

been a perennial phenomenon in history. The moral approach of Judaism, in contradistinction to the so-called realistic political approach of modern statecraft, has ever imposed an onerous responsibility upon Israel. Expediency and human ambitions have too often been accepted as the measuring rod of progress. But Judaism, accepting only God as the ultimate reality, established a messianic outlook as the sole criterion.

Extension of power, expansion of territorial frontiers, enhancement of trade activity, - these were associated by other peoples with Der Tag. Judaism, however, poses an entirely different ideal. "The Day" for which humanity must strive is to be a day of peace and not of war, an era of love and not of enmity, of harmony and brotherhood instead of hostility and rancor. It is to mark the establishment of the Kingdom of God here on earth, the coronation of justice and righteousness as the sovereign of world conscience.

Thus interpreted, Yom Kippur carries a significant endowment. To us as individuals it sends out a call for self-improvement, for spiritual regeneration and moral rehabilitation. To mankind as a group it sends a call for common and united effort, that we may hasten the coming of "The Day" when the individual soul will drink in the spiritual beauties that flow from the mightier Soul of Providence. That day seems far off at the moment. But it will come. And until it comes, we must utilize each recurring Yom Kippur to reaffirm our faith and to strengthen our spiritual insight.

Let this Yom Kippur, too, become a link in that hopeful chain which men and women of good will, as well as nations of good will, are eager to forge for the whole of mankind. Some of you here may feel that one individual does not count much in such a mighty project. But it always must always be remembered that no one is too unimportant in the broader scheme of a better world. May that better world soon bring us the dawn of the New Day which will surely come. Amen.

Post-Hitler Problems

THE LEGACY OF NAZISM: THE ECONOMIC AND SOCIAL CONSEQUENCES OF TOTALITARIANISM. By Frank Munk. xvi.+288 pp. New York: The Macmillan Company. \$2.50.

By JOHN STORCK

NOT all who agree that we are in the midst of a world revolution realize what that means. Some think only of the triumph of pre-industrial democratic ideals over totalitarianism. To others it signifies the success of some variety of socialism or communism over the capitalist society. To a few it means the utter destruction of the western world. And for some it embodies the hope that liberalism or humanitarianism or individualism or some other dream form will descend into actuality from the realms of romantic theory on the wings of world catastrophe. Even in the face of the often glaring facts it is seldom recognized that the revolution of today proceeds from such deep foundations, and is creating such previously unthinkable conditions, as to throw into doubt almost all former social thinking, except indeed as it is taken as diagnostic of our ills.

Dr. Munk makes two things perfectly clear. First, the present revolution in human affairs has reached a stage where it cannot possibly be stopped. You might as well argue with an earthquake or an ice age. Secondly, it is bound to have far-reaching effects upon democratic no less than upon totalitarian institutions. The Europe of tomorrow cannot be like the Europe of yesterday. Throughout the belt of countries stretching from the Baltic to the Mediterranean, for example, after experience with the terrifying efficiencies of

Nazism, the people will have scant patience with "the creeping paralysis of the competitive system." The human use of power—of psychological no less than of physical power—must remain an intrinsic part of human relations.

Only "the social welfare state" can secure that allegiance of the masses which is essential to the existence of modern political life. "The war is not being fought on land, on sea and in the air alone. It is fought within each social system, by social systems, and through social problems." The problems of the post-war world can be met only by governmental action. "From now on, government and business are partners."

Both parties must learn how to behave in their joint relations. Neither socialism nor individual enterprise is the answer, since both are hopelessly out of date. Businesses will grow larger and larger, and become more like public service organizations. Governments will become less whimsical, less focused on merely political pushes and pulls.

Dr. Munk is a strong believer in nationality. It is a dream to suppose that Europe, or the world, can be politically organized on any other basis than that of the national state. But he believes that states will have to be prepared to divest themselves of absolute sovereignty in all their relations with other states. And they will be safe only if certain groups within them are liquidated—as for example the Prussian junkers and the German military class, the Polish and Hungarian feudal landowners, the Belgian and Dutch financial groups, and the French bourgeoisie. Here we have at least two formidable obstacles to amity between nations.

And now we turn to the part of the broadcast to which I have been looking forward especially, and I know you have, too. Some months ago, Bonaro W. Overstreet wrote a series of brief stories in verse about American attitudes toward the war and their expression—stories with such titles as "A Young Soldier's Wife Said," "A Woman at Work in Her Kitchen Said." These poems were presented over the radio on the program called *Voices of Freedom*. Now they have been brought together into a book called *American Reasons* which has been published by Macmillan. Mrs. Overstreet is going to read one of these poems for us today, and I hope that she will care to make some comment on it and on the theme of this broadcast. We welcome you to OF MEN AND BOOKS, Mrs. Overstreet.

MRS. OVERSTREET: (Speaking from New York): Thank you, Dr. Frederick. Often it seems to me, even the most vital issues of this war—those that we talk most about in our public speeches—become real to us only when some incident in our own lives shows their meaning in simple terms. What I've tried to do in this book, *American Reasons*, is to let six different Americans tell for themselves, as it were, the stories of how they came to realize what our American stakes are in this war. I'll read today the first of the six stories. It's called "A Soldier I Met on a Train Said."

A SOLDIER I MET ON A TRAIN SAID . . .

No . . . I didn't wait for the draft. I just decided
I'd better join up . . .

They didn't know how to figure it—
Some of my friends. I've always talked a lot
About not believing in war. War was hell, I said,
Not just for the pain, and the men left blind,
Or with arms gone, or legs. It was hell because
Men went to it with their dreams—and didn't have them
When the war was over. Somewhere in No Man's Land
They had left their shriveled amputated faiths,
And the sort of world men make with their faiths lost
Didn't seem like a world we'd want to count on.
You know how we all talked. And we were right.
Only . . . we hadn't realized faiths could die
In ways worse than death in the wrecked trenches.

Most of my friends couldn't figure the change in me.
Even my parents were puzzled . . . and my kid brother
Just thought I was big and brave. I couldn't tell them.
Words wouldn't come to make sense. But it wasn't courage.
I didn't join up in courage. I joined in fear.
Here's the story I wouldn't care about telling
Except to a stranger like you who doesn't even
Know me by name . . .

But I think I *want* to tell
The reason I talked of peace . . . and signed for war.

Back in the town where I live, four of us fellows—
Friends from high school on—had a string quartet.
We got together and practiced . . . and now and then

Family Will Be Mobilized."

That was certainly right. She and her family were being mobilized, and no mistake about it . . .

"High school courses should be shortened so students will have more time to work, especially on farms. . . .

"Some students should visit high school seniors."

Someone would ask us to play somewhere. It happened
That a friend of mine invited us all, one time,
To come and play at the college where he taught,
A hundred miles or so from my home town.
We jumped at the chance.

We all drove down together
In a car where the cello took up most of the room.
And we started back home late, in a cold rain
That fell in sheets so solid our wipers couldn't
Take care of the job. So when we came on a house
With a sign that invited tourists, we simply stopped;
Might as well get a decent night of sleep
And go on home in the morning.

We parked the car
And rang the doorbell . . . and shook our dripping shoulders.
A woman came to the door. Yes, she had rooms.
We went on into the hall. Did we want to look?
No, we'd take what she had. (The hall was clean,
And it wasn't a night for choosing.) Would we sign
The register, then? We did . . . and she took a glance
Down at our names . . .

I didn't tell you before,
What she learned then, when she looked: our first violin
Was a Jew, Sam Goldenstein . . .

She stiffened up,
Eyes hard in a hard face: "You'll have to go.
I don't take any Jews."

We got out somehow
And drove on home through the cold blowing of the rain . . .
We didn't talk much. We were embarrassed, and mad.
But when they stopped at my house to let me out,
Sam said he guessed he'd be getting out there, too—
It was only a few doors down to where he lived.
We stood for a minute or two with the rain falling . . .
And the street lights blurred, I remember, by the rain . . .
I wanted to tell Sam how I felt about it.
But he spoke first, and his care was all for me:
"Don't take it too hard, Joe. We grow accustomed . . ."

I couldn't sleep when I got to bed. I kept thinking,
"Suppose it wasn't just that woman, there—
A woman with rooms to rent, and a pea-sized mind . . .
Suppose it was something else . . .

Suppose a night
Should come when we four were thinking only of music:
When we practiced, and laughed together, and tried again
The parts we couldn't get right, till the notes came smooth
And easy along the strings . . .

Then a knock at the door . . .
And the hobnailed boots . . .

Suppose it should be like that
Some night in my own home—not somewhere else
Thousands of miles away across the world . . .
Where we feel what happens only as news in the paper.
Suppose they should come, and there, before my eyes,
Take Sam away with them.

And here's what scared me:
Suppose he looked at me . . . and I did nothing . . .
I tried to think, as I twisted there in the dark,
That they'd never take him away with me alive.
I tried to feel sure of that.

But I wasn't sure.
I might just stand there . . . knowing the ready guns
Would put an end to anything I might say . . .
And kidding myself I'd make a better protest
If I stayed alive . . .

Sweating there in the dark,
I thought how Sam might go . . . and I do nothing . . .
And his eyes not angry at all . . . not even surprised . . .

Suppose it should come to that—in America.
Suppose the official stamp should ever bless,
Here, as in Hitler's land, all the ugliness
That now sneaks only furtively from its corners.

Suppose that Hitler should win—while our string quartet
Thought only of music . . .
and laughed . . .

and tried again
The parts we couldn't get right, till they all came smooth . . .

Suppose it should happen like that: a knock in the night . . .
And some of us standing scared . . . and doing nothing . . .
And some speaking up—and their strong integrity
That should pass down, for our need, to their strong sons,
Dying there on the spot . . . and no one left
Except the corroded and scared . . .

I hear men argue,
Saying the Jews are this, or the Jews are that.
I know what Sam is. I couldn't speak for them all—
Any more than I'd speak for all the Gentiles, I guess . . .
But I learned that night the question I have to answer
Is not what the Jews are.

I myself am the question:
What would I do myself if the terror came?
What of the mind's corruption . . . if I did nothing?

That was the night before the day I enlisted.

FREDERICK: Thank you, Mrs. Overstreet. That experience which you have interpreted for us so beautifully, in the words you wrote and the way you read them, is an experience which many of us have shared, in its general meaning and effect, in these recent months. We may not have been able to translate our thinking into action in quite the way that your young soldier on the train has done. But we have been thinking, very earnestly, about the new aspects of our relations as Americans at home to other Americans which this war has caused.

This war in which we are all engaged has become more and more clearly a war against oppression and persecution of peoples and races, more and more clearly a way for the extension into all the world of the principles which we know as democratic and as Christian. Our country is leading the world today in this war. And what does that mean for us, the Americans at home?

Because I believe that this is the part of our thinking in these days which is most important of all, I have chosen for final emphasis in this broadcast a book which I believe offers us some real help. It is *Brothers Under the Skin*, by Carey McWilliams, published by Little, Brown and Company. This book starts by pointing out what most of us have already realized more or less clearly: that in the real world today vastly changed by the great events of the last few years, old indifferences and evasions in our relations with our fellow-Americans are no longer possible and may be fatal. The focus of the world's attention—quite literally and with the most grace completeness and reality of meaning—is now upon America's treatment of all Americans at home. The eyes of the awakened hundreds of millions of Asia and the Pacific, of Africa and the Middle East—yes, and the millions of Latin America and of Russia and of tortured Europe as well—are fixed on what is happening and going to happen in Des Moines and Detroit and Denver and Seattle and San Antonio—on what you and I are doing and are going to do. It is hard to say how much depends—of our happiness and our children's and our grandchildren's—on our actions in these days here at home.

In *Brothers Under the Skin*, Carey McWilliams gives us a series of chapters tracing clearly and interestingly, one by one, the history of some of our problems and relationships of fellow-Americans, and the present status of these problems: The Non-Vanishing Indian, The Long-Suffering Chinese, The Forgotten Mexican, Our Japanese Hostages. He deals with the smallest of these

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Thursday, December 16, 1943

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Justice Dept. Considers

Page
10

Check Of Hagueism



RABBI H. A. FRIEDMAN
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Insurance Firms

Page
3

Face U. S. Inquiry

How BBC Keeps
Democracy's
Story From
Fascist Spain

Page
7

A Plea to Rail
Unions to End
Race Discrimination

Page
5

PM TELLS YOU MORE NEWS IN LESS TIME

OPINION

Clemenceau and Today

I have been reading Geoffrey Bruun's new biography, *Clemenceau* (Harvard Press, \$3.), and I want to report on it. Partly because, even if he had turned up at Kamchatka or the mountains of the moon, Clemenceau would have borne the unforgettable stamp of being himself, and not someone else's image. Partly also because history can be the most instructive journalism, and what happened a quarter-century ago more contemporary than what happened yesterday.

Bruun's brilliantly written biography tells us how close Clemenceau's career came to petering out before it flared into flame. Until the outbreak of the war, Clemenceau's life might have been that of any other French politician—except stormier. He started as Mayor of a Paris *arrondissement* during the turbulent and bloody days of the 1870 Commune. During the next 45 years he had his share of French politics—forensics and journalism, inveighing against the corruption of his opponents and being himself involved in the Panama Canal scandal, running ministries and wrecking the ministries of others.

One-Man Opposition

When the war started Clemenceau was 73, and a broken man whose life seemed to lie behind him. Yet those who thought so reckoned without the daemonic energies of the man. There was a phoenix in him which could rise new-born out of the ashes of dead fires. He made himself into a one-man opposition against the conduct of the war. He stormed against blundering generals, stupid bureaucrats, complacent ministries. He became the conscience of France at war, and the Nemesis of those who could not measure up to the demands of the struggle.

And so at 76, Clemenceau became the greatest war leader the French Republic ever had. It was the final test for which his whole career had been planned, his whole life lived. He reorganized the army command, put Pétain and Foch at the top, speeded up war production, visited the front lines himself and pored over battle maps with the generals. He was the scourge of anyone, whether on the capitalist Right or the Socialist Left, who talked of a negotiated peace. He was more than a leader with will: he was will itself, burning with a terrible flame that would in the end destroy either the enemy or itself.



Clemenceau

Clash of Wills

He destroyed the enemy. It is easy now to say that the war was won because of this force or that one. Without subscribing to a Great Man theory of history, one may ask what would have happened without Clemenceau. It has taken another World War to show that France was not a datum to be counted on beyond peradventure. Without a Clemenceau France might have been knocked out in World War I; with a Clemenceau,

France might have ridden out World War II.

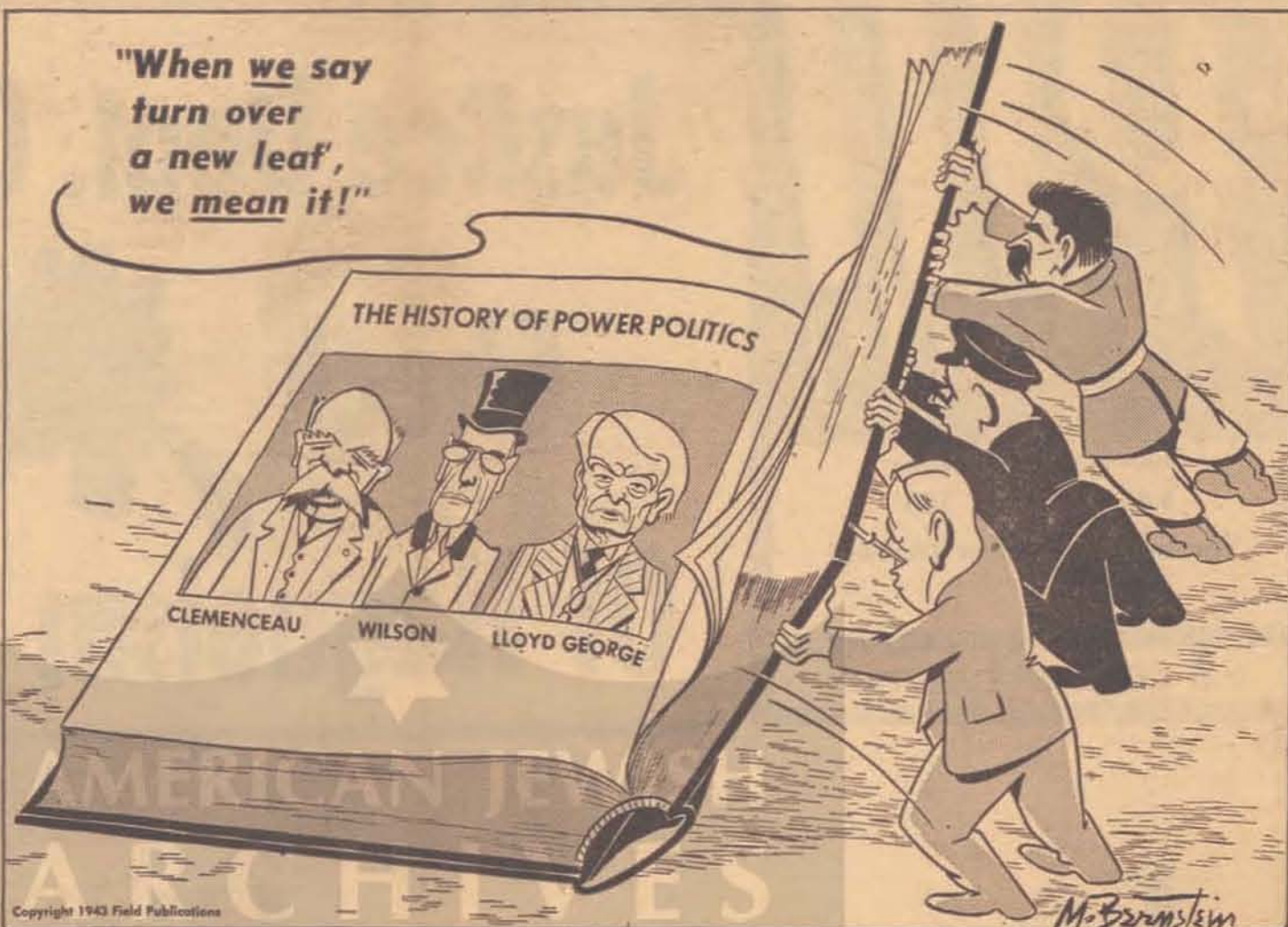
But with the end of the war, the very energies which proved lethal for the Germans proved fatal also for the peace. It has often been noted that Clemenceau's hands were like claws, with a viselike power for holding on. The whole round of peace negotiations was little more than a titanic clash of wills between Clemenceau and Woodrow Wilson. With 50 years of French politics behind him, Clemenceau did not mean to give in to a professor from Princeton. And Wilson, with the stakes of world order or world anarchy in his hands, was not going to throw them away because an old Frenchman was obsessed with fear of another German attack.

Power Politics

There was more, however, in the peace fight than the question of what to do with Germany. The prime question was one of power politics as against a structure of world order. And just as Wilson was the symbol of a world conception for which the world was not yet ready, so Clemenceau was the symbol of a power politics which was once more to strangle the world in its own blood. The two men were the two great tragic figures of the war. Each was a man of commanding stature, each was a stubborn bitter-ender, each had tasted the "grandeur and misery" of a victory which neither could win.

It is a deadly or an imaginary parallel that harries us today as we go back and read the accounts of peacemaking in 1919. There were a Big Three then as now—Wilson, Clemenceau, and Lloyd George. There were the Great Powers and the lesser ones. There were boundary quarrels. There was the dispute as to whether to be Catonian to Germany, or generous. There were Allied rivalries in the very midst of plans for a League of Nations. There was fear of a Bolshevik Europe.

"When we say
turn over
a new leaf',
we mean it!"



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The story of Clemenceau and Wilson and the peace should be read if only as a warning of how dangerously similar it could all be again—if we permit it. But will we permit it? It is heartening to note that, however striking the parallel may be, the differences are even more striking.

For one thing, we have a Big Three again, but a very different Big Three. There is no one in it quite to play Clemenceau's role. I suppose the person who comes closest would be Winston Churchill, and indeed one might say that Churchill is Clemenceau plus an imperial imagination. In will, in tenacity, in a cynical realism, the two men have had much in common. And yet by the perilous nature of the British Empire's place in the world, Churchill must work for some kind of world-alliance system that goes beyond the single nationalism that bounded Clemenceau's vision.

And as Churchill is not Clemenceau, so FDR is not Wilson. He has more resilience and, above all, a deeper understanding of the machinery of the old world with which he must work to fashion a new. The crown of thorns which a martyr idealist wears does not become him. His great strength is that he is always ready to put the solution itself ahead of the method by which it is reached. And on the strength of this strength may hang the world's future.

Two Europes

The second great difference lies in the Europe of 1944 as compared with that of 1919. The present Europe has been through a decade of fascist terror, along with war and devastation. It is ripe for revolutionary remedies, and it will not brook sleight-of-hand solutions that merely reshuffle the old feudal, capitalist, and clerical deck. I do not say the era of diplomatic manipulation is over. But I do say that it would take more than a Clemenceau to treat the European peoples like a set of counters.

The third difference lies in Russia. To measure the distance since 1919, think of what the first Peace Conference might have been if Lenin had been one of its shaping figures—not as the specter over the Conference, but as one of its movers and shakers. The world is moving today to decisions in which Lenin's successor, Stalin, has had a hand. The very divergences between the social system of Russia and those of America and Britain, which have made a meeting of the minds so long in coming, will also mean that in the end a broader base will have been built for world peace. A structure of order which includes the world's biggest empire, its greatest capitalist democracy, and its only socialist power, is not one that will crumble easily.

Social Energies

That is Clemenceau's best epitaph: that another leader like him would be as fatal as he would be unforgettable. His conduct in the war and peace showed that the old Europe still had strength, but only the strength of despair. One has only to compare his will with Stalin's, and the stand at Verdun to the stand at Stalingrad to see how far the world has gone. The first was steel bolstered by nerves and will alone, the second was steel sharpened by the flowing social energies of a new world.

We shall need to keep our eyes open, as Clemenceau did. His was the fearful clarity that pierced through everything with X-ray eyes. But his realism was always closed in within the dark room of his narrow beliefs. His vision was for limits, and not for possibilities. We shall have to learn that the will to hold to the old—however heroic—is not the highest human quality. The highest, I think, is one in which the will of a people and its leader has been mixed with the material of social possibility, and the whole welded with an incandescent passion.

—MAX LERNER

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Monday, November 22, 1943

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**Yanks
Invade**

NEWS YOU CAN'T GET ELSEWHERE

A Defense Of Catholic Liberalism

—By Anti-Fascist Professor
Ousted by Notre Dame

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NEWS IN LESS TIME

Page
4

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Page
7

OPINION

Three Men

A United Press dispatch from Washington says that an announcement is likely to be made soon of a meeting between FDR, Churchill, and Stalin. Such a meeting would be one of those rare occasions when history—which mostly works in an unseen fashion, like the elements preparing the weather—finally shows itself on the world stage as the intensely dramatic enactment that we like to think it. No Reinhardt could have dreamt of a more spectacular *mise en scene*, nor of actors more providentially fitted for their parts than are these three men.

Winston Churchill—at 69 the oldest of them—has that prime quality of leadership: the soaring imagination, the feel for large affairs, the quiet sense of having been born to command. Americans have learned to know him, both in his virtues and his defects, almost as well as the British themselves. He has proved himself a great war captain; he has still to prove himself a great architect of the peace. If he unlearns a half-century during which he has become the symbol and champion of empire, it will count as one of the great triumphs of a man over his training.

What Churchill has accomplished thus far in the world arena, he has done by being himself, and not by transcending himself. With the rise of Hitlerism to power he saw that Russia and Britain were the core of Europe's future, and that a close alliance between them was crucial to preserve the balance of power. A year after he came into office this alliance was accomplished, and by a Churchill who had not ceased being either a nationalist or a Conservative. The difference between Churchill and the Old Conservatives like Chamberlain was that he did not let class interests blind him to the true needs of the British nation, nor an unreasoning fear of socialism throw him into the arms of the fascists.

When Russia was attacked by the Nazis, Churchill held out to her the hand of aid and friendship. Thus was Hitler frustrated in his dream of buying neutrality from each half of our world while he destroyed the other half. And thus did conservatism give itself a new span of life.

The second member of the trio, at 64, is Joseph Stalin. Starting as a revolutionary adventurer, he has played a part in modern Russian history second only to Lenin's, and is now the head of a stable and consolidated Socialist power. Huge as it is, it is still growing into the future, with a Faustian desire to master every realm of knowledge and action. Where Churchill's father was a Lord and a Cabinet Minister, Stalin's was a shoemaker in Tiflis. Where Churchill might have sat for Emerson's *English Traits*, this Transcaucasian man of action is Russian to the core, with a background that should serve to remind us that Russia is an Asiatic as well as a European power.

His greatest qualities are two that are not often found in combination—will and adaptability. To a long patience he adds a ruthless will that never becomes merely stubborn. His capacity to change his methods and policies with changing events has never led him to lose sight of his main goal of building an unvanquishable socialist state in Russia. And that he has succeeded is a tribute not only to the greatness of the Russian people, but also to Stalin's own tenacity, his feel for the realities of power, his understanding 15 or 20 years ago that the future would belong to those nations that had mastered the arts of industry, of warfare, and of organization.

Stalin's Russia lived for a quarter century in fear of capitalist encirclement, and for a decade in readiness for fascist attack. When the latter came, the Russians joined hands with those in the West whom they had once feared. They lost their provincialism without in any sense giving up their socialism.

Roosevelt is, of course, closer to Churchill than to Stalin in both personal temperament and social outlook. Yet his task has been in one sense greater than that of either of them. He has had to work with a people less politically mature than the British, and with a power less centralized than the Russian. In every step he has taken toward international action he has had to bring along with him a nation split by conflicting traditions and cross purposes.

And he has been able to do it so well because, while possessing in himself the resources of a great leader, he has also shared the traits of the ordinary American—his friendliness, his earthiness, his sense of what is practical, his unfailing buoyancy, his capacity to move forward even when seeming to crawl sideward.

That is Roosevelt's strength as a symbol. Churchill is an old Elizabethan sea-dog strangely projected into the mid-Twentieth Century, but—once here—showing that the strength of the Golden Day of England is still adequate to our own day. Stalin, without the trappings or sentiment of the past, without eloquence or dash, foreshadows the future of industrial man. Roosevelt bridges the past and the future. He is the aristocrat at home in a democracy, the liberal who accepts a measure of collectivism, the nationalist leader who begins to see the outlines of an internationalist world. He can make himself understood to people of every nation and creed. He is the greatest common denominator the world possesses today.

The world has a better future now that these men are ready to meet. They bring to the task a talent for decision. It was Stalin's will which infused the whole vast Russian organism with the strength to surpass itself in resisting Hitler's onslaught. It was Churchill's decision to stand with Russia in June 1941 which made the partnership ultimately a palatable one for the Americans as well. And there can be little doubt that at Moscow this month the shaping American force was not Hull's but Roosevelt's, and that this was the will that helped bring about the accommodation of divergent purposes, and the meeting of the minds of three nations.

For a decade or more, Hitler has tried to keep these three peoples from meeting through their leaders. That is why, if the reports about their meeting are true, this is the end of an era. It is the end of the era of estrangement between the three peoples which alone have the combined power to destroy

the enemy, and also have the vision and the strength to lay the foundations of a new world.

Why were these three peoples kept apart, immunized against each other, during that whole decade? It was, of course, Hitler's intent to keep them apart. And he knew with consummate skill how to play off one against the other. But his skill would have been a puny force had it not been for the inner elements within our own world which offered him fertile ground for his depredations.

I see two strains which during the past decade played into Hitler's hands. One was what Harold Laski has called "the revolution of our time"—the Russian revolution which aroused a great hope in one segment of the world and a great fear in the others. Like all great events, this one cut the world for a period right down the center. The fear which the Western powers had of Russian ideas was matched by the suspicion which the Russians had of democratic intentions.

But this has been often noted, and is now I think well understood. What is not so clearly understood is the second strain. I mean the corrosion of the democratic will toward unified action. One must probe deeply into the western mind to find the sources of this corrosion. But in the end I think it must be traced back to the belief, which we have held for over a century, that men are to be reckoned in terms of their value to the market and not in terms of their value to society. We had made a fetish of the self-regulating market. We thought in its terms to such an extent that we almost forgot that in the world of nature there was only death and survival, and that only those who held together could save themselves and what they believed in.

It is a striking fact that Russia, America, and England each found, in different ways and at different times, that a nation is more than an aggregate of persons, and more than a self-regulating market. They found that a nation must be a cohesive society. Russia found it in its revolution, and the lesson has been enforced during the past two years. England has learned it since Dunkirk. America discovered it during the years of the Depression and the New Deal, and once more since Pearl Harbor.

What the three leaders have a chance to do is to extend this sense of social cohesion from the nation to the international society. They will do their best. But since they are only leaders, they cannot do all. The measure of their success is the extent to which the people behind them have the same sense.

That is why I watch so anxiously the behavior of our Congress, our press, some of our people. Do they know that the future of democracy lies in our will to act cohesively as a people, our will to act internationally with other peoples? If they do not, I recommend to them these words written in 1791 by perhaps the greatest of the British conservatives—written after the French Revolution had jolted existing ways of thought:

"If a great change is to be made in human affairs, the minds of men will be fitted to it; the general opinions and feelings will draw that way. Every fear, every hope, will forward it; and then they, who persist in opposing this mighty current in human affairs, will appear rather to resist the decrees of Providence itself, than the mere designs of men. They will not be resolute and firm, but perverse and obstinate."

What a pitiless description of the little men who shake their puny fists today at the great surging forces which the three leaders represent.

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—MAX LERNER

[GOOD PREACHING]

Peace is a hard-boiled political matter, says Harry Emerson Fosdick, and if we want a peaceful world after the fighting stops we must take a lesson from Hitler and get into politics.

Excerpts from a sermon delivered by Dr. Fosdick at the Riverside Church.

THE achievement of peace is plainly the most difficult task mankind ever undertook. If we ever get it, it will be, as it were, a miracle, the obstacles to it are so terrific and the cost of it so immense. It is not enough to hate war, to call it mankind's major curse from which all other curses spawn, to renounce it or decide to stay out of it. It is not enough to love peace, desire it and sing its praises. The only way to escape war is to create realistic political substitutes for it. The only way to win peace is to pay its enormous price. . . .

For one thing, there is a very practical demand on us—we Christians must get into politics. Peace has become now a hard-headed political matter, involving the most far-reaching changes in national and international organization mankind ever tried to effect.

This needs to be said in the pulpit, because at this point Christianity itself can be a major enemy of peace. I mean if we take only a part of Christianity—its softer, easier, more comforting side, so that, believing God good, we feel with superficial optimism that everything will come out all right—we Christians can be among those chiefly responsible for failure to face the drastic changes in world organization that peace presupposes. . . .

We Christians are tempted to be individualists, thinking that if only enough good people in the world hate war and love peace, that will assure peace. But millions upon millions of individuals hating war and loving peace will not assure peace. There are such millions now. The great mass of the common folk of the world feel that way now, and yet, look at us in the thick of a war where one of our American Rear Admirals estimates that before we are through we shall need ten million American fighting men and that half of them will be casualties. No! If all the individuals in the world hated war and loved peace, that would not assure peace. Peace is now a political problem of the world organization.

Look at Europe, for example, where these world wars start! West of Russia, before this war, there was in Europe an area two-thirds the size of the United States, politically split up into twenty-six separate national sovereignties, with their customs barriers, tariffs, currencies, military set-ups with natural rivalries, accentuated by political separation, and with absolutely no

18 common, unified governmental

WHO SHOULD READ THIS: Persons who think we shall have peace if enough good people hate war, or that the war itself is likely to bring us the things we say we are fighting for; also persons who would like some idea of the high post-war price we shall have to pay for peace.

agency of any kind to represent their mutual concerns. My friends, in these days of interdependence, if Europe were inhabited by saints, they could not manage with such a political structure the peaceful handling of their real and vital interests.

THAT is a parable of the whole world's problem, so that if we are not to repeat the old tragedy, crying, "Peace, peace; when there is no peace," we Christians must become deeply concerned about world politics.

On November 10, 1918, Adolf Hitler, a war casualty, was in a German hospital. He was, as he describes himself, "a nameless man in an army of eight million." The hospital chaplain broke the news to him that all was over—the war lost and the surrender made. In *Mein Kampf* Hitler describes the agony with which he greeted that first Armistice Day: "I groped my way back to the dormitory, threw myself on my cot and buried my burning head in the covers and pillows." But listen to the sentence with which that passage ends: "I resolved," said Hitler, "I resolved now to become a politician."

That was a fateful day in human history when one man who hated peace and wanted war resolved to become a politician, and that kind of resolve can be met by nothing less than one like it: millions of people, namely, who love peace and hate war, resolving to be politicians too. For this world, my friends, is going to be politically organized, one way or another, either under an imposed totalitarianism or under a just and freely chosen system of co-operation.

See! We often celebrate the Declaration of Independence as the beginning of our nation, but our forefathers could have issued declarations of independence by the dozen and still we might never have been a nation. After the Declaration of Independence came something else, more prosaic, essentially political—a group of men gathered in Philadelphia and sitting down to write the Constitution. It was the Con-

stitution that made us a nation.

In our endeavors after peace we are at that stage now. On the question of war our declaration of independence has been made—we do hate war; we do want peace—but now everything depends on a world constitution that will make peace a practical possibility. This Armistice Day ought to see millions of us Christians saying, each in his or her own way, I resolve now to be a politician. . . .

ON EVERY side today we hear about the price we must pay to win the war. Right! But we had better face, too, the price we must pay to win the peace, or else we will lose that, as we did the last time, and so make futile the winning of the war. . . .

Let us not fool ourselves again about what war by itself does! It never does what you expect it to. War is the most uncertain, the least precise instrument man handles. He picks it up to do something with it and lo! when he is through, he finds he has done something else altogether that he never intended.

We fought the last war with two clear objectives in mind. First, to end the military threats of Germany to the world's peace. Well, did we do that? Many things we did with that last war that we had no intention of doing. We created Soviet Russia; we broke up the Hapsburg and Ottoman empires, trebled the size of Serbia, doubled the size of Rumania, created Iraq, Estonia, Lithuania, and Czechoslovakia. Such things, that we never intended to do, we did, but what we started out to do, conclusively to end Germany's military might, we did not do at all.

Second, we fought the last war to make the world safe for democracy. Did we do that? We opened the door to one dictatorship after another—Mustapha Kemal in Turkey, Mussolini in Italy, Pilsudski in Poland, Salazar in Portugal, Franco in Spain, Hitler in Germany, but the one thing we started out to do, to make the world safe for democracy, we never did at all.

Always, world-changing conditions

that we have not the slightest intention of producing come from any war, while the aims and objectives we say we are fighting for are precisely the things it is least likely to achieve. Such is the essential nature of war. War is a blunderbuss with which one shoots at a bird and commonly hits everything in the vicinity—except the bird.

Let us listen, then, to the wisest voices speaking in our time! This war will not be really over when the fighting stops. That will be only the beginning. If at that point we begin saying, Peace, peace, there will be no peace. The gigantic task of building a peaceful world lies beyond that, and it will cost a heavy price.

Concerning the political and economic details of that price, the most important public discussion in the world's history will center these next few years, but one underlying matter may well concern us now.

DO we really believe that the building of a world organization that will make peace a practical possibility is so indispensable that it is worth any price that it may cost? Our basic need now is to be laid hold on by that moral purpose, a purpose that will stop for no obstacle and balk at no sacrifice, determined to achieve a world organized for peace.

If, in order to achieve that, racial discrimination in our quota system and everywhere else must go, then racial discrimination must go.

If absolute national sovereignty must be limited, then it must be limited.

If imperialism is incompatible with a world organized for peace, then imperialism must be sacrificed.

If to get that we must alter our economic policies and even accept lower standards of living for the sake of the world's common good, then the kind of self-denial we willingly undertake for the sake of war we must undertake for the sake of peace.

Only such a moral purpose, rising to the proportions of a world-wide social revolution against the impediments to peace, will make peace possible. And if someone says that that is asking a great deal, I answer that all the sacrifices we shall ever make to win a world organized for peace are nothing compared with the sacrifices that will be demanded of us and of our children by a world organized for war.

Well, have we such a unifying and dominant moral purpose?

PM's
SUNDAY

PICTURE NEWS

MAGAZINE SECTION

MARCH 26, 1944

NEW YORK, N. Y.

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New photo: On his 39th wedding anniversary—St. Patrick's Day—FDR posed with shamrock plants. (More new pictures of people in the news on pp. 6, 7.)

PHOTO FROM HARRIS & EWING

11:59

That's what time it is, says Prof. Robert S. Lynd in a brilliantly conceived, excitingly written analysis of our prospects for the future

By Robert S. Lynd

Professor Lynd is Chairman of the Department of Sociology in the Graduate School of Columbia University. He is known to American readers for his two *Middletown* books, written jointly with his wife, and his *Knowledge for What? The Place of Social Science in American Culture*. Last Summer he spent three months in England under OWI and the British Ministry of Information.*

A WIDE, and I believe disastrous, gap exists between what the decent people of the democracies are hoping for out of this war and what the pressure of circumstances and organized power under the surface in democracy may force upon them. Both here and in England these people hope that something really better will come out of the war, but private thinking tends to be brow-beaten by the need to get on with the war.

We Americans lag somewhat behind Britain in our awareness of the extent of impending change. Our mood—and our American soldiers in Britain share it—is like that of a man driving along a broad concrete road at 50 miles an hour who has come to a barrier marked *Detour—Road Under Repair*; so he is now, during the war, bumping along at 15 miles an hour in the field beside the road; but he takes it for granted that right up ahead behind that clump of trees he'll be back on the concrete.

In England, on the other hand, as they bump along over the rough war road, everybody takes it for granted that there will be extensive new road-building ahead. If our hopes are for a better "world in general," the people of Britain see their own national institutions as also involved.

Are ordinary folk helpless?

But I felt in England, as I feel here, a basic unpreparedness and helplessness of the ordinary folk to implement their hopes, and the strong likelihood that the pressure of circumstances—specifically, the need for swift, effective action, and the pressure of organized power groups—will force upon them concurrence in a world they never intended.

I am reluctantly skeptical of the great plans of liberal intellectuals and of the hopes of liberal citizens for a brave new world out of this war. I am skeptical because I believe democracy is unready and, especially, unorganized to state its program positively and to see that program through by organized action. I believe that it is now 11:59 p.m. and events have an accumulated momentum that probably cannot be stopped or even seriously deflected in this final minute of feverish effort.

In attempting to appraise the future, I make the following assumptions:

1 One may not expect new and better things of the postwar world merely because men of good will all over the world are fed up with war, depression and unemployment, aggressive nationalism, and fascism.

2 There is every likelihood that the dominant direction of thrust of economic and political institutions before the war will primarily determine what we get after the war; and we shall not get anything out of the war that is not apparent in the manner and spirit in which we fight the war.

3 How institutions operate depends primarily upon who has power—not theoretical power but factual power to do decisive things.

4 In so far as war or any other emergency puts pressure on this factual structure of power to change conditions, the tendency of those in control is either to intensify their power tactics enough to beat down the opposition or to make the least possible changes necessary to keep the going system running.

It becomes crucially important, therefore, to ask: Who really wields controlling power in an industrial nation like the United States? And what are they after? As democrats we Americans have believed that political power should be diffused among all adult citizens. The state has no independent power, but holds its power from the citizens. Beyond that we have tended to be rather hazy about "power"—social power and notably economic power, we have regarded each as a separate thing apart from political power, and as things that political power can always reach out and curb whenever occasion arises. Taken as a whole, this is an essentially naive theory of power.

Democratic power crippled

Latent within the American attempt to marry political democracy and private capitalism was a major conflict between majority rule and minority property rights. And the sophisticates among the Founding Fathers were aware of it.

The preponderant weight of economic power in the Constitutional Convention, while conceding the outward forms of political democracy, went on to cripple democratic power at the source by parceling up this power by a marvelously dexterous system of barriers to its expression. And political power was diffused among the people on the unstated, but factually double-locked, assumption that it was not to be used to diffuse equality in the economic sphere.

Actually, our nation was founded in a backswing of revulsion from centralized power. Such power was viewed as a thing to be feared, not used. The problem of power was stated negatively. And our political democracy has, all down through our national life, been casual to the point of recklessness about the positive development of its own authority. Formally, the democratic state has held all the aces; but actually as time has passed, to use Harold Laski's words, "The disproportion in America between the actual economic control and the formal political power is almost fantastic."

A challenge to democracy's existence

Despite intermittent guerilla skirmishes between state power and private economic power—for instance, under the anti-trust laws—American democracy has been sluggish about recognizing the challenge to its very existence involved in growing economic power. Several factors have encouraged this casual attitude within democracy:

1 The issue between democratic power and private economic power has been viewed primarily only

as a regional issue between agrarian and eastern industrial states. This has diverted attention from the broader fact that capitalist economic power constitutes a direct, continuous, and fundamental threat to the whole structure of democratic authority everywhere and always.

2 Again, the fact that American democracy began coincidentally with the amazing productive advance we call the Industrial Revolution and the opportunity to exploit the vast internal empire of the United States made it easy for the citizens of democracy to take democracy for granted as essentially completed, whereas we had made only a beginning; and to turn their backs on democracy's unfinished business and to plunge into the grand personal adventure of growing rich. We have not faced this problem of power squarely.

3 The American way—loose-jointed, wasteful, evoking prodigies of energy from men in the raw frontier era of pre-empt and exploit—has yielded a sumptuous take. And to a nation manifestly growing rich, the growing insecurities within such a predatory institutional system have prompted us to seek security not through re-examining that system and its contradictions but through the simpler process of reaffirming the perfection and finality of the Constitution. We have regarded a formal document, instead of the living tissue of democracy, as our guarantee.

The fact of power

Such has been the theory of power held by us hopeful and busy Americans. But what is the fact of power in industrial society today?

1 First, power is indivisible and economic power is political power. The effort to view political power and economic power as separate things is, has been, and always will be a fiction. Democracies have been able to avoid recognizing this unified nature of power because they have fostered the illusion that the State represents the common interests of the people. But as *Monograph 26* of the Senate's Temporary National Economic Committee dealing with *Economic Power and Political Pressure* reveals, the geographical basis of our legislative representation "obscures the economic or functional basis for legislative decisions"; and, with a few major exceptions, Congressmen "appear to respond more readily to pressure from business than from other groups . . . Pressure groups generally find it more satisfactory to influence the votes of legislators in their behalf than to try to elect their own representatives to office."

And "The role of the general public in the contest [for power] may to a large extent be ignored, since the public is generally too formless, too inchoate, to apply pressure at given points for a given purpose, and is largely the passive instrument which both business and government use to strengthen their own arms."

THE SHAPE of things to come will be determined by the people who hold **POWER**. We need to stop kidding ourselves about who holds effective power in the **U.S.A.**, to deal with the complicated **SITUATION** instead of over-simply blaming 'evil men' for what happens to us. What we need is a people's movement: **ACTION**.

* Dr. Lynd's paper is one of the series of Merrick Lectures delivered at Ohio Wesleyan University, to be published in a collected volume under the title, *The Postwar World*, by m2 the Abingdon-Cokesbury Press. Used by permission.

In connection with this last point concerning the weak role of the general public, let me stress the fact that power means effective power, and effective power in modern society means organized power. A crucial problem democracy faces today is its lack of effective organization to carry on its affairs. We have proceeded, all down through our national life, on the casual assumption that men are rational, free, and know what is best for them; and that no positive philosophy of social organization is therefore needed, because men can be counted on to recognize the need for organizing themselves wherever that need exists and to go ahead and organize themselves.

Here's the catch

The catch is that that assumption about human behavior just isn't true. And, as a result, the social organization of the United States today is a shambles, characterized by grossly uneven organization, with business and industry increasingly extensively and effectively organized, with labor rising in organization to meet organized business, and with organization behind other interests of the people of democracy lamentably weak and spotty. This, I submit, is a design for democratic impotence.

With no positive policy for democratic organization, and with such spotty and ineffectual organization in behalf of many phases of the public interest of democracy, those interest areas where extensive and effective organization exists tend to define for democracy the public interest, and to define it in terms of their own private interests. And the power of the meagerly organized or unorganized people of democracy tends to become chiefly the power to protect raggedly after the fact, after a *fait accompli*, like a man futilely running after the ever-receding rear platform of a train.

2 A second important aspect of power in industrial society today is its technological base. Power in earlier eras was founded on land; later it was based on finance, the control of free capital; but today the basis of power is control over technology. By this I do not mean what Burnham means in his *Managerial Revolution*; for it simply is not true that "managers" are neutral as regards power and are not controlled by business power. But what I mean is that the business system of power that controls giant technology controls the core of power in industrial society.

Look at the way big industry has moved in on the Government in this war and is coercing the Government to run the war effort as business itself dictates. In England business has similarly moved into Whitehall; there are 61 officers in the Ministry of Supply holding senior posts remunerated at £600 a year or more whose services have been made available by Imperial Chemical Industries, Ltd., alone.

On turn again to the same monograph of the Senate's study of the concentration of economic power I cited above. At page 22 it says, "The control over applied science which business holds is the key to the explanation of its dominant position in the process of government . . . By its control over technology it is able to perpetuate that position!" So technology—its efficiency, its plans, and its requirements in the way of markets—controls today the wealth of nations and nations' political policies.

3 The central political fact in the world today is the candid merging of state power with this technologically-based economic power. The day is past, forever, when a nation could afford to view what businessmen do as primarily only the concern of businessmen. A state-sponsored industrial Germany, starting late in its quest for world markets, began to overtake England, with the latter's economic liberalism and comfortable head start at industrialization, in the 1870s. And the decade of the 1880s may be viewed as the turning point at which Britain began frankly to forsake a governmental policy of *laissez faire*.

Germany's first bid

In World War I industrial Germany made her first formal bid for an enlarged world for her machines. And the fundamental import of what has been happening at a quickening tempo since the Russian Revolution of 1917 has been the abandonment of the fiction that private business is not public business. Within a world of shrunken time and space and of chronic industrial over-capacity the coercions of capitalist competition are increasing sharply. And to nations that have experienced the gigantic costs of mass unemployment, the possibility of full employment, and therefore the necessity for achieving relatively full employment, these coercions are no longer matters that may be disregarded.



'Our mood is that we're bumping along the war detour but that right ahead a bit we'll be back on the concrete.'

In the United States, for instance, operating under private capitalism and with some fifteen billion dollars of new wartime productive plant—super-efficient and built for mass production—the structure of our industry has been seriously altered by the war; and foreign trade in greater volume and variety will be an absolute essential for even approximate economic stability. And if we are in this box, I need not elaborate how desperate is Britain's need to crowd the tradeways of the world with her product.

What the State needs of business

What this sort of thing means, in nation after nation, is that business, on the one hand, is less and less willing and able to tolerate checks on its activities by the State; whereas the State, on the other hand, having delivered its welfare, and fundamentally its international power, over into dependence upon the welfare of its business system, needs increasingly the utmost efficiency from its business men.

So from here on out, business must be in politics, and the State must be in business. Neither of them can any longer tolerate the frictions and inefficiencies of the kind of legalized guerilla warfare between state apparatus and economic apparatus that has been characteristic of anti-trust actions, NRA, New Deal labor and other social policies, and wartime coercions and recriminations. And the resulting trend is unmistakably toward the monolithic power structure of the totalitarian state.

Not, mark you, because certain men are wicked or even necessarily see as yet that they are being forced toward such totalitarianism; but because the logic

of giant technology, operating within nationalism and capitalist rules of the game, no longer allows any other option than centralization and the merging of state and economic power. We people who talk of a better postwar world must face, and face unflinchingly, the fact which liberal democracy has never dared really to face: namely, that industrial capitalism in an era of giant technology is an intensively coercive form of organization of society that cumulatively constrains men and all of their institutions to work the will of the minority who hold and wield economic power; and that this relentless warping of men's lives and decisions and all of their forms of association becomes less and less the result of voluntary decisions by good and bad men and more and more an impersonal web of coercions dictated by the stark need to keep "the system" going.

'Hitlers are not prime causes'

What this means is that Hitlers are not themselves prime causes, but are a type of role thrust forward by the pressure of events within industrial society, events demanding solutions—political solutions, bold solutions, solutions that brush the plans of idealistic men aside like flies off a table. And when big industrialists buy a Hitler into power to break the back of rising organized demands by labor and thereby to facilitate national competitive advantage; or, working through ministry officers, deliberately stall and sabotage a humanly decent and needed thing like the Beveridge Plan; or when they go all-out, as our National Association of Manufacturers is doing, in frightening and capturing well-meaning citizens, their educators, the ministers in their churches in the drive to defeat progressive New Deal legislation; when these things happen, they are not the work of evil men, but, rather, the grim moves of hard-pressed players in the gigantic international game of poker in which every industry and every nation must play if it is to survive.

G.I. JOE wants to know what time it is on the clock of history. May we suggest that you send this article on to a member of the Armed Forces?

Continued on next page

Modern war, as a mass human experience, does a variety of contrasting things to us:

1 Wartime is a time of enormously enhanced pressure, pressure to get things done—even things that seem impossible of accomplishment under peacetime institutions—and to get them done immediately. And since the game is for keeps and the stakes are survival, there is a tendency to create and foster a temporary and somewhat phony sense of national unity; and a tendency to disregard in the intensity of short-run, wartime preoccupations—the chronic cleavages within American or English society.

So one thing war tends to do is temporarily to dull our critical sense and to give us a specious sense of social solidarity. When that is in time shown up for what it is, it tends to be followed by social cynicism. We have heard much of the new classless Britain born in the heroic times of Dunkirk and the Battle of London. But, with victory in sight, the old Britain is again returned—class system, Tory power, and all. And people wince when they admit this in England.

2 At the same time war also does a seemingly contradictory thing. By shattering the lock-step preoccupation with habitual institutional ways of doing things, it invites some men to speculate as regards new goals and a better world. Humble men's imaginations in England have been caught and aroused by the vision of Russia as a nation in which people are being allowed to fight this war all-out.

As the London *Economist* says, "—the passion for Russia that has been such a feature of the last two years is probably to be interpreted . . . as . . . envy of a country that is not frustrated." Likewise, some intellectuals turn afresh, under the stimulus of war, to the development of plans for international co-operation. Thus war, instead of merely encouraging the glossing over of social problems can also jolt and stimulate men of all classes to reach for new goals and to chart novel courses towards them.

3 But let's not deceive ourselves. War does still another thing. Common folk dream their hopes and intellectuals spin their plans, yet still other men are learning other things from this war. Big business controllers of industry are perceiving their terrible jeopardy in the postwar world; and they are getting a dress rehearsal in organized power tactics free from the constraints of serious governmental controls.

As big business looks ahead at the probable raw, bare-fisted battle royal for world trade and economic survival in the postwar world, it is learning the vast profitableness of a business world that largely staffs the Government with its own men, that has the brass hats of the Armed Forces as its ally and that so largely runs the Nation on its own terms.

Big business will emerge from this war enormously better organized, more sure of the direction it must go, and more powerful than ever before. That goes for the United States. And it goes for Britain. And business is not spending time spinning pretty humanitarian plans for a League of Nations and an international police force. The sort of plans it is making may be seen in *The National Policy for Industry* put out by 120 British industrialists in November, 1942. Faith in the power of humanitarian reason to transcend stark interest isn't going to stop such powerhouse tactics.

As I appraise the situation that has industrial society (you and me) and its institutions in its grip, the technological pressure toward centralized control is so great as to be inevitable, and that means that the movement toward national economic planning in each industrial nation is inevitable. The debate as to whether or not to plan is today as unreal as would have been the debate in 1800 as to whether or not to use power machinery. There is no longer any option.

Democracy's desperate option

The only remaining option—and a desperate one for democracy in its present poorly organized state—is whether:

- organized economic power will take over state power and run the nation primarily for the goals of big business under an American and British version of fascism;
- or the democratic state will take over the economy, socialize it, and run it for the welfare of the mass of the people.

So there is a war within the war going on inside each nation living under capitalism. And the

4 Catholic Church, as a formal political agency,



'During the period of rejoicing, Tory power will quietly gather up the reins and commence the drive to hold its power.'

is not only the greatest organized private power in the world next to big business, but is also predominantly on the side of capitalist economic power. The Vatican's actions in Spain and in this war reveal that, however much it may dislike Hitler and Nazi excesses, it will side with fascism every time in a choice between fascism and all-out militant democracy. It is this "war within the war" that was responsible for the shabby role of the United States and England as regards Loyalist Spain; for the Darlan and Peyrouton shuffling in North Africa; and that is responsible for the disreputable fumbling with Badoglio and the King of Italy, whereby, as one bold critic in the House of Commons phrased it, "—the Allied High Command have approached the Italian mainland like an old man approaching a young bride—fascinated, sluggish, and apprehensive"; and it is this "war within the war" that leaves the German people cowering united under our bombs because we have offered them no whole-hearted alternative to Vansittartism.

We live in one of the climactic eras of history, as crucial as the revolutionary era of 150 years ago. And it is characteristic of such a time that it is a time of extreme ideological confusion. Fascist monopolistic capitalism calls itself *national socialism*. Russian socialism still hangs in the balance, apparently a largely socialist-aimed economy within a dictatorship by the Communist Party.

The future of the Soviet Union

Whether the Soviet Union will, after this war, renew, with the new confidence in itself and its institutions won in the magnificent people's effort of its Stalingrads, the march toward democracy promised in the New Constitution of the mid-1930s remains to be seen. I profoundly hope so.

Here in the United States, again a manifestation of this ideological confusion, organized industry opposes organized labor in the name of democracy. And characteristic of this confusion is the fact that we Americans tend to identify democracy and capitalistic free enterprise as two aspects of the same thing—a disastrously naive belief! For the world issue today, the thing Hitler stands for, is a counter-revolution against democracy. And, again characteristic of the world-wide ideological confusion, the men who in a country like the United States coerce democracy in the name of free enterprise do so not as cynical Machiavellis, but as men who, for the most part, honestly believe in democracy.

I am afraid that we people of democracy are going to come out of this war with our democratic ideals badly soiled, and well on the road to less democracy here at home. I don't believe that, either in England or the United States, the soldiers will return prepared to fight positively for democracy. The mood of soldiers and civilians at war's weary end will be: "Thank God! Now let's get out the old car and begin to live again!" Both among soldiers and civilians this relaxed mood of war's end will present a powerful weapon to the forces of reaction.

In England, Winston Churchill's history of World War I shows clearly that, as a Tory, he grasped the political significance of the mood of popular relaxation that followed November 11, 1918. And it is no accident that today he is consistently fighting off

social reform during the war, thereby postponing the issue to the time when it will be no unmanageable issue. For, during that period of rejoicing when the public ceases momentarily to care for anything but the fact that the fighting has ceased, Tory power will quietly gather up the reins and commence the drive to hold its power. And that in a country where there is an organized Labor Party and where men can call themselves socialists without lowering their voices! So the signals seem set for an exhausted peace dictated by power.

I have suggested that this present moment in time is 11:59 p.m. The cause of democracy is probably due for defeat in this round. But the hands of the clock will move on! What have we learned? What must we learn from the frustration of this second and more disastrous great war in our lifetime? I believe this:

1 That, if the internal war within capitalist nations is left un-won by democracy, democracy's cause cannot be saved by creating international laws and Leagues of Nations for international society.

2 So the test of the good faith of our current thinking about a better world is whether it includes plans for immediate and fundamental extension of democracy to our internal economic institutions.

3 Lazy democratic citizenship that comes up for air to vote only once every four years can never curb an economic power that is working all the time.

I believe profoundly in the eventual victory of democracy—over the long future. But the road back will be long, and American democracy carries no lucky horseshoe in its pocket. A recent issue of the London *Economist* says, "Democracy in the twentieth century needs fire in its belly."

That kind of fire does not happen. Nor will voting out one President in November and voting in another kindle it. It can come only as the imagination and energies of all the millions of our citizens are enlisted in the direct work of building more democracy—and a lot more! The thing will have to happen which those in power have been afraid to let happen here in the United States during this war: a genuine people's movement, all-out and hell-bent for action.

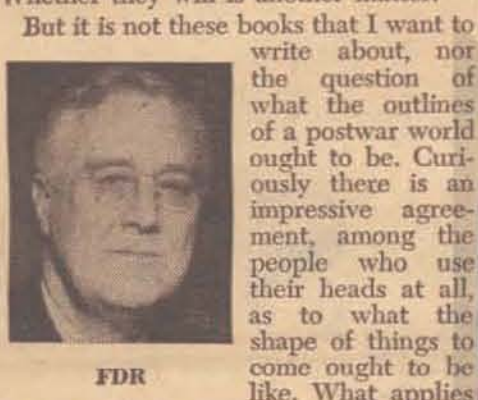
There is no mystery about what men want, except such mystery as those opposed to more democracy choose to invent. Men want a chance to work at jobs they believe in, and under conditions in which they can share responsibility and exercise initiative, rather than merely laboring as "hands"; security of the sort that enables a man to trust his weight onto life and to grow ahead; more and better education for themselves and their children; better housing; better health; an end to arbitrary class bottlenecks in living; no more phony "social problems" created by nothing more substantial than vested property rights; an end to this shabby business of democracy's fearing to trust the people of democracy; direct movement together toward concrete kinds of mass welfare, and a cessation of the policy of regarding public welfare as an incidental slopover from profitable private business.

To get these things democratic men will have to learn to stand together, everywhere, at the grass-roots where life's meanings are big; and together they will have to thrust against the power that now divides and curbs them—and never stop thrusting. **END**

OPINION

Woodrow Wilson
And FDR

I have been reading a number of postwar books over the past year—all too many, in fact. One of the best of them was published yesterday: Irving Brant's *Road to Peace and Freedom* (Bobbs-Merrill, \$2). It belongs with such older books as E. H. Carr's *The Conditions of Peace* and Michael Straight's *Make This the Last War*. Together they form a trio of "peace books" which soldier and civilian alike should read prayerfully. Whether they will is another matter.



FDR

But it is not these books that I want to write about, nor the question of what the outlines of a postwar world ought to be. Curiously there is an impressive agreement, among the people who use their heads at all, as to what the shape of things to come ought to be like. What applies

to our postwar economy applies also to the structure of world order: we have the materials at hand to build both, and we know what we ought to build.

Where, then, is the rub? It is in getting the thing done, in getting the American people to see the need, in getting the right leaders, in winning over the press, in getting Congress to accede. The rub, in short, lies in action rather than in thinking.

Techniques

And that is where President Roosevelt comes in. I wrote the other day, when discussing him along with Churchill and Stalin, that he was American to the core. In none of his qualities is he more American than in his interest in techniques. If America has a unique religion, it is the cult of the know-how. I have often been struck by the preoccupation of the American male with skills in doing things—what things makes less difference. And FDR is the greatest know-how President we have had, the best technician in statecraft who has ever occupied the White House.

I suggest that one of the important reasons why we bungled the peace after World War I was that Woodrow Wilson was heavy-handed in the way he went about it. I do not mean to underestimate Wilson. He was a profoundly right in most of his ideas. But, for all the fact that he had been for decades a student of American politics, he was as helpless and vulnerable as a clay pigeon before the political snipers of both parties.

I don't think this is likely to be true of FDR, whether he leaves office in 1945 or in 1949.

One reason is that FDR has studied Woodrow Wilson. He knows what his



Wilson

strength was. He knows even better what his weaknesses were. Roosevelt was a Wilsonian when, as a young man, he first faced the national picture. He was a member of Wilson's Little Cabinet. He saw something of the difficulties of Allied co-operation in France. He had the heart-breaking experience of being Cox's running-mate in the 1920 Presidential election, when the Republicans countered Wilson's League of Nations with their "back to normalcy" cry, and turned a "nation of heroes" over to Harding's Ohio gang.

During the long dark days of his sickness, when he was alone with himself, he had a lot of chance to think about what it was that went wrong with Wilson's well-laid plans.

Tracing the Effects

You can trace the effects of this thinking in FDR's Presidential policies, if you look for them. For one thing, it has several times been noted that Roosevelt put through the New Deal program of his first term in office, largely with a Congressional majority whose core was furnished by the Tory Democrats from the South. Wilson did something of the same sort with his New Freedom from 1912 to 1916, but Roosevelt's task was on a bigger scale and his methods were more drastic.

For another thing, he refused to let the Nation be split by the crisis in our foreign policy over the question of intervention. In an era of fascism, which operated classically by creating civil conflict in the democracies, Roosevelt faced a greater danger of national cleavage than Wilson ever did. I thought at the time—and I still think—that there should have been more anti-fascist iron in Roosevelt's foreign policy between 1936 and 1940. But Roosevelt's premise was that a nation brought into a war against the will of a large minority could not fight a good war

or make a good peace. And who will say that he was wrong?

The most notable difference between the two men is this: Wilson made himself the active spokesman of the democratic idea in the war; Roosevelt has steered clear of it, has spoken of the war mainly as "a war for survival," and has committed himself only to conservative formulations of war ideals. I will not defend him here. I think he has been wrong. But if you want to *understand* him, you must remember the experience of Woodrow Wilson.

For Wilson was largely martyred by creating expectations he could not fulfill. He was a brilliant spokesman for Allied democratic aims to the common people of Europe. The ovations he met when he went to Europe are testimony to that. But the votes he needed for getting his Treaty through the Senate had to come not from Europe but from Massachusetts and Indiana and California. The Treaty was disembowelled in the Senate while the press laughed. And the press could laugh because it could get away with picturing Wilson as a helpless idealist—which is the crime for which Americans reserve their most tortured Calvary.

Postwar Ideals

You will note that whatever the other errors Roosevelt may have made, this has not been one. He has let others do the talking about postwar ideals—Wallace, Willkie, Welles, Hull—and a good educational job they have done. He himself has stuck close to the need of inter-Allied co-operation for the war itself and the immediate transition period. And he has let the big events, from the fall of France to the imminent collapse of the German army, prod the people and their Congress into tougher action and longer-range thinking.

This policy has paid off in dividends, as the acceptance of the Moscow Pact

has shown. And FDR is likely to continue it. Thus I think he will try to avoid a single, formal Peace Conference such as proved Wilson's undoing. He will avoid appealing to the people, as Wilson made the mistake of doing in 1918, for a Democratic Congress to help him with the peace. If Wilson had taken a few Senators along with him to Versailles, the outcome of the Senate fight might have been different.

I don't think anyone has to tell that to Roosevelt. The President has waited for his meeting with the Big Three or Big Four leaders until the sentiment among the people—and even in the Senate—has been overwhelmingly in its favor.

Long Patience

In short, where Wilson tried to create the new world, Roosevelt has been content to stand by and help midwife it. Where Wilson had urgency and stubbornness and passion, Roosevelt's qualities have been a long patience, a shrewd judgment of timing and sequence, a flexibility that has at times left many of us wondering whether he had not forgotten the objectives. Wilson's trajectory was a straight line. Roosevelt's is the zig-zag. He runs by alternating rather than by direct current: in fact, at times I have been tempted to address a letter to him at Washington, A. C., rather than Washington, D. C.

Does this mean he should not be criticized when he falters or seems to lose sight of his goal? By no means. Those who have scolded the liberals for their criticism of FDR's foreign policy are blind to both his nature and his methods. He operates best when the pressure is hot enough to clear the air, so that people finally know where they want to go.

And he is good at knowing how to get there.

—MAX LERNER.

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FRANK L. WEIL
President

WALTER ROTHSCHILD
Chairman
Army and Navy Committee

RABBI DAVID DE SOLA POOL
Chairman
Committee on Army and Navy
Religious Activities

WEEKLY RELIGIOUS MESSAGE FOR JEWISH MEN IN THE ARMED FORCES

NATIONAL JEWISH WELFARE BOARD
ARMY & NAVY SERVICE DIVISION

220 FIFTH AVENUE • NEW YORK

Committee on
Weekly Religious Messages

RABBI HERBERT S. GOLDSTEIN
Chairman

CHAPLAIN BERNARD SEGAL

RABBI EDGAR FOGEL MAGNIN

SUBJECT: THE SHOFAR-ROSH HASHANAH: SUGGESTED DATE FOR USE: Sept. 30
or Oct. 1, 1943.

No instrument employed in the observance of the Jewish faith has had more interpretations and explanations given to it than has the shofar. This bare, undecorated horn of the ram, with its weird blasts, is the outstanding ceremony of the Jewish New Years day. Men hasten to the synagogue so as to hear the entire order of the "Shofar blowing."

It is well known to all Jews that Rosh Hashanah is the beginning of a searching of souls, of a recollection of the deeds and misdeeds of the year, culminating on Yom Kippur in lengthy prayers for forgiveness. It is a day of beginnings, of memorial, of judging. Yet the abiding popular association of that holiday is concerned not with the prayers and philosophy of the New Year, but with the trumpet that pierces the air of countless synagogues.

Perhaps it would be well to start observance of the Ten Days of Penitence by recalling one of the significant interpretations of the rite given in talmudic writings. This is one of hundreds of such homilies, found in the works of almost every scholar and preacher in Israel.

The Talmud has ordered: "God prescribed that we hear the blast of a single shofar, and not of several together." Some have thought this regulation strange, insomuch as humanity is like an orchestra wherein many different instruments must play in harmony. But we consider the shofar the voice of the leader, and not the expression of the group. It is a call to unity emitted in accord with his wishes and transmitted to all Israel.

If the right sort of leader sends forth the call, the result is a single note, called tekiah. This is the way the blasts begin. But perhaps the leader is not as unselfish as he should be and he wishes to express his own private purposes instead of seeking national unity; then the notes come forth brokenly. For this we have the technical term shebarim, meaning broken. The ensuing disunity brings on the teruah, the rapid, shattered blast which signifies distress and agony.

The Shofar

Most Jews of the world make every effort to witness the service of the New Year. No matter how far away one has been from observance during the year, at least at this period there is a cessation from work and a return to the synagogue. The shofar resounds like a voice from on high, summoning all Israel to be reunited with their brethren. And there are the other trumpetings of what will happen if that unity is not obtained, because of selfishness or self-seeking leadership.

The term United Nations is an apt exemplification of this thought. For years the freedom-loving nations have gone their separate ways; now they are in the same synagogue, or shall we say church to commence a New Year for humanity. While one single blast comes from our trumpet we shall fight and live on; but broken blasts will lead to defeat and agony. May all that we do and plan on this day for Israel and all the world continue with singleness of purpose and devotion through all the year. The trumpet blast of freedom will yet sound in a great tekiah-tekiah gedolah--for all the children of men.





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Chairman

CHAPLAIN BERNARD SEGAL

RABBI EDGAR FOGEL MAGNIN

SUBJECT: IN MEMORIAM-YOM KIPPUR:.....SUGGESTED DATE FOR USE: Oct. 9, 1943.

On Yom Kippur thousands of Jews attend the synagogue during the memorial services, but fail to appear for the other prayers. All through the year men and women join the congregation in huge numbers whenever there is a stated period or act of memorial. Though rabbis have frequently deplored this fact, it is well to understand how strongly the souls of the beloved departed still hold us to the observance of the faith. Even if Jews return only for the sake of the dead, our kin who have passed on do, in fact, represent the spiritual treasures of many years; it is they who keep their descendants in the fold.

The Midrash (Bereshit Rabba 44) tells that when the Israelites sinned with the golden calf, while Moses was tarrying on the mount, God cried to Moses, "Let me alone....that I may consume them!" (Exodus xxxii, 10).

But Moses pleaded with God: "Didst Thou not promise Abraham that if there were ten righteous men in Sodom, Thou wouldst not destroy the city? Surely among all the people of Israel there must not be ten righteous men, for whose sake all may be saved!"

To this God replied, "If thou canst enumerate these ten, I will deliver the people."

Moses started naming the righteous. Aaron, Eleazar, Ittamar, Phineas, Joshua, Caleb, and he added himself. There were only seven, and he could think of no more. But a thought struck him. He recalled that the saints in Israel were considered immortal, and asked, "May we reckon the great and honored dead also?"

God assented. Whereupon Moses exclaimed, "Add the names of the patriarchs Abraham, Isaac, and Jacob, and there will be ten!"

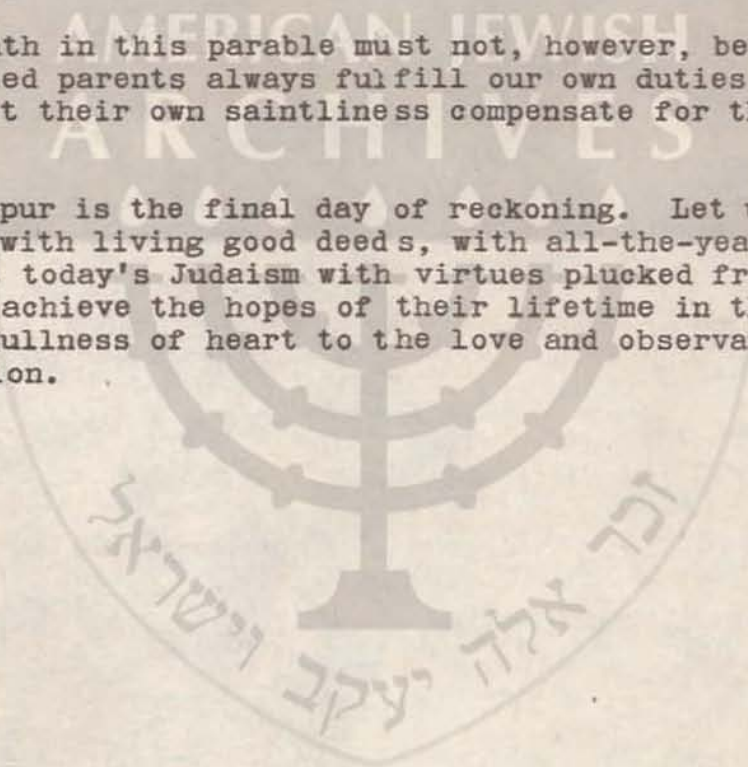
In Memoriam

The legend is related not alone to express the sanctity of God's mercy and the possibility of atonement, but also to indicate that even in the days of Moses in a community of 600,000 men it was difficult to assemble a quorum of truly pious and righteous men. The minyan had to be filled out with pious leaders of previous generations.

Often we receive the mercy of God only because of the merit of the patriarchs and matriarchs for whom we weep today. What is lacking in our personal religious life is made up for by the virtues of the parents no longer with us.

The truth in this parable must not, however, be forced too hard. Must our departed parents always fulfill our own duties, intercede for us on high, and let their own saintliness compensate for the emptinesses of our lives?

Yom Kippur is the final day of reckoning. Let us replenish our Jewish quorum with living good deeds, with all-the-year-round loyalties, and not eke out today's Judaism with virtues plucked from the grave. Let those we mourn achieve the hopes of their lifetime in the return of their children with fullness of heart to the love and observance of their ancestral religion.





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RABBI EDGAR FOGEL MAGNIN

SUBJECT: COLUMBUS DAY: SUGGESTED DATE FOR USE: Oct. 12, 1943.

The year 1492 is extraordinary in the history of the world and in the history of Jewry. In that year hundreds of thousands of Spanish Jews were driven into exile, a large number of them to their death; and on October 12, 1492, Christopher Columbus made his first landing in the Western World. In the centuries following, several millions of persecuted Jews were to find refuge in the land which Columbus discovered.

There have been occasional efforts to justify the Spanish expulsion, but only at the expense of the known facts and ordinary judgment. There can be no justification, then or at any time thereafter, for persecuting and destroying any minor group in the name of religion. Enlightened leaders of all religions today deplore the conduct of Spain, just as they do similar barbarous acts at the present time.

What Jewry rejoices in on this day is the part that Jews took in establishing the Western Hemisphere as a future refuge not alone for themselves and their descendants, but for every democratic and civilized ideal of human-kind. Even Columbus has by many been declared to have been of Jewish descent, and we have irrefutable information about the Jewish origin of many of those who aided him in his voyages.

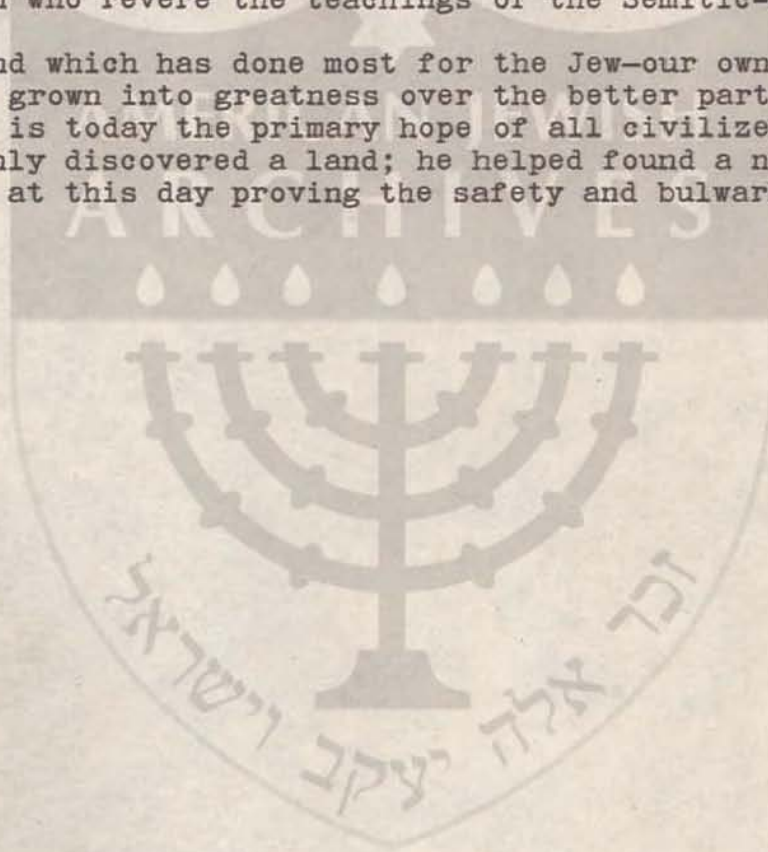
We know that the costs of the first journey to the new land were defrayed by a group of Marranos, secret Jews who had outwardly accepted conversion under compulsion. These donors were headed by Luis de Santangel, son of a rabbi. The maps and charts were drawn by a Jew named Zacuto. There were five Marranos in the first crew. One of them, Luis de Torres, was the first white man to set foot on American soil. What may also be of interest to Jews today is the fact that the landing was made on Hoshanna Rabba, seventh day of the Succoth, festival.

Nor must it be forgotten that the Colon family (later termed Columbus) originally came from Spain to find peace and refuge in Italy, a country which until recent years boasted of its complete aversion to anti-Semitism. When Italy turned against civilization, its earliest act of aggression was to turn against the Jew.

Columbus Day

The story of Columbus Day is forever bound-up-with the story of the people of Israel. The Spain that mistreated its Jews degenerated into a second-rate power. The modern European lands that have yielded to the forces of anti-Semitism have been subjugated or vassalized by the most barbaric of present day governments. We learn that anti-Semitism is not an isolated phenomenon, but one which carries with it barbarism, oppression, and murder, directed not alone against Jews, but ultimately against all men who revere the teachings of the Semitic-Bible.

The land which has done most for the Jew-our own United States of America-has grown into greatness over the better part of two centuries, and is today the primary hope of all civilized humanity. Columbus not only discovered a land; he helped found a new idealism, which is again at this day proving the safety and bulwark of an embattled world.





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SUBJECT: THE FALLEN SUCCAH-SUCCOTH: SUGGESTED DATE FOR USE: Oct. 14-22, 1943.

Because of the journeyings of Israel in the desert, during which they lived in tents and flimsily constructed booths, The Bible (Lev. xxiii, 42) has ordered, "Seven days shall ye abide in booths." The Talmud explains: "Depart out of they permanent dwelling, and abide in a temporary home."

That home, as all Jews know, is covered with vegetation, through which the dweller looks up to heaven, while heaven looks down on him. It is a simple structure, easily erected and readily removed. The pure and prayerful soul can feel more at home there, in truth, than when surrounded by splendor and luxury. There the rich and the poor are brought to a comparatively equal level; pride departs, and charity is encouraged. Seven days spent in an impermanent abode bring to mind the fleeting quality of all human existence. The succah has meaning not alone for the Jews but for all men everywhere.

The sages have seen fit to call the Jewish nation by the name succah. This people has wandered through all the world, never assured of rest and permanence; and ever since the dispersion Israel has been known as Sukkato shel Olam—"the succah of the world." In the prayers God is asked again to raise up the "fallen succah of David," king of Israel.

In their own land, and wherever Jews have lived, they have seen their homes destroyed, have been forced to migrate to other territories, and have had to exist in homes without security. Jewry can still be symbolized by the feeble huts in which observant Jews chant the prayer of sanctification and eat their meals for seven days of the year. When war or calamity strikes, the Jew is first to be uprooted, first to feel the disability of the refuge from man's cruelty.

Today millions of Jews are without homes. Some have been herded into hovels and ghettos; others are literally living under the open sky. Never before has the wandering Jew wandered and suffered so much.

Not in all history have the prayers for the raising of the fallen succah which is Israel been so necessary and heartfelt, as they are now. But we are certain that the prayers will be answered, and that ultimately the structure of civilization will be righted, and all decent men will live in assurance of safety and permanence.



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SUBJECT: UNITING THE FOUR SPECIES-SUCCOTH:.....SUGGESTED DATE FOR USE: Oct. 14-22, 1943.

During Succoth, every morning, except the Sabbath, there is a ceremony that combines four agricultural products in one prayer service. These species include the etrog, or citron; the lulav, or palm branch; and the myrtle and the willow branches bound to the lulav. They represent growths widely found in Palestine, and whenever possible Jews have tried to obtain these products from Palestine for their ritual.

Each of the three great festivals of Judaism has its agricultural significance, so that it is clear why at the time of the final harvest some of the produce of the land should form part of Jewish religious rites. But the four products used on Succoth have the additional purpose of stressing the need for complete unity in Israel. They are held and shaken together while the appropriate prayers are recited.

An interesting homily in the Midrash (Vayikra Rabba 30) thus describes the four: "The etrog has taste and aroma; the lulav has taste but no aroma; the myrtle has aroma, but no taste; the willow has neither taste nor aroma—they must all be bound together, with each serving as complement for the others."

The homily goes on to show how the products thus described represent various types of Jews—learned, wealthy, middle class, and poor, with frequent overlappings. All groups, children of God, must work together and supplementing one another, to glorify God and exalt Israel.

There is another apt comparison in the Midrash, which proclaims the four species as symbolizing the individual; "The etrog is likened to the heart; the lulav to the backbone; the myrtle to the eye, and the willow to the mouth."

Uniting the Four Species

The thought here is the familiar one that the entire body is a single organism, all parts of which must act in consonance with all the rest. Therefore, if the mouth speaks one thing while the heart contains opposing sentiments, the individual is not honest. If the eye sees what is true, while the backbone weakly bows down to the false, their possessor becomes a hypocrite. Unless there is no contradiction between thought and deed, observation and conclusion, hidden aim and open expression, the organism loses its worth; it is not fit for religious faith.

The products of earth used on Succoth carry on the Jewish tradition of applying every synagogue observance not to some vague theological notion, but to the actual life of man on earth. When this festival comes, all Jews hope that their own selves become a unity of upright dealing, that Israel be again united in belief and purpose, and that the same coherence of honor and righteousness be adopted by all the nations of the earth.





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SUBJECT: ARMISTICE DAY:SUGGESTED DATE FOR USE: Nov. 11, 1943.

It may seem strange that even while a great conflict is raging, nations should celebrate the Armistice Day of a previous war. Yet this is quite fitting; for it is an indication that most of the world's nations see no glory in war for its own sake, but grow festive only at thought of the end of war. Such an attitude is something to be proud of; it is so different from the utterances of those who proclaim that war is the highest function and good of human life.

But we, however much we ordinarily seek peace, know that men cannot live in peace while lovers of war are permitted to spread their iniquities. The Midrash (Numbers Rabba 21) says, "If one is approaching to slay you, get ahead of him and slay him." This teaching and others of like character are found in the writings of a religion which consistently glorifies peace. There is no value in passive resistance to an oncoming hurricane or a brandished sword.

No love of peace or of armistice can leave the mad dogs of the world free to continue their depredations. The Psalmists exhortation to "seek peace and pursue it" does not apply when others are seeking to destroy us by war.

By celebrating the 1918 end of hostilities we by no means weaken our present resolve to wipe out the evil that now threatens all decent men; but we are bringing again to mind, even in our most difficult martial hours, the fundamental ideals of all civilization. These can be expressed in many quotations from Jewish lore; "Love peace and hate conflict" (Derech Eretz Zutta 9); "Peace is equivalent to all other virtues" (Sifra, Behukotai); "After the attainment of peace, one need seek no other good" (Weisel, comm. to Aboth).

Armistice Day

"If thou hadst lived in the dread days of martyrdom, and the peoples had fallen on thee to force thee to apostatize from thy faith, thou wouldst surely, as did so many, have given thy life in its defense. Well then, fight now the fight laid on thee in the better days, the fight with evil desire; fight and conquer, and seek for allies in this warfare of your soul, seek them in the fear of God and the study of His Law.'"

We are living in a day when peoples have fallen on us to force us to apostatize from our national ideals. There can be no armistice in our battle for self-defense, until we have assured the freedom of our soul. But neither can there be an armistice in the war with evil desire. This is the greater struggle that comes with times of peacefulness.

What we should remember on this day is that there must be cessation of hostilities not alone on the battlefield but in every human soul. We hope and pray that when our enemies give up the battle, they begin to bring peace to their consciences, and never again trouble the tranquility of the world.





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SUBJECT: THANKSGIVING DAY: SUGGESTED DATE FOR USE:

It is common knowledge that the American Thanksgiving Day was modeled after the biblical Succoth festival, when Jews thanked the Lord for the harvests they had completed reaping. Not alone on the festivals, but throughout the year, Israel is called on to express its gratitude to the Lord for all the bounties of life.

The Psalm for the Sabbath Day (xcii), regularly used in the synagogue ritual, begins, "It is a good thing to give thanks unto the Lord, and to give praises unto Thy name, O Most High." Elsewhere we read such verses as (Ps. cviii, 4): "I will give Thee thanks among the people, O Lord: and I will sing praises unto thee among the nations." The Bible is dotted with similar phrases. Unfailing gratitude is called for from the people of the Lord.

No matter what the circumstances in our United States, in peace or war, prosperity or panic, the annual Day of Thanksgiving has been proclaimed by presidents and governors. There are no interludes in the expression of thanks for our present destiny.

Yet at no time in the history of the Republic have its citizens found themselves in conditions of distress such as have marked practically the entire story of Israel. Jews have praised the Lord, knowing that the persecutor would soon brandish the sword over their heads. "Though He slay me, I shall bless His name!" has been their slogan.

Judaism has always declared that the greatest of battles is within one's own heart and soul; and that when the inner struggle against evil is won, there is no danger of conflict between man and man. Those responsible for so many of the world's ills could profit by these words of the famed Eleazar ben Judah of Worms, who died in 1238:

Thanksgiving Day:

To many, such martyr devotion seems unreasonable. Their idea would be if you receive a favor from God, thank Him; if a disfavor, you have the right to be inwardly resentful, even if you do not break into open rebellion. This is somewhat like the display card that used to be found in some retail establishments: "If we please you, tell others; if not, tell us." Loud praise when there is something to praise; silence when there is not.

But the ability to be thankful under all conditions is more than a brave gesture on the part of the defeated. It is not an emotional lack of logic. It is a type of stoicism, which like its Greek counterpart, will not die out, because it is marked by the ideal of Divinity.

William Ernest Henley, in his much quoted "Invictus," has sung:

"In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed."

The Jew has never bent his head in weary resignation to the bludgeonings of chance. He has looked upward and thanked God for everything he possessed, though that everything might be but little. And the Jew's head, even in the pogrom lands, is still bloody but unbowed.

We are happy that this Jewish spirit of Thanksgiving had its share in creating the neverfailing Thanksgiving Day of the American people.



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SUBJECT: HANUKAH: SUGGESTED DATE FOR USE: Dec. 22-29, 1943.

At this time Jews have special reason for celebrating the festival of Hanukah. For the events of this and the first World War have proven that the story of the Maccabees is being repeated in both Jewish and world history.

Consider the parallel which today offers to the story of 2100 years ago when a powerful ruler sought to blot out all civilization and attain control of the world about him. His efforts were directed not alone against men but also against ideas and their expression, and with particular ruthlessness against the people of Israel.

Antiochus, who instigated the persecutions which led to the Maccabean resistance, was touched with megalomaniac insanity. He was cruelly autocratic, and determined on expanding his rule with unrestrained military savagery. He invaded Egypt and Judea without warning and without excuse, manufacturing far-fetched pretexts on the way. He slew non-combatants without mercy. He fought religion, except his own brand of paganism, and when he had finished his massacre of young and old, he entered the Temple in Jerusalem and vilely profaned it. Everything of value was stolen.

Later he approached the city with words of peace. When his "peace offensive" seemed won, he fell again upon the inhabitants, set their homes on fire, carried off his spoils, and took women and children captive.

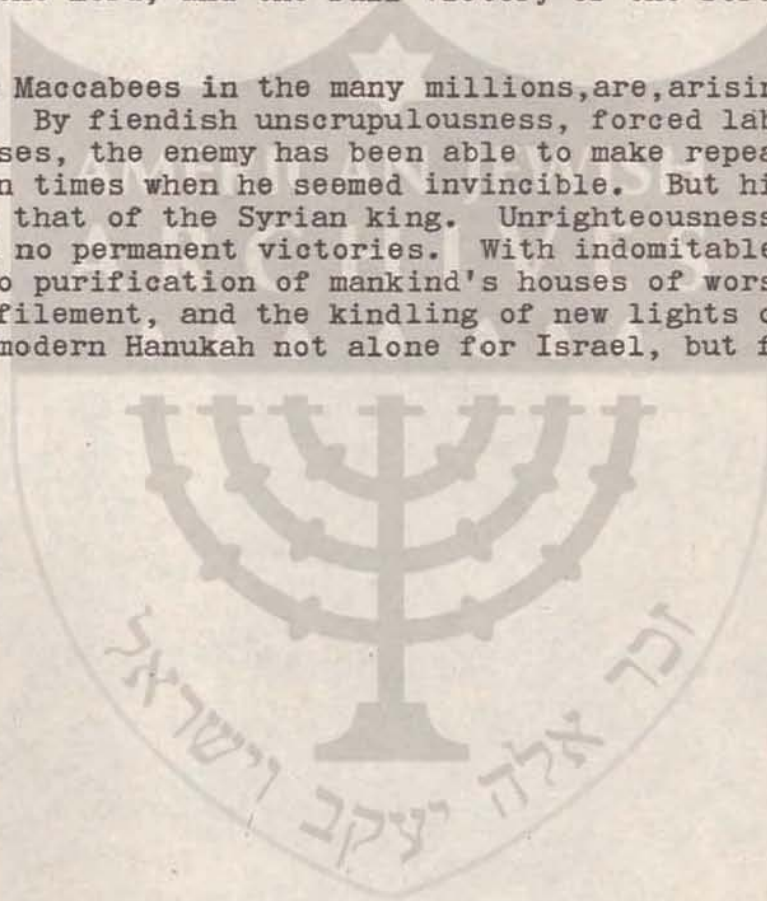
Then he set out to destroy every vestige of Jewish culture. Hebrew books were burnt. Those found reading any religious document were executed. Reluctant converts to his new order were hideously tortured. The madman's triumph seemed assured.

Thus the ancient story continues, closely paralleling the story of the past ten years in Europe and Asia.

Hanukah

But there came a turn in his conquering progress. The Jews who had at first permitted themselves to be killed rather than violate the Sabbath, took a more vigorous stand. They organized themselves, forged weapons of war, and set out to overcome the unprincipled invader. The story ends in the overthrow of Antiochus and his armies, the cleansing of the Temple of the Lord, and the full victory of the forces of light and civilization.

Modern Maccabees in the many millions, are arising to destroy the new Antiochus. By fiendish unscrupulousness, forced labor, propaganda, and various ruses, the enemy has been able to make repeated conquests. There have been times when he seemed invincible. But his end is as certain as was that of the Syrian king. Unrighteousness and cruel compulsion win no permanent victories. With indomitable faith we can look forward to purification of mankind's houses of worship from the conqueror's defilement, and the kindling of new lights of hope, and the creation of a modern Hanukah not alone for Israel, but for all civilized mankind.





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SUBJECT: THE SYNAGOGUE: SUGGESTED DATE FOR USE: Optional.

Both the Church and the Mosque have their origin in the synagogue. This religious institution which saved Judaism after Jerusalem and the Temple no longer existed as the means of maintaining Israel's faith and identity gave birth to the similar institutions developed by Christianity and Mohammedanism. The daughter faiths derived from Judaism, not alone their major ethical doctrines, but also their basic organization.

In Biblical days the temple of Jerusalem was the center of Jewish life. Thither the inhabitants streamed on the three pilgrimage festivals. There they offered sacrifices to the Lord. In its precincts ministered the priestly descendants of Aaron; and there were convened the major courts and schools of the land. When its final destruction came, nearly nineteen centuries ago, ways had to be contrived to preserve both the educational and religious structure of Israel.

Then Rabbi Johanan ben Zacci, in the familiar story, requested of the Roman conqueror permission to establish a little school at Jahneb. From that school came the power that has kept Jewish learning alive to the present day. The less spectacular rise of the Synagogue served to rally the common man, keep alive the common faith, and from the nucleus of all later Jewish communities.

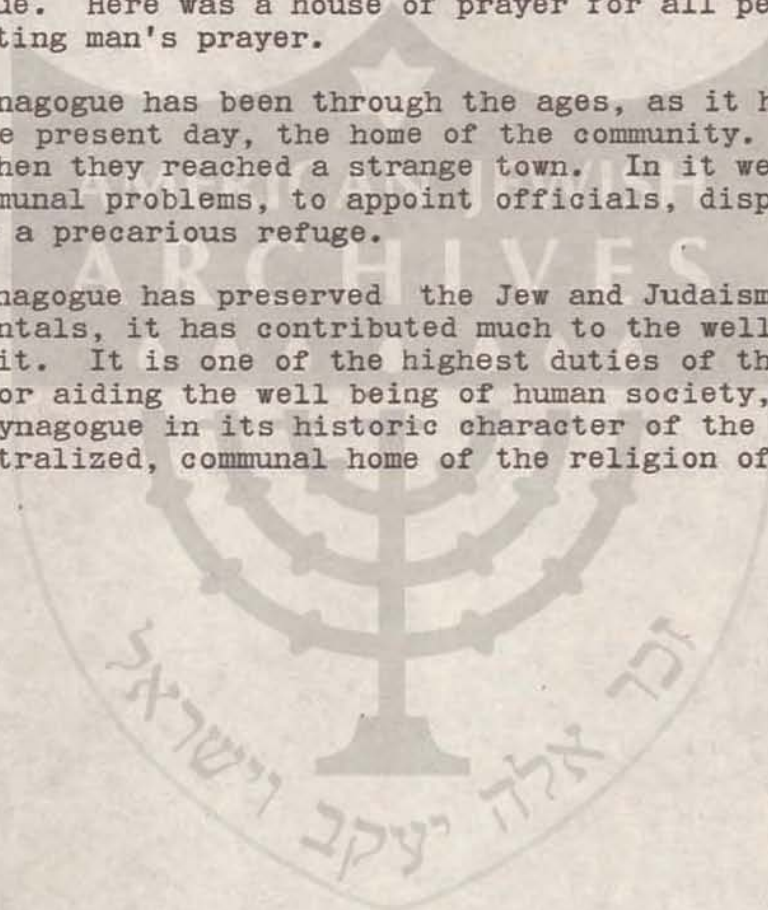
In bondage and exile Judaism could not persist under the ministrations of a special priestly class, as it had done in the ancient temple. It became necessary for all Jews to partake in formal and organized religious life. The democratization of the meeting-house, seen in traditional synagogue today emerged as one of its most attractive attributes. All Jews were called on to attend synagogue, and all had the right to conduct its services of worship. Piety and learning were required of every worshiper.

The Synagogue

In addition to public prayer, public instruction was added to the service of the synagogue. Though the great rabbinical academies expounded the teachings of Moses with ultimate authority, the preliminary instruction and all their following came from the house of worship. Holy writ was regularly interpreted and taught before the religious assembly of the synagogue. Here was a house of prayer for all people, with God's word supplementing man's prayer.

The synagogue has been through the ages, as it has largely remained to the present day, the home of the community. Travelers first turned to it when they reached a strange town. In it were held meetings to discuss communal problems, to appoint officials, dispense charity, and too often seek a precarious refuge.

The synagogue has preserved the Jew and Judaism; and, like all Jewish fundamentals, it has contributed much to the well being of the world outside it. It is one of the highest duties of the Jew both for his own sake and for aiding the well being of human society, to strengthen and preserve the synagogue in its historic character of the educational, democratic centralized, communal home of the religion of the Bible.





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SUBJECT: PRAYER: SUGGESTED DATE FOR USE: Optional.

The Jewish religion demands regular prayer on the part of every upholder of the faith. Tradition requires three services of prayer for every week day, four for the Sabbath, New Year and festivals, and five for the Day of Atonement.

It is assumed that so much communion with God will remind every man that his religious duties never cease. Yet we often find Jews who feel that it is not necessary to offer praise to the great Creator, or repeat certain regular forms of worship which have been set down in a book. They say, why not let every man invent the prayers that rise spontaneously from his heart, at any time and in any place that seems suitable?

Unfortunately this method seldom succeeds. Men with that idea often wait only until they lose their money or fall into great difficulty before they call upon the Lord—and then only for immediate rescue. Prayers regularly offered, such as those of Judaism, have other functions than repeated praise or requests for personal safety.

The Jewish prayerbook is so arranged as to show remarkable values in our individual and collective devotions. Thus, consider the opening pages of the traditional morning prayers. The first benedictions in the book offer gratitude to the All-highest for the marvelous body that has been given us. At once we are impressed with the vast worth of physical health—we are reminded that the body must be carefully nurtured, in order that we may live long and happily on earth.

There follow selections from Jewish lore—paragraphs from Bible and Talmud, with teachings from the Law and the lives of the patriarchs. The worshiper instinctively senses the necessity of improving his mind, of studying the knowledge of the past and present for his own further improvement—in truth grasps the entire significance of the educational process.

Prayer

Then comes the offering of thanks for our souls, for our spiritual life. The soul has been given to each man in trust by God, who will some day take it back. It was given to man in trust by God, it becomes the duty of every one to keep it as pure as he can. Thus the mere repetition of these devotional formulas helps to maintain virtue and righteousness in a world that so easily becomes sinful.

After this manner the entire prayerbook of Judaism can be expounded. These set prayers are not mere words-strung along to occupy the tongue and the time of Jews for certain periods of the day. They have a definite effect on the actual life of the religious man; they have meanings and tendencies that go beyond conversing with God to shape our attitudes toward our fellowmen.

When, therefore, people say that prayers are deeds, one can readily understand how true is that description. Prayer is not designed to create joy in Heaven so much as to make a heaven out of the world we live in.





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SUBJECT: THE BIBLE:SUGGESTED DATE FOR USE:Optional.

To the Jew, the Bible is what is commonly called the Old Testament. About it such scholars as Prof. Robert H. Pfeiffer of Harvard wrote that "No book, or collection of books, in the history of mankind has had a more attentive reading, a wider circulation, or more diligent investigation than the Old Testament." Prof. Pfeiffer, himself a Protestant Christian, adds (Introduction to the O. T.), "Its influence on the thought, religion, political institutions, literature, and art of the medieval and modern worlds is immeasurable."

Not to know the Bible, therefore, is a reflection upon any man, not alone as a Jew or Christian, but as a thinking and cultured human being. Readers without number have been attracted to the Hebrew Scriptures because of their religious, literary, and historical interest. These present important facets of the world's greatest literary achievement.

Religiously, not only the Jews, but also members of the two great daughter religions, Christianity and Islam, have held that the Bible is divinely inspired. The later Testament is filled with quotations from the Old. All the Church Fathers quoted copiously from Israel's Holy Writ. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might" and "Thou shalt love thy neighbor as thyself" though usually thought of, as teachings of the Gospels, are in truth teachings of the Gospels quoted literally from Leviticus xix,18 and Deuteronomy vi 5 in the Old Testament.

Even the irreligious will turn to the Bible for its purely literary interest. The compilers of the sacred writings were not merely religionists, they also had a fine literary appreciation. All translations retain the style of the original, to such an extent that few languages on earth but have had their style influenced by that of the Hebrew Bible. It has enriched every tongue with vivid phrases and figures of speech. Stylists of all times have learned how better to write poetry, narrative, wisdom, prophecy, legal codes, prayer, and history through reading the various books of the Old Testament.

The Bible

Archaeology and other forms of research have illuminated the truth of the historical portions of the Testament. Without it our knowledge of ancient times would be far more faulty. By understanding the acts and motivations of earlier ages we become better able to evaluate and guide our present destiny.

We need not ask that Jews study the Bible only that they may thereby become better and more religious Jews. What they learn from it will help them in every thing they study or think. But while it will help round out their interests and their lives, its primary and unique function will be to give moral strength and religious inspiration.





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Committee on Army and Navy
Religious Activities

Committee on
Weekly Religious Messages

RABBI HERBERT S. GOLDSTEIN
Chairman

CHAPLAIN BERNARD SEGAL

RABBI EDGAR FOGEL MAGNIN

SUBJECT: JEWISH SYMBOLS AND CEREMONIES: SUGGESTED DATE FOR USE: Optional

When a letter is written, there are certain forms for the address and the close. We say "Dear Mr. X'" and end with "Yours sincerely'" or a similar phrase. Occasionally we are reminded that these are only forms, but we go on using them nevertheless. For the world's path is made smoother by forms, by symbols, by ceremonies.

We could carry that thought on into business, education, worship, military life, and other spheres of our daily activities. We salute the flag and our superiors, and in many other ways, particularly marked in the life of the armed forces, we live on a basis of ritual and symbolism.

Yet in Jewish life there is frequently heard criticism against the ceremonies that mark our progress through the year. Men who would not think of entering a lodge room without the proper exchange of watchwords and who expect practical formalism in the courtroom, the classroom, the military post, express opposition to the time-honored symbols of Jewish tradition.

There is no reason why that which holds good for the rest of man's activity should not hold good for Judaism. Our religion has persisted in large measure because it has displayed itself in concrete forms to supplement vague abstract ideas held only in the mind.

The ceremonies following the birth of a child in Israel are rarely abrogated, even by extreme rebels. Most of our young people find joy in bar mitzvah and confirmation ceremonies. Most homes welcome the candles on the eve of the Sabbath and holidays. The Sabbath meal is different from an ordinary repast. The atmosphere of the high holy days expresses itself in greater family and racial loyalty, and stronger devotion to the ideals of religion and civilization.

Jewish Symbols and Ceremonies

The ceremonial objects associated with each festival also have their special meanings and appeal. The joy of Purim and Hanukah lights and games and entertainments are not forgotten in later years. The Passover, and Succoth leave a permanent impress through the candles, the seder plate, the succah, the ethrog, and many another concrete symbol of observance. Not alone such objects as the mezzuah, but the Bible and prayerbooks themselves are in their way symbols of the religion under which we have spiritually thriven.

Many a wanderer has been warmed by sight of a mezuzah on a door or finding a synagogue in a foreign land. All who wander today on missions of aid to their embattled country will feel similar warmth when they can observe the religious symbols and ceremonies of their homes and synagogue. Let us, to the best of our ability, maintain these evidences of sanctity in every environment wheresoever we may be.





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SUBJECT: THE HEBREW LANGUAGE:SUGGESTED DATE FOR USE:Optional.....

Why should synagogue prayers continue to be recited in the Hebrew language? Jews have often asked that question—even some who themselves understand the language. Since God knows all tongues, they argue, let every Jew express his devotions in the vernacular used by his neighbors. Let the American or Briton pray in English, the Frenchman in French, the South American in Spanish or Portuguese.

The impression exists among many people that only Jews thus linguistically divide their religious services from their daily lives. Yet American churches around the corner from synagogues use Latin or Greek in their devotions. And what is more impressive—even people who employ only one language for all purposes make a distinction between secular and religious usages.

We quickly discover that the standard versions of the English Bible are written in a tongue different from that used in ordinary pursuits. Not only because the words "thee" and "thou" appear, but because the old-fashioned words, the twists of expression the forms of the sentences, and the general elevation of the style, differ hugely from ordinary modern discourse or ordinary modern literature.

This is the case not in English-speaking countries alone. Practically all peoples do the same; their sacred writings and prayers are expressed in an unmistakably unique linguistic character.

The ancient Hebrew tongue has far more to commend it than the fact that it is the original speech of the Jewish people. Other nations are aware of their earliest forms of expression—yet Englishmen rarely take up the study of Anglo-Saxon. You will not readily meet a Frenchman who is acquainted with the medieval Provencal dialect. But to the Jew, Hebrew has borne a sacred character forever, no matter in what land or century he lived. It is far from being a mere recollection of ancient days; it represents and expresses all the Jewish sanctities of all the ages.

The Hebrew Language

The Bible of Israel is written in Hebrew. From the very beginning of the Jewish people, their Psalms and prayers have been recited, their profoundest thoughts and hopes set down, in that language. It has never been and can never be superseded. Without Hebrew so large a measure of the Jewish heritage would be lost as to destroy much of the hope or even reason for Jewish survival.

This fact is recognized by the founders of modern movements for the preservation of Judaism. They stress the primacy of the Hebrew tongue. Even non-religious Jews have tried to create a new literature in the language. But it is the religious Jew who has most at stake in its survival. One cannot supplant a mode of expression and supplication sanctified by the ages, with a speech or dialect limited to one small part of the world. Every Jew on earth feels a kinship to every other through the medium of the tongue they use in common, in study and in worship.





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SUBJECT: HUMILITY: SUGGESTED DATE FOR USE: Optional...

An apparently incidental remark in Numbers (xii, 3) is considered the greatest praise given Moses by the Scriptures: "Now the man Moses was very meek, above all the men that were upon the face of the earth."

This man, who faced and defied Pharaoh, who guided and judged a nation of two million souls, who shattered the tablets when his people bowed down to an idol, who ruled strongly and wisely through more than forty years—this magnificent leader of the reborn people of Israel is lauded for his humility!

Yet that attribute is what Moses actually possessed above all others even while he controlled the destinies of a nation. Rarely do we find men of power who recognize the higher Source of their might, or who remain democratically attached to the least of their underlings. Certainly none of the tyrants and absolute rulers known to us today displays any abatement of his lust for more power, against the dictates of God and the benefit of men. Strength and meekness combined is a rare combination; and in all history Moses is a preeminent exemplar of that union.

A humble man loves God and loves his fellows. He will not wilfully violate the moral law; his purpose is to enhance the quality of the world's happiness and freedom, and never to do it violence. Only a man such as this could have given the world so remarkable a code of justice as the Torah—the highly sanctified Five Books of Moses.

The later talmudic sages said (Kallah Rabbati ch. 3): "Humility is a fence about wisdom"—in that it keeps the sage and leader within bounds, and encourages him to continue his studies. Also: "Even if a man has all other good qualities in full measure, if he is lacking in humility he is altogether lacking."

Overbearing pride is a dangerous thing. The best of men can be spoiled by adoration of the multitude, though the praise be justified. Says the Talmud (Niddah 30): "Even if all the world say to you that you are a righteous man, remain in your own eyes a wicked man." Saadia Gaon, the great medieval scholar the thousandth anniversary of whose death we mark this year, used to say (Kitab al Rassail, 34): "Humility is the ornament of wisdom; pride is its disease."

Humility

It is easy to derive from these words and from the lessons of history, that with humble leaders the nations of the world would never have to wage war, nor would there be widespread "Man's inhumanity to man" that "makes countless thousands mourn." (Burns).

In the world at large, or the home, in civilian life or the armed forces, the best leader or friend or kinsman is he who knows his place in God's world and uses his relationship of power or ascendancy with wisdom, restraint, and humility.





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SUBJECT: FAITH IN GOD: SUGGESTED DATE FOR USE: Optional.

For almost a century the cry against belief in the divine has been assailing the Western world. Because of certain discoveries in race history and science, some become atheists, and attempt to convert the rest of the world to their non-belief.

To such men we may still reply with the thoughts of a Spanish-Jewish philosopher of the eleventh century, Bahya ben Joseph ibn Pakuda, whose primary work, translated from the Arabic, is known as "Duties of Heart."

One of Bahya's illustrations is that of ink spilled over paper. It is not conceivable that the black flood will on its own account arrange itself into coherent and legible writing. By the same reasoning, we cannot assume that the universe, combination of so many forces and qualities, ruled by rigorous law, could be the result of aimless chance. Where purpose is manifested, there must have been wisdom at work.

Thus, the atheist finds it more difficult to explain the existence about him than does the theist. Losing one's belief in God the Creator by no means simplifies one's thinking. The course of the world is not aimless; all manifestations lead directly back to one principal cause. The so-called scientific argument against religion, therefore, falls of its own weight.

But there is another argument frequently advanced. Since God is assumed to be all-knowing and all-powerful, the fact that He does not cure the evils of the world in advance is claimed to be proof that He does not exist. That is no proof at all, says Maimonides, Jewish philosopher of the twelfth century. God indeed knows what is to be, but He has given the earth its head, we may say, and left it to work out its destiny. Man has the duty of making his home a miniature heaven; he is given free will to live according to God's law as he knows it through his conscience and through revelation, or to bring disaster upon his environment.

Faith In God

A cut-and-dried world would be unpleasant to live in. Men cannot be automata, pulled about by strings from on high, and still be men. "Per aspera ad astra," says the Latin proverb—"Through hardship we reach the stars."

No one need be reluctant today to proclaim his faith in God. After the nineteenth century's scientific assaults on old beliefs, the swing back has been powerfully augmented in the present century. Profs. Eddington and Jeans and many other distinguished scientists have expressed their confidence in the existence of a supreme Intelligence, or at the worst have not refused to admit the possibility of Divinity.

Those who want to be religious, but are hesitant because they fear the scorn of professional atheists, need no longer hold back. Non-belief is going out of fashion. It is modern and educated to be a good Jew or good Christian and to turn to the Father of all in prayer.





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SUBJECT: JEWISH FAMILY LIFE: SUGGESTED DATE FOR USE: Optional.....

Some years ago it was decided to round up all the loiterers in New York's Central Park. The police swooped down and herded into vans over four hundred men of all kinds—young, old native-born, foreign, black, white, criminals with records and mere tools of circumstances and brought them to prison. Most of them were examined and released the next day. All were cleaned and fed and where necessary given medical attention.

The Jewish chaplain saw the men and the records, in an effort to discover whether there were any Jews in the assemblage. Not one was found. Officials commented on the fact that not alone was the number of Jewish jailbirds far below the proportion one might expect from population figures, but that all of them had homes of some sort to return to, and they never became helpless and homeless vagabonds.

It is in truth the Jewish home that has, among other things, kept down the ratio of criminality among the people of Israel. It has had many positive effects also, for instruction in sacred lore and righteous living begins in the Jewish household as soon as the child is able to speak and understand. Every domestic religious observance in which Judaism is so rich is calculated to make the young person a better, more learned, and more tolerant man or woman.

The sages have declared that every Jewish home must be considered a miniature sanctuary, for holiness according to Jewish philosophy is not limited to any special place such as a synagogue or temple. Most of a person's time is spent in or near home; hence his communion with God must largely take place in that environment.

The Bible laid down the command that all Jews were to comprise the "kingdom of priests and holy people" of God. Every father is a religious leader; every mother a ministrant in the Temple; every child a loyal devotee of his faith. Even the table is considered an altar of God.

Jewish Family Life

It is with real loss to themselves that so many American Jews have neglected the custom of the mezzuah placed on the doorpost. It is commanded that the precepts of Judaism be written "upon the doorposts of thy house and upon thy gates." This is interpreted literally, in that the parchment within the mezuzah does contain two paragraphs of the sacred Shema. Those who enter look upon the holy object, think of God, and know that God should be present in that home.

Many soldiers and sailors are today far from their families, but they are still spiritually sustained by the memories of their homes. Every man, of every faith, who has lived in a home that has been made a miniature sanctuary of the Lord is the better fortified to fight with serene devotion the battle of godliness and righteousness.





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SUBJECT: THE TEN COMMANDMENTS: SUGGESTED DATE FOR USE: Optional.

It is a common belief that the Ten Commandments contain all that is needed for ordaining the good life. Since most men are believers, they are happy to accept the first command of believing in the one God. Then it is the easier to accept the following nine because all of the others stem from that primary declaration.

Thus belief in God makes it imperative to avoid graven images and other physical idols to which men have degradingly bowed down. It also demands that God be worshipped in all reverence, in that His name be never taken in vain. The story of Creation tells that God rested on the seventh day; man was also commanded to rest that one day in seven, thus instituting the greatest boon to the toiling masses in all human history. Parents are representatives of God to the growing child; they guide him on the divine path, and must therefore be honored.

In this manner the first five commandments establish the rule of religion in the life of man. A person truly religious will not kill, violate the laws of morality, steal, swear falsely, or covet that which does not belong to him. Without religious faith the ethical laws whereby peace and justice flourish on earth would be but weakly founded.

Not only Judaism, but its daughter faiths have adopted the Ten Commandments as part of their creeds. There may be minor differences of interpretation, but the essential understanding of them remain the same. There have even been slight variations in translation, as in the case of the Greek and Samaritan versions, without doing harm to the major ideas of the original.

We may compare the Biblical Decalogue with similar lists of the Egyptians and Babylonians. When we note how much more godly and complete are the Jewish provisions we understand that this Jewish contribution to civilization is unique, and not at all based on earlier documents. The late Professor Breasted of Chicago and other writers have attempted to prove that Judaism's major precepts are really copied from the Egyptians or other peoples, but that argument fails completely when applied to the Commandments.

The Ten Commandments

Pictures of Moses descending from Mount Sinai show him bearing tablets on which are inscribed the first words of the Ten Commandments. This does not indicate that all the many biblical laws are included in these few paragraphs, but it does suggest that the main ideals of the Jewish religion are represented by that short code of law. Any man who keeps the Decalogue is a good man. Whenever any corrupt ruler sets out to conquer the world and heap misery upon his neighbors he first discards the Decalogue. He gives up all belief in God and practices murder, theft, falsehood, and violation of women, to say nothing of proceeding covetously to grasp territories and riches that are not his.

If the peace that is coming to the world will endure, it must be based on the same rules that Moses gave the world these thousands of years ago.





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SUBJECT: THE PROPHETS OF ISRAEL: SUGGESTED DATE FOR USE: Optional.

While faith, honor and civilization are fighting their greatest battle for survival, the words of the Hebrew prophets still thunder across the earth to rouse and uphold the courage of their defenders. The prophets have not ceased to proclaim the glory of God, the need for justice and mercy in the affairs of men, the supremacy of conscience in the conduct of nations. Nor can one silence them as they cry out against the apostles of brute force, the despisers of religion, the oppressors of their brethren.

For the prophets have spoken and speak for all time. They did not compromise with evil. They neither sought, nor were in any degree responsive to, the approval or disapproval of the world about them. They knew only that they must speak the word of God, whatever betide. They suffered indignity, imprisonment and death itself if need be to speak God's word to a hostile world.

The Lord had placed a compulsion within their soul that could not be avaded. Says Amos (iii, 8), "The Lord God hath spoken, who shall not prophesy?" Says Jeremiah (XX9), "If I say: 'I will not...speak any more in His name, then there is in my heart as it were a burning fire shut up in my bones, and I weary myself to hold it in but I cannot.'"

Every prophet, though dealing with heavenly impulses, was a practical man of earth. His utterances were not concerned with theories or vague principles. There are specific evils in the family. The community, the nation—these must be denounced. The crimes of kings, the rapine of the mighty, the idolatries of the mob—all equally meet the lashing of his tongue. The prophet, Nathan accuses King David in the matter of Uriah and Bathsheba. The prophet Elijah arraigns King Ahab for stealing the vineyard of Naboth. The prophet Amos excoriates those who suppress or subvert justice in human relations. The prophet Isaiah denounces King, noble or commoner who lacks faith in the divinely guided national destiny. The prophet Jeremiah upbraids King—court and priest for their unworthiness in a time of national crisis. The hostility of sinful King, priest or laymen cannot avert prophetic voice of conscience.

The Prophets of Israel

Unlike popular conception, the function of the prophets was not to foretell specific events. But they were well able to interpret present iniquities in terms of their inevitable results in the future.

We need men today who will cry aloud, unafraid, unsilenceable when the world is threatened by iniquity as perhaps never before. For prophets are the brakes on the progress of evil. If such men do not seem to rise, we are not altogether deprived of them, for we can find them by opening the pages of the Bible. There they live with their undying message for us today. Religious preachment and moral passion still flow from the Sacred Book; and the prophets still fight the righteous battles of the world as once they battled for righteousness in Israel.





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SUBJECT: THE ETHICS OF JUDAISM: SUGGESTED DATE FOR USE: Optional.

The Jew, who gave the world its most sacred literature, who knows that the Ten Commandments and related laws, as well as his Golden Rule, have been accepted by all civilized men as the basis of moral conduct, still has to listen to Axis propagandists proclaiming the lack of ethics in Judaism. The lie is so blatant it would be laughable were it not tragic. But anti-Semites do not permit such a fundamental matter as truth to cramp their style. Nor do they take account of the evidence that can be found in any library or church. They go on misrepresenting the Bible and Talmud, and spreading the idea that to be a Jew means to be devoid of the virtues existing in other racial or religious groups on earth.

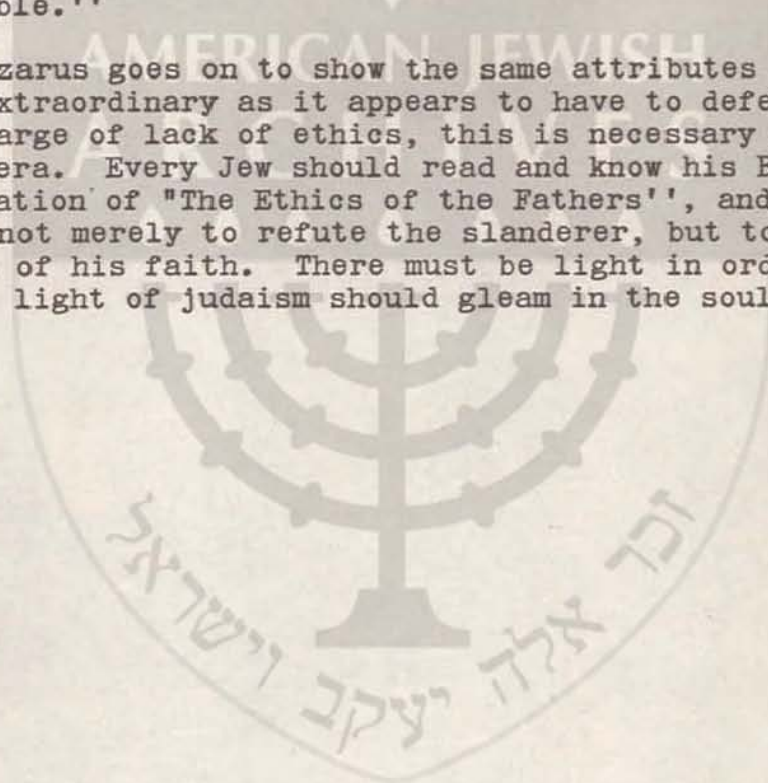
A reader who has only slight acquaintance with the old Testament should know that "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might" is first found in the Old Testament book of Deuteronomy, and "Thou shalt love thy neighbor as thyself" is first found in the Old Testament book of Leviticus. He should know that the anti-semitic charge that such teachings are applicable only between Jew and Jew is a shameless falsehood. For Jewish law and teaching regards the slightest violation of ethics in dealing with a non-Jew as a profanation of the name of God.

The Mishnah (Sanhedrin 4,5) has this to say: "Only one man was created by God as the common ancestor of all, for the sake of peace in the human race so that no man might say to another, my ancestor was better than thine." But long before talmudic times, Deuteronomy had said (XXiii, 8): "Thou shalt not abhor an Edomite, for he is thy brother, thou shalt not abhor an Egyptian, because thou wast a stranger in his land." And this despite the fact that Israel had suffered bitterly from both Edom and Egypt.

The Ethics of Judaism

There is a noted book on this subject by Dr. Moritz Lazarus, who writes: "The Bible in all its parts bears an ethical impress; the legal books contain explicit and definite laws for the regulation of man's conduct; the historical books present examples, attractive or repellent, as the case may be, of deeds good and just, generous and stimulating, or unjust and iniquitous; the Prophets are full of precepts and exhortations looking to the elevation and strengthening of character; and the poetic, philosophic, and proverbial writings inculcate and extol virtue, adduce noble views and noble conduct as exemplars, and make their opposites appear despicable."

Dr. Lazarus goes on to show the same attributes in rabbinic literature. Extraordinary as it appears to have to defend Judaism against the charge of lack of ethics, this is necessary in an extraordinary era. Every Jew should read and know his Bible, his prayer book, a translation of "The Ethics of the Fathers'", and other basic Jewish works, not merely to refute the slanderer, but to understand the true greatness of his faith. There must be light in order to dispel darkness. The light of judaism should gleam in the soul of every loyal Jew.





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SUBJECT: HEBRAIC INFLUENCE IN EARLY AMERICA:SUGGESTED DATE FOR USE:Optional.

There were not many Jews in America in the years before the Revolution, though those that were here made a remarkable record both as citizens and as soldiers. It was not so much the influence of individual Jews that helped shape American life as the influence of Judaism, through the Old Testament. For it must not be forgotten that the Puritan tradition, responsible for such American attitudes as love of learning and a high ideal of human virtue, was derived directly from Jewish teachings. This does not mean, of course, that these ideals were foreign to other faiths; it means that our Jewish Bible was the basis for individual and social conduct.

Early Americans in many respects lived like the Jews of talmudic days, who became what they were through biblical teachings. Just as talmudic Jews had no magistrates except their rabbis, whose learning and probity were recognized by all the people, colonial America's first magistrates also were clergymen, respected for their knowledge and their fairness of judgment. Not political influence, but moral value, was the measure of a judge.

Though Governor Berkeley of Virginia declared himself happy that there was no free education for the rabble in his colony, the large majority of early Americans favored and practiced general youth education. They felt that every child must be able to read the Scriptures in order to lead a good life. From that attitude sprang the colonial system of free instruction of all the community's sons and daughters. Compare this with the custom of Jews from time immemorial to establish schools, wherein the young might first of all learn how to read their sacred writings. Everyone of us knows of pious fathers and mothers who gladly underwent every hardship to provide their offspring with training in the Hebrew language and religion.

Hebraic Influence In Early America

Even the language used by the colonials was strongly influenced by Jewish models. The King James version of the Bible, which entered into the very life blood of the people, retained the figures and much of the balanced sentences and exalted style of the original Hebrew. This is the very style of the Declaration of Independence, of the letters of George Washington, of much of the important literature of the period.

We see, from such instances which could readily be multiplied, that the Hebraic tradition was powerful in formulating American communal government, in exalting learning, and in shaping the utterances of our founding fathers. America is the kind of country Jews and Judaism would seek to create. It has lived for 166 years on its original Bible foundation. In preserving America we are also preserving everything our Jewish ancestors held dear from their first appearance as a people.





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SUBJECT: JEWISH OPTIMISM: SUGGESTED DATE FOR USE: Optional.

Professor Carlton J. H. Hayes of Columbia University, now American ambassador to Spain, was frequently asked why, of all peoples, the Jews were able to persist in the face of continuous persecution. He would reply that to effect the obliteration of an entire nation persecution must be complete and more continuous than had been the mistreatment of the Jew.

This would be an acceptable answer, were it not that historical examples prove it faulty. Many a race and nationality gave up the ghost in the face of far less suffering than the Jews have had to undergo in every age. The "What's the use?" attitude has brought countless hard-pressed groups to full oblivion.

The strength of Judaism (which, incidentally, was carried on also by the early Judaeo-Christians) lay in the ability of Jews to see daylight ahead, to remain confident of a happy outcome of any evil situation. Whereas others looked for bliss only in a future world, the Jew expressed the assurance that the world we live in would eventually be converted to a heavenly kingdom. No nation has ever been so supremely optimistic, even under the lash and the sword, as the people of Israel.

It is only in recent decades that healers have recognized the corroding power of worry. Not alone the mind, but also the physical body suffers under the impact of unrelieved care. The worst of degenerative diseases can be partly traced to the unfavorable aspect of the patient's mind. Ben Sira, Jewish sage who lived two hundred years before the present era, included in his famed book of wisdom the saying, "Permit not thy heart to worry, for worry has caused the death of many." (30,28)

What is more, Jews in bereavement are always commanded, "It is a man's duty to give blessing over the evil that befalls him even as he finds blessing in the good." (Talmud, Megillah 25) No matter what calamity overtook the nation or the individual, solace was sought and found. "The evil is fleeting; the morrow will bring joy and contentment."

Jewish Optimism

What we call optimism is today known as morale. The same power of resistance that preserved Israel through the ages can well be applied to the spirits of all fighting men now engaged against the forces of evil.

Israel's morale has been the envy and despair of all the Hitlers of history. The frantic outbursts of the Jew haters are evidence of their inner fear that it will not be easy to annihilate this weak, helpless minority. For they are fighting indomitable spirits, men who invoke the name of the one God even as they burn on the stake, human beings who have never believed themselves beaten.

With that spirit in the United Nations, the early triumph of the forces of righteousness is inevitable.





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ARMY & NAVY SERVICE DIVISION

220 FIFTH AVENUE • NEW YORK

Committee on
Weekly Religious Messages

RABBI HERBERT S. GOLDSTEIN
Chairman

CHAPLAIN BERNARD SEGAL

RABBI EDGAR FOGEL MAGNIN

SUBJECT: THE JOY IN JUDAISM: SUGGESTED DATE FOR USE: Optional.

Those who have never lived a Jewish life sometimes describe the laws and practices of Judaism in such a way as to give the impression that there can be no joy in its observance. They refer to the code of Jewish law, pointing out how every act of the day is regulated, with frequent prayers and many kinds of prohibitions, until it might seem that life can thus become quite flavorless.

And, yet, let every young Jew who has been brought up in a traditional Jewish environment take account of his happiest youthful memories. He will glow with the recollection of his mother kindling the Sabbath lights. He will remember the peace and restfulness of the Sabbath itself. The Passover seder will appear like a fabulous banquet, with his parents as reigning king and queen. The holidays and ceremonies rise up in his memory with a sanctity, a beauty and joy that utterly belie the picture of restriction and hardship sometimes presented as the face of Judaism.

Moses and the later sages did not intend to render life drear and uncomfortable for anyone. They wanted Jews to observe the commands of Virtuous living, but not after the manner of the early New England Puritans. Judah Halevi pointed out that one can serve God as powerfully and significantly with joyful feasts as with mournful fasts. In the world to come, says the Midrash, every man will have to render account for those legitimate pleasures of which he deprived himself in life. And pleasures, it is well to remember, can be legitimate.

We mention the American Puritans here because they thought they were following the teachings of the Old Testament when they belittled the ordinary pleasures of the world. Their blue laws were far more stringent than anything devised by Moses—it was even punishable for a man to kiss his wife on the Sabbath! But the Jewish Sabbath, a day made possible by apparently innumerable prohibitions and restrictions, is a day of pure happiness, of domestic peace and love and of wonderful fulfillment of the joie de vivre.

No Jew who now rebels against the teachings of his younger days should make the mistake of ascribing puritanical rigor to the religion in which he was brought up. He need only study the conduct of Jews on the Sabbath, or on Purim or Simchat Torah, even in lands of pogroms and persecution, to see that Judaism is actually a religion of joy. The Jewish laws that from without may seem so difficult of observance were actually designed to clarify old pleasures and to create new ones in the life of Israel's people.



FRANK L. WEIL
President

WALTER ROTHSCHILD
Chairman
Army and Navy Committee

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Religious Activities

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SUBJECT: JEWISH EDUCATION: SUGGESTED DATE FOR USE: Optional.

It is a fundamental practice of Jewish life to provide the fullest possible education for the Jewish child. From the earliest times this has been the most important communal activity. It is one which knows no limits. The Talmud declares that he who has studied a lesson one hundred times should go over it for the hundred-and-first time as well. There is to be no stoppage of learnings so long as the mind of man is able to function.

This is no figure of speech. We can still see in the study rooms in synagogues earnest men repeating the words of a talmudic treatise that they have conned scores of times in their long lives. We see men and women sacrificing necessities so that their children may receive a Hebrew education. And we mark their sorrow when a boy, having become bar mitzvah, suddenly decides to cease learning his sacred lore.

There never was a period in Jewish history when schools for the general education of the young did not exist. No other nation of antiquity can match the record of Israel in providing educational facilities. Yet the best known histories of education either ignore the Jewish achievement altogether, or give it the scantiest mention. One of these volumes looks upon Jewish pedagogics as merely one aspect of Greek education; others grant its importance as explaining some fact in later Christian training.

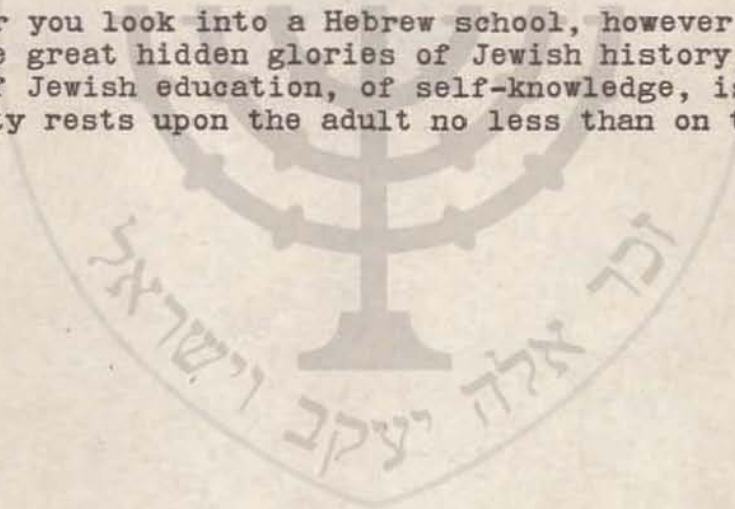
The reasons for this attitude are several, but the most convincing one seems to be that suggested by a modern scholar: The Jews were so preoccupied with the actual business of education that they found no time to write about it. Even in the Talmud, which discusses almost every subject known to man, there is no ordered record of the history, organization, or methods of Jewish education. It is only in recent years that scholars have attempted to cull out and present any cohesive account of the Jew's accomplishments in this important field.

Jewish Education

For more than twenty-five hundred years there has been no break in the history of the Jewish school. Like Judaism itself it has seen the rise and decline of numerous other systems, and has not succumbed. It has been affected by every new movement and educational development. Jewry in exile has survived without political independence or its own land largely as the result of the careful and systematic training of the young in the traditions and religious lore of the past.

Yet Jewish scholars have said little of this fact, and non-Jewish historians have followed them in neglecting it. No greater compliment can be paid to the people of Israel than this extraordinary phenomenon. For Judaism saw in child education as essential a need of human existence as food and drink and shelter. It was the only national or racial movement that took education altogether for granted, and requiring neither self-praise nor written comment. The result has been even in the ages of darkest ignorance a literate people, avid for knowledge, and trained on the world's greatest classic, the Bible.

Whenever you look into a Hebrew school, however humble, recognize in it one of the great hidden glories of Jewish history, and remember that the work of Jewish education, of self-knowledge, is never complete and that its duty rests upon the adult no less than on the child.





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SUBJECT: CHARITY: SUGGESTED DATE FOR USE: Optional.

The history of Jewish philanthropy is one of the bright chapters in the entire story of the human race. At a time when peoples ignored the sufferings of the poor and ill and aged, when indeed weakly babes and old people were exposed to die on the hillsides, Israel was devoted to care of the needy, and instituted its organized acts of kindness not as a favor to the recipient, but as Tsedakah, deeds of simple righteousness.

Those who consider the welfare systems of today, whether conducted by the state or by private agencies, as creations of the past century, should learn that even after the fall of the Jewish state nineteen centuries ago the charity overseer was a necessary member of Jewish community organization. Thus there was carried on the spirit frequently exemplified in the Torah, ordering tithes for the poor and the compulsory leaving for them of certain portions of the earth's produce.

All through the time of the Talmud an excellent system was maintained both for the collection and the proper distribution of charity funds. Never was poverty looked upon as something shameful; nor was any donor respected if he considered his giving a virtue instead of a divine duty.

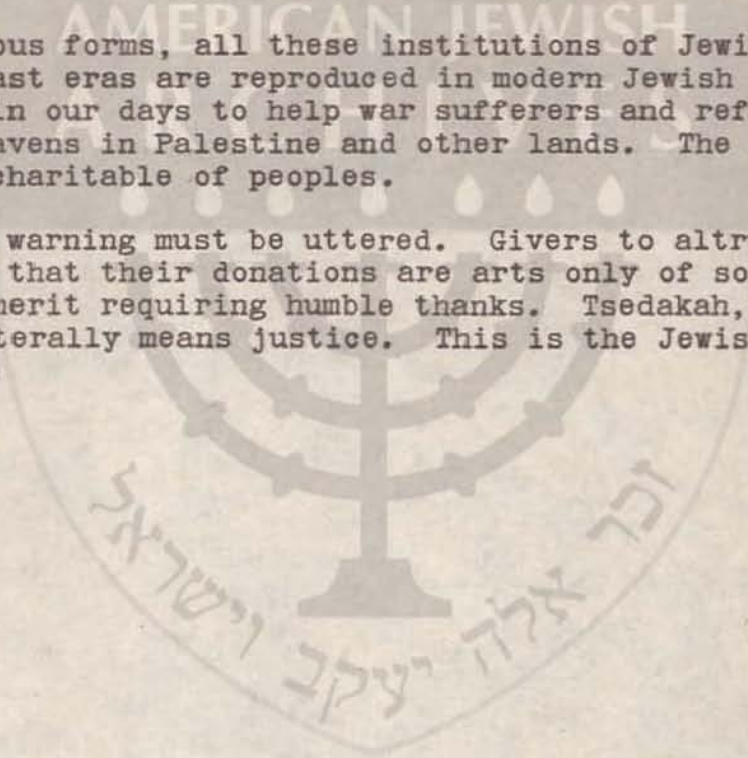
Frequently we see quoted, not alone in Jewish works but also in many a social welfare publication, the eight types of donors first described by Maimonides almost eight centuries ago. This famed philosopher declared the highest type of giving to be that whereby a man is not merely handed a dole but is helped to establish himself in an occupation that will make unnecessary any later assistance. The stage below that is the one wherein neither donor nor recipient knows the other, and all personal humiliation and sense of personal obligation are avoided by the transactions being carried on through an impersonal and secret agency. Too many of us imagine that this type of institutional charity was not known in ancient and medieval times. And so the listing of Maimonides goes on with constant stimulation of our interest.

Charity

The number of specialized philanthropic agencies existing in Jewish communities is astonishingly in advance even today of what one may find in many other groups. Each Jewish community from of old has supported an inn for poor Jewish travelers. There was always a Chevra Kadisha, or society for buying the dead. When the circumstances demanded, funds were established to ransom Jewish captives or to facilitate their ingress to the Holy Land. Specific societies fed and clothed the indigent, cared for the sick, made necessary loans, provided food for the festivals (particularly the Maos Chittim for Passover), and even supplied dowries for poor brides who might otherwise not be wed.

In various forms, all these institutions of Jewish giving that flourished in past eras are reproduced in modern Jewish life. How much have Jews done in our days to help war sufferers and refugees, and to establish new havens in Palestine and other lands. The Jew is still among the most charitable of peoples.

But one warning must be uttered. Givers to altruistic causes must not forget that their donations are acts only of social justice, not deeds of great merit requiring humble thanks. Tsedakah, the Hebrew word for charity, literally means justice. This is the Jewish attitude towards charity.



SEPTEMBER 29, WEDNESDAY EVENING - ROSH HASHONAH

" A New Year -- A New World"



SEPTEMBER 30 - THURSDAY MORNING -- ROSH HASHONAH

"A New World - An Old Judaism"



October 8 - Friday eve -

Kol Nidre
"Sinning Against oneself"



Oct. 9 - Sat. mornig - Yom Kippur

"The Secret of Repentance"



OCTOBER 9 - SATURDAY AFTERNOON - YOM KIPPUR ✓✓

Yiskor Talk - "In Memoriam"

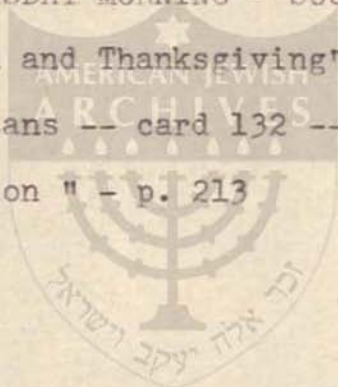


OCTOBER 14 - THURSDAY MORNING - SUCCOTH

"Succoth and Thanksgiving"

Quote about Puritans -- card 132 -- See

"Toward a Solution " - p. 213



OCTOBER 21 - THURSDAY MORNING - SHEMINI ATZERETH

Talk on meaning of day, meaning
of Hoshanah Rabbah, etc.



September	29	-	Wed. eve	-	Rosh Hashonah
"	30	-	Thursday	-	" "
October	1	-	Friday eve	-	service
"	2	-	Saturday morn	-	Shabbas Shuvah Kids
"	3	-	Sunday morn	-	Soldiers' service
October	8	-	Friday eve	-	Kol Nidre
"	9	-	Saturday	-	Yom Kippur, Yickor childrens' service
October	14	-	Thursday	-	Succoth

A NEW YEAR - A NEW WORLD

Tonight a new year is being born. We Jews are sitting here and celebrating this birth. Other Jews all over the face of the earth are also worshipping and praying over the new-born year. Some of them are in Japanese camps in Hong-king; some of them are on farms in Argentine; hundreds of thousands are hiding in cellars in Europe; millions have gathered in synagogues in this great free land of America. Jews all over the world, regardless of the risks or the difficulties, are meeting together to pay homage to their God and to the new year which He has brought to mankind.

Rosh Hashonah for us is a time for the telling of many legends. One of the most beautiful stories in all our literature deals with the new year. This Hagadic folk story tells that on the first day of the new year God created the world. Ha-yom haras olam - on this day the world was born, and so we know that we have come together tonight, not merely to celebrate the incoming of a new year, but to commemorate the creation of the whole world.

This is the year 5704. Five thousand, seven hundred and four years ago, according to rabbinic fancy, God created the world. We read the story of Creation in the first chapter of the first book of the Bible, but we are reminded by legend that the creation was not as simple as appears to be from reading Genesis Chapter 1. Creation was difficult, very difficult. The Midrash tells us that God called the angels together, for consultation and they started the work of creation. But each world which they created broke and smashed. Something was wrong - the work was not going smoothly. God kept creating worlds, and then for some reason, was not satisfied, and destroyed them. Again and again, he built worlds, but these soon perished or were destroyed before they had a chance to get started. At last, the story goes on, he finally created this world, the world we live in today, and when he had finished shaping this world, he declared, "This one pleases me; those others did not please me."

But the tale does not stop here. The Rabbis naturally asked questions. They wanted to know why it was that all the other worlds had smashed and broken, while this world succeeded and remained. And the answer is given with startling clarity and insight. This world succeeded because it was built according to a plan, a blueprint - whereas the other worlds all failed because they were created by mere command, by fiat, haphazardly and without design. Now what is the plan according to which God created this world? It is the Torah - the divine Law which was in existence before the creation, and which God consulted, just as an architect consults his drawings before he starts to build.

The Midrash says, "In human practice, when a mortal king builds a palace, he builds it not with his own skill but with the skill of an architect. The architect, moreover, does not build out of his own head, but employs plans and diagrams to know how to arrange the rooms and the doors. Thus God consulted the Torah, which is His blueprint for a well-arranged world, and created the universe according to the Torah.

And here the legend ends with the full secret revealed to us. This world was pleasing to God because this world was designed according to a plan. The plan was the Torah, which represents law and order in a system which is fair and just, arranged so that all men's rights would be protected.

But is the earth as it stands today organized on the basis of righteousness and proceeding along the path of justice and fair play? Is the world based on Torah? Does this world have any better reason for continuing its existence, than those earlier worlds which were destroyed because they were unsatisfactory? The answer is clearly -- no! No! It looks indeed as if our world is hurtling down the path of war to destruction, down the path and over the edge, where it will topple off into a state of chaos and nothingness -- just as it was before creation.

When we look at the world on all sides of us, we can plainly see disintegration taking place. Old forms are dying -- old ways of thinking

are proving inadequate. In economics there is a battle raging between the old form of individual enterprise and the new form of collective enterprise. In politics there is another battle raging between the old concept of the state as an instrument of power for the few who are wealthy enough to control it, and the new concept of the state as an instrument designed to secure the welfare of the greatest number of its citizens. Yes, even in religion, new ideas are brewing, and religion will become less and less a device for the propagation of supⁿ-natural doctrines, and more and more a method whereby the spiritual depths of the human soul will be brought into the active affairs of every day life, and man will conduct himself truly religiously in all his actions, not merely in the church or synagogue on certain days of the year.

We could/^{go}all through the list of human endeavors, and in every field we would find that the old forms are dying and are being replaced by new ideas. The whole world is in turmoil and in a state of change. This war is simply a reflection on the military stage of revolutions which are taking place on other stages -- political revolutions, economic revolutions, cultural revolutions. This war is simply speeding up the process of change which was started during the last one.

So we stand here on this ^{eve}~~day~~ of the new year and we see the old world dying and a new world being born. What kind of a world shall it be? Shall it be ~~again~~ a mockery -- shall it be again a world which is supposed to be built on the firm and lasting foundation of the Moral Law, and in reality is built on the Law of the Jungle? The answer to this question~~x~~ rests with us. The new world will be any kind of a place which we make it. We can employ a system of law and decency or we can reject it as we see fit.

As we stand now on the brink, tottering and wavering ~~and~~ between life and death, it seems to me that we must and can fashion our future world only according to one scheme. A system must be so organized which will guarantee basic human rights; a system wherein the spirit will be free

to flourish, wherein the soul will be free to grow, wherein a man's heart and his mind can come together and express themselves in brave words.

What kind of existence is this -- in which men are free to think and free to act, where all men are taken care of and there is freedom from fear and freedom from want? Is this something new? No - it is not! We already have a name to describe this type of life -- we call it Democracy.

Democracy is based on the Torah -- because the things which are preached in the Bible are also the things which are preached by men like Roosevelt. Some people say that religion and politics should never be mixed -- that they should be kept separate. I do not agree with this. I think they mix very well -- if the politics are made religious. Religion should not become political, but politics can be made religious.

Actually, do you know what genuine Democracy really is? Genuine democracy is the sum of politics plus religion. When any government conducts its affairs for the benefits of all the citizens and guarantees these citizens their basic rights, then it is a very religious government. The prophets ask for no more.

What does it mean, precisely, to interpret religion into political terms? Politics is the science and art of government, of setting up mechanism so that people can live together. Religion is the belief in God which causes men to act with kindness and love, justice and mercy. When you ~~mix~~ add together this definition of religion with this definition of politics the total is expressed in the word democracy -- which applies the principles of religion to the necessities of government, and gives us a system whereby the individual man counts for something.

As one philosopher has expressed it, "The idea of freedom -- the freedom that we in the United States know and love so well -- is derived from the Bible. Democracy is the only true political expression of religion." Making a government religious means endowing it with a sense of morality and decency, arming it with a sense of righteousness for all, girding it with the belief that it is fulfilling God's wishes for man on

earth. As yet we have seen no government in the world match this description -- not even our democracies of America and England. But we trust that they will, and more than trust, we shall work with all our skill to make them over into the ideal type of state and vision by the prophets.

And this brings us back to our problem of the new world which is being born. We must work to make this earth a truly democratic place -- which will mean a truly religious place. How can we do this? How can we guarantee ourselves a fresh clean world?

We can only do it by throwing as much of our thought and energy and vitality into the construction of the post-war world as we have thrown into the destruction of the pre-war setup. The most important public discussion in the entire history of this planet is under way right now and will continue for the next several years while we thrash the problems of the peace.

Religious groups and organizations have already taken a hand in this discussion. They are part of the 109 private organizations and the twenty eight governmental agencies which are in existence to make suggestions for post-war planning. The Federal Council of Churches, The Central Conference of American Rabbis and many others all have plans and programs and ideas. Out of these groups will come clear thinking and inspired leadership. This is really ~~xxxx~~ putting religion into action, putting religion to work in an effort to build a great new system.

War is a hard-boiled matter, and its strategy is planned with great care by professional experts. Peace must also become a hard-headed matter, and must also be planned with cunning strategy. For this we will require politicians who are democratic in heart and spirit, and who will want to see a peaceful world based on religious principles ~~xx~~ of justice and fair play.

Politician in itself is not a bad word, although to many itx smacks

of grafting ward-healers and unsavory practices. It can be a good or bad term, depending entirely on the person who becomes the politician. Adolph Hitler is a ~~man~~^{evil} politician because he works to destroy. Chiang Kai Shek is a fine politician because he works to build. There is a story told that Adolph Hitler was wounded and in a hospital in 1918 when the Germans surrendered. In his book "Mein Kampf" he describes the agony and the shame which he felt when his armies gave in. He said "I groped my way back to the war, threw myself on my cot, and buried my burning head in the covers and pillows. To avenge my nation, I resolved at that moment, I resolved." said Hitler "to become politician." He ~~xxxx~~ planned to become a politician in order to avenge the defeat of the Germans. That was a fateful day in human history when one man who hated peace and wanted war resolved to become a politician, so that he could engineer and put into effect his twisted desires.

We must meet his kind of resolve with an equally firm faith of our own. We must show him that we too can be politicians, ~~xxxx~~politicians for good and not for evil, so that we can bring to realization our blueprints for a new order. Perhaps our century is incapable of producing an Isaiah, a prophet statesman of genius, but we have his example as our tradition. We must have not one but millions of people, loving peace and hating war, who will all resolve to become politicians and shape the world of the future.

Here ~~ixx~~ then is the picture as we see it on this Rosh Hoshanah Eve. The world is again in the throes of a new creation. The form and shape of this new creation will depend entirely on us. We can allow it ~~xxxxxxx~~ to remain a world of the Jungle, where each man fights out his destiny by himself, and against everyone else. That is the manner of the world today, and if we like it that way, we can allow it to remain.

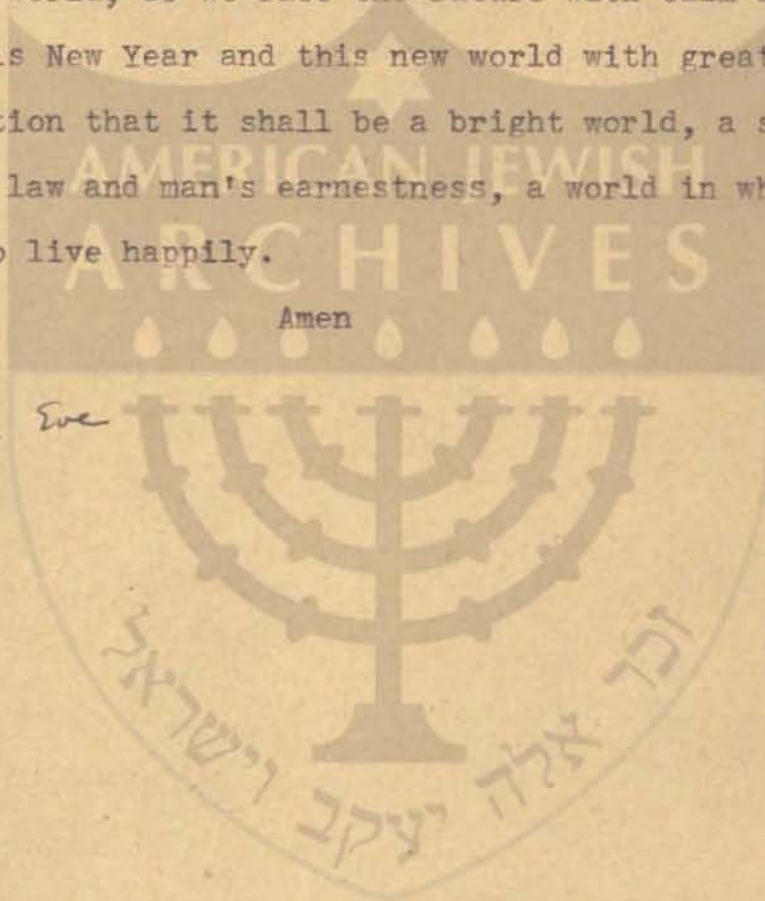
Or we can take it in control and say, this shall not be a world

of the jungle, but shall be a world fit for human beings, a world where men will act in community instead of in selfishness, a world where God's own moral law, the law which we call the Torah, shall truly prevail in the affairs of men. The choice is ours - and the decision must be made now, for the redemption or destruction of the world for the next thousand years will hinge on how mankind acts within the next ten.

May our efforts meet with success; as we turn our backs on this dead and dying world, as we face the future with calm and smiling faces, as we greet this New Year and this new world with great strength and firm determination that it shall be a bright world, a shining world, a world based on God's law and man's earnestness, a world in which our children will be able to live happily.

Amen

Rosh Hashonah Eve
Sept. 29, 1943



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Religious groups and organizations have already taken a hand in this discussion. They are part of the 109 private organizations and the twenty eight governmental agencies which are in existence to make suggestions for post-war planning. The Federal Council of Churches, The Central Conference of American Rabbis and many others all have plans and programs and ideas. Out of these groups will come clear thinking and inspired leadership. This is really ~~plain~~ putting religion into action, putting religion to work in an effort to build a great new system.

War is ^{my complex business} a hard-boiled matter, and its strategy is planned with great care by professional experts. Peace ^{is perhaps even more complex to arrange} must also become a hard-headed matter, and must also be planned with cunning strategy. For this we will require politicians who are democratic in heart and spirit, and who will want to see a peaceful world based on religious principles ~~ex~~ of justice and fair play.

Politician in itself is not a bad word, although to many itx smacks

of grafting ward-healers and unsavory practices. It can be a good or bad term, depending entirely on the person who becomes the politician. Adolph Hitler is a ^{evil} ~~xxx~~ politician because he works to destroy. Chiang Kai Shek is a fine politician because he works to build. ~~There is a story told that~~ ^{it is said} Adolph Hitler was wounded and in a hospital in 1918 when the Germans surrendered. In his book "Mein Kampf" he describes the agony and the shame which he felt when his armies gave ^{up} in. He said "I groped my way back to the war, threw myself on my cot, and buried my burning head in the covers and pillows. To avenge my nation, I resolved at that moment, I resolved." said Hitler "to become politician." He ~~xxxx~~ planned to become a politician in order to avenge the defeat of the Germans. That was a fateful day in human history when one man who hated peace and wanted war resolved to become a politician, so that he could engineer and put into effect his twisted desires.

We must meet his kind of resolve with an equally firm faith of our own. We must show him that we too can be politicians, ~~xxxx~~ politicians for good and not for evil, so that we can bring to realization our blueprints for a new order. Perhaps ^{this} our century is incapable of producing an Isaiah, a prophet statesman of genius, but we have his example as our tradition, ^{and we should follow it} We must have not one but millions of people, loving peace and hating war, who will all resolve to become politicians and shape the world of the future. ^{Every one of us must assume some share of the responsibility - every one here must try to become a statesman & a prophet in his own small way to}

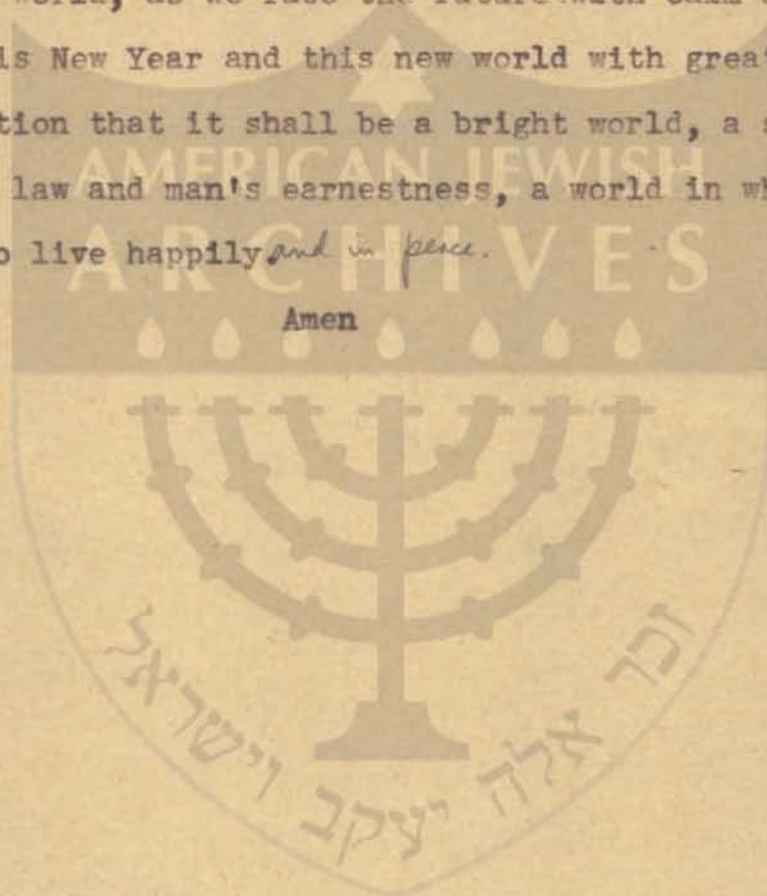
^{help build the future for the greatest good for the greatest number} Here ~~ixx~~ then is the picture as we see it on this Rosh Hoshonah Eve. The world is again in the throes of a new creation. The form and shape of this new creation will depend entirely on us. We can allow it ~~xxxxxxx~~ to remain a world of the Jungle, where each man fights out his destiny by himself, and against everyone else. That is the manner of the world today, and if we like it that way, we can allow it to remain.

Or we can take it in control and say, this shall not be a world

of the jungle, but shall be a world fit for human beings, ~~a world~~ where men will act in community instead of in selfishness, ~~a world~~ where God's own moral law, the law which we call the Torah, shall truly prevail in the affairs of men. The choice is ours - and the decision must be made now, for the redemption or destruction of the world for the next thousand years will hinge on how mankind acts within the next ten.

May our efforts meet with success; as we turn our backs on this dead and dying world, as we face the future with calm and smiling faces, as we greet this New Year and this new world with great strength and firm determination that it shall be a bright world, a shining world, a world based on God's law and man's earnestness, a world in which our children will be able to live happily *and in peace.*

Amen



A NEW WORLD - AND OLD JUDAISM

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The basic precepts of these mighty men can be reduced to a simple set of four beliefs. And if we ever expect to shape any kind of a decent world, we must heed their four suggestions. Three of them we have already made some faint attempts to comprehend -- the fourth is the last in coming and is perhaps the most difficult, although it sounds as if it should be the easiest. The first three ingredients in the recipe for a perfect world are peace, social justice, and the dignity of man. The fourth is cooperation.

This is a new world whose birth-pains we are observing today -- but if it is to be a good world it must grow up according to these four rules laid down by our very ancient tradition. This is what we mean by a New World and an old Judaism.

Our religion has seen many worlds come and go -- and it has always survived because it has chosen to live by these rules prescribed by our ancestors. History teaches us one thing -- that nations have prospered so long as they have conducted themselves according to these four prophetic principles of peace, social justice, human dignity and

- human cooperation. Just as soon as they have broken these laws, they have sickened and died.

Judaism has always preached peace: Those empires which have dedicated themselves to war have all met a violent end. Of course, all men and nations have fought upon occasion in self-defense, as we are doing today, and even the peace-loving prophets urged this type of fight. But war for the sake of conquest and power, war for the sake of sheer blood and destruction is a sure path to eventual defeat and oblivion.

Judaism has also preached social justice: Those states which were built on tyranny and despotic rule, which were built on exploitation of human beings, have been swept away and are being defeated at this very moment.

In addition to peace and social justice, ^{The third thing which} the prophets asked for a recognition of the dignity of man: Those governments which disregarded the rights of the individual and sneered at the doctrine of human dignity, have all disappeared in the limbo. Egypt, Rome and Nazi Germany have disappeared and are disappearing today under the hammer blows of other states which devoted themselves to destroying tyranny. Young America, Young Russia, young China, -- all are new states in the world dedicated to the belief that the individual human being is sacred and important.

We have quickly mentioned the first three of the cardinal principles of Jewish belief -- the passionate love of peace, the fervid desire for social justice, the grand assertion of man's dignity. These are eternal, they are universals -- our American democracy is one of the new states in the world which has been founded on these beliefs. And because America is so founded and so conceived we feel that she will set the pattern for this new era just emerging from the womb of history.

But the fourth principle, which is the last in coming, is perhaps the most important, and without it we cannot hope to achieve the first three. The fourth principle is the doctrine of cooperation. Cooperation, the prophets said -- a community of free and happy and human beings, whose problems can be solved by men acting together in good faith.

When we think of it, the whole circle becomes very clear. We cannot do away with war unless men stand shoulder to shoulder and try to settle the various antagonisms which explode into armed conflict. The causes of war are several, economic causes, political ambitions, national egos.

And in working to solve the problem of war we will achieve not only the prophetic ideal of peace, but the additional goal of social justice -- for in an improved economic system there will be no exploitation of the poor, in an improved political system there will be no race riots.

Finally, of course, these improvements will inevitably lead to the third ideal, the self-assertion of the individual human being, whose rights will be guaranteed and whose opinions will be treated with respect; who will become again a creature of dignity and lofty bearing.

So the circle is complete -- we see that in order to achieve the first three prophetic ideals which we already understand and desire so very much, we must put into practice the fourth ideal of cooperation, without which the others are impossible of attainment. We cannot stop war until everyone tries to stop it -- we cannot achieve the other goals unless we cooperate -- act together -- as one family of human beings.

Cooperation means working together, and trying to do in unison what we sometimes fail to do when working singly. ~~There is a~~ ^{particular} story told ^{is} ^{about} of a child who was lost in the wheat fields in Iowa, where the grain grows to a height taller than the average human being. The child had become lost somewhere in this vast field and could not be seen. All the neighbors gathered together to help the parents in their search. They all went out into the field, thrashing around in the wheat, hunting for

the little girl. They searched individually for two days and could not find her. Finally/^{they}all gathered together back at the farm-house, full of despair and without hope. At that point one man suggested that instead of hunting individually, they should all join hands and make a human chain, thereby enabling themselves to scour every single foot of that field, making it impossible to miss the child. And so it was when they formed this human chain they found the little girl without any trouble -- but she had already died of exposure and shock. Then someone shouted in anguish -- "Why didn't we think of holding hands sooner? We might have found her when she was still alive."

In this story is illustrated the value of joint cooperative action, which unfortunately was too late to save the life of this child who perished needlessly in the field. It may soon be too late to save the life of the whole world unless we learn the lesson of cooperation immediately. Concerted action, means working together in the broadest sense, working together of all the people within a nation, and all the nations in the all the world. When this happens, or even if there are only faint tendencies, it is a step in the right direction. When man cooperates with other men he has truly become a citizen of the world, a universal person instead of a selfish person -- a human being whose interest is not only his own welfare but the welfare of the entire universe. If a man can truly come to feel that the problems of someone else thousands of miles away are his problems, then he is not just a narrow citizen of one country or one particular state, but he is a world citizen with a universal outlook.

Can you sense immediately the deep religiousness of such a trend? It means that, even tho ~~ex~~ differences continue to exist, all men will become brothers -- and will not allow their differences to sweep them away into acts of violence. Color differences will not ~~x~~ longer cause ^{men} to jump at each other's throats, religious difference will no longer provoke intense hatreds, ~~economic~~ class differences will not lead to ^{social}

- warfare and class struggle.

If this trend toward ~~univ~~ universalism, toward world cooperation, could only catch hold of the imagination of mankind, then we would be carried along on a triumphant wave of the old prophetic spirit, and would truly surge forward to create the kind of world that Isaiah dreamed about when he wrote:

"And they shall beat their swords into ploughshares
And their spears into pruning-hooks;
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Neither shall they learn war anymore."

But it is quite proper if someone were to call a halt at this point and ask if we were not proceeding a bit too rapidly and becoming over excited at something which is not actually happening. Is our enthusiasm for this cooperative world of the future warranted? Are there any signs or indications that the slogan of the new world will be universal cooperation? How can we tell that the Jewish ideal of universalism, of the brotherhood of all men, is really coming to pass?

Well -- there are several clues which can be found to support this hope -- found both in the actions of individual men and in the actions of great states and nations. So far as individuals are concerned, this war is helping to wipe out prejudices which have ~~always~~ heretofore kept a man confined within the four walls of his own bigotry. This war is helping him to meet with and work with other men different from himself, so that he begins to develop a broader and more universal outlook.

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Jews have fought and died alongside gentiles in numbers large enough to show that we are bearing our share of the burden. In the military cemetery on Kiska Island there are rows of crosses marking the graves of fallen soldiers, and interspersed among them here and there can be seen the ancient Star of David in ^{mute} testimony to some Jewish death. It is difficult to imagine that any gentile who stood in that cemetery while taps were being sounded could ever again slander, malign or attack his Jewish fellow-soldier.

I am not saying that the war will erase all prejudice and antagonisms. This would be too naive a wish. But the efforts which man make together when exerting themselves in a common cause go very far toward creating an intangible sense of unity among them, which will never quite evaporate.

And it is not only individual men who have met and discovered that they ^{are} basically brothers, but nations are learning the same lesson. It is not only individual negroes and whites, individual Englishmen meeting individual Russians, Americans meeting Chinese and discovering that they are all God's children, but states and governments are beginning to open their eyes wide as they see the extent to which cooperation is possible.

England and America, two proud and sovereign entities, have been working in the very closest manner for the past two years, much more so than they did in the last war. It is inconceivable that they will break cooperation and will not continue to work together for the sake of the peace, once the war is over. There will be no drifting apart once the war emergency is past -- such as there was in 1919. When Churchill received an honorary degree at Harvard University a few weeks ago he made a speech about the possibility of a post-war union between his country and our's.

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^{In closing, we are reminded of} ~~And so we approach the end,~~ with the words of Hillel, the universal thinker and believer in cooperative effort. "Be one that love's peace, that love's mankind and brings them nagh to Torah."

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Rosh Hashanah
Sept. 30, 1943



General criticism

1. The sermon lacks any application to present day problems or experience. No attempt is made to be specific or to translate it into terms of interpretation of present day events.

2. There is too much use of "class" terms. Sin - repentance, heavenly part - earthly part, man - beast. This is too much of the black-white argument. I don't believe that it is so simple to classify things as good or evil or even men like and

Memorandum



beast like. Aside from
mana lust for money and
power ^{and a few others} you don't try to
define and I'm not quite
sure what my man-like
traits are or what my
beast like traits are. Now
am I sure that my beast
like traits are all bad or
my man-like traits all
good.

Memorandum



Specific criticisms

"To miss the mark" may be the perfect definition for sin but I don't know what it means. I may not be doing what was once my first or second choice but I'm not sure that my original 1st or 2nd choices were right. I like to convince myself that I have grown and matured and that I can change the course of my life without having guilt feelings about it.

My dreams should grow with me so that I won't become static and useless. Until I know more definitely what is meant by "missing the mark" I can't say that anyone's life is twisted by missing it.

Memorandum



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2. Even "cruel competition", "selfishness", "lust for money", "lust for power", are very broad general terms and generally speaking the most greedy in your congregation will agree with you but think of the other guy instead of himself. I see no social value in reiterating well accepted platitudes.

3. The Midrash passage doesn't particularize your argument it merely fortifies your generalization. (More Aristotle.) You carry the allegory a bit too far when you suggest that a person who sins will die. That's not good modern education.

Memorandum



4. I think that modern psychologists will disagree with you on your statement about a "seizure by the evil spirit," and losing hold of one's own personality. A person never loses his personality. Personality can be influenced and sometimes changed but I don't know how you would lose it. You are practically lifting psychology from the field of science to the field of supernatural and witchcraft. (13th Century or before.)

5. When you suggest that man is partly human partly animal you are again

Memorandum



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indulging in black-white concepts. Why not draw from human experience something to show shades of your man best idea. Are you suggesting that we are by nature schizophrenic.

6. Repentance can't mean too much if the sins for which one repents are vague and general.

Memorandum

SINNING AGAINST ONESELF

Tonight each person here has stood before his God and asked forgiveness for his sins. Deeply and passionately does the Kol Nidre express the mood and feeling of the Jew as he stands with naked soul. Long and conscientiously does he list in the Al Chet Shechotonu the sins for which he begs remission.

In Judaism there are two kinds of sins -- one against God and one against man, and it is possible for a man to sin against himself, and in so doing be more guilty than the one who sins against God. For in sinning against himself he is destroying his personality and perverting his potentialities as a human being. But before we can see this, we must first examine exactly what we mean by sin and sinning.

Chet is the word we use for sin, but Chet also has two other meanings. It means mistake, and failure; and putting it in another way, it means to miss the mark, to aim badly, to fall short of doing the right thing to sin by virtue of failing to do properly.

What a perfect definition of sin -- to miss the mark -- and how well it applies to 99 out of 100 of us. As I look out at your faces, I could wish to get behind the mask of each for just one second - to look and see just how many here feel that they have really turned out the way they wished, the way they dreamed. I wager there are not many. To the extent that each one of us has not succeeded in doing what he wishes in life, to the extent that the things we are doing do not represent our first or second choice, to the extent we have sinned for we have nullified our possibilities, we have twisted our lives. Or perhaps we might say, they have been twisted for us. The truth, of course, is that it is a combination of what we have done to ourselves, or failed to do, and what was done to us by outside forces.

It is either something outside of himself or something inside himself that makes a man miss the mark, and of the two it is probably

✓ the internal forces more often than those outside. As for these outside influences, they can be seen and perhaps conquered. The desire for money causes a person oftentimes to lose a sense of proportion, and makes out of him a ruthless, cruel competitor, heartless and selfish. Or if not lust for money, then lust for power has been known to render a decent man mad and savage, particing tricks of fraud and dishonesty to achieve the position he desires. And so it goes - men worshipping a false standard, directing their actions and thoughts along paths whose outline is carved by crude inhuman desires, are led to miss the mark and sin against humanity and themselves.

The Midrash brings this out clearly, when God, discussing the forthcoming creation of Adam, wonders exactly what materials to use. "If I create him of the heavenly elements, he will live forever and not die, and if I create him of the earthly elements he will die and not live in the world to come. Therefore I will create him of the upper and of the lower elements, his body of the earth and his soul of heaven; but if he sins, he will die, while if he does not sin, he will live." If he sins, that is, if he takes the heavenly material which is in him, his mind and soul, and perverts these, twists these, so that they take off the right path, make him inhuman, then he will die. If he allows the earthly part of himself, the lower part, to be influenced by factors of greed and lust for power, then he has degraded himself, and has allowed the beast to prevail over the man in him.

But there are other things beside these external factors that make a man aim the direction of his life badly. There are the queer, inexplicable twists that cause all of us suddenly to say cruel things when we mean sweet ones; to refuse doing mercy with calloused indifference, when we mean to open our hearts in charity. There are the intangible traits of character that make us stubborn, when we know it is to our best interests to submit; that make us withdraw in coldness, when we want nothing more than to expand in the warmth of a fellow-

creature. There are these and more -- things we do which we hate - things we want to do but don't. Why, why do we act in this way - why are we so perverse - we ask?

There is an old belief in Judaism that an important cause of sinfulness was the seizure of the victim by a spirit which took hold of the unfortunate person and deprived him of his sense of right as well as his self-mastery. When the evil spirit of madness or of folly entered into him, all sense of (right and wrong) was destroyed, all feeling for proportion and perspective was lost. And more than that, the individual lost control of himself, lost hold of his own personality to the extent that neither his brain nor his feelings could influence him in any way. He was subject to the spirit of folly, which swept him deeper and deeper into its power, so that sin bred sin and reason ruled no more..

"No person commits a sin unless there enters into him a spirit of madness." How psychologically true this is! The spirit of madness can ^{very loose} disrupt the normal processes of the brain and cause unexpected actions as a result. When this happens the man is not a man, but something less, a human animal.

Here, then, is the nature of the inner struggle of man, the quality of man who seems to be partly human, partly animal. The battle is constantly in progress within the psychology of each person to determine which shall be the victor - man or beast - sometimes one side in the split-personality seems to be stronger, sometimes the other. In the ancient Persian religion there was a story about two gods, one the god of light and goodness, the other the god of darkness and evil, who fought in a mighty duel before the creation of the world. They fought a thundering, raging struggle to kill each other and see who would have power over the world to be. And the story ends by saying that the fight was never settled. It continued even after the creation of the world, and has continued ever since.

We Jews believe that in this fight the good will eventually triumph -- that in the world and in life, man, as he grapples with himself, will overcome the bestial aspect of his being which makes a mockery of the human aspect, especially in times like these. We believe, furthermore, that this process represents the gradual unfolding of civilization's progress to the point where man will finally rear himself up proudly to claim that he is now a man and no longer an animal; that there is no quality; that the things he hates he will not do, and the things he wants to do, he will succeed in accomplishing. To miss the mark, to sin, will be a thing unknown.

Shakespeare pierces straight at the heart of the problem of man's potentialities in a glorious and stirring passage. "What a piece of work is man! How noble in reason - how infinite in faculty!" This is so true. We cherish our reason and feel that its possibilities are verily infinite. We rely on it and pride ourselves that we have it. Our students are taught to apply the tests of rational thinking before arriving at conclusions. Reason is our badge. The use of it is at least the minimum advance we have made in evolving from the animal state -- it is man's distinguishing characteristic. Yet how often he neglects his reason and acts with animal emotion or childish hysteria, with ridiculous haste and thoughtless habit. Are we not all guilty at one time or another of abusing and misusing and not using this noble gift? And when we are guilty of this, are we not less than men?

The passage continues: "In form and movement how express and admirable!" With his eyes man has seen beauty whose form his hands have learned to capture in color: with his ears he has heard sounds whose movement he has translated into music to fill the soul of every creature. Form and movement are God's but man has learned to copy them.

And Hamlet sweeps on to a crashing climax: "In action how like an angel! In apprehension how like a god! Man, the beauty of the world! the paragon of animals!" Yes, this is man, as Shakespeare

thought of him, and this is man as he could be so easily -- this is his potential state of being, his possibility.

But what is the actual state of being, not the possibility., but the actuality? The human being is weak and torn, we are all of us not godlike but beastlike. Yes, ever one of us, with few exceptions, is guilty of this sin, of having missed our mark in life to the extent that we are not yet men. Some may have developed potentialities more than others, but of all does the preacher Koheleth speak when he says, "For there is no righteous man on the earth whose deeds are good and who does not sin."

Anyone who is guilty of a sin, whether it be against God or against himself, as we have just been describing, is intimately concerned with the question of repentance. If we have sinned against ourselves by missing the mark, by not developing our lives to the full extent of our powers, by leaving the job half done, and still remaining partially animals instead of being fully men, then we must do repentance, we must do T'shuva.

In Judaism, repentance is offered to every man. This doctrine is cardinal, basic, that God freely and fully forgives the sins of the truly penitent. Maimonides formulates our Jewish teaching when he says "What is repentance? Repentance is that the sinner forsakes his sin and puts it away out of his thoughts and fully resolves in his mind that he will not do it again."

But what, after all, is repentance? A man may say he is sorry for what he has done, and may promise honestly to put it out of his thoughts, never to repeat his misdeed, never to go off the mark again. Yet suppose he cannot overcome those terrible impulses, suppose he cannot fight the lust for money or the stubborn selfishness, suppose in spite of the best intentions he soon finds himself engulfed in the same traps, his life sweeping him along the wrong direction? Is this person, who could be any one of us, to be condemned as a perverse and hardened sinner, and brushed aside, doomed to a life of failure and

unhappiness. Of course not! He must be helped to direct his course again, so that he may run true and straight.

The Hebrew Word for repentance is T'shuva, which really means "return", and this meaning provides the clue for how repentance can save us. Every time we sin, that is, every time we miss the mark and find ourselves doing something wrong, we should stop to figure our way out of the trap. Think of where in our lives it was, and what in our environment it was that caused us to sin, then think of doing repentance -- not merely by bringing a sacrifice, as in olden times, or not merely by coming to synagogue praying for forgiveness as we do tonight -- but doing repentance by trying to live once more as dignified human beings, using our reason, our abilities, our potentialities to live as our aspirations direct.

True repentance means returning to that condition of manhood which is the human side, not the animal; the condition which Shakespeare believed in when he called man a noble piece of work. T'shuva must mean returning to a state of manhood closely linked with God, the state known as B8zelem Elohim, man as the image of God.

On this, the eve of Yom Kippur, after we have said our Al Chet's, let each of us stop and ask himself the question - how badly have I missed the mark, how badly have I sinned? Can it be said of me that I, as a man, am a noble piece of work? If not, I have the possibility of being able this day to do T'shuva, to return to my ideals, to return to those things which I really want to be and do, to return to the starting line and begin again along the road toward the slow, painful but desirable realization of my potential powers, to return from a wrong start and begin with renewed vigor and a strong resolve to become what I should be -- a strong, decent, honorable, God-fearing man. This I can do with T'shuva in my heart.

Amen

Kol Nide

Oct. 8, 1943 - T.E.

THE SECRET OF REPENTANCE

There is no such thing as a perfect human being. There are some religions which claim to have produced perfect men -- but later it became necessary to make gods out of these figures -- they could not remain mere humans.

Judaism has never produced a blameless man -- not even Moses, who was hot-tempered and far from perfect. In fact, the Jewish religion evolved along such lines of human understanding as to admit that people will always be committing sins -- and therefore our religion developed a method whereby people could be forgiven for these errors which they would inevitably commit.

The Day of Atonement, this Holy Day which we are now observing, is the day of forgiveness, and has become the most important day in our entire calendar. An ancient proverb states that the world cannot exist without the Day of Atonement -- that men must be given an opportunity to confess their sins and pray to be forgiven for their trespasses.--Yes -- Judaism is a very human religion; it understands that men will make mistakes, and provides mankind with the instrument of repentance. We are told that repentance was one of the things created even before the world itself -- because it would be one of the first things that man would need.

But repentance -- even tho created for use by man -- is not easy to obtain. Some people think that repentance can be effected by the mere recitation of a certain schedule of prayers on one certain day of the year -- and then they are cleared of their sins. This is a primitive conception, involving the belief in magic. Savages believe that if they eat certain foods, then fast for a specific period, perform a ritual dance, and mumble a few magic phrases, that the gods will forgive them.

Repentance is not as easy as that -- there is a deeper aspect to it, involving more than merely external practices. The secret of repentance has been told us by two prophets, and from them we must learn. The first

clue comes from the prophet Joel, who said "Rend your hearts, not your garments, and repent unto the Lord your God." (Joel 2:13) He meant that we would not be forgiven if we merely made an external display of tearing our clothes and our hair, of wailing and shrieking and praying. We must tear our hearts -- reform inwardly in order to find true repentance.

The second clue comes from Jeremiah. In this passage, he had been castigating the people of Israel for their sins, and is telling them that only way they can repent is to put the law of God in their hearts and to follow it. "Behold, I will make a new covenant with the house of Israel... I will put My law in their inward parts and in their heart will I write it, and I will be their God, and they shall repent and be My people." (Jer. 31:31-33).

Reformation must take place in the heart -- repentance must be inward and not outward. We are all familiar with the outward kind of show, with the loud front which many people assume, with the hypocritical kind of repentance which depends on the amount of attention it attracts from others. But are we familiar with the less extravagant kind of inward repentance -- of quite, sincere improvement, where a man tries to make himself better, and does not seek any public acclaim for his action? Inward repentance, a rending of the heart, instead of the garments, involves two things -- and we should learn to recognize these things in ourselves and in others, so that we may know when this reformation is taking place.

First of all, the spirit of humility must prevail, and each and every one of us must be willing to admit guilt and assume blame for personal misdeeds. How often have we heard someone say, after taking part in a business deal which was not altogether legitimate,-- "Well, I couldn't help it; if I didn't do business that way, my competitor would have done it and I would have lost out. Its not my fault, it's the fault of 'the system' ". Many times have we heard businessmen,

suffering from pangs of conscience, overcome their scruples by throwing the blame for immoral conduct on a competitor. or on "the System" in general.

Nor are women completely free from such practices. In this last year or so, when food has been placed under the ration plan, which really is an honor system, women have been subject to many temptations. If she sometimes violates the rules of rationing, any housewife and mother finds for herself the best excuse in the world. She can say, "I am not doing this for myself -- it is for the health of my family and my children. They need more meat and if my butcher will sell me meat without points, I am going to accept it. I can't help myself." How many times have we heard women place the blame for their own dishonest conduct on the heads of their innocent children?

Everytime a person says, in answer to a twinge of conscience, "I couldn't help it" or "it's not my fault. It's the fault of circumstances": Every time I hear that, I know that this particular person is repenting outwardly but not inwardly, because he or she is not willing to admit guilt and to shoulder the blame.

We said a few moments ago that there was a second way to recognize genuine repentance. Beside the willingness to admit personal guilt, there is the additional willingness to assume responsibility for the evils in society which cause men to go astray. You all remember the magnificently human story of Jean Val Jean in Victor Hugo's masterpiece "Les Miserable". It is the story of a man who stole a loaf of bread because he was starving, and who was hounded by the law all his life for that one misdemeanor. In later years, when he became respectable and lived a life of good deeds, perform philanthropy to help other unfortunates, he was still pursued by police inspector and made to pay for that early crime, which in this case was truly not his fault. The moral of this book is that there are certain things wrong in this world if a man cannot get enough to eat and must resort

to thievery to keep himself alive.

After listening to such a story, we could very well say, "Well, that is not my fault. I am willing to bear the blame for anything which I may do -- but these general evils of society are not of my doing. I have no guilt in such a case." And yet we all do have guilt in such a case. We must seek repentance on this Day of Atonement, not alone for the things in which we sin directly, but also for the things in which we sin indirectly.

Every evil of society is our personal evil, because society is merely an organism made up of millions of individuals.

There is a Talmudic phrase called the *sheva' le shalom* -- the sword of peace. The sword of war we all understand; it refers to the death and destruction which result from the practice of bloody war. But the sword of peace is a phrase not so easily understood. The rabbis explain it to us. The sword of peace refers to every injustice which is committed on this earth of man. Every social injustice is a sword in peacetime. Every time a black man is lynched just because his skin is a different color, the sword drives home into the heart of democracy causing another wound; every time a sharecropper is driven off the land just because he has no money, the sword sinks into the soil poisoning it for all men to come; every time a labor crowd is fired upon just because it starts a demonstration, the sword descends to cut the support out from beneath the feet of the fearful owner; and every time a Jew is turned away or beaten just because his God is Adonai, the sword comes whistling through the air and leaves humanity a heap of shreds. Every black and foul misdeed that ignorant, miserable men inflict on fellow-man is just another slash of 'peaceful' sword. As individuals we may not be able to do very much to stop the sword of war, but each of us must work to the utmost to destroy this sword of peace, which causes just as much destruction and bloodshed.

When men come to the house of God on Yom Kippur Day to seek atonement for their sins and to express their repentance, two things are required of them. One, they must be willing to bear the full share of their own guilt; and two, they are duty-bound to accept a proportional share of the guilt of society in general. When a man accepts these two obligations in his heart, then his repentance is sincere and his forgiveness is assured.

Immanuel Kant, the great German philosopher, once gave the world a pattern for ethical conduct. Everything that you do must be of such a nature that everyone else in the world could do the same thing without causing any harm. Every act must be so honest and so ethical that our neighbors could all do exactly the same thing and no one would be hurt in the world. If we all remembered that, there would be no need for repentance. If the nations remembered that, there would be no need for war.

But until that day comes men will sin, and sin must be accompanied by repentance. Pray God that we can all be men enough and strong enough so that we can repent for our own misdeeds and those of society. Then will the Kingdom of God reign on earth.

The poet Tennyson expresses our hope for the New Year to come -- a year of new hearts and pure deeds -- a year of repentance and peace:

BRING PEACEFUL DAYS

Bring peaceful days, O Infant Year,
Bring noble thoughts within our life:
Instead of ancient war and strife.
Bring Golden-Rule, not rule of fear.

Bring love of home and hearthside bright;
Bring lasting faith and changeless love;
With visions of that Home above:
Bring less of wrong and more of right.

Bring healing to the heart and mind;
The joy of sunshine's golden ray:
Bring hope, inspired, on each new day,
Bring peaceful days and thoughts more kind.

Yom Kippur
Oct. 9, 1943
T.E.

HOUSE OF LIFE

Simply remembering our dead is not the greatest honor we can bestow upon them. Honor them we shall if we make good use of this hour to reflect upon what their life and death ought to mean to us. We can best learn to understand Life if we first understand Death - and this is the reason why we recite on various holidays the Yizkor Service, the Memorial Prayer for our dead, so that thinking of our dead we may come to think of death, and thinking of death, we may learn to understand the meaning of life.

The Bible, in telling of the death of David, says, "And David slept with his fathers." Why, the Rabbis asked, does it not say, "And David died"? The answer is that David left a son who walked in the good ways of his father, and who continued his noble deeds; therefore David was not really dead, but lived on through the good deeds of his son.

This philosophy, of the dead living through the deeds of their successors, is the reason why the Hebrews could have given such an unusual name to the cemetery. There are several Hebrew words for a cemetery, but one of them is *בית חיים* - House of Life, not House of Death, but House of Life. Our belief is that we can not only live on to eternity by the memory of our own good deeds, but we can live on by causing those good deeds to be continued after we are gone.

Living and dying are relative terms - because a man walks and talks and eats and sleeps does not mean he is alive. It is really startling when you come to think of how many dead men and dead women are walking around in this great city today, going to

the theatres and thronging the business sections. Nine out of ten of these people, living ugly, plain, monotonous, unproductive lives, are not really alive at all. They have eyes but they see not beyond their tiny apartment walls; they have ears but they hear not beyond the street noises; they have minds, but do not understand beyond the tabloid headlines; they have hearts but do not love; they have souls but see no visions and dream no dreams. Living corpses they are - called living, but really dead!

And in contrast to these are the men and women who devote their lives with high and spiritual purpose to helping their fellow man, supporting every noble undertaking, assisting both financially and morally in charitable, educational and religious institutions. Their whole being is inspired by noble ideas and sacred ideals. To such men and women life is not merely a road to the graveyard, but an opportunity to gain the *ב'הב' ח'א*, the House of Life. These people, tho their bodies are covered with dust, are not dead, but live on in the hearts of their fellow men. Their good deeds remain forgotten, cherished memorials of their existence.

In the Bible there is a sentence which reads, "The day of death is better than the day of one's birth." The idea behind this sentence is the belief that if a man has lived a good and useful life, if he can look back to long years of service to mankind, then he has established his reputation and can look forward to a grave in the *ב'הב' ח'א*, where his memory will always be alive. This is better than the day of his birth, when he

entered ~~life~~ the world not knowing what life had in store for him.

The Rabbis, commenting on this verse, tell a beautiful story to illustrate the point. "When a person is born all rejoice; when he dies all weep. It should not be so; but when a person is born, there should be no rejoicing over him, because it is not known in what class he will stand, whether righteous or wicked, good or bad. When he dies, however, there is cause for rejoicing if he departs with a good name and leaves the world in peace. It is as if there were two ocean-going ships, one leaving the harbor and the other entering it. As the one sailed out of the harbor all rejoiced, but none displayed any joy over the one which was entering. A shrewd man was there and he said to the people, 'I take the opposite view of you. There is no cause to rejoice over the ship which is leaving because nobody knows what will be its plight, what seas and storms it may encounter; but when it enters the harbor all have reason to rejoice because it has returned safely.' Similarly, when a person dies all should rejoice and offer thanks that he departed from the world with a good name and in peace."

Let us take the lesson offered in this story. Do we want to honor our dear ones? Do we want to show them how great is the love we bear for them? Do we want them to live? Then we must live their lives! Practice their goodness, their virtue, emulate and copy their Jewish way of life, and they will live. Keep them alive by living as they did, and then their death will not be an entrance to some death forgotten graveyard, but their ~~entrance~~ will be an entrance to a

חַיִּים אֲמִתִּים - a real, vital, throbbing life.

Let us pray for life, but a life that shall not end with the grave, a life that shall continue to eternity through its nobility of character, through the service it renders its fellow man. But above all, let us strive to turn death into a פ"ח"א"ב by living nobly ourselves and by teaching our children the kind of life they ought to live. So that, when our ship finally sails peacefully into the harbor, having completed its journey well and successfully, there will be a crowd on hand to receive it with cheers and praise, and a God to receive it into the House of Life.

Amen.

Yizkor, Yom Kippur, ^{Oct. 9,}
September 21, 1942. ^{'43}
RE.

Sept. 29
Wed. eve

[a new year - a new world]

The New World Must be Fashioned
in Accordance with some Law or it will Collapse

I. Tell story of Creation (many worlds, all broke, until world was fashioned according to Torah. - Thus Moral Law as well as physical Law, and world could be sustained. Quote Perak - world stands on Law + order.)

II. We are undergoing new creation today. Old forms are dying. Are we going to permit new world to be fashioned haphazardly?

III. We still have to offer the best blueprint ever devised - The Moral Law, operative under all forms of society.

IV. Post-war Planning must be along
moral and religious lines - Then
we will have a world worth
living in.



see legend on Gen. I, 589 for conclusion

Rosh Hashonah eve
Sept. 29, 1943

Tonight a new year is being born. We Jews are sitting here and celebrating this birth. Other Jews all over the face of the earth are also worshipping and praying over the new-born ~~new~~ year. Some of them are in Japanese camps in Hong-kong; some of them are on farms in the Argentine; hundreds of thousands are hiding in cellars in Europe; millions have gathered in synagogues in this great free land of America. Jews all over the world, regardless of the risks or the difficulties, are meeting together to pay homage to their God and to the ~~new~~ world new year which He has brought to mankind.

Rosh Hashonah for us is a time for the telling of many legends. One of the most beautiful stories in all our literature deals with the new year. *This Hagadic folk-story tells* ~~We read~~ ^{are told} that on the first day of the new year God created the world. Ha-yom haras olam - on this day the world was born, and so we know that we have come together tonight, not merely to celebrate the incoming of a new year, but to commemorate the creation of the ~~world~~ whole world.

This is the year 5704. Five thousand, seven hundred and four years ago, according to rabbinic fancy, God created the world. We read the story of Creation in the first chapter of the first book of the Bible, but we are reminded by legend that the creation was not as simple as appears to be from reading Genesis ^{The Midrash tells us that} chapter 1. Creation was difficult, very difficult. God called the angels together, for consultation, and they started the work of creation. But each world which they created broke and smashed.

Something was wrong - the work was not going smoothly. God kept creating world^s, and then, for some reason, was not satisfied, and destroyed them. Again and agin, he built worlds, but these soon perished or were destroyed before they had a chance to get started. At last, the story goes on, he finally created this world, the world we live in today, and when he had finished shaping this world, he declared, "This one pleases me; those others did not please me."

But the tale does not stop here. The Rabbis naturally asked questions. They wanted to know why it was that all the other worlds had smashed and broken, while this world succeeded and remained. And the answer is given with startling clarity and insight. This world succeeded because it was built according to a plan, a blueprint - whereas the other worlds all failed because they were created by mere command, by fiat, haphazardly and without design. ^{Now,} What is the plan according to which God created this world? It is the Torah - the divine Law which was in existence before the creation, and which God consulted, just as an architect consults his drawings before he starts to build..

The Midrash says, "In human practice, when a mortal king builds a palace, he builds it not with his own skill but with the skill of an architect. The architect, moreover, does not build out of his own head, but employs plans and diagrams to know how to arrange the rooms and the doors. Thus God consulted the Torah, which is His blueprint for a well-arranged world, and created the

universe according to the Torah, [for it says, 'In the beginning God created the heavens and the earth', and the word 'beginning' refers to the Torah, for in another verse, in Prov.(8:22) we read 'The Lord made me (the Torah) as the beginning of His way.'"]

And here the legend ends, with the full secret revealed to us. This world was pleasing to God because this world was designed according to a plan. The plan was the Torah, which represents law and order in the a system which is fair and just, arranged so that all men would be protected. *And so this world, which the great Immortal Being called the best possible world, came into being and remained in existence.*

~~But if-6~~ let us pause for a moment, and reflect. If God has any thoughts on the world as it stands today, do you suppose He would be satisfied? *But is the earth, as it stands today,* Would it appear that this world is organized on the basis of righteousness and proceeding along the path of Justice and Fair Play? Is the world based on Torah? Does this world have any better reason for continuing its existence, than those earlier worlds which were destroyed because God was dissatisfied with them? The answer is clearly - No! God is shouting No - and it looks ^{indeed} as if our world is hurtling down the path ^{to} destruction, down the path and over the chasm, where it will topple off into a state of chaos and nothingness - Tohu V'vohu - just as it was before creation.

Will a new world be born? Will God bother to create another world after this one has died? Is mankind worth ^{The} His concern and worry, when ^{if the Divine Essence} it has taken this world, this best possible of all worlds, and has been so blind and stupid as to commit world

suicide through repeated world wars? We do not know the answer to that question. We cannot know what are the intentions of the ~~immutable~~ inscrutable ruler of the universe.

We do know one thing, however. We do know what we can do in regard to the creation of a new world. And it is through this knowledge of ourselves that we may be able to salvage the old world, or if the old is doomed to destruction, we may have learned how to create a new one ourselves.

~~Let-us-look-at-the~~ ^{No} I think the old world is doomed to destruction, and if we are capable of building a new one, I shall be glad to see the old one go, for I think the new one will be infinitely better, and closer to what ^{was} God originally intended for man. [&] When we look at the world on all sides of us, we can plainly see disintegration taking place. Old forms are dying - old ways of thinking are proving inadequate. In economics there is a battle waging between the old form of individual enterprise and the new form of collective enterprise. In politics there is another battle raging between the old concept of the state as an instrument of power for the few who are wealthy enough to control it, and the new concept of the state as an instrument designed to secure the welfare of the greatest number of its citizens. [In science new horizons are beginning to show themselves, and we may be on the verge of discovering unbelievable new sources of energy and power with the smashing of the atom. In history we are becoming aware of a new technique of interpretation. The past is not studied ~~for~~ merely to remember dates and places,

but to afford some clues for the working out of man's social well-being. ^{for the future} Yes, even in religion, new ideas are brewing, and religion will become less a device for the propagation of supernatural doctrines, and more a method whereby the spiritual depths of the human soul will be brought ~~new~~ into the active affairs of every-day life, and man will conduct himself truly religiously in all his actions, not merely in one specific sphere.

We could go all through the list of human endeavors and in every field, we would find that the old forms are dying and are being replaced by new ideas. The whole world is in turmoil, ^{universal} because [[] This war is merely the external expression of a tendency taking place ~~everywhere~~ in human existence. []] This war is simply a reflection on the military stage of revolutions which are taking place ^{on other stages} ~~everywhere~~ - political revolutions, economic revolutions, cultural revolutions. ^{simply} This war is speeding up the process of ^{change} ~~destruction~~ which was started during the last one.

So We stand here on this day of the new year, and we see ^{The old world} a ^{dying and} new world being born. What kind of a world shall it be? Shall it be again a mockery - shall it be again a world which is supposed to be built on the firm foundation of the Moral Law, and in reality is built on the Law of the Jungle? The answer to this question rests with us. The new world will be any kind of a world which we make it. We still have in our possession the Moral Law - we can employ it or reject it as we see fit.

As we stand now on the brink, tottering and wavering between life and death, it seems to me that we can and must fashion our future world only according to one scheme [it must be a world in which the lawless man is immediately annihilated, and the lawful man is allowed to live in peace and prosperity. Post-war planning is the biggest single problem of our day. The actual fighting of the war is hard, but it is a mechanical thing, and we will ^{be} solved ~~it~~. We will fight the war and we will win the war, and the war will sweep away many dead structures and forms which have been hampering the course of human progress. But war has no creative force within itself. What we create in the new world must be planned for now. That is why I say that our best brains and our extremest strength must be concentrated on the problem of how the world is to shape up when the fighting is over, and the men come home.

It is not our purpose here to enter into the details of post-war organization. There are already in existence 109 private and 28 federal organizations which have been called into being to handle the details of post-war planning. Among these are many church groups and religious bodies. The CCAR has ^{made its} ~~issued~~ contribution along this line, in issuing two years ago a "Program of World Reconstruction". It is the conviction in most religious circles all over this land and in other lands that it is the function of religion to take a hand in the new world which will come out of the war. Perhaps religious leaders and religious

(1)

What Kind of existence is this -
in which men are free to ~~say~~ think
and free to act, where all men are
taken care of and there is freedom
from fear and freedom from want? ^{Is this something new?} No! We
have a name to describe this type of
life - we call it democracy.

Democracy is based on the Torah -
because the things which are preached
in the Bible are the things which
are preached by men like Roosevelt.

We have come to understand
democracy a little better.

Some people say that religion
and politics should never be mixed -
These are two subjects which should be
avoided anyhow, because they always lead
to fights - but if they must be discussed,

They should be kept separate. I do not agree with this. I think they mix very well if the politics are made religious. Religion should not become political, but politics can be made religious.

And not only politics, but other spheres of human conduct can well afford to be influenced by the spirit of religion. If our economics could only be made religious, then business would be conducted in an honorable fashion instead of involving lies and cheating.

~~Politics plus~~ Actually, do you know what genuine democracy is? Genuine democracy is the sum of politics plus religion. When any govt conducts its affairs for the benefit of all the citizens and guarantees these citizens their basic rights, then it is a

very religious government. The prophets asked for no more.

(Insert 1, 2, 3)

And That brings us back to our problem of The new world which is being born. We must ^{work to} make this earth a truly democratic place - which will mean a truly religious place. How can we do This? How can we ~~of~~ guarantee ourselves a fresh, clean world?

We can only do it by throwing as much of our thought and energy and vitality into The construction of The post-war world as we have thrown into The destruction of The pre-war set-up. The most important public discussion in The entire history of This planet is under way ^{right} now and will continue for The next several years while

we Thrash out The problems of the peace. Religious groups and organizations have already taken a hand in This discussion. They are part of The 109 private organizations and The 28 ^{governmental} ~~federal~~ ^{agencies} ~~groups~~ which are in existence to make suggestions for post-war planning. The Federal Council of Churches, The CCAR and ~~many~~ ^{many} others all ~~all~~ have plans and programs and ideas - ~~and~~ Out of These groups will come clear thinking and inspired leadership. This is really putting religion into action, putting religion to work in an effort to build a great new system.

War is a hard-boiled matter and its strategy is planned with great care by experts. Peace must also become a hard-headed matter, and must also be planned with cunning strategy. For This we will require politicians who are democratic in heart and spirit, and who will want to see a

~~new note~~

peaceful world based on religious principles of justice and fair play.

Politician in itself is not a bad word. It can be bad or good

depending on the person who becomes a politician. Adolf Hitler is a bad politician because he works to destroy. C.K.P. is a good politician because he works to build. There is a story told that —



groups should not concern themselves with the actual details, since this should be left to the experts in the various fields. But religion does and will have a voice ~~to say~~ with which to remind mankind and its experts of those things of the spirit, without which all their planning and all their details will be of no avail.]

*Insert
yellow
sheet*

The new world must be a world where the spirit is free to flourish, and is not ground down by brutal tyrants; where the soul is free to express itself, and is not subject to despotic control; where a man's heart and his mind can come together and express themselves in brave words, without those words being pushed back down his throat by madmen. [Is it not clear that these are the very things for which we are now fighting and dying? Is it not painfully clear that we will be guilty of the grossest kind of negligence if we do not guarantee the existence of these freedoms in the future world?]

Here then is the picture as we see it on this Rosh Hashonah eve. The world is again in the throes of a new creation. The form and shape of this new creation will depend entirely on us. We can allow it to remain a world of the jungle, where each man fights out his destiny by himself, and against everyone else. That is the manner of the world today, and if we like it that way, we can allow it to remain.

Or we can take it in control and say, this shall not be a world of the jungle, but shall be a world fit for human beings, a world where men will act in community instead of in selfishness, a world where God's own moral law, the law which we call the Torah, shall truly prevail in the affairs of men. The choice is ours - and the decision must be made now, for the redemption or destruction of the world for the next thousand years will hinge on how mankind acts within the next ten.

And with this theme of future redemption we shall close.

The Midrash tells us that throughout the year the people of Israel are in the clutches of sin and are harassed by many troubles, but on the New Year they take the shofar and blow on it, and eventually they will be redeemed by the blast of the ram's horn. Just so will we do this Rosh Hashonah as our people has done in ages past. We will sound the shofar loud and strong, we will blow on it many times, in our hopeful search to be redeemed from toil and trouble.] May our efforts meet with success; ^{as} may we turn our backs on this dead and dying world, as we face the future ^{calm and smiling} with ~~bright-and-shining~~ faces, as we greet this New Year and this new world with great strength and firm determination that ~~out-of~~ it shall be a bright world, a shining world, a world based on God's law and man's earnestness, a world ^{in which} our children will be able to live happy ~~to live in~~.

Amen.

Thurs. - Sept. 30

A New world - An old Judaism

Judaism is Equipped to Fashion This
New World

begin with - "there is nothing new under the sun" - all problems have
already been answered.

- I. Universalism of Judaism
- II. Justice in Jewish Thought.
- III. Aspirations (messianic) of Jewish Soul

They flashed and sparkled
like bright stars far out in
the blackness of space.

Longgo

There flashed ~~across~~ ^{across} The ~~scene~~ ^{screen} of
history a small parade of giants. ^{They were} Mighty men
of gigantic ideas - a ~~few~~ ^{few} ~~dozen~~ ^{dozen} men by whose
genius ~~the whole world~~ ^{the whole world} has lived ever since. Their names
are strange and exotic - Isaiah, which means God-saves;
Amos, Micah, Jeremiah. They stand lined against the
horizon of all eternity - They ^{are the} Hebrew prophets.

These men spoke words of fire, some of which have
miraculously been preserved - and in their words we see
the spark which inspired 28 centuries and countless billions
of other men who followed. In these words are outlined the
plan for a perfect world - ^{the world as} in ^{their} lives the prophets told
mankind how it must live.

The basic precepts ^{of these mighty men} can be reduced to a simple
set of 4 beliefs. And if we ever expect to shape any
kind of a decent world, we ~~best~~ ^{must} heed their 4 suggestions.
Three of them we have made some faint attempts to
comprehend - the fourth is ^{the best in coming} ~~very new~~ and is perhaps the
most difficult although it sounds like the easiest.

The first three are peace, social justice, and
the dignity of man. The fourth is cooperation.

ray of life. Then it must yield some ideas and suggestions for a better world.

And when we search, we can find

~~These ideas and helps. This is a new world~~
~~whose birth-pangs~~
~~which we are observing today - but if it is~~
~~to be a good world, it must grow up according to~~
~~These rules laid down by our very ^{ancient} ~~old~~ ^{tradition} ~~Judaism~~.~~
~~A new world - and an old Judaism. Our~~
~~religion has seen many worlds come and go -~~
~~and it has ^{always} survived long enough because it has chosen~~
~~to live by the rules prescribed by our ancestors.~~
~~These rules have been tried & tested, and~~
~~not been found wanting.~~

History teaches ~~us~~ one thing - that nations
have prospered so long as they have conducted
themselves according to these ⁴ ~~Jewish~~ ^{principles} ~~law~~ of ethics and
~~decency and peaceful morality.~~ Just ~~as~~ soon as
they have broken these laws, they have died.
~~This sounds like a bold, broad statement -~~
~~but it is ^{quite} true.~~

Judaism has preached peace - and those
empires which have dedicated themselves to the

A

But the fourth principle which ~~is~~
~~is~~ the last in coming is ~~the~~ perhaps the most
important, and without it we cannot hope to
achieve the first Three. Cooperation, the prophets said -
a ~~for~~ community of free + happy human beings, whose
problems can be solved by men acting together. [¶] When
we think of it - the whole circle becomes very clear.
We cannot do away with war unless all men stand
shoulder to shoulder + try to settle the various antagonisms
which explode into armed conflict. ~~the~~ The causes of war
are several - economic reasons, political ~~and~~ ambitions, national
egos. [¶] And in working to solve these causes of war
we will achieve not only the prophetic ideal of
peace, but the additional goal of social justice - for
in an improved economic system there will be no
exploitation of the poor; in an improved political system
there will be no ~~more~~ race riots, ~~and~~

Finally, of course, these improvements will inevitably
lead to a self-assertion of the individual human being,
whose rights will be guaranteed and whose opinions will
be treated with respect, ~~who will once again~~ who will become again
a creature of dignity and lofty bearing. (continued on B)

3

Which were built on exploitation and cruelty
have been swept away and are being defeated
today. ^{> addition to peace & social justice}
~~The~~ ^{one who is not to be recognized} is ~~God's~~ ^{God's} partner - and those ~~to~~ governments
^{of God in action}
whose was created in the image of God.

sword have all met a violent end.
^{of course all men have fought in occasion in self defense which as we are doing today, and even the}
~~This is not to say that fighting~~ ^{might be}
~~self defense is~~ ^{is} ~~feasible~~, but war for the
sake of conquest & power is a sure path
to eventual destruction and oblivion. Judaism
has ^{also} preached social justice - and those
states which were built on tyranny and
despotic rule ^(Despotism) which disregarded the rights of
the individual and ^{swept at the bottom of human} ~~swept~~ the dignity of man
have all disappeared in the limbo, and
are disappearing today under the hammer
blows of ^{new} ^{young Europe, young America, young China - all} states, dedicated to the belief that
the individual is ^{is} sacred & important.

We have ^{the first three} quickly mentioned ~~four~~
of the cardinal principles of Jewish belief -
the passionate love of peace, the Jewish desire
for social justice, the grand assertion of man's dignity.
These are eternal, they are universal -
our American democracy is one of the new
states in the world which has been founded
on these beliefs - and because America is so
founded and so conceived we ^{feel} believe she will

B

So the circle is complete - we see that in order to achieve the three prophetic ideals which we already understand and desire so very much, we must put into practice the fourth ideal without which the others are impossible of attainment. We cannot stop war until everyone tries to stop it - we cannot ~~have~~ achieve the other goals unless we cooperate - act together - as one family of human beings.

and trying to do in union what we
sometimes fail to do when working singly. There is
a story told - (card 10). Here is illustrated the
value of joint action which unfortunately was too late ^{to save the}
in this ~~story~~ ^{field} ~~but~~ ^{too late} ~~on~~ ^{to save} the world - we ^{have} ^{lost} ^{the} ^{best} ^{chance}
must learn the lesson of cooperation immediately - ~~cooper~~ concerted action,

set the pattern for this new ~~era~~
just emerging from the womb of history.
Insert P.A. Yes - it ~~is~~ will be a ^{changing universe} ~~new~~ world
but it must be based on an ^{ancient} ~~old~~ ^{unchanging} tradition.
~~And it begins to look, if we can~~
have any idea ^{as if} this early in its life, ~~that~~
The new world actually will ~~be~~ develop along
lines set down thousands of years ago by the
sages and the prophets. It begins to look
like it for one reason - The world of the
future will be a cooperative world, and
that is exactly the ideal established by the
prophets as the goal of mankind.

Insert Cooperation means working together, ~~and~~
working together in the broadest sense, working
together of all the people within a nation and
working together of ^{nations} ~~all the peoples~~ in ^{all the} ~~the~~
^{world} ~~nations~~. When this happens or even if ~~it only begins to happen~~ ^{there are only faint}
~~then~~ man has truly become ^{tendencies} ~~in~~ ^{the} ~~direction~~
~~the~~ citizen of the world, or a universal person -
a human being whose interest is not only his
own but that ^{the} whole universe. (put in sentence or next pg.)
Can you sense immediately the deep

5

religiousness of such a kind? [If a man can truly come to feel that the problems of someone else thousands of miles away are his problems, then he is not just a narrow citizen of ^{one} ~~this~~ country or ^{one} ~~that~~ particular state, but he is a world-citizen ^{with} a universal outlook.]

↓ It means that ^{even though differences continue to exist,} all men will truly be ^{and will not allow these differences to sweep them away into acts of violence} brothers — that color differences will not ^{rise} begin cause men to jump at each others throats, to that religious differences will not provoke intense hatreds, that economic class differences will not lead to warfare and class struggle.

↓ If this trend toward universalism, toward world cooperation, could only catch hold of the imagination of mankind, then we would be carried along on a triumphant wave of the old prophetic spirit and would truly surge far forward to create the kind of world that Isaiah dreamed about when he wrote:

"And they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

But it is proper if someone were to call a halt at this point and ask if we were not proceeding a bit too rapidly and becoming over-excited at something which is not actually happening, if we were not getting a bit ahead of the story. Are there any signs or indications that the slogan of the new world will be universal cooperation? (Is our enthusiasm warranted?) How can we tell that the Jewish ideal of universalism, of the brotherhood of all men is really coming to pass?

Well - there are several signs which can be found both in the actions of individual men and in the actions of states/nations. So far as individuals are concerned, this war is helping to wipe out prejudices which have always kept a man confined within the 4 walls of his own bigotry - and is helping him to meet with and work with other men different from himself - so that he begins to develop a broader and more universal outlook. In our armies and in the armed ~~for~~ ^{men} white men are fighting and dying alongside black men. When humans suffer together, their common

difficulties always draw them closer together. It is
 so hard for me to conceive of a white boy who has
 had negro blood spill over him in one foxhole ever
 again hate the negro people with any kind of blind
 unreasoning hatred. ~~I am not saying that the war~~
~~will~~ Jews have fought and died alongside Gentiles
 in numbers large enough to show that we are
 bearing our share of the burden. In the military
 cemetery on Kiska island there are rows of crosses
 marking the graves of fallen soldiers, and interspersed
 among them here & there can be seen the ancient
 Star of David in testimony to some Jewish ~~to~~ death.
 It is difficult for me to imagine that any Gentile
 who stood in that cemetery while taps were being sounded
 could ever again slander or malign or attack his
 Jewish fellow-soldier. ¶ I am not saying that
 the war will erase all prejudice and
 antagonism. This would be too naive a wish.
 But the efforts which men make together when
 exerting themselves in a common cause go very far
 toward creating an intangible sense of unity among
 them, which will never quite evaporate.

When Churchill received an honorary degree at
Harvard U. a few weeks ago he made a speech
about the possibility of a post-war union between
his country and ours. The ~~world~~ American Frontier
would be long & long, but

8

And it is not only ^{individual} men who have
met and discovered that they were basically
brothers, ^{but nations have} ~~is not~~ ^{learned the same lesson.} only individual Negroes & whites,
individual Englishmen meeting individual Russians,
~~and~~ Americans meeting Chinese and discovering that
they are all God's children, ~~for the prophet~~
Micah ^(9:7) said: ~~"Are ye not as the children of the~~
~~"Philistines unto the O children of Israel?" said the Lord.~~
but ~~the~~ states and governments are beginning
to open their eyes wide as they see the
extent to which cooperation is possible.
England & America, two proud and sovereign
entities, have been working in the very
closest manner for the past two years, much
more so than they did in the last war -
and it is ^{inconceivable} ~~impossible~~ that they will not
continue to work together for the sake of the
peace once the war is over. There will be
no drifting apart once the ^{war} emergency is over -
such as there was in 1919. ^(Israel) Today we are
becoming an internationally minded people, and
we know that our welfare cannot be isolated

It may or may not be a good thing to have a union with Britain. And if we have a union with her, should we or should we not have one with Russia, with whom we are cooperating in a military sense but not otherwise? And how about China and all the other countries now banded together into the United Nations?

These are political questions and we are not qualified to discuss them here, except in their moral implications. Morally and religiously, we are obliged to act in cooperation with other men - and this should be our guiding principle. I am happy to say that I think men are beginning to understand this.

from the welfare of the rest of the world.

(Insert C) As far as Russia is concerned, the picture is not so hopeful. We work together now, for the sake of the war, but we are mutually distrustful and ^{while} ultimate cooperation will surely come about. ~~The present~~ ^{our universal} outlook of the moment does not include the Soviet Union. We know that something must be done to alter this situation however. As Vice-President Wallace has said: "Unless the western democracies, etc., etc. - (pg. 81 - cont. of Comm. Man.) Let us hope that blindness and stupidity will not prevent us from ^{trying to} ~~understand~~ our great ally. ~~Let us~~ If earnest and sincere co-operation be necessary anywhere, it is absolutely vital between ourselves & the Russians. The future of the world will depend upon it.

So here we have the answers to some of the questions which stopped us before. Is it wishful thinking to say that the spirit of the world is moving in the direction of a universalistic mood & sentiment? No - the attitudes of men and

by the prophets in the dim ~~and~~ ages of the past was given to the world in the greatest Book of all time, was taught and expounded by the ~~prophets~~ ^{wise men} and the rabbis. It is a law common for all men - it is a law which all can serve - and when all men do serve it, then ~~they~~ ^{they} will ~~try to~~ ^{try to} ~~serve of the living God~~ ^{serve of the living God} ~~the~~ ^{the} ~~end of things~~ ^{the end of things} ~~at the time will be understood~~ ^{at the time will be understood} ~~our goal be achieved - and~~ ^{our goal be achieved - and} ~~then cooperation, peace, justice & harmony~~ ^{then cooperation, peace, justice & harmony} ~~will be ours~~ ^{will be ours} nations show clearly that the lesson of the brotherhood of man as expressed by the prophets is slowly beginning to sink in. "By collaborating with the rest of the world to put productive resources fully to work, etc, etc - (pg. 53, Wallace)

This concludes our discourse. The new world is to be a place in which man will ^{be brought nigh to Torah, will} ~~live~~ ^{speak} decently and morally — a ^{new} place which ^{can be fashioned out of the teachings of our old Judaism — and which} will prosper because of the presence of the moral law. This law was conceived by (imagine) the immortal words of the prophet Isaiah which come rolling down the centuries of time with true strength and fire —
(Isaiah 40:1-3)