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Friday night sermons. 1942-1944.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

FRIDAY NIGHT SERMONS - 1943-44

- September 24 - "CHOOSE LIFE"
- October 1 - "REPENTANCE" (Shabbos Sheuvah)
- " 8 - "KOL NIDRE" (Yom Kippur Eve)
- " 15 - "PRAYER"
- " 22 - "IN THE BEGINNING" - FRIST MEN'S CLUB FORUM
("JESUS")
- " 29 - "THE FLOOD AND THE TOWER"
- November 5 -
- " 12 - "SODOM AND GEMORRAH - BOSTON & DETROIT"
- " 19 - "UNION THANKSGIVING SERVICE"
- " 26 - "MEN'S CLUB FORUM - ZIONISM"
Weizman's Birthday
- December 3 - "THE PROPHET & THE PROSTITUTE"
- " 10 - BOOK REVIEW - "ST. PAUL"
- " 17 - "CHANUKAH & HITLER"
- " 24
- " 31 - "NEW YEAR'S EVE"
- January 7 - "REFLECTIONS AND RETROSPECTIONS"
- " 14 - "PATTERNS FOR PEACE"
- " 21 - BOOK REVIEW - "FORGOTTEN ALLIES"
- " 28 - GUEST SPEAKER - Dr. W. Bernhardt
- February 4 - "OUR FALLEN ENEMIES"
- 11 - BOY SCOUT SERVICE
- 18 - "THE LAWS OF MANKIND"
- 25 - "FEBRUARY - MONTH OF PATRIOTS"
- March 3 - "PURIM: - "ESTHER - QUEEN OR QUITTER"
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- 21 - "HOW ARE YOUR NERVES?"
- 28 - "THERE ARE ALL KINDS OF LEPROSIES"
- May 5 - "THE LIFE OF THE RABBI" (W.S.F)
- 12 - "COUNCIL OF JEWISH WOMEN SABBATH"
- 19 - "RELIGION IS YOUR OWN BUSINESS"
- 26 - "WHAT OF YOUR CHILDREN"

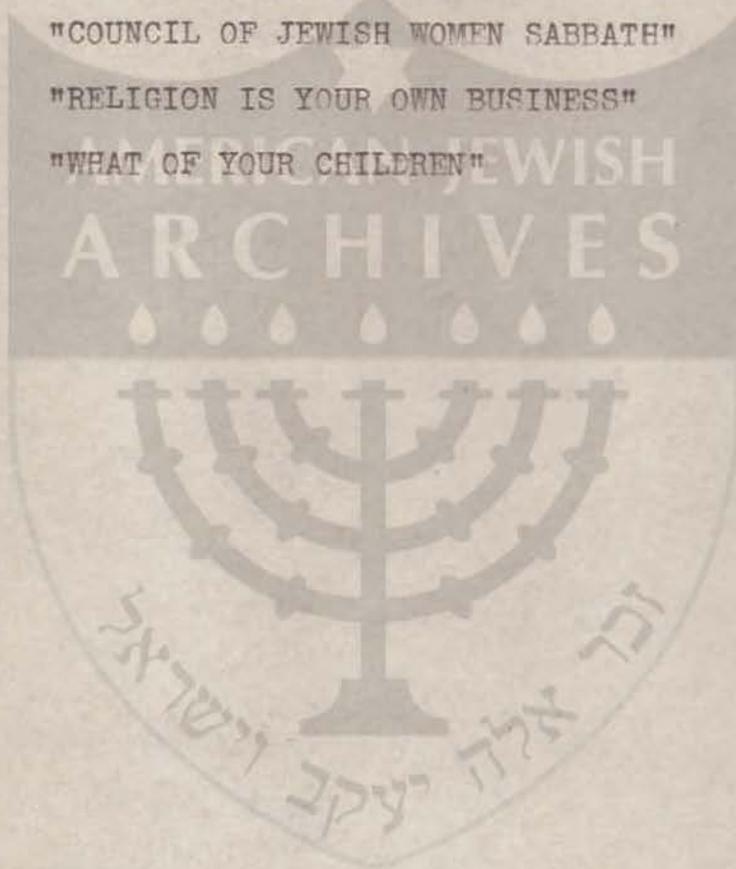


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DEWEY BOND
MAY 1944

SUMMER FRIDAY EVENING SERMONS * ~~XXXX~~ 1943

July 30 - IDOLATRY AND PROSPERITY

Aug. 6 - VISION AND GOALS

Aug. 13 - COMFORT

Aug. 20 - REWARD AND PUNISHMENT'

Aug. 27 - EDUCATION OF CHILDREN

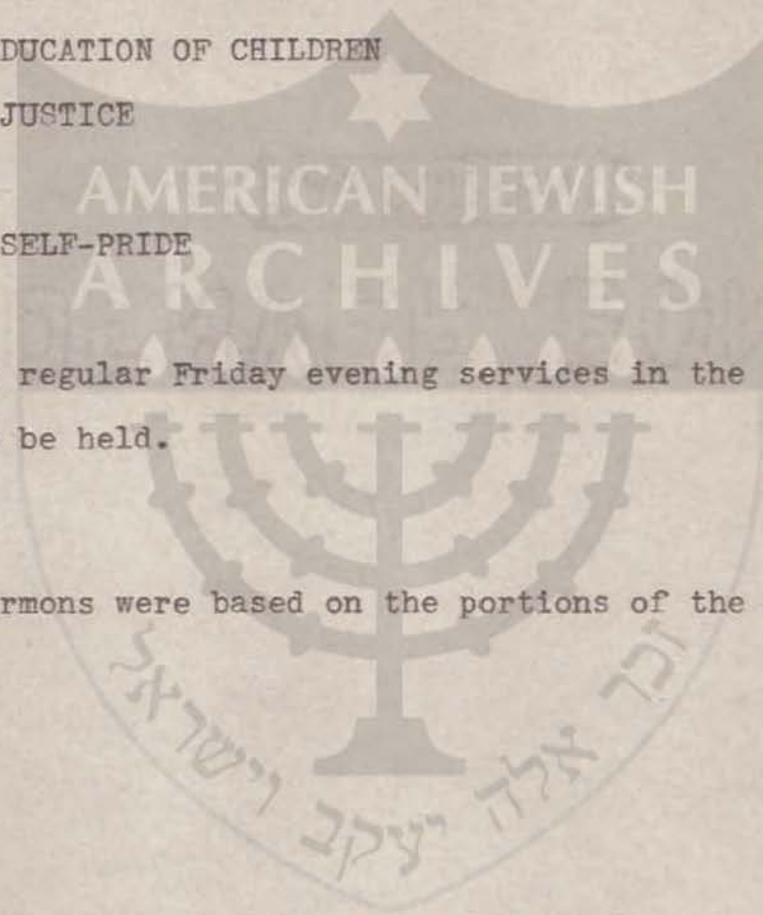
Sept. 3 - JUSTICE

Sept. 10 -

Sept. 17 - SELF-PRIDE

Sept. 24 the regular Friday evening services in the Temple proper commenced to be held.

All above sermons were based on the portions of the week.



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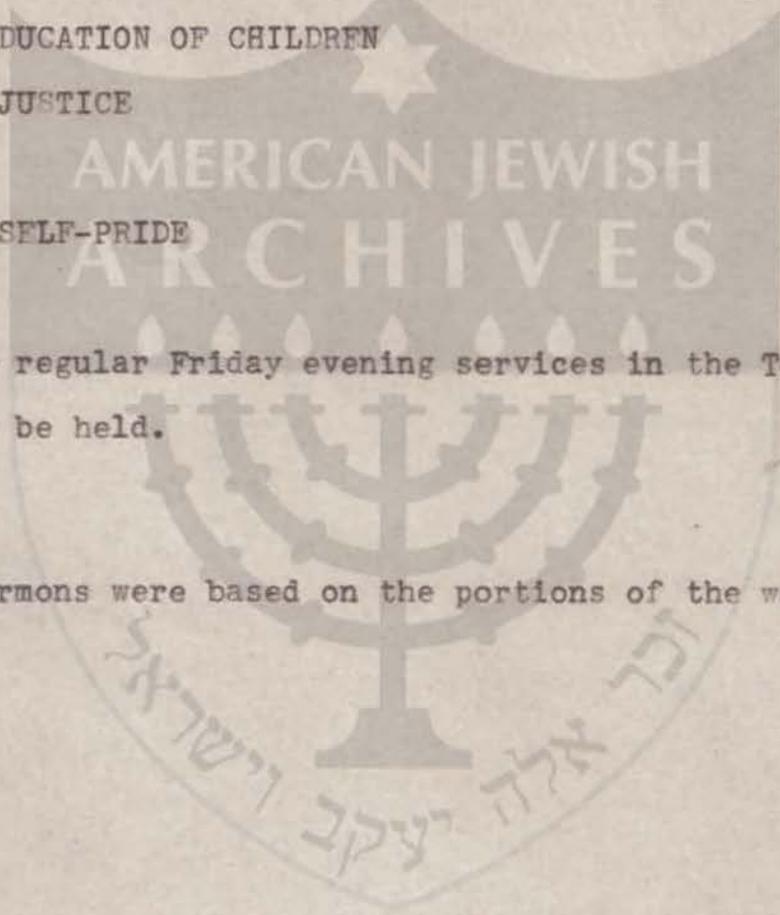
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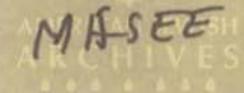
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MATOT

MASSEH



(נעצת)

IDOLATRY
&
PROSPERITY

Jeremiah chastises the people
of Israel for worshipping false gods -
he charges them with two evils:
forsaking the ^{true} fountain of waters and
making new cisterns which are broken
and can hold no water (i.e. which are
false).

Why did the Jewish people do
this? Through perversity? No.
There is a direct correlation between
idolatry and prosperity. When the
people was prosperous it tended to

be idolatrous. That is why we²
invariably find the prophets declaiming
vs. luxury & riches at the same time
that they fought vs. idolatry. (Develop-
ed in Solomon's time, in time of Ahab &
Jezabel, in time of Babylonian exile -)
People become lax under prosperous
circumstances.

in old legend to illustrate belief
of this Thesis. (Maasch Book. # 22).
"Man of handsome appearance is not a
man of modesty" - This applies

not only to appearance but to
wealth, position, etc.

Jeremiah was a modest man
when he was called to the task of
prophecy - he demurred, saying (1:6).

Modesty is the greatest of all
virtues. In these times we are all
liable to be puffed up, etc. We
need modesty.

Jeremiah 2:4-13

In this passage which we have just read, Jeremiah is chastising the people of Israel for worshipping false gods. He has charged them with ^{committing} ~~getting~~ two evils -- they have forsaken the true God and they have created for themselves false images. The language of the poet, Jeremiah, is very beautiful. He uses a figure of speech, and calls God a Fountain of Living water, a fountain of fresh, sweet water, upon which man can nourish himself. The Jews have deserted this fountain and instead have tried to build for themselves other wells from which to get their water. But these wells are as broken cisterns and they hold no water.

The accusation which the prophet levels against the people is a very familiar one in the Bible. Many prophets in many centuries have hurled similar charges against the rebellious folk. What is it which seems to cause the Jewish people, periodically to become lax in their religious life and to back-slide into idolatry? Why did the Jewish people, every so often seem to go through a phase when they grew tired of worshipping the one True God and instead slipped off to worship the gods of the Canaanites or the Babylonians? Did the Jewish people do this only through perversity and stubbornness and spite? The answer, of course, is no. It is true that we are a stiff-necked people, but not to the extent of deliberately worshipping false gods.

No, the answer is not that our people were perverse. Any student of the Bible can see upon reading book after book that there seems to be a direct correlation between idolatry and prosperity, material prosperity. When the people was prosperous, when the crops were good and the trading of the markets of the great cities was active, then we see that the people somehow easily forgot the rigorous discipline of worship and slipped into the less demanding forms of worshipping sticks and stones, immoral gods, gods who cared nothing about ethics and decency.

The proof of the fact that there is a correlation between richness and idol worship is to be found in prophet after prophet. When we read the words of Amos or Hosea or Isaiah or Jeremiah, we find these figures ^{men} declaiming against luxury and riches in the very same breath with their arguments against idolatry. They spoke in the great cities at the height of a market season or at a time of Jewish holiday. Their messages contained two themes. They charged the people with laxness of religious spirit and at the same time they charged the people with unfair business practices. They charged the rich who ground down their heels into the faces of the poor. They uttered loud words against the men ~~leaders~~ of luxury who reclined on couches of ivory, tasting ices from the mountains of Lebanon, "Fat kine" one prophet said about these women. It is needless to draw example after example. The kernel of the message of all the prophets was that the people became lax under prosperous circumstances. The people were observing when the civilization was more simple and least luxurious.

There is an old legend in Jewish tradition which illustrates the believe that our great sages have always held in the truth of this thesis.

Once upon a time the daughter of the emperor asked Rabbi Joshua, the son of Hananiah, "Is it not very strange that there is so much Torah in you and yet you are so terribly ugly? How can there be so much wisdom in such a contemptible vessel?"

Rabbi Joshua replied, "Pray tell me where do you keep your wine? In what kind of vessels? "

And she replied. "We keep our wine in simple earthen ware vessels, because for many years past, wine has always been kept in earthen vessels."

Rabbi Joshua replied. "You are very rich people, you are the daughter of the emperor, you ought to keep your wine in vessels of silver. Only the ordinary people keep it in earthen jars."

So she went and told the emperor, who poured all the wine into silver jars. Within a short time, of course, the wine turned sour and the steward reported to the emperor that all his wine had turned into vinegar, so the emperor sent for Rabbi Joshua and asked him.

"Why did you give such advice to my daughter so that all my wine has turned to vinegar?"

Rabbi Joshua replied. "As she spoke to me so I spoke to her. She said to me, what a pity that such great learning is in such a contemptible vessel. So I said to her, why do you keep wine in a cheap vessel? I also said that just as the Torah does not stay with a man of handsome appearance so wine does not keep in a handsome vessel."

The emperor said, "But tell me, is it not possible that there can be good looking men who possess learning?"

Then Rabbi Joshua replied "If they were not so handsome they would be more learned still, and a man of handsome appearance is not a man of modesty, and therefore, forgets the Torah, which he has learned."

A man of handsome appearance is not a man of modesty, so says the old legend. This applies not only to appearance, of course, but to wealth, social position, prestige in the community. Men who have these things are more apt not to be men of modesty, or let's put it in another way, men who acquire possessions sometimes forget their modesty.

It was this which Jeremiah was shouting against when he chastised the people for being immodest. They had grown rich, they had tasted prosperity, and they were becoming too self-contained, too proud to worship their God. Jeremiah was asking them in his time, just as we should ask ourselves in our time, to become modest men, in order to be able to worship the one true God, the God of the living fountain of water, of those things which tend to make us immodest. Let us forget our handsome appearances, our wealth and our social prominence and let us try to reestablish in our lives a true sense of what the values are which we should worship. Modesty, it once was said, is the greatest of all virtues. Jeremiah had it, for when he was called to the tasks of prophecy by God, Himself, he refused, saying, "Oh Lord, God, behold, I cannot speak for I am but a child." Joshua the son of Hananiah had it when he answered the presumptuous question of the daughter of the emperor in his clever manner. We all could do far worse than to take an example from these two men.

We must cease our worship of false gods.

*July 30, 1943
Fri. eve. services T.E.*

Aug. 6, 1943

1/50 100

פ' 203

(פ' 203)

VISION

GOALS

The Vision of Isaiah:

He had a vision - what was it?
He had a vision of a better world, a world based on justice and true religion - no sacrifices, but rather social justice (v.17); a world based on peace and on the law of godliness found in the Torah (2:3-4)

He believed that his vision would come to pass (2:2).

Do we have any visions²
today? Yes - and they are the
same that the prophet had,
which means that Isaiah's visions
have not yet come true.

Why not? Because we humans
have failed. We have built up a
material civilization which has far
outstripped our spiritual growth. This
was the same problem in the 8th BCE.
We need to use a little of the

heart and spirit and godliness ³
in us to administer the things
we have created. We must keep our
economic & political systems under control,
etc. Then perhaps we will have
fair distribution - there will be no
grinding of the faces of the poor - there
will be no war.

Then will the visions have come
true - the visions of all mankind
expressed by the prophet 2000 years ago.

A certain young child I knew ⁴
intimately had been dressed up in a
clean white dress for Sunday school.
This accomplished, her pious mother
went about other duties. The young
child disappeared, and in a few min-
utes her mother heard her yelling
frantically in front of the house.
She ran out and found that the child
had climbed the telephone pole in front
of the house, a pole which had the
old-fashioned spikes on it. She had
got up so high that she couldn't get
down. The white dress was black, her
face covered with dirt and tear streaks.
Her mother scolded her and said,
"Why on earth did you climb that pole
on Sunday morning after I had dressed
you for Sunday school?"

5

Betty blubbered and replied, I just climbed up to see what I could see, Mother -- that's all." And thank goodness her mother had enough imagination and sense of humor to smile, and inwardly to approve that adventuring spirit of a five-year-old offspring. For that young lady had the same inherent urge Moses had when he climbed Mt. Sinai of old.

6

Each soul must seek some Sinai,
As Moses sought of old,
And find immortal music write
On slabs of stone in gold.

Each soul must seek some Sinai,
Some far flung mountain peak,
Where he may hear the thunders roll
And timeless voices speak.

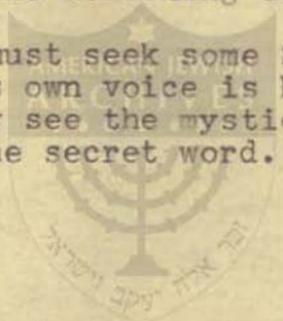
Each soul must seek some Sinai,
Some secret place, apart,
Where he may be alone with God.
And new-born Kingdoms chart.

Each soul

Aug. 6, 1943
Fri. eve. service

Each soul must seek some Sinai
Some sanctity within ,
Where everlasting whispers
Penetrate the deadening din.

Each soul must seek some Sinai,
Where God's own voice is heard,
That he may see the mystic sign
And hear the secret word.



Aug. 13, 1943

אחרי

(פ' 23)

COMFORT



1

This Sabbath called
INDJ SVE - The sabbath of Comfort
~~INDJ SVE~~

from the haftarah Is. 40 -
which is read after Tisha B'ar.
T. B. ^{last Tuesday (Aug 10)} represented the downfall
of Jewish sovereignty. So on its
anniversary the ^{people} has always
comforted itself.

What could they find ²
comfort in?

They found comfort in the fact
that God was controlling the
destiny of nations and would so
arrange the fate of the Kings
that Israel would eventually
come out triumphant. It is
the old story of the King
comfort in the fact that the

3

good will win. It is a
faith that the world progresses
according to a plan, and in
the working out of this plan
temporary injustices would be
levelled off in the end.

Jewish independence would
be restored.

Aug. 13, 1943
Fri. eve.

Aug. 20, 1943

276

(p'23)



REWARD

T

PUNISHMENT

Deut. 11:13 ff (cf. Heitz, V,
pp. 196-7) ①

Reward & Punishment

But are the righteous always
rewarded & do the wicked
always suffer? In the equation
of life is this not often
reversed and ^{are} the good ^{not} ~~are~~
undeservedly punished?

(2)

There is difference of
opinion on this. Deut. v Ezek.
on one side (man get what they
deserve) - Job & Ecclesiastes on other
(They face bitter facts of life.)

How to answer this riddle:
R. Janvri said we can't answer
it. Ben Azzei taught that
righteousness is its own reward,
and receives no other.

א/בן א/בן וכו

(3)
If we believe in
immortality, then this riddle
becomes less distracting. Then we
know that death is not the
end, and if a good man is
undeservedly punished and dies, at
least we feel that he is
living still.

But what kind of

immortality can we believe⁽⁴⁾
in? The King that King
David used to comfort
himself when his child died.

"I shall go to him, if I
am worthy, but he will not
return to me." 2 S 12 1/5-23

We must be worthy of
our dead - then they will not

have died, and then (5)
The riddle of reward and
punishment becomes less
paradoxical.

This is our comfort.
If we are worthy, we shall
go to them.

Fri nite
Aug. 20, '93

EDUCATION

CHILDREN



(3'23)

1/17

Parsha

Re'eh

Friday nite -
Aug. 27, 1943

Describe connection between Torah and Haftorah passages. Jews have choice of two ways, blessing or curse will result. Blessing is described in Haftorah (Isaiah 54: 11 ff) There shall be no more terror, persecution, etc.

One verse in this blessing is significant - verse 13 where, by a pun, the children of a nation are called its builders.

How true this is! H.G. Wells' quotation (Hertz II p. 503). Universal education of its children leads to internal strength of a nation and is greatest blessing which can adhere to it.

Quote Hitler on ed. (card 15) and Jew. view of ed. (card 37 - see them)

Sept. 3, 1943

(פ'רר)

פ'רר



JUSTICE
Proper Gov't.

Friday - Sept. 3, 1943
Temple

- p'CaE

XII, 18-29
XVI, 15-20
XX, 2-8
XXI, 20

Describes setting up of government - judges (supreme court, etc.), King, priests, prophets, crime, and warfare. Ethical foundations of this govt

1.) King was limited monarch - This was unheard-of in other Oriental countries. David and Bathsheba; Ahab + Naboth's vineyard.

2.) Dignity of labor - Sabbath designed to give man ^{day's} rest - Romans laughed at it. Today we regulate hours of rest. Hillel was wood-cutter.

3.) Prophets fought for democracy,
4.) War waged democratically

4) State based on justice. (2)

ב
בבב בבב

Jewish concept of Justice
is not merely strictness
and letter of the law type.

There are two Thrones,
says Midrash, בבב בבב
and בבב בבב, God moves
from one to other in his
deliberations. Can't be exercise
justice of Jean Valjean type.

(3)

This type of justice
tempered with mercy, comes
to give the real meaning
to the Jewish word for charity,
which is צדקה - root צה.

Proverbs (10:25) says

The righteous - צדק 310' צה
(The one who practices justice) is the
foundation of the earth - and
The Talmud ^{says} in comment,
~~That~~ what keeps world from falling in
space? "This world rests on one
support and that is the righteous
man." Without justice world collapses.
The Jewish people asks - צה צה צה
for justice and should practice it.

ו' אלה

(א' א') (א' א')



SELF-
PRIDE

Friday night

Sept. 17 - Preach on

"I will make thee an eternal excellency"-
from Haftarah, Is. 60:15

(But God can't make us, unless we
make ourselves, etc.)

Why should we be excellent?

How can we be excellent?

SELF-PRIDE; CHASEN (without using word)

Haftarah - Ki Tabo - Is. 60

Sept. 17,
1953

Prophet writing in time of
Babylonian Exile - and predicts a
great rebuilding of Palestine, by
those very nations which destroyed
her, when they learn that God
is Supreme and they come to
back in the light of God's people.

Great prophet of comfort -
promises physical rebuilding and
spiritual. They will bring wealth,
build walls & Temple, etc. - and
also will cease persecuting.

Jerusalem will turn from being most
despised to most honored nation.

"I will make my tree an external
excellency (v. 15) and the days of my mourning
shall be ended (v. 20)."

But all this reconstruction was going to be possible only because the people of Israel retained its pride and confidence. The prophet knew the calibre of the people of his day, and he counted on their strength and will to live.

They were going to a glorious future because they had a sense of destiny - they chose life, back in barren Palestine, rather than slow death by assimilation in Babylonia.

Do we have this same sense of historic destiny and pride today? What would happen to our American Jews if we were suddenly smitten? How would we stand up to it?

"I will make thee an eternal exaltation". We must remake ourselves first, before God can do anything about it. Lionel Rothchild once said (quote card 71) - "we are emancipated, but if our emancipation should damage our faith, it would be a curse instead of a blessing."

Jews of other lands, ^{in other eyes} have never permitted their faith to be damaged. We here in this land of peace & plenty have done so. We must repair the damage.

If we Jews had as much pride in ourselves as some others have had in us, we would be doing some internal reconstruction right now, without waiting for the off-messianic age. Let me tell you what Tolstoy thinks of us - and if that doesn't give you a kick, nothing will. (Quote Hate, Jew Thoughts, p. 135)

Arise and shine, for thy
 light is come. Lift up thine
 eyes round about and see - The
 nations shall come to thy light -
 and that nation that will not
 serve thee shall perish.

Yes, my people, whereas thou
 hast been formerly forsaken and hated,
 now I will make thee an eternal
 excellency. The little one shall become
 a thousand, and the small one a
 strong nation: I the Lord will
 hasten it in its time.

Friday eve -
Sept. 17, 43 T.E.

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A
"A Light to The Nations"

We have just finished reading the great words of the immortal prophet, Isaiah. These words were written sometime during the years when the Hebrew people were in exile in the land of Babylonia, twenty-six centuries ago.

The people were in exile but the prophet sets forth and predicts a great rebuilding of the land of Palestine -- a rebuilding, not only of the physical structures, but of the very spirit and courage of the whole people. He is a prophet of great comfort, promising a new land and a new spirit following all the violence and the destruction which had been wrought by the conquerors. As a matter of fact, he predicts that those very nations which destroyed the land of Israel, shall gather themselves together and understand the word of God. The conquerors would rebuild the walls of Jerusalem and the beautiful edifices of the Temple. The enemy would learn that the Hebrew People had a special place in the eyes of the Lord and they would know that it was folly to continue opposing God's favorite children. So that Israel would turn from being the most despised of the nations to being the most honored of them.

~~The prophet promises that "days of morning shall be ended" and moreover he speaks to them in words of great encouragement "Arise, thou hast been forsaken and hated, so that no man passed through thee, I will make thee now an eternal excellency, a joy of many generations."~~

Yes the prophet promised in those days of utter despair that the other nations of the world would come to a true understanding of the Jewish God and the Jewish people -- and that this most despised and hated little group would some day be an "eternal excellency", would some day arise and find for itself a light had come.

But all this reconstruction and rebuilding was going to be possible only because the people of Israel retained its pride and self-confidence.

The prophet knew the calibre of the people of his day and he wanted all their strength and their will to live.

No people can ever exist in the world without a sense of destiny, and Isaiah felt that the Jewish people was going forward to a glorious future because they had this sense of destiny, because they had an unbroken determination to live in the face of persecution, because they chose life rather than death.

Isaiah's faith in the will-power of his people proved to be correct. They would return from exile, they would live again, because they wanted to live.

Do we have this same sense of destiny and self-pride today? What would happen to us if American Jewry was suddenly to be smitten by some horrible catastrophe? How would we stand up today? These questions are very important. They are not merely academic. Many of us feel that the miseries which have been heaped upon the heads of Jews living all over the world may some day fall upon the heads of Jews living here in America. We hope to God it may never happen, but if it should, how would we stand up under the hammers blows of our attackers. Would we have the internal strength to resist.

Lionel Rothschild once said "We Jews are emancipated, but if the emancipation should damage our faith, it would be a curse instead of a blessing. Jews in America have always been emancipated. We have been sharers in this tremendous democratic experiment which is called the United States. Has this emancipation caused a damage to our faith? Rothschild said that if we lose our sense of dignity the emancipation becomes a curse instead of a blessing.

I do not know whether the lose of pride which so sharply distinguishes Judaism in America due to our having been emancipated or not. And in a sense it is not important what has been the cause of this lack of self-respect. What is important is the fact that our

pride is shattered, our morale as Jews is low, our sense of Jewish integrity is very weak.

Hitler may have done something to remedy this situation, but even today there are Jews who would prefer not to be known as Jews -- even today there are many who are ashamed of their religion -- even today there are many who do not wish to give their children a Jewish education, because that will separate them too sharply from the other children.

The prophet spoke in words of great encouragement and said to the Hebrew people "I will make thee an eternal excellency." But before God or Isaiah can do anything to remake the greatness of our people, we ourselves must do the ground work and break the soil. We must want to be a great people or we shall never be one. We must be proud of what we are and what we stand for. The only alternative is to skulk abashed down the dark back-alleys and try to avoid being seen in the clear light of day.

If there is one thing we are going to attempt in our Religious School, it will be to give our children a sense of Jewish dignity, a feeling of Jewish pride, and an atmosphere of Jewish self-respect. It is important for children to love the organizations of which they are members. A boy's proud of being a Boy Scout, a girl is happy to be a member of the Junior Red Cross. Children can be proud and happy to be Jewish children, and if their parents will not attempt, either consciously or uncsciously to destroy the mood which we will try to create then it will be possible for us to instill in our children the quietness and strength of internal self-respect.

If we Jews had as much pride in ourselves as some other people have had in us, we would be unable to have any feelings of secret shame or any desires to escape from our heritage. One of the greatest men of the modern world, the Russian novelist, Leo Tolstoi, embarrasses

some of our lukewarm co-religionists by the fire and the heat of his passionate remarks about the greatness and the nobility of the Jewish people. After we finish hearing what Tolstoi has to say, every one of us will feel inspired to rise in pride and try to live up to his description of what is a Jew.

"What is a Jew? This question is not at all so odd as it seems. Let us see what kind of peculiar creature the Jew is, which all the rulers and all the nations have together and separately abused and molested, oppressed and persecuted, trampled and butchered, burned and hanged -- and in spite of all this is yet alive? What is a Jew, who has never allowed himself to be led astray by all the earthly possessions which his oppressors and persecutors constantly offered him in order that he should change his faith and forsake his own Jewish Religion?

The Jew is the sacred being who is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.

The Jew is the pioneer of liberty. Even in those olden days, Moses prohibited the practice of keeping a person in bondage for more than six years, and insisted that a man be given a rest after six days of work.

The Jew is the pioneer of civilization. Ignorance was condemned in olden Palestine more even than it is today in civilized Europe.

The Jew is the emblem of civil and religious tolerance. "Love the stranger and the sojourner," Moses commands, "because you have been strangers in the land of Egypt."

The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world -- such a nation cannot be destroyed. The Jew is ever-lasting as is eternity itself."

Something of all of this of which Tolstoy speaks must have been deeply ingrained in the spirit of the boy in this little Hasidic story: (Anant)

Yest Isaiah speaks to the down-trodden Jewish people and says "Arise and shine; for thy light is coming...all nations shall come to thy light. ...Lift up thine eyes round about and see; that nation which shall not serve thee shall perish." In order for us to be a light to the nations, we must first feel the light within ourselves. In order for us to be the light of God, we must feel the pride of Judaism within us.

"Yes my people arise thou hast been forsaken and hated, now I will thee an "eternal excellency". The little one will become a thousand, and the small one a strong nation: I the Lord will hasten this in its time."

The Lord will hasten, but the hour of salvation can come only when all Jews arise in strength of body and stature of soul to acknowledge the greatness and the godliness which has characterized our people. When we all feel it deep down in our hearts and when we have remade ourselves from lukewarm Jews into Isaiah-like people, then will we truly be an "eternal excellency" and a light to

Look, my lad, at the Gentile boy over there. See how well-dressed and well-nourished he is. Have you no envy of him in your heart?"

"Surely not" answered the boy. "I am much better off, for I am a Jew."

R. Sussya returned to the syn, and relating the boy's response, he added: "Not the Shofar but this boy's words opened the gates of mercy for all Israel."

Rabbi Sussya left the Synagogue one Rosh Hashonah before the blowing of the Shofar, and meeting a little Jewish boy, barefooted and dressed in a ragged jacket, said to him:

The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world -- such a nation cannot be destroyed. The Jew is ever-lasting as is eternity itself."

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Sept. 24 - Friday night

Preach on "Choose Life"

from Parsha 5:28 - Deut. 30, 15-20

Read Slonim notes on 5:28 ואל

Destiny of Jewish people, etc.

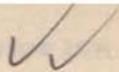
Eastern religions emphasize death -

Judaism teaches life

Even Xianity emphasizes other world -

Judaism this world

SEPTEMBER 24, FRIDAY NITE

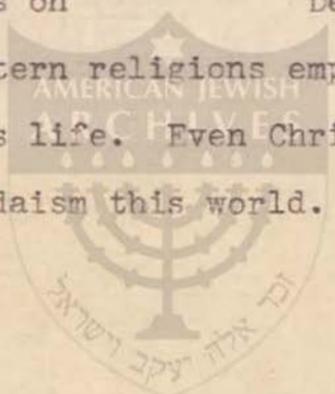


Preach on "Choose Life" from Paisha - Deut. 50,15-20

Read Slony's notes on Destiny of Jewish

People, etc. Eastern religions emphasize death

-- Judaism teaches life. Even Christianity emphasizes
other world - Judaism this world.



(פ'223) פ'231
T.E. - Sept. 24, 1943

CHOOSE LIFE

In the passage which we have just read is one of the most fundamental ~~truths~~ truths which the Jewish religion has to offer. People are always asking me - exactly what is so wonderful about our religion? We boast about it, and the Christians compliment us for the marvelous teachings which it contains, but we are not sure of precisely what these teachings are. Tell us some of the specific things which makes our religion so outstanding.

Here tonight we have come across one of our most remarkable precepts, one of the things which has kept us going all these thousands of years. And here tonight we can learn one specific Jewish idea to carry away with us.

"I have set before thee life and death, the blessing and the curse; therefore, choose life, that thou mayest live." (Dt. 30:19).

Choose life, the Bible commands us, and herein is the basic philosophy of the whole Jewish religion - a philosophy of life-idealism, to support us through all our troubles.

This teaching is a very simple one - choose life, that we may live. Life is the most important thing there is - life on this earth - and anything which contributes to the living of a full and happy life is to be practiced. This is the standard which is set up, and all of man's activities are measured against this standard.

Let us take the ideals of the human race, for instance. Because a thing is called an ideal does not necessarily make it fine and noble, according to Jewish standards. The worth of any given ideal is to be tested by its usefulness for life. Thus, the ideal of honoring one's parents is a life-ideal, because it adds to the enjoyment and pleasure of the lives of both children and parents. But the ideal of super-nationalism, the ideal of serving the state, right or wrong, the ideal which inspires the young Nazi soldiers to give their lives for their country, is not good, because it is a death-ideal. It adds nothing to the usefulness of life, and such an ideal is condemned by Jewish belief.

This reverence for life, and this sense of life-idealism, has caused the Jewish spirit to elevate the life of man to a very high level, and to say that there are few things more important than the sanctity of human life. The Bible says that man was conceived in the image of God, and the Rabbis comment that he must live his life like a God.

How strongly developed this sense of the sanctity of life is in the Jewish people is admirably illustrated by a little remark which was once made to Einstein by Walter Rathenau, the great German-Jewish statesman who was assassinated: "'When a Jew says that he goes hunting to amuse himself, he lies.' The Jewish sense of the sanctity of life could never be more simply expressed."

This belief in the dignity of the human life, and the extreme unwillingness to take part in any violence which destroys life, has led many to say that the Jew will do anything just to stay alive - that he will cringe and

crawl, that he will try to stay alive at any price, that he will bear insult and submit to tyranny, just to preserve his miserable existence.

Nothing could be more unfounded. Yes, Jews believe in the sanctity of life, but just because of this deep belief, ^{we} they cannot see life abused. ^{We} They stand and fight, when ^{we} they see other man ^{We} being maltreated and put into slavery. They die, rather than live under the heel of the oppressor. We are a pacifistic people, but we preach war, which means death, when ^{we} ^{see} life being abused as the Nazis have done. We cannot stand to see the individual being treated like a lump of coal - shipped from place to place to be consumed in the fires of battle, and so we stand up and willingly give our lives that others may live properly.

So The first meaning of the commandment "choose life" is that all things must be judged by the manner in which they add to or detract from our pursuit of life. The second meaning of this

phrase is The message of
 Optimism which it brings -
 choosing life means being
 cheerful about life - seeing
 The bright and The hopeful
 side rather than The
 gloomy & despondent one.

and Story 37

It might be said that
 anyone who is optimistic in
 this world today is crazy -
 but Judaism teaches The
 contrary - That no matter
 how black The picture, There
 is always room for hope.

And so that is a
 very important aspect of The
 phrase - "choose life" - accept
 The world, try to better it, and

try to be happy and hopeful
at the same time.

There is still a
third interpretation - and
that brings up the question -
exactly how are we to choose
life - what kind of a life
should we choose - one for ourselves
alone - or one for others?

But how is

Life is to be enjoyed - not sordidly, not
selfishly, but with an eye to service for others.

The enjoyment of life is possible only by obser-
vance of God's law of morality. That is why
the Rabbis called this law, this Torah, an Etz
Hayim, a tree of life. And when we take out the
Torah during Sabbath services and hold it high
and shout that this is the tree of life for them
that seize hold of it, we are expressing the

Strong
card
148

true Jewish idea of what a good life consists of.

We believe in the moral importance of happiness. True happiness comes as a result of sincere morality, and the two together represent the formula for a good life. We are told that no Jew is to perform any of the Mitzvos, any of the commandments of his religion, except Mi'toch Simcha, except with enjoyment. We are forced to do nothing - every ~~act~~ good deed we perform, every Mitzvoh we do, should result in happiness for us, in a genuine ~~sense~~ ^{we do} feeling of Simcha, of joy. And if ^{we do} that, ~~is so~~, then we are obeying the precept "choose life". Noel Coward, who is not a Jew, but is a wise man, said a deeply Jewish word in his last picture " ": he said, talking about his beloved boat, "A ship must be a happy one, to be efficient." And life, ~~the good life~~, must be happy in order to be successful, ^{So that} *the good life is one which is full of enjoyment, based on service to others - doing good deeds.*

Choosing life ^{is} means choosing health - and ~~it~~ is the mark of our life-religion to be very concerned over the practical details of

health and hygiene. Judaism was never so spiritual that it had no room to include the material. A healthy body is the very base and soil of a healthy soul and spirit. The body is not considered gross and lustful, and left outside the sphere of our religion, as it is in some others. The genius of Judaism lies in the fact that physical problems of food and sex have been brought within the sphere of religious concern, and are of the very fabric of our entire system.

Choosing life ^{finally} means being concerned with money, and Jewish literature tells us over and over that money itself is not evil, but ~~has~~ may become the root of evil if mishandled by people who have made money their goal in life. At the highest point in the Jewish service, the great mystical moment when the Torah is removed from the Ark, the prayer is recited that observance of this Torah will result in Osher V'kovod - wealth and honor. And the Rabbis did not think this was sordid or did not conceive of it as a bribe to offer men riches in return for observance of the Law. Rather they were

expressing the very sensible and fundamental fact that money can be used to make life better and fuller and more meaningful, if it is used properly and with a sense of balance.

We could go down a very long list, besides health and money, and talk about joy, love, the family, success, and many other things - to show what this phrase "choose life" really means. But it is not necessary to do this. Spinoza has told us what it really means. He said: "The proper study of a wise man is not how to die, but how to live."

And so we learn ^{from our religious} how to live - we choose life, which means making our ideals life-ideals; living with a philosophy of optimism; and conducting ourselves on the basis of service to others as well as ourselves.

Let us carry this message away with us, and be reminded of the words of our president who recently said:

"We build a life for generations as yet unborn. We defend and we build a way of life, not for America alone, but for all mankind."

Let us build life, and choose life and live life as good Jews and good Americans. Amen.

OCTOBER 1, 1943 - Friday Night

Preach on "Shabbat Sheuvah - O Israel
Hosea 14:2-10 return unto
Repentance, etc. the Lord."



SHABBAS SHUVAH

15/10

(א'ת"ב)

REPENTANCE

Friday eve - T.E.
October 1, 1943



Haf torah - Hosea 14: 2-10

This is Shabbos Shuvah. (1)

Tell what it is - and
legend of Three books.

Repentance is effected by 1)
confession of one's sin before God
- hence the meaning of this
passage "Return unto the Lord" -
and 2) The offering of the sacrifice.

Describe Azazel, the
scape-goat. Two goats - one for
YHWH, one for Azazel.

Atonement was thought to be⁽²⁾
a matter of sacrifices and
rituals, and when the
Temple was destroyed and
the ritual was no longer
feasible, the Christians taunted
the Jews that the latter's
sins could no longer be
forgiven. To this Rabbi
Jochanan b. Zakkei remarked:

"We have something
that secures atonement as
much as the temple service,
and this is loving-kindness."

Ginzburg, *leg. 200/328*

(3.)

Thus repentance, if genuine, will always be accepted. And genuine repentance can be discovered if we watch the actions of the person repenting.

If loving-kindness is substituted for sinfulness (of whatever kind) then repentance is sincere, and is acceptable.

OCTOBER 8, FRIDAY EVENING -

KOL NIDRE

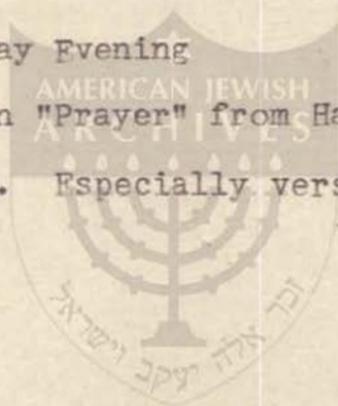
AMERICAN JEWISH
ARCHIVES



OCTOBER 15 - Friday Evening

Preach on "Prayer" from Haftarah of Ha'azinu

which is 2 Sam 22. Especially verse 7 See Hertz,
V, 564.



OCTOBER 22 - FRIDAY EVENING - SIMCHAT TORAH (Parade of Children?)

"In the Beginning" based on Gen. 1

see Steinbach, emphasize p 3 - Man's divinity

Save story at end for children next day.



OCTOBER 29 - FRIDAY EVENING

"The Flood and the Tower" - based on
parsha Noach -- to tell story of deluge purifying
mankind (with tower story as sidelight to show how
mankind splits) - finally culminating in the
figure of Abraham, end. of ch. 11

★ Lest We Forget — BUY WAR BONDS TODAY

*Friday nite
Sermons*

Friday nite

AMERICAN JEWISH ARCHIVES
Dec. 3, 1943

PROPHET + PROSTITUTE

(Hosea)

THE A. B. HIRSCHFELD PRESS

1840-1850 CALIFORNIA STREET • TELEPHONE Tabor 5204

I. Hosea's Call (1)

1. Told to marry prostitute

a.) Did he know she was?

b.) Most think - Yes.

c.) His marriage was a sermon

2. Three Children

a.) Jezreel - where murders had taken place

b.) Lo-Ruchamah - daughter

c.) Lo-Ammi

3. Mother unfaithful

a.) Worshipped Ba'alm

2:7 and 2:10

b.) General moral degradation

4:14 and 4:1-2

c.) Reliance upon Kings

8:4

d.) Reliance upon foreign alliances

7:8-11

4. Faithless wife driven out ⁽²⁾

2: 11-14

5. Husband repents

11: 8-9

and forgives

2: 21, 22, 25 b

AMERICAN JEWISH

ARCHIVES

6. Hosea takes back Gomer

chap. 3

7. Lesson: —

LOVE ALL-FORGIVING

Influenced Jeremiah & II Isaih.

→ 6:6

Comp. Matt. 9:13 ; 12:7

I. No tears for 1943.

Military achievements:

Victories of Russia

Conquest of submarines

Clearing of Africa and Med.

Air bombings of Germany

Political:

Nil for most of year

Great hopes from Cairo & Teheran

Moral:

Nil - no sense of saved character
of the fight; no sense of
great moral issues involved -

EXPEDIENCY

II. What of 1944?

Military:

Victories will continue

Political:

74% of people want int'l org., and
in this election year, the candidates

2

will have to ^{promise} give it to the
voters. This is hopeful.

Moril:

Here lies big question. Will
peoples of U.S. & England realize
the spiritual value for which we
have been fighting? We say we
fight for freedom of religion — but
who is religious today? We are just
using that as a slogan.

Did we go to war ^{last time} because the
Lusitania was sunk? That was just
a slogan.

So if the great moral issues
become slogans, we are sunk.

we will have our military victory
in 1944, we will have some sort
of four-power pact, but the thing will
be bankrupt because it will be bald
and without moral depth.

Perhaps moral insight will come
with death. 1944 will be a
year of huge death for America.

Present losses 130,000

| | | |
|----------|-------------------|---------------------------------------|
| Germans | 250-300 | combat divisions = |
| Russians | considerably more | = |
| U.S. | about 100, | of which only 15 have seen action. |

There are more than 15 Rumanian
divisions fighting on side of Axis.

Our contribution in ground troops no more than
Rumania.

LS 600
3/10
45 290 00

When great Inquisition comes, we will see Death.

This may sober our people, make them reflect on the real meaning of the struggle, and if they do that penetrate to the moral issues involved, then we have reason to be hopeful.

Thus 1944 may be a year which will produce results in a significant sense — let us live & be honest, as the ^{soldier} ~~man~~ was honest in this poem:

~~1944 Year of Death & Hope~~

★ Lest We Forget — BUY WAR BONDS TODAY

Friday eve -

~~Jan.~~

Dec. 31, 1943

NEW YEAR

T.E.

THE A. B. HIRSCHFELD PRESS

1840-1850 CALIFORNIA STREET • TELEPHONE TABOR 5204

American Reasons

by BONARO W. OVERSTREET

A woman at work in her kitchen said . . .

It's 22 years this month since I first stood
Here at my kitchen sink . . . and looked out this window.
Those houses across the road there hadn't been built.
Ours was the farthest out. I could stand here
And look all the way over the fields to the hills.
There weren't even trees to block the view. Those maples . . .
John planted those himself. I remember I wanted
Trees that would take on size in a hurry; but John
Was all for maples. He said a hardwood tree
Might take its time about growing, but was there to stay.
I guess he was right . . . and years when you look ahead
Seem a lot longer than years when you're looking back. . . .

The twins were just two when we came here—exactly the age
Marty's boy is now. And now the twins have grown
As much in their way as the maple trees have in theirs.
I wish you could see those twins of ours some time.
You've only known Marty. She's such a quiet girl
You'd hardly believe the twins could be her brothers.
They've always been on the jump . . . and everything
They've ever done has seemed twice as exciting or funny
As the things other people do, because they were twins.
Living with them is like seeing everything double.
The first two years we were here, there was just plain dirt
This side of the house—no lawn; and I used to watch them
Out of this window, sitting down flat on the ground
Digging and building between them, and it seemed their arms
Were timed to move just alike. John used to say
Even the smudges they got on their faces matched. . . .

Well . . . they're both in the air corps now . . .
They both said
If they were going to be in, they'd rather be
In from the start . . . and I suppose they were right.
We couldn't have kept them long—they were free as air,
And healthy! They wouldn't know what it meant to be sick.
But it doesn't seem real to me yet: my boys in the army
Fighting another war! My husband, you know,
Was in on the last war—one of the lucky ones
Who came through it all without so much as a scratch. . . .
John was younger then than the twins are now.
He went away . . . and I went home to my mother . . .
And the twins were born with him on his way to France. . . .

I REMEMBER the day he came back: parades and singing
All day long, and the soldiers marching and marching
All day in the hot sun . . . and I only wanting
To have John alone with me—with me and the children.
And him only wanting to stop and rest his feet. . . .
I remember that night, when all the speeches were finished,
And all the rockets gone dark, we walked together
Back to the room I had in my mother's house . . .
John took his uniform off . . . and folded it up . . .
And I still remember exactly the words he said.
He said, "Let's forget it, Honey . . . forget this war.
I've had enough fighting. I only want to forget."
He meant it, too. He's never been one for joining
Up with the men who sit and talk of the war.
John's been a family man. We're family folk . . .

I remember the time one of our local papers
Decided there ought to be on the calendar
A Family Day—not just a Mother's Day,
Or Children's or Father's Day—but a special day
For pride in the family unit. They tried two years
To make the idea catch hold. It never did.
But one year ours was the family the paper picked
As the model American family. We had our pictures
Right on the front page, all of us in a group.

It's not important, I know. . . . I only tell it
To show that's how we've been—always a family . . .
Always absorbed with the future . . . the things we could do
To give to each child the chance he wanted most.

That's why it seems so queer . . . that a war crept up . . .
With none of us watching it come . . . and it's taken the twins . . .
And all the plans we had for them come to nothing. . . .

If only we'd known . . . if only we'd seen what was coming . . .
I don't know what we'd have done that was different . . .
But surely something. If we could go back again—
Back to the time John said, "Let's forget it, Honey—
Forget all about this war . . ." it seems to me now
We'd not be so quick to forget. . . .

I keep wishing these days—
And John is wishing the same—that we'd bothered more
About what the world was doing. The League of Nations . . .
It just didn't seem to us the American way—
Tying us up as it did with the mess in Europe.
But I wish now . . . we'd taken a chance on the League.
Things might have been different.

I've come to see that the world
Isn't made up of little separate pieces.
Why I didn't see it before . . . I can't understand . . .
But I guess it was just that we wanted so much to forget
The fears we had had . . . I liked what our minister said
In his sermon last Sunday. He was pointing the difference
Between peacemakers—those whom our Lord called blessed—
And peacewishers—who want to be let alone
To think of themselves. We were peacewishers, I guess.
If I'd heard that sermon 22 years ago . . .
But I don't suppose I'd have listened . . . or understood. . . .
It's queer how we change, and don't even know we're changing.
It's only a few years back that I went myself
And told our minister how I felt: church wasn't a place
I came to hear talk about economics and war.
I came to hear talk of religion. That's what I said . . .
But I've changed, I guess, about what I call religion.
I couldn't say when, exactly . . . Perhaps it started
When my nephew Richard couldn't get any work.
Richard's older than my boys—old enough
That he was ready for work . . . when there wasn't any.
It was awful to watch how he changed as the months went by
And him not finding a job . . . pulling down his hopes
From the work he wanted to just any work at all . . .
And still not finding a job. . . . I began to see
How little right I had to say other folk
Ought to love God whether they ate or not. . . .

THINKING of Richard's not thinking of war, I suppose . . .
Or maybe it is. The thing that I've come to feel
Is that we've stood apart in too many ways
We should have been standing together. And that's as true
When I think of Richard—and him out hunting for work—
As when I think of this war . . . and the time ahead
When the war is ended, and everyone wants to forget. . . .

We don't dare forget again. It's too late now
To stop this war. It's got to be fought to a finish.
Whatever might have been done in the past to stop him,
Hitler's where he is—and he's tying the world together
All in the wrong way: by power, and the fear of power.
We can't just let him go on. We've got to fight
For another chance to tie the world together
In ways that are generous and right. . . . It's too late now
To keep the twins out of war. But we mustn't forget
There's Marty's boy—exactly the age the twins were
When John came back . . . and we set our minds to forgetting . . .

I don't know what's to be done. But peace won't last
Unless we go steady and hard at the job of building
A world where peace can grow steady and slow and strong. . . .
You know what I said John said about hardwood trees.
Our peace has to be like them. It wasn't last time.
It grew too quick . . . and it broke to brittle splinters
In the first storm. . . . It's better to plant a tree
That takes its time about growing . . . but is there to stay. . . .

(This is the fourth of a series of wartime conversation pieces by Bonaro W. Overstreet which is appearing in PICTURE NEWS.)

Jan 17, '43

Friday - Jan. 7 - 1944

Reflections + Retrospections

What have I done with
the year 1943?

Parsha of week says
"And Jacob lived"

Have I lived, been a force?

See bottom pp. 394 - Vol. I, Hertz.

Have I been happy?

Gen. 47:28

January 6, 1944

Dr. Robert Levy,
Metropolitan Building,
Denver 2, Colorado.

Dear Dr. Levy:

This Friday night I am preaching on the text "And Jacob Lived
in the Land of Egypt Seventeen Years." (Ge. 47:28).

I underlined the word "lived" because rabbis, in their commentary on this word indicated that Jacob really enjoyed his life during those seventeen years because he lived a rich and full and fruitful existence.

After this introduction, I am going to proceed to ask the question "How Many of us Really Live Today?" How many of us truly feel that our lives are significant and meaningful, in the sense that Jacob's was - or how many of us are faced with inner doubts which gnaw away at our egos and leave us with a shallow and frustrated and unimportant feeling?

I suspect that most people are faced with this question of self-distrust and if this self-distrust becomes deep enough it often manifests itself in the form of complexes: hypersensitivity, jealousy, boastfulness.

Next, I will pose the rhetorical question: "How Can Each of Us Achieve a Sense of Serenity, Self-worth, and Importance?" These three things, after all, are the component parts which add up to the total attitude of inner happiness and contentment, and so in order to achieve this inner glow and peace of mind, each person must develop self-confidence.

How can this be done? How can each of us come to enjoy life, not superficially, but as a result of the psychological integration of our personalities. How can each of us develop his sense of importance so that he feels his life has really meaning and significance?

1. Not setting sights too high
2. Discovering individual ability + exploiting it.
3. Giving help to others with this ability.

This creates a feeling of indispensability - which creates confidence and leads to full life.

To Live, means more
Than physically.

To Live, means to live
happily + contentedly.

Many people unhappy
because of self-doubts.

I have thought hard about this question, Doctor, and think I have found two or three answers. I wonder if, between now and Friday night, you would have time to do a little thinking, and see what formulas you would arrive at in answer to the question "How Can I Acquire a Balanced Sense of Importance and Self-Worth, Which Will Give To My Life Real Validity?"

I am telling you all this in advance because I am interested to see how your answer would match up with mine. I think it is an interesting little experience, and after the sermon is finished, Friday evening, we can compare notes and see how we stand.

Sincerely yours,

Rabbi Herbert A. Friedman

HAF:ss



And Jacob Levit

Life means happiness in
its broadest sense.

One way of being happy & secure is
to know that you are important &
necessary. To feel thus, we must master
our complexes.

★ Lest We Forget — BUY WAR BONDS TODAY

★ Lest We Forget — BUY WAR BONDS TODAY

To live means not merely to eat + drink, but to be happy, serene, self-confident.

How to achieve This?

By acquiring a sense of importance + worth, which will eliminate the gnawing doubts. ~~Grant~~

This can be accomplished by:

- 1) Not setting sights too high
- 2) Discovering peculiar ability which you have + exploiting it.
- 3) Giving help to others.

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All This will yield sense
of accomplishment, which is
what we all want & need.

In The process of making
ourselves needed and useful
in society, we will realize
that we are at last
living.

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† Not only do we have doubts and self-distrust, but if these become serious, we begin to develop complexes.

Take hypersensitive people: secretly convinced they are unequal & inferior, they become absurdly insistent that everyone give them attention, and if they should happen to be overlooked in something, you never hear the end of it.

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Or take the jealous people:

Inwardly convinced that they are less gifted, they develop a furious bitterness to those who outstrip them.

Or take the boastful people:

The bragging & boasting covers over the sense of insignificance, and for those few minutes when he can hold the floor, the inferior braggart hypnotizes himself (not others) into the comfortable feeling that he is as good as he pictures himself.

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★ Lest We Forget — BUY WAR BONDS TODAY

Hypersensitive people
jealous ..
boastful ..

all develop out of a
sense of their own un-
worthiness.

This can be overcome and
a feeling of importance and
indispensability substituted in
its place.

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Friday, Jan. 14

✓

"Patterns of Peace"

Brave new world —
see Lerner editorial on

The Big Three

FRR and Wilson
and

Clemenceau + Today

Big Three in Religion have
also gotten together.



Friday — Jan. 14

"
Pattern



for Peace"

reference to

"Ten Commandments"
into p. xii

"
" Contemporary Jewish Record
August 1942 - article by
Minsky.

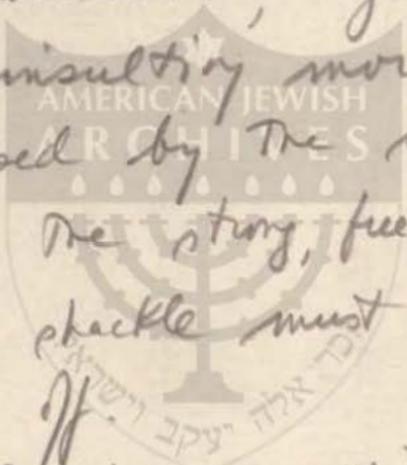
★ Lest We Forget — BUY WAR BONDS TODAY

★ Lest We Forget - BUY WAR BONDS TODAY

Hitler's concept of
This war is a
war against the 10
commandments, against
the insulting morality
imposed by the weak
upon the strong, free Teuton.
This yoke must be
cast off.

(Rauschnig - p. xii)

Hence since it is religion
morality being attacked -
religion has right to say what
shall be done to reconstruct
wreckage left by this war.



★ Lest We Forget - BUY WAR BONDS TODAY

Church leaders recognize
that
War is phase of
world evolution.



War is result of
upheavals in economics,
politics, social patterns
which characterize
western civilization.

"War not to be regarded
as isolated phenomenon,
detached from general
condition of society," said
William Temple.

★ Lest We Forget - BUY WAR BONDS TODAY

(2)



Religious pronouncements regarding postwar world differ from secular ones, because latter lay stress on changing systems, while former declare need for changing individuals as well.

Even sound systems require moral & just men to administer them.

Thus religious ~~proposals~~ ^{proposals} are more in nature of guiding principles rather than concrete schemes. This is moral right of church to

★ Lest We Forget — BUY WAR BONDS TODAY

step into politics
and secular affairs.

3



Xmas Eve - 1939 -

Pope Pius XII issued 5
peace points, accepted by
non-Catholics.

5 more added, from
Oxford Declaration of two
years earlier & these
Ten Points were endorsed
by Chief Rabbi Herzl.

Ten Peace Points appear
as first clear definition of
large common area among church
groups in England.

★ Lest We Forget — BUY WAR BONDS TODAY

(4)



Malvern Declaration

Jan. 1941 - 200 leaders including:

- 23 Bishops (out of 98)
- 14 Deans
- 21 Canons
- 14 Archdeacons
- 90 Rectors



incisive critique of capitalist economy.

AMERICA

Federal Council of Churches appointed (1940) Commission to Study Bases of just & Durable Peace.

Delaware Statement of 1942, called "American Malvern" but actually more conservative than British.

★ Lest We Forget — BUY WAR BONDS TODAY

(5)



Catholic activity confined
to propagation of Pope's
5 Peace Points.

Also published "America's
Peace Aims" - calling for America
to assume world leadership &
to create 2 intl bodies:
one governmental & one economic.

CCAR adopted "Program for
World Reconstruction" in 1946.

"Pattern for Peace" represents
just joint tri-part
statement.

★ Lest We Forget — BUY WAR BONDS TODAY

(6)



What do these religious pronouncements suggest?

Domestically - p. 369

Internationally - p. 369, 370, 371

This is only the beginning. The church must & will get more & more into the shaping of the post-war world.

RELIGION IN ACTION or INACTIVE RELIGION

Additional copies may be obtained from:

THE CHURCH PEACE UNION

AND

WORLD ALLIANCE FOR INTERNATIONAL
FRIENDSHIP THROUGH THE CHURCHES

70 Fifth Avenue New York 11, N. Y.

*Congregation Emanuel
East Sixteenth Ave. & Grand St.
Denver 5, Colorado*





PATTERN FOR PEACE

Catholic, Jewish and Protestant Declaration on World Peace

Catholic, Jewish and Protestant Declaration on World Peace

THE MORAL LAW MUST GOVERN WORLD ORDER

1. The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states and international society are subject to the sovereignty of God and to the moral law which comes from God.

THE RIGHTS OF THE INDIVIDUAL MUST BE ASSURED

2. The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious or other discrimination in violation of those rights.

THE RIGHTS OF OPPRESSED, WEAK OR COLONIAL PEOPLES MUST BE PROTECTED

3. The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial or oppressed peoples toward political responsibility must be the object of international concern.

THE RIGHTS OF MINORITIES MUST BE SECURED

4. National governments and international organization must respect and guarantee the rights of ethnic, religious and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

INTERNATIONAL INSTITUTIONS TO MAINTAIN PEACE WITH JUSTICE MUST BE ORGANIZED

5. An enduring peace requires the organization of international institutions which will develop a body of international law; guarantee the faithful fulfillment of international obligations, and revise them when necessary; assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

INTERNATIONAL ECONOMIC COOPERATION MUST BE DEVELOPED

6. International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

A JUST SOCIAL ORDER WITHIN EACH STATE MUST BE ACHIEVED

7. Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

IN a world troubled to despair by recurring war the Protestant churches have been seeking to show how moral and religious convictions should guide the relations of nations. Their conclusions are in many important respects similar to those of men of other faiths. In this we rejoice, for world order cannot be achieved without the cooperation of all men of good will. We appeal to our constituency to give heed to the foregoing proposals enunciated by Protestants, Catholics and Jews, which must find expression in national policies. Beyond these proposals we hold that the ultimate foundations of peace require spiritual regeneration as emphasized in the Christian Gospel.

RT. REV. HENRY ST. GEORGE TUCKER, *New York City, President, Federal Council of the Churches of Christ in America and Presiding Bishop, Protestant Episcopal Church*
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BISHOP A. R. CLIPPINGER, *Dayton, Ohio, President, Board of Administration of the Church of the United Brethren in Christ*
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REV. JOSEPH C. ROBBINS, *Wollaston, Mass., President, Northern Baptist Convention*
REV. ALBERT N. ROGERS, *Yonkers, N. Y., President, General Conference of the Seventh Day Baptist Churches*

(OVER)

THE American Synagogue commends to the attention of its own constituency and to all men of faith the foregoing principles as a guide to thought and action in dealing with the grave world problems of our time. These seven principles, while they do not exhaust the teachings of the Jewish tradition on issues of social relationships, have their sanction in Judaism both Biblical and rabbinic. Judaism's highest goal has ever been "to amend the world through the kingdom of God." The Synagogue therefore calls upon its adherents, both as citizens and as Jews, to seek after the implementation of these principles. They will thereby act in faithful conformity with the moral values of the Jewish religion, and at the same time serve the best interests of country and of mankind.

DR. ISRAEL GOLDSTEIN, *New York City, President, Synagogue Council of America*
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DR. JULIAN MORGENSTERN, *Cincinnati, Ohio, President, Hebrew Union College*
RABBI SAUL SILBER, *Chicago, Ill., President, Hebrew Theological College*
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RABBI HERBERT S. GOLDSTEIN, *New York City*

(OVER)

WE present for the consideration of all men of good will the foregoing postulates of a just peace as embodying the principles of the moral law and their prime applications to world problems of our day. To our mind they express the minimum requirements of a peace which Christians can endorse as fair to all men. They are the foundation on which Catholics in a free world can work from deep motives of Christian justice and charity for the building of a better social order.

MOST REV. EDWARD MOONEY, *Archbishop of Detroit, Chairman, Administrative Board, National Catholic Welfare Conference*
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(OVER)

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HAROLD A. STEVENS, *New York City, President, Catholic Inter-racial Council*

Friday - Jan. 21

Review of "Forgotten Ally"



Friday - Jan. 28

Guest Speaker



Friday - Feb. 4

~~Report from N.Y.~~

~~What is happening in center
of Jewish life?~~

~~Agitation over White Paper, etc.~~

"Our Fallen Enemies"

What shall be our attitude.

(see March 3)

Friday - ~~March 3~~

Parsha
Purim: Time for Vengeance
or Time for Forgiveness

)) 5

"Remember Amalek" and all
that he did: take revenge.

Shall we do this to the
Germans? How shall we
handle this most vexing of
modern questions?

"Tomorrow the World"

(see Feb. 4)

Friday / eve - Feb. 4, '48

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Our Fallen Enemies





TEMPLE EMANUEL
DENVER, COLORADO
FOUNDED 1874

Special Sunday morning services are being held at Temple Emanuel for the Armed Forces.

After service, luncheon is served in the Vestry rooms by the Temple Sisterhood, followed by entertainment and dancing.

Average Sunday attendance, 400 Servicemen.

1c PAID

Denver, Colo.
Permit No. 188

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WHAT SHOULD OUR ATTITUDE BE TOWARDS OUR
FALLEN ENEMIES?

RABBI HERBERT A. FRIEDMAN will speak Friday evening, at 8:00 o'clock on "WHAT SHOULD OUR ATTITUDE BE TOWARDS OUR FALLEN ENEMIES?" His sermon will be based on the Biblical passage of the week "Song of Moses" (Exodus 13:17 - 17:16).

Sabbath morning services will be held at 11:15 o'clock. We urge the parents of the high school classes to join their children in this weekly hour of worship. Henry Lichenstein and Ralph Silversmith of the Confirmation Class will read portions of the Sabbath morning services.

★ Lest We Forget -- BUY WAR BONDS TODAY

R. Jochanan expressed
the view that God
does not rejoice in
the downfall of the
wicked.

Angels wanted to
sing at Red Sea.

God said no.
"My children lie drowned in
the sea and you would sing?"

THE A. B. HIRSCHFELD PRESS

1840-1850 CALIFORNIA STREET • TELEPHONE TABOR 5204

neg. 106

Edited by HERBERT AGAR (President of Freedom House)

What We Are Fighting For

MUST WE HATE OUR ENEMIES?

There are two sharply divided schools of thought on the question of our attitude toward our enemies. Most of us seem agreed that no peace negotiations can be carried on with Hitler and his gang, but the degrees of punishment to be meted out to them in the event of a United Nations victory cause many a brisk discussion. Then, too, what about the German, Japanese and Italian people as such? Today, William Lyon Phelps, noted writer and lecturer, Professor Emeritus of English at Yale, states the case for forbearance. On Wednesday, Rex Stout, author and active worker in the Council for Democracy, argues for the necessity of hate in war. On Friday, the editor of this column will mediate.

When our Lord said in the Sermon on the Mount, LOVE YOUR ENEMIES, He was not thinking of our enemies; He was thinking of us. Like some other original teachers, everything He said was in direct opposition to the mores; all truly great moral leaders are in opposition to the mores.

"Ye have heard that it hath been said, thou shalt love they friend and hate thine enemy; but I say unto you," etc. He was not a theologian, not a philosopher; He was a nerve specialist, the best of all. Why should we hate our enemies? Because hate is poison; it is worse for the hater than the hated. Hatred against persons as distinguished from hatred against ideas or political propositions corrodes the mind and often disfigures the face. Religion is an individual, not a national affair; all the stress of the Master's teaching is directed to the individual, to pointing out the best way of life.

He suggested that courage is better than cowardice; generosity better than meanness; decency better than vulgarity; calmness better than peevishness; tranquility better than worry. Then He set in His own behavior an example even better than His teaching.

Does this mean that we should respect our foes or even like them? No, it means we should not waste our energies or injure our minds by hating them. Love is intellectual sympathy; it is clear-headed understanding; it is what St. Paul meant by charity. Our foes *have* to do those things

which we hold in abhorrence. Our armed forces must kill as many of them as possible; even retaliate in warlike measures.

I remember when I was a boy, reading stories of our Civil War, how amazed I was when I found that in moments of truce the Federal and Confederate soldiers conversed in friendly fashion, exchanged tobacco and other gifts. I had thought that every individual soldier hated every individual soldier on the other side.

Father Faber, who composed splendid hymns, wrote:

"Faith of our fathers! We will love
Both friend and foe in all our strife."

He assumed we had foes and that we should fight with them.

I have always especially loved Father Faber, because when he was dying, having received extreme unction, and made necessary preparation for death, he asked the physician how long he had to live, and was told about three-quarters of an hour.

"Then I can listen to Dickens," and someone read Dickens to him.

The convict, Oscar Wilde, said that when the Master told the rich young man to sell all his goods and give them to the poor, he wasn't thinking of the poor; he was thinking of the young man. John D. Rockefeller, Jr., would have been silly and immoral if he had sold his fortune and handed it over to the poor, instead of giving wisely to the best causes; but Rockefeller thought more of doing good than he did of saving money. Whereas the "rich young man" thought more of his money than of his character; he was therefore in terrible danger. He was not the master of his fortune; he was its slave.

If we waste our energies in hating the enemies of liberty, we shall lose some of our efficiency in removing them.

—WILLIAM LYON PHELPS.



William Lyon Phelps

race. If not, he has at least thrown back the Germans and may soon be able to establish the old Russian borders—yes, even the 1914 borders—with or without a formal armistice. He had consistently maintained that Russia wars only against the German “fascist” invaders. Should the German army offer to quit Russia and to get rid of the nazi regime in Berlin—as there is some reason to believe the high command would have liked to do long ago—turning over eastern Poland, the Baltics, eastern Finland and Bessarabia as buffer defenses, Stalin would then be in the comfortable position of a head of state able to ask, “What more do I desire for my country out of this war?” And if the goal of the United Nations is an “international organization,” as Mr. Welles intimates, what place in that organization would justify—in Stalin’s eyes—continued fighting after Russia’s national security had been achieved?

Questions as to whether Stalin would demand communist governments in the Balkans, in Czechoslovakia, in Germany or in other parts of Europe after the war needlessly confuse the picture. Why should he? Why should not his promise to “respect the rights and independence of all peoples” be taken at face value? But if the shadow of Russian power spreads across the Continent, while other governments show their weaknesses (and which of the governments-in-exile, unless it be Holland and Norway, give indication of inherent strength?) and the demand for a new social order ferments among Europe’s people—what will the sphinx in the Kremlin then have to do but to sit back and watch the revolutions roll by?

In the Far East, Stalin’s bargaining position is fully as good as it is in respect to any European settlement. In certain respects, it is even better. But that aspect of the postwar problem need not be developed in this connection.

Admittedly, any effort to evaluate the relation of Stalin to conferences of the United Nations on the postwar order is still a matter of speculation and inference. One of the great values, therefore, of such a gathering as Sumner Welles has announced lies in the means it will furnish of testing all such speculations. Will Stalin confer at all? If he does not, then it will be nearly impossible not to conclude that, having fought the war and beaten Hitler almost alone, he has decided that he will soon be in a position to end the war and set the terms of peace alone. If he does confer, it will then be possible to discover authoritatively how close is the agreement on peace terms and postwar provisions between Russia, Great Britain and the United States—unless such divergencies emerge in conference that the negotiators decide they must be kept from public knowledge.

The Conversationalist

EDITOR THE CHRISTIAN CENTURY:

SIR: “I wish you had been with us last night,” my friend said. “Scintillans was brilliant, and all the others, quickened by his lead, were far above form.”

“It must have been delightful,” I answered. “The Mermaid Tavern—without its wine, perhaps—or the Coffee House with Samuel Johnson and Garrick and the rest! But what did Scintillans say for example?”

“Well, now,” he said, “I find it hard to answer that question. None of us took notes—”

“No Boswell there?” I inquired.

“No Boswell,” he replied. “The lightning flashed sometimes; sometimes there was calm sunlight. It was rather a breathless experience; I watched two of them as I watch players at the tennis tournament, making impossible returns.”

“It was apparently,” I added with sympathy, “something like a thunder storm on a summer day, or a tournament. But sometimes I am sorry for Scintillans. He is content to talk and never writes, and his name will be written on water. But what was it that set your tongues going, and made the hours pass unnoticed?”

“Here again,” he said, “I find it hard to say. We raced through the ages, and went almost with the speed of light across the earth and through the heavens. Politics, economics, literature, music—everything.”

“And of course religion,” he added. “In fact, we could not get away from that. And Scintillans was never more wonderful than when we plunged into the deeps.”

“Nevertheless,” I answered, “I confess to a sense of disappointment and to some sympathy for Great Talkers. The only thing that can keep them alive is a Boswell.”

Then I began to ponder upon what the gifts are which make the brilliant conversationalist. Some are plain as a pikestaff. He must not be a scoffer with no faith of his own. The great talkers never sit in the seat of the scornful. They are never given to showing off. They may take too big a share of the time, but that will not be for long, because they are good listeners to a man. They make others talk more finely than they thought they were able to do.

Some men, like the third Napoleon, have the sinister gift of reducing the powers of those to whom they speak. The great talkers may score points, they may use the bludgeon as well as the rapier, but they are unhappy if their victims settle down under their blows. They are happiest if you hit back and hit hard.

One more thing must be added. It can be best illustrated by this story which I can only speak from memory since the book is not at hand. In *The Voyage*, Charles Morgan describes a company of witty French people who had been talking in an affected and unreal way about the things upon which they were ashamed to speak sincerely, partly because of their fear of each other. They were betraying themselves. Into their midst there came the hero of the book, a vinegrower, who was visiting Paris, a man of singleness of mind. By his presence and his words he seemed as it were to be drawing the blinds to let in the sunlight. One of the company said, “*And the cock crew.*”

It is a wide range that lies open to the conversationalist. No one has any right to put up a notice, “No road here by order Mrs. Grundy!” But we well know the difference when a note of pretension and self-consciousness, and above all of insincerity, comes into a conversation, and the members of it make a stampede from the very things which they know to be matters of life and death.

And the cock crows.

Ever yours mindful,

QUINTUS QUIZ.

Can We Love the Germans?

By James McBride Dabbs

IN the *New York Times Magazine* of January 17 Rex Stout, chairman of the Writers' War Board, presents a moralistic argument in support of the thesis, "We shall hate, or we shall fail." Unfortunately, Mr. Stout begins by quoting the Christian injunction, "Love your enemies," and by making other references to the Christian religion, for he thereby gives the impression that his argument is religious. In fact, however, it is not. Mr. Stout pays only passing respect to the "Christian imperatives and ideals," finding them, at least at present, "highly impractical," and proceeds with his moralistic argument. Religious-minded persons will not take this argument too seriously.

Mr. Stout's attitude shows both the strength and the weakness of the moralist. It is strong in that it is assured, forthright, definite. Mr. Stout has no doubt of the rightness, apparently absolute, of his position and the wrongness of that of the Germans. (Since Mr. Stout omits the Japanese, I shall omit them also.) We are agreed, he says, on the vigorous prosecution of the war, which means the killing of a lot of Germans; it is unthinkable that we should kill them in cold blood; therefore we should hate them. Furthermore, if we don't hate them, we shall let up on our destructiveness too soon, and so leave the future still endangered by them.

Men Are Guilty Together

This is clear enough. From the religious point of view it is too clear. From the religious point of view pseudo-clarity is a weakness of purely moral codes. They present superficial relationships; they are blind to hidden resemblances and ties; they are highly exclusive and therefore relatively false. Mr. Stout's attitude is, in the first place, proud, that is to say, narrow. There is never the least suggestion that Germany's enemies are, or have been, the least in the wrong. I am not suggesting how much in the wrong they may have been. I am merely pointing out that from the religious point of view men are in the wrong together, and that Mr. Stout occupies the place of the moralistic pharisee who thanked God that he was not as other men.

This same pride is, of course, also shallowness; it is relative blindness as to the underlying forces of the world. Mr. Stout says opponents of his view will attempt the poor trick of calling him names, saying that he is trying to fill people with "blind and vindictive passion." I can't pause here to argue that all hate is relatively blind. But I can point out that Mr. Stout, though he sees clearly enough the atrocities of the Germans, does not see any connection between the Germans and the rest of the world in the past. He does not see how and why the Germans got that way; therefore, of course, he has no idea as to how they might become different.

Which brings us to the third weakness of the moralistic view. Mr. Stout offers us only a negative goal. "Thou shalt not," we say to Germany, and we proceed to crush her. But when we have crushed her military power—as

even I am convinced we must—what are we going to do with her? Hatred has no answer; hatred does not know.

Hatred Has No Answer

Finally, Mr. Stout's argument, like all moralistic arguments, is oversimple. This is one of the chief reasons why it will appeal to those to whom it will appeal. We have made a world complex beyond imagining. We haven't the heart to "face realistically"—I use Mr. Stout's phrase—what we have done. It is so much simpler to think of the good and the bad, ourselves and the enemy. In particular, since we have made up our minds to kill the enemy, it is so much simpler to go ahead and hate him. Mr. Stout sees nothing admirable in aiding in the killing and then shrinking from calling it hate. Now, as we shall see in a moment, there's plenty of hate in the actual killing, but the feeling that there *should be* hate in the heart of the civilian who is "aiding and abetting" the killing is not, in my opinion, due so much to admirable honesty as it is to the inability to see beneath the surface of our lives into the tragic reality of hate and love from which those lives are woven. But more of this later.

I have suggested so far the moralistic weaknesses of Mr. Stout's thesis that we should hate. But we need to examine this thesis a little further in itself. In the first place, it is not entirely clear whom Mr. Stout is addressing. I suppose all the citizens of our country, whether in military service or not. But these two classes need to be considered separately. First, as to the fighters. In my opinion, it takes all the energy they have to learn the intricacies of modern warfare. Therefore, to try to inculcate hatred in them is generally to waste time, and possibly to lower final efficiency. In *Bombs Away: The Story of a Bomber Team*, John Steinbeck says: "This . . . is a war of finding the target in the cross-hairs of the bombsight and setting the release, and it isn't a war of speeches and frothy hatred. It is a technical job, a surgeon's job. There is only time for hatred among civilians."

No Need to Inculcate Hatred

Perhaps Mr. Stout has time on his hands. Anyway, there is no need to inculcate hatred among fighters. Enough of it will come; perhaps too much. No one expects soldiers to proceed with the bloody task—in Mr. Stout's words—in an emotional vacuum, or in a state of benign (though murderous) detachment. They will be hot enough in all conscience, killing and getting killed.

As for the civilians, why should they accept it as a duty to hate the Germans? Why should they blur the good job of growing wheat, or even of making tanks and bayonets, with hatred against people they have never seen? They know of course that the bayonets they make may kill Germans. Must they then, while making them, try to feel as though they were engaged in a bayonet fight with a German soldier? Such an attitude seems to me trumped up and a waste of time; it doesn't make sense. I think if I

were a fighter, I'd write home, "Send the guns, we'll use them; and if we hate, we hate."

Mr. Stout has an interesting, but after all perfectly reasonable, explanation as to why he hates the Germans and, by implication, an interesting argument as to why we should all hate them. He hates the nazis for "plunging the world into this filthy swamp of destruction, misery and hatred." Why did the nazis plunge the world into this swamp? Because, he says, they believed they were the master race, and scorned—that is to say, hated in a particular fashion—the rest of mankind. Out of hatred, then, has come misery and hatred, extending even to Mr. Stout. To stop this hatred, I should fill myself with hatred.

Hatred Begets Hatred

Well, again, it doesn't make sense. The way to stop hating is to stop hating. Little good it will do us to stop the hateful deeds of the Germans if the price we have to pay is that we ourselves shall be consumed by hatred. What we need to do is to stop the hateful deeds of the Germans by whatever violence is necessary, and at the same time to restrain as much as possible the spread of the poison, hate, in our own hearts. Mr. Stout, having been given poison, now urges it upon me. I shall try to resist him.

But Mr. Stout says that without hatred we shall not see the job through. My contention is that hatred will prevent us from seeing the job through. I have already pointed out that the mere crushing of the German military power is only the beginning. Frankly, for myself, I can't see anything extraordinarily difficult about that. But afterwards the real, the constructive, job begins. What can hatred tell us then?

It seems to me, finally, that Mr. Stout gives away his argument for hatred when, near the conclusion of his article, he says, "It is not unreasonable to suppose that the disease of which the German nation is sick can in time be cured." If Mr. Stout means this as anything more than a mere figure of speech it is in order to ask, Who in his right mind hates a disease? We fight disease with as much intelligence and devotion as men ever show; if necessary we restrain the patient; but we hate neither patient nor disease.

The Christian View

We leave then Mr. Stout's moralistic view to consider briefly the religious—specifically, the Christian—view. Mr. Stout asks for this comment when he mentions merely to dismiss it as idealistic the Christian injunction, "Love your enemies." He knows a good deal about hate; far less, I fear, about love. It is a fault of the moralist. He considers the Christian religion a system of noble but impractical ideals. I consider it a realistic statement of fact.

Jesus said in effect, Life is cooperation. Hating and fighting bring death not life. Avoid them as much as you can. As much as you can, mind you. He did not tell the soldier to stop soldiering. He told him to be a good soldier. From the Christian point of view, there is nothing surprising about the mess we're in today. It is as inevitable as the sunrise. By the indifference and hatred, in varying degrees, of all of us we are all involved in destruction. The relatively guilty and the relatively guiltless are dying together because we—all of us, the Germans as well, or, if

you wish, chiefly—failed to see in time that if men do not live together they will die together.

Love your enemies, make them your friends, or else . . . Our world took the *or else*. Christian civilians on both sides aid and abet the killing, as Mr. Stout says, but often, thank God, without hate. In love, then? Mr. Stout won't understand this, but yes. In grief, in regret, in repentance that man has let things come to such a pass. This is the tragic tension set up in the Christian's soul by the necessity of having to act as though in hate.

The Christian's attitude here is one of pity, of compassion. And real pity is love. The Christian pities himself and all other men, pities mankind, caught in this trap of its own making. No matter if we aren't equally guilty; we are all guilty. Mankind is bound together in goodness and in evil, and when the evil comes the relatively innocent have to suffer with the relatively guilty. Moralists don't like this, but moralists can't face life realistically.

Morality or Love?

The Christian, in pity which is love, realizes the world that might have been; the world which, in God's grace, may still be. We are now in a time of killing and being killed, but this is the time which, in our foolishness and selfishness, we asked for, and we shall have to endure it and see it through. This time, however, to the Christian, is not an ending. It is a beginning. The first thing to be done is the destruction of the German military machine and the nazi government; the next, the laying of the foundations for a new and better world. On this constructive part of the job, the part the hater cannot see for his hatred, the Christian keeps one eye. Even while tearing down the old he is planning the new. Indeed, he tears down not blindly but with an eye for the coming structure.

And upon what is this to be based? Upon the characters of the peoples of the world. This means the character of the German people also. But how build upon the character of the German people unless you understand that character? You can destroy a man without understanding him; you cannot re-create him without understanding him. Mr. Stout talks of realism. He means by this a realization—extremely partial as I have suggested—of what makes the Germans bad. But what about the realization of what has made the Germans good (it is sheer blindness to deny them goodness) and what will make them good in the future? Mr. Stout, speaking for hatred, has nothing to say.

An understanding of the goodness, actual and potential, of the German people is possible only to one who comes to the problem with a sympathetic imagination, that is, with love. At the same time that the Christian is aiding and abetting the killing of Germans, he is trying, in love, to understand the Germans. If this is nonsense to Mr. Stout, it is unfortunate . . . both for Mr. Stout and for all who are influenced by him.

To discuss our tragic world in terms of moral codes alone is to be hopelessly inadequate. Only the Christian view of the interdependence of man, a view which Mr. Stout dismisses without understanding it, reveals some order in the chaos. We may face the world as moralists, and in hatred fail; or we may face it as Christians, and in love succeed.

What Has Tunisia Taught?

By Oswald Garrison Villard

FROM THE MILITARY point of view the North African campaign has gone badly after its brilliant inception. An effort was made in the first few days after the landings to surprise the Germans by a sudden drive on Tunis, but this failed. As our army admitted, this was taking a big chance, a sort of 1-to-100 shot. Had it succeeded it would have been a brilliant achievement. But the immediate situation in Tunisia already seems to be very much improved because of the severe check administered to the Germans on February 24. It will probably be even more improved by the time these words appear in print.

It is only fair to point out now that the American troops have from the beginning been under a greater handicap than the American public has realized. The ease, the secrecy, the coordination of our landing operations and the relatively slight losses induced many people to think that the rest of the adventure was similarly to be a walkover. Landing is one thing—a very important thing—yet it is only the beginning. What few Americans understand is that the minute an invading army begins to move away from the shore bases its troubles multiply beyond the understanding of those who have not studied the science of logistics. Troops can advance rapidly through loosely held territory, but to supply them, to see that they get enough ammunition, all the gasoline and food and extra clothing, and the thousand and one other impedimenta of the modern army, requires extraordinarily able planning and great business and railroad experience. With every mile the question of railroads and roads becomes of greater and greater importance.

Problems of Logistics

This was especially true in Tunisia because there is only one railroad which runs parallel to the Mediterranean. Near it is one good highway; such other highways as exist are inferior. The farther south one goes the worse the roads. Then come the mountains and deserts, and, at places, swamps and salt lakes. The country is reminiscent of Arizona, with hot days and very cold nights. Moreover, we had the bad luck to undertake this operation in the year when there was the worst downfall of rain in twenty-five years. This bogged down the roads and enormously increased transportation difficulties. But these difficulties would have increased if the weather had been of the best, because no road, whether cement or macadam, can long stand up under the pounding of modern motorized traffic—especially when being used by thirty and forty ton tanks.

In the face of these difficulties it was undoubtedly venturesome to set up a thousand-mile front, even with the cooperation of the British. Yet it was felt that everything must be done to threaten the Germans from the west in order to help the British Eighth Army, which was moving up the coast in its successful advance from Egypt, by constricting as much as possible the maneuvering territory available to Rommel and Von Arnim. What has happened

was what has been feared by military men in Washington ever since the Americans moved into position: Rommel struck at the Americans because of his natural assumption that green troops would be the easiest to drive out, and in this he was helped by the fact that the new German Mark VI tanks appear to have been quite superior to our General Grants and General Shermans. That the outcome was foreseen does not mitigate the chagrin of the war department.

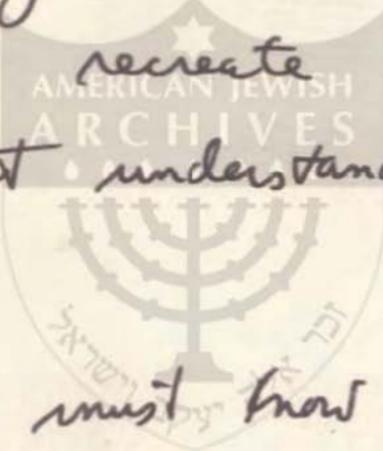
New Strains on Supply Lines

The one difficult thing to understand to date is why the British First Army has had to remain idle. It faces the city of Tunis on the north and it would naturally seem as if, had it launched an offensive, it could have relieved the pressure on the Americans. The answer seems to be that it is still bogged down in mud. Its position will become precarious should the Germans be able to take the final range of hills in which the Americans are entrenched, and to debouch into the Algerian plains. That possibility depends upon what the Americans can bring up in the way of reserves, just how extensive Rommel's forces are and whether he can recover from the setback of February 24. Meanwhile, having lost so many tanks and so much material, additional strain is put upon our transportation system. Enormous quantities of additional supplies we had not expected to have to furnish must now be taken across the Atlantic merely to replace those lost. Without adequate gasoline supplies there can be no proper defense and offense in the air; the loss of three important advance airfields was serious and contributed much to our initial defeat.

While I have warned against undue pessimism, it must be pointed out that the whole African adventure is still to be justified. True, the political difficulties seem to be decreasing; much has been smoothed out. But the danger of the whole enterprise comes from the fact that we now have to supply the whole 16,000,000 population of Frenchmen and natives in Tunisia and Algeria so far as they are under our control, that we have taken over a serious native problem with the Arabs, and that the increasing gravity of the military venture may seriously interfere with Mr. Roosevelt's and Mr. Churchill's plans for a European front, unless General Montgomery's troops should be able to repeat their great victory in Egypt by storming the Mareth line or outflanking it. That would, of course, greatly alter the whole situation. The simple fact is, however, that an additional and enormous burden has been placed upon our merchant shipping at the very moment when some newspapers have reported that the responsible departments of the government are already planning the huge armada, vastly greater than the one used in the African landing, for the coming second front in France or Norway.

That that second front was definitely decided upon at Casablanca has been stated by both Churchill and Roose-

You can destroy a
man without under-
standing him; you
cannot recreate him
without understanding
him.



You must know his
character to rebuild him.

"

↓

Tomorrow The World"

★ Lest We Forget — BUY WAR BONDS TODAY

Prov. 24:17

When Thine enemy
falls, do not
rejoice



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★ Lest We Forget—BUY WAR BONDS TODAY

Friday night -

Feb. 11 -

Boy Scout Sabbath

see file under
Syn. Council of America

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Friday - Feb. 18

"Laws of Mankind"
based on Parsha Sh'va

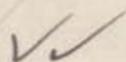
Hammurabi's Law

Roman Law

Napoleonic Law

English Common Law

Ten Commandments



Ten Commandments -

Basic Morality of
Jewish Law

Parsha B'Balak

2-18-44

Friday eve. T-E.

Ten Commandments

Gouldman Center
Aug. 29, 1943
J.E. - 2-18-44

Pres. Roosevelt, in speech on Aug. 25, mentioned Ten Comm. as being the Moral Law of mankind. (Tell story of 55w - ^{Heb. - Book of Jewish} thoughts, p. 29)

These few words - 120 in Hebrew - are most profound religious document of all ages. They belong to everyone & were given in desert, which is non-exclusive territory; Divine Voice divided self into 70 tongues so that all men could hear & understand; each command filled world with aroma; all world was breathless & nature was still

Luther - "Never will there be found a precept comparable or preferable to these commands, for they are so sublime that no man could attain to them by his own power."

Fed. Council of Churches (1200 clergymen) - "We Christians have inherited the ethical & religious insights of Israel. We can never forget that the historic roots of our faith are in the Hebrew people. From Israel we inherit the Ten Commandments, which are still our basic moral standards. From Israel we inherit the

vision of social justice which has come to us through Amos and Isaiah and Micah. From Israel we inherit even our own unique Xian classic, the NT, nearly all of which (if not all) was written by Jews. (Sand & Stars, p. 329)

First five are man's duties toward God:

- 1) recognition of sovereignty of God - I am the Lord thy God
- 2) unity & spirituality of God - no others & no images
- 3) against perjury & false swearing - taking oaths in vain
- 4) keeping the Sabbath
- 5) honor of parents (parents stand next to God)

Second five are man's duties toward fellow-man:

- 6) sanctity of human life - no murder
- 7) " " marriage - no adultery
- 8) " " property - no stealing
- 9) against bearing false witness
- 10) " " covetous desires

- 1) Describe contents of Mis Sidra.
- 2) Recount legends surrounding 22/11 pm
- 3) Describe basic difference between
 10 Comm. and Hamm. Code. (2000 B.C.)
 (1500 B.C.)

True - There were common Semitic origins,
 but with profound differences.

HUMANE CONSIDERATION FOR INDIVIDUAL

1) Matter of slave - H. Code closes with
 case of slave whose ear is cut off for
 desiring freedom.

10 c. opens with case of slave whose
 ear is pricked for refusing freedom at
 Sabbatical year.

2) Lex talionis. In 10 c.

In H. Code - literal, even
 extending to children. This
 refuted in 10 c. (Ex 21:28-31),
 last verse explanatory of on this premise

Ye shall take no ransom
 for the life of a man-slayer,
 who is guilty of death.
 except for
 murder
 (Num 35:21)

which proves
 money payment
 acceptable in all
 other cases.

4) Finish with appropriate quotations

Luther, Fed. Council,

Woodrow Wilson

p. 220, Herz, II



CIVIL LEGISLATION

- Rights of Slaves
- Murder
- Kidnapping
- Personal Injuries
- Injury Caused by Animal

Offences Against Property

- Neglect
- Theft
- Damage by Cattle or Fire

Moral Offences

- Seduction
- Witchcraft
- Sodomy
- Poly Theism
- Oppression of Weak + Stranger
- Loans + pledges
- Truth
- Love of Enemy
- Impartiality in Justice
- Sabbatical Year + Sabbath Day

These represent
The elaboration,
in ~~Three~~^{four} chapters,
of one ten Comm.,
which comprises 120
words.

Retification of Covenant

Friday - Feb. 25

~~February~~

February - Month of Patriots:

Jews - Good or Bad Americans?

AMERICAN JEWISH
ARCHIVES

~~few remarks from Fulbright~~

~~No Answer~~

זכור אלה יעקב וישראל

Friday - March 3

~~First of series of three
lectures:~~

~~What is the Talmud?~~

Purim

~~Ester - Queen or Quitter?~~

(not preached
series begins next week)

✓

Friday - March 10

Forum

(anti-semitism)



Purim ; Sermon

Esther - Queen or Quitter?

Ev. eve. - March 10, 1944

T.E. Jüepit

AMERICAN JEWISH
ARCHIVES

PURIM

Haman didn't like
Jews because they
were different.

This is his philosophy
of anti-Semitism.

AMERICAN JEWISH
ARCHIVES
Would it have gone
any better if the Jews had
conformed & bowed down?
No - because many of them
did

This Jewish refusal to
bow to tyranny is the
raison d'être of the Jewish people.

Lust for power,
and the power of lust.



The Book of Esther
has always been for Jews
an allegory depicting the Jewish
lot among the nations. It is
a book in which not just one
period is depicted, but all
periods; it is a book that
remains forever new because
Jewish enemies will not
allow it to grow old. It is
a book that breathes love
for the Jews, of the tie that
unites the Jews, the Jew of
the masses to the one who
has attained kingly honors.

Schauer

1. Story of Esther's indecision - and final resolve
2. THEME - Jews in high places must plead for their ^{peoples}
3. Shtadlan in Poland - how many of you remember him?
4. Who speak for us today?

We don't need the same type of representation
(i.e. - in re taxes, prohibitive laws, etc.) -

But we do need dignified spokesmen. Not
apologists & escapists - like American Council for Judaism.

Leslie Rosenwald - "Theoretical
homelessness
of Jews"

Conclusion: Purim represents not only the victory against
the external enemy - but also the victory over
internal weakness, the victory of the spirit which
makes each one of us a champion of our people,
even in the face of danger. By so doing, we
rise to the noble estate of which M. spoke.

What would you do, were you in Esther's
position? She could duck her responsibility and
preserve her personal security. What would you do?

(Tell case of convert who worried that he wouldn't be
strong enough to live up to his Jewish responsibility.)

Jews in high places must plead for their people.

Intro. - tell story of Esther's indecision + final successful effort.

THEME - (above)

Development - + Noblesse oblige

1. Tell of Shtetlan - in Poland
2. Who speaks for us today?

True - we have outside friends.
But who are the Jewish leaders?

The people who profess to be the
leaders - the ones who do the talking
for us - are poor Jews. ^{American} ~~that~~ ^{Council of Judaism}
They are the ones who think they can escape,
who seek immunity under wealth, position, assimilation, etc.

Peroration: - Jews must speak up for themselves,
even though there be no great popular leader.

This is democracy. This is the sense
of destiny Mandelstam spoke of. Each one of
us must feel that he is of royal estate,
and so lives that he can speak for his people.
"Collective policy of Judaism."

Friday - March 17

What ^{are} The ~~Prophets~~ ~~Midrash~~?

First of Series of Three Lectures



Friday - March 24

What is our ^{Talmud} ~~traditional~~ Literature?

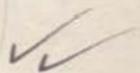


Friday - March 31

~~Forum~~

(subject still undecided)

Final of series lecture
Prayer-book



★ *Lest We Forget* — BUY WAR BONDS TODAY

April 7 — first seder

no late service

no sermon



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★ Lest We Forget—BUY WAR BONDS TODAY

April 14—

—Passover Sermon

~~Freedom to do what?
to stand proudly, or to
submit to beneficent regulation?~~

Battle of Warsaw Ghetto ✓

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Friday^{eve} - April 14, '84

Last Day of Passover

"Battle of Warsaw
Ghetto"



Conclusions

1) Jews are not mere passive victims — but are fighters for freedom — The first people in Europe to revolt against Germany.

Frank Gervasi "The Jew as a soldier" — from Cairo in this week's "Collier's".

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★ Lest We Forget—BUY WAR BONDS TODAY

Dorothy Thompson, writing
a week or so after the
Revolt, said this revolt
was a clarion call and
a banner:

"The fighting Jews of the
Ghetto, by their battle, sent
out a call to all men:
Endure no longer! Fight!
There will be a dawn!"

DAWN = FREEDOM = PASSOVER

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The Battle of the Warsaw Ghetto

An eyewitness account of the heroic resistance of the Jews to the Germans in the fierce uprising which lasted 42 days until the last man fell with the Jewish flag in his arms.

THE BATTLE OF WARSAW GHETTO LASTED FOR forty-two days and nights, beginning on the first Seder Night, April 19, 1943 and ending a week before Shevuoth. On that first night all of the forty thousand Jews still left in the Ghetto after the wholesale deportations and massacres, went out to fight with weapons in their hands. On the forty-second day of the uprising only one four-story building stood in the Ghetto as a fort from which fluttered the blue-and-white flag. It held out against the siege of the Nazis for eight hours. A fierce battle was fought for every floor of the building separately until, by midnight, it fell into the hands of the enemy.

A harrowing account given by a Halutz who was in Warsaw during the whole period of the uprising, serving as a courier between the Polish partisans and the Jewish fighters in the Ghetto and who subsequently escaped from Poland, has now been received by the World Jewish Congress and the Representation of Polish Jewry in New York from an agent of the Congress in a neutral country.

On the first Seder Night, about midnight, German soldiers entered the Ghetto and began throwing a cordon around a street from which they were to take away Jews as in previous mass-deportations. Formerly the Germans had been accustomed to see Jews allow themselves to be led to slaughter without resistance, and a few dozen Nazi soldiers would be enough to carry out the deportation of thousands of Jews. But in Warsaw, in January 1943, the Jewish youth, mostly the Zionists, had already offered resistance and many young Jews were killed. In order to overawe the Jews, the Nazis on the first night of the Passover arrived in six tanks. On reaching the main street the Germans were met by an intense fusillade on all sides when the Ghetto fighters opened fire on their tanks. The Nazis tried to flee, but they did not leave the Ghetto alive and died in the flames of their own exploded tanks.

It was then that the signal was given for the general uprising in the Ghetto. Jewish houses were covered with proclamations and announcements of the uprising in which "the Jews will fight to the last drop of blood."

The leaders went out into the streets and organized the fight. Every able bodied man and woman was given weapons. The youth took up positions as sentinels on the streets. The larger houses were converted into forts where large groups of fighters were concentrated. Every street was assigned a command and equipped with an arsenal. The fighters took up posi-

tions at the gates and windows of the buildings, with weapons in their hands. On the same night trenches were dug on the streets for a battle with the enemy and cellars were dug for shelter. The whole Ghetto was made into one large fortress and every house into a citadel. The children were charged with the grave task of acting as messengers among the fighters in different streets. They were also to bring food to the fighters. The children performed their part in the uprising at the peril of their lives, often under a rain of bullets. The old people, men and women whose number in the Ghetto was small, took over the work in the kitchens of preparing food for the fighters. Everything was fully organized on the first night. Not a minute was to be lost. The situation was very grave. It was known that soon a fierce struggle was to break out for which it was necessary to be well prepared.

EARLY IN THE MORNING a special detachment of the fighters surrounded the German workshops where Jews were employed and the German arsenals. From these the Jews took the German uniforms which Jewish workers had been finishing or repairing. Thus special squads were formed of fighters wearing German uniforms. Jews also entered German stores and seized large transports of foodstuffs which they later distributed among the fighters in the Ghetto.

In the morning the banners of revolt were hung out from the windows, the blue-and-white waving side by side with the Polish colors. The German and Lithuanian police which used to escort the Jews to their daily labor, this time came to the Ghetto, but did not leave it. The Ghetto appeared deserted and desolate, and no human being was to be seen on the streets. Everyone was in some building ready for battle. The German soldiers who came in as usual to supervise the Jewish workers in the German workshops, were not given a chance to leave. Soon all Warsaw knew that the Ghetto had proclaimed a general uprising.

At noon of the first day of Passover the Ghetto became a battlefield. Motorized military detachments, fully armed, appeared on the streets of Warsaw headed for the gate of the Ghetto, ten tanks leading the procession. A cordon was thrown around the non-Jewish section by German military forces who brought up machine-guns. Many Poles were arrested suspected of complicity in the preparations for the uprising in the Ghetto and of planning to help the Jewish fighters. It was strictly forbidden to leave the non-Jewish section or to enter it.

By noontime the first shots were heard and soon

There is little more that the enemy, in his fury over military defeat, can do to our people on the Eastern front. He can not destroy again what has already been destroyed in the ghettos of Warsaw, Lublin, Cracow, and Lodz. He cannot massacre again those massacred in Oswiecim, Treblinka, Lemberg, Kiev and Kharkov.

What will happen in the satellite states such as Hungary, Rumania and the Baltic countries with the beginning of the invasion is a matter only for blind speculation. The anti-Hitler elements may gain strength over the local quislings and the remnants of the Jews there may be safer than before. But there is no telling what the Gestapo agents entrenched in those countries may stir up under the black certainty of their impending doom. As to the surviving Jews in Laval's France their fate depends on the unknown strength of the underground French army of liberation and its ability to protect those in the concentration camps and in hiding from a barbarous enemy.

There is little comfort in the thought of what the great invasion holds in store for our people. And sad as the immediate future of these by-products of the invasion may be, a still greater sadness will be mingled with our great joy when victory is won. For only then will the full horror of the extermination and destruction of our people be revealed to us in all its ghastliness. What we read only recently about the murder of the 15,000 Jews in Kharkov will be repeated a hundred times by eyewitnesses of massacres in scores of other places. This is what is in store for us within this new year. Yet it is within that comparatively short period, crowded with sadness and pain, that we are called on to make the final preparations for the task of meeting the situation and winning our part of the peace.

* * *

Are we prepared? With the hour when we must meet our great responsibilities almost set, we cannot but sense with ever growing acuteness the hollowness of all the conflicts over matters of "high principles" that prevent our acting as *one people*. There is, for instance, the resolution to be presented to the Polish National Council in London, asking it to forward to the United Nations the Polish government's own account of the massacres of Jews in Poland. The text of the resolution was prepared by Dr. Schwarzbart and agreed to by some non-Jewish members of the Council. But the other Jewish member, the Bundist Dr. Szerer, raised objections based on "high principles" against Dr. Schwarzbart's text and presented a resolution of his own. The American Jewish Committee prefers to stand in complete isolation rather than bow to majority rule within the American Jewish Conference. The Jewish Labor Committee holds meeting after meeting of heated debates until it evolves a plan of half-hearted cooperation rather than wholehearted participation in the Conference. And

the self-styled "Emergency Committee to Save the Jews of Europe" insists on "saving the Jews" through paid advertisements in the press and legislative lobbying without regard to what the rest of American Jewry is doing. All this on the eve of the Allied invasion of Europe.

The only comforting development in this gloomy state of internal Jewish affairs is the announcement by the American Jewish Conference that it has fully organized its working machinery and that its commissions are functioning. Its public statements in refutation of the testimony of Assistant Secretary of State Breckenridge Long at the hearings of the House Foreign Affairs Committee, and in criticism of the so-called "Emergency Committee," are a reminder to the Jewish community and non-Jewish public opinion of its existence. It was high time for the Conference to assert its authority, and all those who are part of it and aware of the historic role it is assigned to play will eagerly await the multiplication of the signs of the Conference's alertness. American Jews will need such signs in the days to come. They will need the constant reassurance that in the period of our hardest trials we are not to be the victims of the internal disintegration of former years but are to have instead a solid front of the majority of American Jewry, acting in unison and symbolizing unity.

As the events on the European front develop, a situation may arise which will demand the calling of the second session of the American Jewish Conference much earlier than was anticipated at the close of the first session. The frequent conferences of Allied leaders and the piecemeal settlement of European problems before any actual peace table is set up may also demand the handling of Jewish problems in a manner different from that envisaged by the initiators of the Conference. The highest degree of alertness to the changing situation is the principal duty of the Conference. But the Conference must discharge its duties not only within the walls of its own offices: American Jewry be kept informed of its functions and activities. This is necessary both in order to keep American Jews prepared for an emergency call and in order to keep alive the faith in our ability to perform our tasks in the days of trial which the near future will bring.

IN THE 4th WAR LOAN

Buy Bonds through the Women's Division of the American Jewish Congress, an authorized bond selling agency of the Treasury Department, to purchase 70 "Mercy Units" in tribute to Dr. Wise on his 70th birthday.

there was an enormous fusillade. Thick flames and smoke shot up from the Ghetto and fires broke out on both sides. The battle lasted far into the night. The Germans were now convinced that they were faced by an organized rebellion of the whole Ghetto which was ready to fight to the last drop of blood. They were fired on from every house in the Ghetto they tried to approach. Late in the evening the Germans abandoned tanks and machine-guns which had been put out of commission. The gates of the Ghetto were blown up, the houses on the outskirts of the Ghetto were burned down, after being vacated by the fighters.

In the evening an order was issued by the leaders of the uprising to cease fire. The surviving Germans were surrounded and taken prisoner. In the evening the battlefield was quiet, but flames and pillars of smoke were rising on all sides. The Jews were forbidden by their leaders to leave the houses and their defense positions. The guard was reinforced.

That night and the whole of the next day passed without any clash. It was evident that the Germans were preparing to quell the uprising in the shortest possible time before it could cross the borders of the Ghetto and before the central military authorities had learned of it. The third night was therefore spent by the Jews in preparing the defense. Detachments of Jews went out at night attacking the arsenals of the Gestapo, killing the guards and seizing the weapons. All night long German trucks were loaded with ammunition and arms and taken into the Ghetto. Whatever was left of the arsenals was blown up and burned down.

The next day it became known throughout Warsaw that the German arsenals had been seized and blown up and that dozens of Gestapo agents had fallen into the hands of the Jews. Large transports of arms had secretly been brought into the Ghetto some time earlier when the task of watching the Ghetto was assigned to the Polish police who cooperated in preparing for the uprising. Bombs, machine-guns and anti-tank cannon hidden under potatoes had been brought in on hundreds of trucks sent in by the secret Polish military organization.

On the third night the six thousand young Jewish workers of the so-called "Small Ghetto" who worked for the German army, joined the revolt. Their position in comparison with that of the 40,000 in the large Ghetto was a privileged one and they were in no danger of deportation. But when they learned of the uprising, they set fire to their "Small Ghetto" and went over to the fighters.

The ensuing few days passed without clashes with the Germans. There was a conflict between the Gestapo and the German military authorities about the methods of quelling the uprising. The military authorities interpreted the revolt as directed against the Gestapo because of its brutal treatment of the Jews and rejected the Gestapo pleas for assistance, waiting

for instructions from Berlin. The Gestapo, in the meantime, did not dare take any steps on its own.

On the seventh night the leaders of the uprising received a plea from the prisoners in the Pawiak jail "Save us and we will fight with you!" The jail contained several thousand prisoners, mostly Jews and Poles, but also deserters from the German army. The Jewish leaders sent in the following reply: "Every one of you is important to us, we will do everything to free you." On the next day, the eighth day of the uprising, 500 Jews dressed in German uniforms left the Ghetto for the Pawiak jail which was guarded by German soldiers. At night the Jews opened fire. In the confusion of the dark one could not tell which of the men in German uniform was a Jew and which was a German guard. The Jews entered the jail bringing with them German uniforms for the prisoners and taking them out by groups disguised as German soldiers. By morning they were all out of jail. All of them, including the German deserters from the front lines, went over to the fighters in the Ghetto, organized in separate detachments.

The liberation of the Pawiak prisoners encouraged the fighters in the Ghetto and evoked enthusiasm among the Polish youth in Warsaw as well as among those young Jews who were living outside the Ghetto by virtue of their "Aryan" documents. Many young Poles volunteered to fight in the Ghetto. Some partisans hiding in the woods also joined. Every one was getting ready for a great battle.

It became known that instructions had come from Berlin to destroy the Ghetto completely. Large detachments of Storm Troopers arrived from Galicia and the German forces in Warsaw were increased. On the night before the great offensive for which the Germans were making intensive preparations, they issued an ultimatum to the Jews that unless the struggle was discontinued and the German prisoners given up, the whole Ghetto would be wiped out. The Jews replied that they were ready to give up the captured Germans on conditions that for each German prisoner ten Jews were delivered by the Germans. There were a large number of German captives in the Ghetto at the time.

The next morning the Germans opened the great battle. The Ghetto was surrounded on all sides by tanks and cannon which subjected it to enormous fire. The Germans were determined to bombard the Ghetto until it surrendered. In this, however, they failed. The German tanks and cannon were showered by bullets and bombs from the houses and streets of the Ghetto. The special suicide squads of the Jews broke through the lines and wrought ruin among the enemy. Disguised in German uniforms they crawled under the German tanks and blew them up with hand grenades, losing their own lives in the fire which killed the Germans. Such was the havoc wrought by this method that the Germans were careful not to place groups of cannon behind tanks. Thus passed

the day of the desperate battle. The Germans realized that they would not be able to vanquish the Ghetto without heavy sacrifice. Hundreds of German soldiers lost their lives and splinters of German tanks and guns were mingled with the debris of ruined houses at the gates of the Ghetto.

The German command then issued an order to have the whole Ghetto blown up by incendiary bombs. A night of inferno then descended on the Ghetto. All night incendiary bombs rained on it and fires broke out in many places. Houses came crashing down and among their ruins were heard the cries of wounded men, women and children. Many brave fighters perished among those ruins.

In the morning the Ghetto stood in a sea of flames. The survivors, numbering some 30,000 began reorganizing for defense. The houses on the outskirts were vacated and the arms taken to the centre of the Ghetto. Also the food which could still be saved was taken away. Special squads of the fighters fortified themselves again in the remaining buildings. When the enemy again attacked in the morning, he was confronted by stiff and desperate resistance at every step, near every building. The battle lasted all day long, and the Germans had to fight for hours before capturing a single house, even if it was but a ruin. In the evening the Germans managed to penetrate deeper into the Ghetto and to capture a few of the taller buildings.

AFTER THE NIGHT OF INFERNO and the ensuing battles on the following morning the leaders of the Ghetto saw that the end was near unless new methods of warfare could be devised. They tried to reach an understanding with the Polish Underground and suggested that the non-Jewish population of the city rise against the Germans thus forcing the Germans to fight on both sides. But the Poles replied that the time had not yet come for a general uprising on their part. Under these circumstances the fighters of the Ghetto abandoned their defense tactics for acts of terror and revenge. Groups of fighters went out of the Ghetto, attacking and killing German soldiers. The Jewish heroes fought the Germans until they themselves were killed. Others fled to the woods and joined the Polish guerrillas. Many perished on the road, fighting German soldiers. Many others surrendered to the Germans, having hand grenades hidden in their clothes with which they later killed their guards, losing their own lives in the explosions.

After a few more days of fighting the Germans realized that they would have to contest every house in the Ghetto. Every building now became an even more fortified stronghold. Whenever Germans appeared in front of a house they were fired on from the windows, from the garrets, from the roof, until they managed to blow up the house, and its heroic defenders perished in its ruins. In the last house were gathered all those who had survived and were still

carrying on the fight. During the last few days the situation was horrible. There was hardly any food left and water could not be brought in because it was impossible to go out on the street. The Nazis committed terrible atrocities, bringing captured Jews and hanging them on the posts of the Ghetto and otherwise exceeding their own record for brutality in all the years of their occupation.

On the forty-second day of the uprising there was only one four-story building left in the center of the Ghetto over which the blue-and-white flag waved. For eight hours a battle raged over that house and by midnight the Germans captured it. Every floor, every step was hotly contested. When all defenders at the gates fell, the Germans entered the building, encountering the fierce resistance of those on the ground floor. When the first floor was taken, the second floor was contested just as desperately, and so on from floor to floor. The blue-and-white banner held by a young *halutz* was carried by the survivors from floor to floor. Late at night it fluttered from the top story where a desperate struggle was still going on.

When the shooting was over a crash was heard. The young *halutz* hurled himself down wrapped in the blue-and-white flag which he had guarded for forty-two days and nights. The flag was red with the blood of the martyr, the last fighter of the Ghetto, who ended his life in this heroic manner.

The next morning the Germans "triumphantly" announced that the Ghetto of Warsaw no longer existed. Thousands of German soldiers paid for that "victory" with their lives. The heroes of the Ghetto fought and died like saintly martyrs.

Hospital Pogrom Note

HARRY SALPETER

FOR WEEKS I LIVED THE PRIVILEGED EXISTENCE of a hospital patient. The cares, anxieties, responsibilities and stresses of the world outside were gently, but firmly, shut out. Faithfully was I served and tended, my wishes fulfilled almost so soon as expressed, when they were not anticipated. I was freed of the need of making decisions, even of motions, the mind was cleansed, even as the body was laved.

And yet even into this cinderworld there entered the ogre of the Jewish Problem. I was not looking for it, it came not in a dream, but in person, in all its dimensions, and I knew that it was the Jewish Problem and not that pachyderm about whom a more self-conscious Jew than I had written that famous essay entitled "The Elephant and the Jewish Problem."

For in the room in which I lived my recuperative life there was another bed and to this bed there was brought one day one of the most unconsciously poig-

On The Record

By Dorothy Thompson

The Battle of the Ghetto POST JUN 2 1943

Not listed or publicized under notable military events, but a revelation of this war's social character, is a battle that has been raging for days in the last place one would expect it: the Polish ghetto.

There, imprisoned behind massive walls, were 300,000 totally defeated victims of Hitler—the first to be attacked; the first to confront extermination.

When Poland was conquered the Warsaw ghetto was established, an enormous concentration camp, segregated from the rest of Poland by high masonry, within which Jews from Warsaw and afterward from Lublin, Cracow, Lodz and Katowice were herded like cattle, to live worse than cattle, without sanitation, or any work save what they could do with a few tools and their own hands; with only supervised communication with the outside world; with only what wealth they could manage to take with them; living crowded and ever more crowded in dank hovels; subject to hunger, filth and disease.

Such conditions of life, thought the Nazis, would spare them the responsibility of direct massacre. The imprisoned Jews would simply die.

For who, thought the Nazis, would help them? The Poles, they argued, had troubles enough of their own, and were not famous for sympathy with Jews. Thus, the "Jewish question" in Poland would solve itself. Reduced to the status of caged animals, the Jews would perish like caged animals.

Revert to Ruthlessness

The Polish underground, however, gave serious trouble to the Nazi authorities. Organized resistance, and especially sabotage, were taking too great a toll from the resources required to maintain the German armies on the eastern front. Wilhelm Krueger, the Heydrich of Poland, charged by his Gestapo boss, Himmler, to "liquidate" this resistance, decided to revert to the original Nazi tactic, and make before Polish eyes a demonstration of ruthlessness, a horrible example of the ghetto Jews.

He announced that the Warsaw ghetto would be "eliminated" and its occupants obliterated. German efficiency, hard-pressed by economic necessity, set out to close even those mouths that took

so pitifully little food—close them with machine guns, gas chambers and in mass graves.

Underground Answers

The first answer of the Polish underground to this announcement was the assassination of the Hangman Krueger. He met Heydrich's fate.

His successors pressed forward his plans with accelerated hatred. The assault on the ghetto began. Obviously, this would be a simple matter. The ghetto was, of course, unprotected.

Find an Armed Ghetto

But tentative approaches by SS troops revealed an amazing thing. The walls surrounding the ghetto had been converted into barricades by the inhabitants within. Behind them were Jews drawn up for battle, not a mob, with stones in their hands; but an army, trained, disciplined, in squads, platoons, companies, officered—and armed! Armed with rifles, machine guns, hand grenades, Molotov bombs, detonating caps and fuses!

In the heart of Warsaw, the most unmartial of peoples, the most hopeless and lost, had turned their prison into a fortress and were prepared to the last child, to make their tormentors pay dearly for every life. The wailing walls had become stockades!

Artillery Called In

The Gestapo had to retreat and appeal to sore-pressed Berlin for regular troops—regular troops to put down ghetto Jews! Special SS detachments, field artillery and motorized infantry, had to be hastily mobilized behind the lines, for a third front in the very center of occupied Poland.

At the last reports, the battle was still on.

Help From Outside

How did the Jews get their arms? Of course, from the Polish underground. Christian Poland, aware of the horrible end that awaited the prisoners of the ghetto, mobilized to smuggle them weapons. Inside the prison turned fortress Jewish members

of the demobilized Polish army, men who had fought in the Polish war, or been trained to fight but never called, organized the battle.

As the assault on the ghetto was met by counter-fire, word flew throughout Poland: The Jews are fighting! The ghetto refuses to bow to Hitler! By their resistance, every other resistance was made more fierce. Silent legions were organized, to increase acts of violence to deflect Nazi attention from the ghetto, and oaths were sworn: "All aid to the Jews, who resist Hitler!"

Wives Risk Lives to Aid

Behind the walls were husbands of Polish women, torn from them by Hitler's race theories. These devoted wives, long helpless, were among those who risked their lives to get a few sticks of dynamite to still-loved men.

Just what the situation is at this moment is unknown to the representatives of Poland in London and Washington. The word has reached them from the remarkable underground radio station, the letters of whose name spell in Polish, "Dawn."

But whatever the outcome, this battle represents one of the most extraordinary episodes in the history of religious and racial strife. Against a common and terrible enemy, the underground heroes of Christian Poland defended the embattled and fighting Jews of the ghetto, and the Jews, by their battle, sent out a call to all men: Endure no longer! Fight! There will be a dawn!

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★ Lest We Forget — BUY WAR BONDS TODAY

April 21 —

~~Council of Jewish Women~~

~~service~~

AMERICAN JEWISH
ARCHIVES

~~Shelmini~~

~~Bravi Brith~~

~~was after~~

How Are Your Nerves? ✓✓

THE A. B. HIRSCHFELD PRESS

1840-1850 CALIFORNIA STREET • TELEPHONE TABOR 5204

How are your
news?

Friday

AMERICAN JEWISH
ARCHIVES

T.E.

April 21, 1944

יד ושם
בית המדרש
האמריקני
היהודי

Cures for Jittery Nerves:

1.) Realism (come to an understanding with yourself about the length of the war, etc.)
1462:18

2.) Responsibility (assuming duties will help conserve energy.)
"Do not lie down when you worry.
Battle the blues on your two feet."

3.) Religion (accept the ^{faith's} tenets of a religious discipline:
a.) life is worth while
b.) Right will triumph

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How Are Your Nerves?

1. Story of two patients - two diagnoses got twisted up -
"It's fear that kills."
2. People today are fearful and worried and nervous. This makes them jittery - causes domestic quarrels, unhappiness of children, all sorts of neuroses - loss of sleep & appetite
3. What are the chief worries?
 - A. Safety of men in service
 - B. Uncertainty of business conditions
 - C. Worry about post-war structure (The soldiers are worried about this; and their folks worry because they know the soldiers worry)

4. There are Three cures
for jittery nerves - Three
R's (Reading, Riting, Rithmetic)

A. Realism

Admit to yourself the facts.
Don't try to push them into the
subconscious. Don't try to build
up false hopes. This is going to be
a long war. No amount of
worrying on our part is going to make
it any shorter. (Story about
"stopping and starting" - pessimists:
Treasures of Anecdotes, # 411 :

A gala crowd had assembled for
the test run of Robert Fulton's outlandish
steamboat contraption "The Clermont." For
some hours, in the mass of spectators,
the strange craft belched smoke and

sparks from its tall, thin stack
as the engineers attempted to work
up the necessary steam power. When
the time had come to cast off and
the engines were being limbered up,
the boat quivered and vibrated
violently and made a loud racket.

A group of doubting Thomases in
the crowd started shouting loudly
and scornfully "She'll never start!
She'll never start!" Notwithstanding
this, the boat pulled itself together
and actually started to move up the
river. ~~against the~~ ^{There was} after a moment
of astonished silence, and then the
voices of the pessimists resumed their
shouts with even more scorn: "She'll
never stop! She'll never stop!"

(4)

So, with people who speculate
and fret and analyze minutely -
The war will be over by June, etc.
The war will never be over, etc.

We just don't know. Let's calm
ourselves down with this realistic
approach.

We are being afflicted with
a monster of our own creation -
we must endure it, at the same
time laying plans to eliminate it
in the future.

You remember what Shakespeare
said about bearing burdens with
patience, whether we want them or not:

"Since you will buckle fortune on my back,
To bear her burden, whether I will or no,
I must have patience, to endure the load."

Richard III

So-Realism is the first ingredient
in the recipe for calm ^{nerves} ~~severer~~

(5)

B. Responsibility

Assuming duties to help
win the war and to prepare
for the peace will help consume
energies which would otherwise
be devoted to worrying. A busy
and an occupied person does
not have time to become prey
to fears. Idle minds cause mischief.

Women - war work, Red Cross, etc.
caring for other soldiers
helps to forget one's own son.

Men - Bond Drives, salvage campaigns,
building the institutions of
a community (i.e. hospital,
Temple, etc.)

Most important - all
 people to educate selves as
 to what improvements are
 needed in post-war period;
 making plans to reabsorb
 returning soldiers into jobs, etc.

The taking on of such
 big tasks will leave little
 time for worry.

see memo saying:

Do not lie down when you
 worry -

Battle The blues on your two feet"

DO SOMETHING - RESPONSIBILITY

②

C. Religion

Have faith in the truths of religion:

- 1.) Righteousness & justice will triumph. Some good even will come out of this war, etc. OPTIMISM
- 2.) Life is worthwhile, and can be made good.
- 3.) Man is a noble creature capable of creating a livable world.

Religion is nothing
superstitious - religion is
a deep faith that all will be
well, if we but work to
make it so. (8)

Thus, a person who is
steeped in this religious faith
has some fortitude with which
to battle an attack of nerves.

M. Kaplan "Religion is a
discipline in which you must train
yourself." Untrained person cannot
receive any solace from religion -
like untrained fireman cannot
fight a fire. (Story of mother - son
killed - looks for comfort from rabbi & religion -

(2)
when she was utterly untrained
to receive such comfort.)

REALISM ^{means} - opening the eyes

RESPONSIBILITY - putting to work
the hands

RELIGION - believing with the heart.

This is the formula - we
should all try to learn
how to use it.

Remember what FDR
said in 1932 depression:

"The only thing we have to
fear is fear itself."



April 28 -

~~"Do You Talk Too Much -
and Do Too Little?"~~

"There are all kinds
of leprogies."
Social leprogies.



Tazriah
Mezora

THE A. B. HIRSCHFELD PRESS

1840-1850 CALIFORNIA STREET • TELEPHONE TABor 5204

Friday we

April 28, 1944

"There are all
Kinds of Leprosies"

Thazica
metraa

Thazria - Metzora

April 28, 1944
Friday eve - T. E.

There are All Kinds of Leprosies

This week's passage deals with physical leprosy, and outlines the function of the priests in diagnosing it and isolating the victims of it.

There are other kinds of leprosy in the world beside the physical type.

There are social leprosy - horrible malignancies of war, unemployment, slum housing, malnutrition - to say nothing of racial prejudice and maltreatment of minorities.

Once again, the priests of the world and all religious people must take the lead in diagnosing these ills and curing them - largely by prevention.

(2)
A few weeks ago, a great national magazine (Time) carried the story of at least one church and one churchman who are striving to do this. It is a story so important that it must be familiar to everyone. It is the story of Dr. Cyril Barrett, the Archbishop of York, who said "The Church's great function is to arouse the conscience of the State."

Recently came to America.

He sees this war as "a symptom of a social disease so virulent, long-standing and neglected that only war's desperate surgery could begin to treat it."

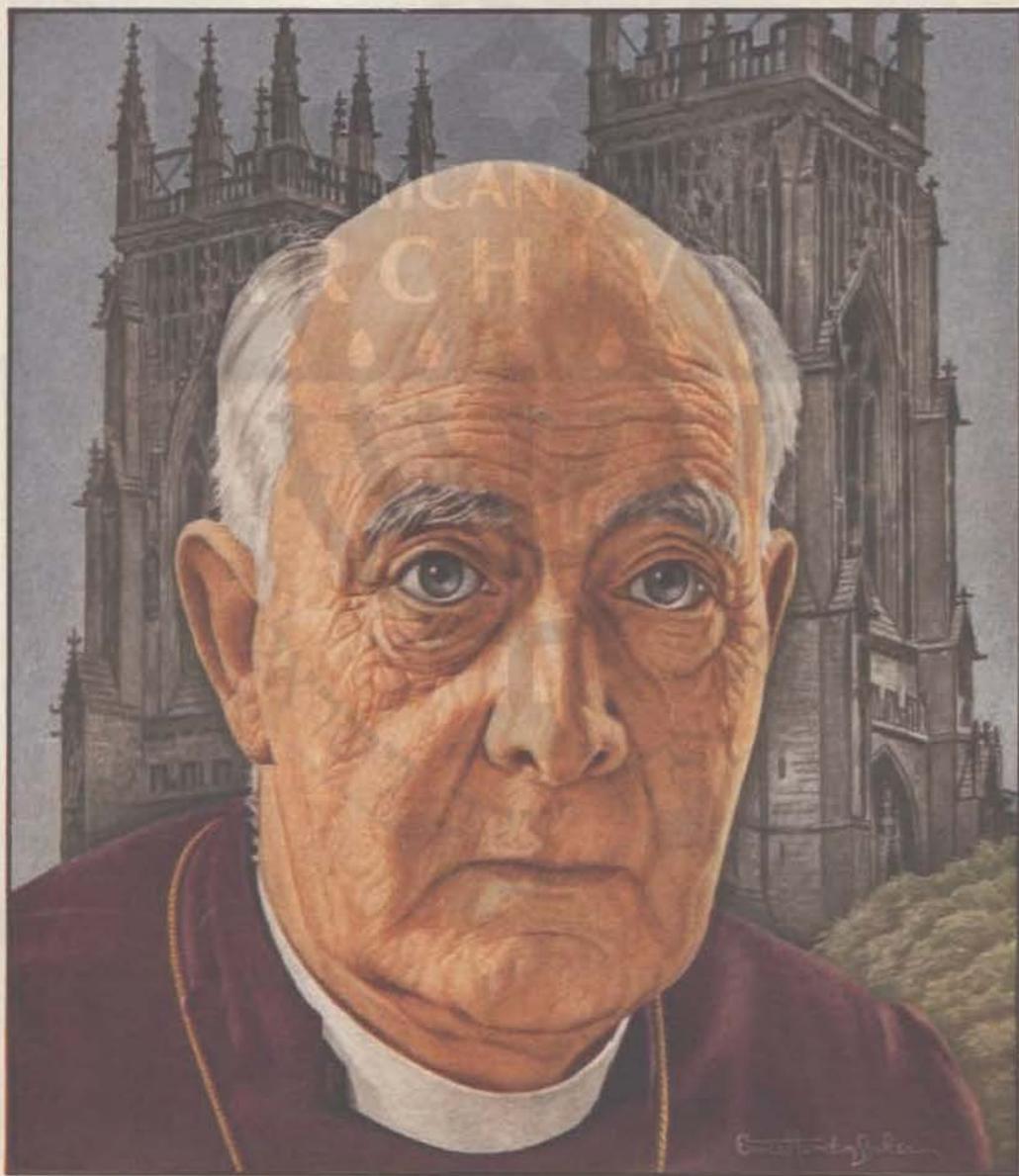
(Read excerpts from Time article attached.)

FIFTEEN CENTS

APRIL 17, 1944

TIME

THE WEEKLY NEWSMAGAZINE



ARCHBISHOP OF YORK

"The Church's great function is to arouse the conscience of the State."

(Religion)

VOLUME XLIII

(REG. U. S. PAT. OFF.)

NUMBER 16

Peculiar Revolutionist

(See Cover)

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.

The timing was dramatic. Last week, for the Christian world, was Holy Week—the seven most holy of Lent's 40 days in which are solemnized Christ's temptation in the wilderness, His agony before and during the Crucifixion, culminating in the promise of the Resurrection. Last week the agony of Holy Week was shared by the human race. There was scarcely a man, woman or child anywhere who, in the degree to which the war directly touched him, or the degree to which he was capable of compassion, did not suffer a personal Golgotha, did not share the hope, paradoxical by all rational processes, that out of the war's crucifying evil some great good must be resurrected.

Passion and Resurrection. When, under cover of wartime secrecy, the Most Reverend and Right Honorable Cyril Forster Garbett, Archbishop of York, Primate of England and Metropolitan, slipped across the Atlantic Ocean into the U.S. (it was his first visit), there was no Protestant churchman who could have impressed Americans more. For the Archbishop was a symbol of one great Protestant church which, under the impact of war, had suffered a passion and preached a resurrection.

The Archbishop arrived in response to a year-and-a-half-old invitation of the Federal Council of Churches, and an invitation by the Protestant Episcopal Church. He had come on a flurry of ecclesiastical errands, to:

☑ Foster the practice of international visits between dignitaries of U.S. churches and the Church of England.

☑ Assist in the laying on of hands when Boston's Very Rev. Angus Dun is consecrated Bishop of Washington at the Cathedral of SS. Peter and Paul (April 19).

☑ Discuss closer cooperation between the Episcopal and Anglican Churches, especially in missionary work (the Archbishop is a vice chairman of the International Missionary Council) and plans for the postwar world.

☑ Meet with clergy of all denominations at Manhattan's Fifth Avenue Presbyterian Church.

☑ Visit the Most Rev. Derwyn T. Owen, Primate of the Church of England in Canada, at Toronto, where the Archbishop will discuss with Canadian church leaders postwar missionary and rehabilitation problems.

TIME, APRIL 17, 1944

War's Desperate Surgery. These program notes might be important to churchmen. But most laymen did not know who the Archbishop was. They might remember vaguely that Dr. Garbett was jointly responsible (with the Archbishop of Canterbury) for proclaiming the necessity of a New World Order embodied in the revolutionary Malvern Resolutions (TIME, Jan. 20, 1941). They might also remember that last September Dr. Garbett had taken a long trip in the opposite direction—to Moscow, to give the hand of traditional ecumenical brotherhood to Russia's newly reinstated Patriarch. (Last week Patriarch

When the distinguished visitor gave his first press conference last week in Manhattan, Americans saw an extraordinarily mild-eyed, 69-year-old prelate whose six-foot height was dissembled in an habitual stoop of age. His was not the constrained mildness of a prince of the church whose natural fierceness of temper has been beaten and battered into benignity. It was a natural gentleness refined by devotion, austerity and great human sympathy. And there was a sense of easy power about him, fitting as comfortably as his open prelati-cal coat and apron, his greavelike buttoned black gaiters. The Archbishop of York has presence.

Says one character to another in Arthur Koestler's *Darkness at Noon*: "Such peculiar birds as you are found only in



DR. GARBETT HIKING INTO BECKHOLE BRIDGE, YORKSHIRE
He is something of an episcopal innovation.

Pictures Inc.

Sergei gave the back of his hand to Pius XII, declared, in the *Journal of the Moscow Patriarchate*, that the Pope is not Christ's Vicar on earth.)

As against Europe's dark backward and abysm of wars and revolutions, America was still a New World with its own democratic New Order still evolving. In an historic sense nothing very profound had as yet happened to America as a result of the war. But something had happened to Britain—something which jolted England's No. 2 churchman (with his colleague and superior, Dr. Temple) into viewing the war as not merely a struggle for survival between two political power groups, United Nations and Axis, but also as a symptom of a social disease so virulent, long-standing and neglected that only war's desperate surgery could begin to treat it. The Archbishop's three weeks' in the U.S. would give secular eyes a chance to observe at close range the No. 2 representative of England's ecclesiastical change of heart.

the trees of revolution." The Archbishop of York is possibly the most peculiar social revolutionist the world has ever known. It is doubtful whether he thinks of himself as a social revolutionist at all (though, like Cardinal Manning, he might have called himself a "Mosaic Radical").

Mene, Mene, Tekel, Upharsin. Men find it hard to read the true meaning of most things, but the hardest of all to read is the handwriting on the wall—which becomes legible to everybody only when the walls begin to totter and collapse. In mid-January, 1941, under the impact of Nazi bombs, the walls were falling on all sides of the 221 Anglican prelates, priests and laymen who under the sponsorship of Dr. Temple, then Archbishop of York, huddled in greatcoats in the unheated rooms of Malvern College. It was not only British walls that were crashing. Under the onset of the Nazi conquests the walls of the whole known world were



"Keeping our home comfortable and homey for our children and ourselves is a problem these unsettled days. But, we've learned how to use what curtains, paints, and other furnishings are available. We've learned how to make what we have do. We've learned how to do the work ourselves—thanks to *Better Homes & Gardens*."

In home decoration, as in other phases of home living, *Better Homes & Gardens* receives the plaudits of millions of America's families who have found guidance, in its pages, in never-before-experienced problems. *Better Homes & Gardens* with its broadly-planned, far-sighted editing is welcomed as the practical authority on wartime living! Meredith Publishing Company, Des Moines 3, Iowa.

Better Homes & Gardens
America's Family-Service Home Magazine

tottering. They had been thick with scribbled warnings. The Nazis were the terrible evidence that though men cannot live by bread alone, permanent hunger (for bread, for work, for hope) starves the human spirit into permanent inhumanity.

Able to read *Mene, Mene* at last, the Malvern delegates unanimously voted a program for "ordering the new society" which they saw "quite evidently emerging" from the war. Its most sensational planks were:

Union Then. "After the war our aim must be the unification of Europe as a cooperative commonwealth"—a project which seemed more feasible when there was no possible way to do it than it does now. (In the U.S. the idea of a Federated Europe was just beginning to dawn.)

Commerce and Conservation. "In international trade a genuine interchange of materially needed commodities must take the place of a struggle for so-called

to life and to men's actual needs is evident. . . ."

Christian Service. "The whole congregation, habitually worshipping together, should regularly meet to plan and carry out some common enterprise for the general good; if there are social evils in a locality, such as bad housing or malnutrition, let them consider how evil can be remedied. . . ."

To the conferees at Malvern, and more & more to the world, it seemed as if, when the walls fell, the stone rolled away from the sepulchre and the Body which was missing had been found again.

The Man. Dr. Garbett did not take part in the Malvern Conference. But through his sponsorship of its program and his close participation with Dr. Temple in a series of endorsements, Dr. Garbett became almost as completely identified with Malvern as was Dr. Temple. Besides, his whole ecclesiastical life



British Combine

YORK AND FRIENDS*

Not only British walls were thick with scribbled warnings.

favorable balance. . . . We must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a storehouse of divine bounty on which we utterly depend."

Labor. "The true status of man independent of economic profits must find expression in the managerial framework of industry; the rights of labor must be recognized as in principle equal to those of capital in the control of industry. . . ."

Church's Function. "The Church has the duty and the right to speak, not only to its members but to the world, concerning the true principles of human life. . . . The Church, as we know it, does not. . . ."

Church Finances. "Christians, clergy and laity alike, cannot take part in this work unless they are prepared to advocate complete reorganization of the internal financial life of the Church."

Form of Worship. "This must be so directed and conducted that its relevance

had been the practice of what Malvern preached. When Dr. Temple became Archbishop of Canterbury, England's No. 1 primate, Dr. Garbett undertook the heavy burden of the Archbishopric of York, chiefly to assist Dr. Temple in carrying out the Malvern program.

Cyril Forster Garbett (rhymes with carpet) was born (1875) in the little Hampshire parish of Tongham, which served the military camp Queen Victoria had recently established at Aldershot. Garbett's father was vicar. Tongham lies near the chalk downs of Salisbury Plain and the heather-and-fir country of the New Forest. Here, until he was 23, Cyril Garbett lived with his three brothers and one sister (all raised on his father's midget salary). Later Cyril Garbett decided to

* *Front row:* Metropolitan Alexis of Leningrad, Dr. Garbett, Patriarch Sergei, Metropolitan Nikolai of Kiev; *back row:* Archbishop of Gorki, Rev. F. H. House, Rev. H. M. Waddams, Archbishop of Riazan, Dean Nikolai.

follow his father, grandfather, and two uncles into the Church of England.

As an assistant curate (at £20 a year), Cyril Garbett went to the combined vicarage of Portsmouth and Southsea, which, under the name of Portsea, was the biggest vicarage in England. The shy, reserved youth had exchanged the quiet of the cloud-shadowed chalk downs for some of the toughest waterfront slums in Britain. As quietly and systematically as he had dug in the vicarage garden, young Cyril Garbett dug into the causes of slums and poverty, turned up the disturbing idea that no matter how much help the churches' spiritual program and social services may give, the roots of most social evils are economic. By 1909 Cyril Garbett had become Vicar of Portsea.

But the vicarage of Portsea was only his basic training in social problems. Soon Vicar Garbett was graduated to be Bishop of Southwark (pronounced Sutherk), the South London section which includes Lambeth, Bermondsey, Battersea, Tooting and Greenwich. Portsea was a British Hell's Kitchen. Southwark was the noxious central inferno. In this massive slum, hundreds of thousands of people lived in "the greatest area of unbroken poverty in Europe."

Expert in Rackets. Again Bishop Garbett resolutely dug in. A bachelor, he struggled with the malnourished budgets of swarming slum families. He became an expert in the manipulations of loan sharks, mastered the ins & outs of rent piracy. Today the benign Archbishop of York probably knows more at first hand about rackets, gambling and liquor than any other man in England. He studied the problem of permanent unemployment as voluminously as and at much closer quarters than prolix Beatrice & Sidney Webb (*A Constitution for the Socialist Commonwealth of Great Britain*). Through the Church he encouraged interdenominational efforts to spread social service, free medical services, homes and nurseries for poor children, recreational clubs. Through the Church and the Government, he fought for slum clearance, boosted low-price housing projects, and the establishment of more parks, playgrounds and country camps for children. The influence of the quiet garden at Tongham lingered, in the resentful realism with which he described (*In the Heart of South London*) the stench, vermin, disease, crime, immorality in which his parishioners and their neighbors lived.

By 1932 Bishop Garbett had earned the right to drink a dish of tea without a ring of Southwark's grime within the cup. He was translated to the country Diocese of Winchester. In influence the Bishop of Winchester is second in the province of Canterbury. He becomes, automatically, Prelate of the Order of the Garter. In his diocese is the big port of Southampton, whose waterside slums, though less imperial than Portsea's, were still imposing.

"Hiking Bishop." And Winchester was a rest after Southwark. Sometimes the Bishop would take off a whole afternoon to discuss the problems of visiting vicars

or to take tea with a County family. He might even snatch several days to dash off a treatise on *What Is Man?* At Winchester Bishop Garbett began his hikes about the rural parishes, for which he has become famous. Hiking, for an Anglican bishop, is still something of an episcopal innovation, and has given Dr. Garbett the nickname of "The Hiking Bishop."

Clad in a purple cassock, with his square, flat, soft purple cap pulled well down on his balding head and his oaken pastoral crook in hand, Bishop Garbett would stride through the Hampshire countryside, to chat with field workers, pub keepers, cricketers, country doctors



Oswald Wild

ARCHBISHOP OF CANTERBURY
He chose an authority on rackets.

and school children. At each village, the forewarned vicar or curate would greet his Bishop, and together they would conduct an informal service on the green or at the war memorial. Sometimes his chaplain would accompany him. In more spacious Yorkshire, a chaplain always goes along.

Translation to York. Dr. Garbett was Bishop of Winchester at the time of the Malvern Conference. He was busy, happy, and nearing 70. But Dr. William Temple is an insistent man. Dr. Temple knew that Dr. Garbett is a first-rate administrator and that Portsea and Southwark had made him surprisingly wise in the ways of the world. He had long experience as a parish priest, which Dr. Temple lacks almost entirely. Though Dr. Garbett is progressive, he is cautious, farsighted and more of an old-fashioned "man of God"—a fact

which new-fashioned Dr. Temple probably realized would be reassuring to those who consider the Archbishop of Canterbury a Karl Marx in a cassock.

So one day in June 1942, the expert on slum rents and rackets went to live in 13th-Century Bishopthorpe, the episcopal palace hidden three miles from York in vast grounds shaded with towering pines and surrounded by avenues of ancient limes and thickets of holly, carpeted in spring with daffodils, primroses, bluebells in a profusion unknown to the vicarage at Tongham.

£9,000 and Eleven Hens. Bishopthorpe is now managed by the Ecclesiastical Commission of the Church of England, which uses about half the Archbishop's annual allotment of £9,000 (about \$36,000) to run the palace and keep up the grounds, gives the balance to Dr. Garbett for personal living and traveling expenses, staff salaries, taxes.

In this sumptuous archiepiscopal palace Dr. Garbett lives with his quiet, shy sister Elsie (who looks after the Archbishop, his eleven hens and two hives of bees), his staff and three London refugee families. After the war, most of Bishopthorpe will probably become a training college for clergy. Until that time, the Archbishop will be perfectly at home amid its temporal magnificence.

The paradox of Dr. Garbett's conservatism is that it is the outward and visible sign of an inward and spiritual radicalism. To U.S. observers, this fact made their archiepiscopal visitor a more dependable guide to England's present and future than some of his more strenuously progressive colleagues. For the Archbishop of York, even more than the Archbishop of Canterbury, is the key to the real meaning of Malvern.

Malvern was revolutionary only in the sense that it recognized the existence of a social revolution. The problem was as plain as hunger. The world over, the masses must be provided with food, clothing, work. To provide these necessities was a duty no Christian might shirk. Not to provide them was an incitement to civil war. For, unlike Bolshevism or Fascism, Malvern's revolution did not glorify the impersonal power politics of the war of classes or the iron economic laws against whose predestined operation there can be only abject, unconditional surrender. Its proper subject was not Political Man or Economic Man, but man's relation to man as a consequence of man's relation to God. Malvern's New Order was as revolutionary as the New Testament. "The great function of the Church," says York's Archbishop, "is to be the conscience of the State."

If, in the troubled days of peace to come, the Church fails to be this conscience, there will be at first only deepening doldrums in what Lytton Strachey once called "the vast calm waters of Christian thought."

If it succeeds, Hell, rising from a thousand thrones, will pay it the reverence of contumely and hate.

★ Lest We Forget — BUY WAR BONDS TODAY

May 5 —

~~How are your nerves?~~

~~National
Family week
May 7-14~~

Ahava
Kedoshim

~~War-Time Marriage~~

no connection
with sermon

"The Life of the Rabb"
in memory of USF ✓

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★ Lest We Forget—BUY WAR BONDS TODAY

May 12 - Council of Women
Mother's Day 14th

~~Canceling Mortgages and
Freeing Slaves~~

"An Eye for an Eye -
Berlin for London -
Right or Wrong?"

Council
of Jewish
Women

Emor
Lev. 24: 20

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Les We Forge BUY WAR BONDS TODAY

19 Friday
May ~~17~~ ~~Sunday~~

~~checked~~
~~in~~
~~in~~
✓

"Religion Is Your
Own Business"

Prayer
day
Service
morning
day

No one has to ask you about it,
But everyone should have one.
Priest vs. Prophet

You can worship God - a
" " good - but the
man who worships neither, but only
himself, is no man at all, only a pig.

some religions based on fear
" " " " faith -

Choose the latter.

FRIDAY EVENING

May 29, 1944

Religion is your own
Business

including Kaurav's pamphlet

"Religion - The Hope of the World"

RELIGION IS YOUR
OWN BUSINESS

1. Story of Inquisition - representing no freedom of religious thought.
2. Democratic genius of Judaism - allows you to believe what you will - no heresy trials because no dogma.
3. BUT, freedom of religious thought doesn't mean freedom from religious thought.

4. Everyone must have some religion, must believe in something, or he is a social shirker.

RELIGION MEANS CONSCIENCE.

5. In Judaism, the test of a religious life is not the creed one recites but the deeds one performs, says Kauvar. ("Religion - The Hope of The World.")

A man is judged pragmatically, by what he has accomplished toward the achievement of religious ideals.

PARABLE OF FRUIT TREES (P. 25)

6. Religion ^{can be} ~~is~~ The greatest
 civilizing force we know.
 At least, it has been
 able to serve as The
 finger in The dike, holding
 firm ~~vs.~~ The barbarities of
 The East. At best, it can
 be The signal flag on The
 hill, pointing toward The ideal
 future.

(Quote p. 29-30)

7. "I would appeal to the religion that every man has in himself, though he may not state it."

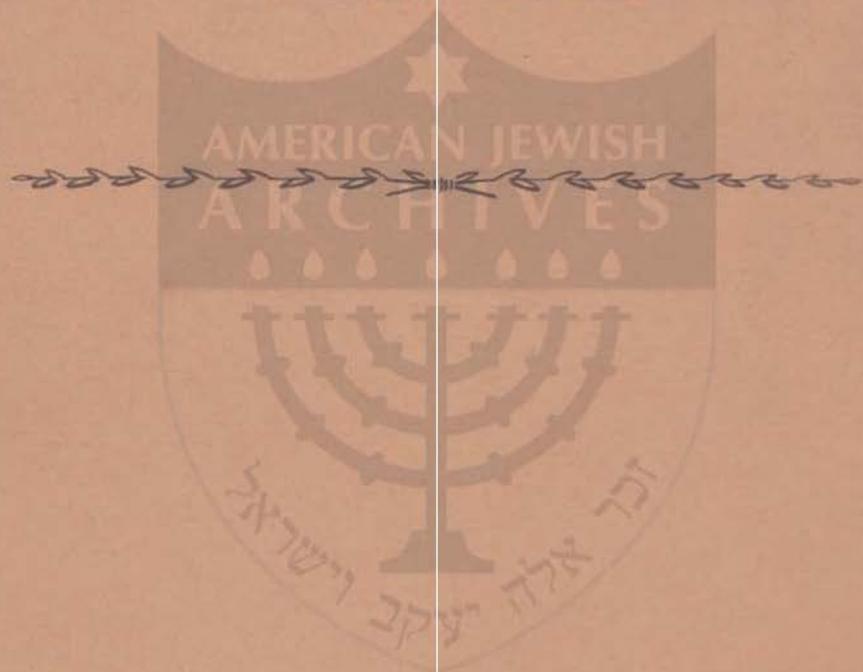
Caleb Cates

AMERICAN JEWISH ARCHIVES

Find your own religion - no one will ask you what it is - but the world will watch how you practice it.

Remember, FREEDOM OF RELIGION DOES NOT MEAN FREEDOM FROM RELIGION.

Religion... THE HOPE
OF THE WORLD





TO AID IN THE SEARCH FOR A BETTER UNDER-
STANDING AMONG MEN AND AMONG NATIONS
THE PRINTING OF THIS BOOKLET IS CONTRIBUTED
BY MR. A. B. HIRSCHFELD OF DENVER, COLORADO

RELIGION, THE HOPE OF THE WORLD





RELIGION,
THE HOPE OF THE WORLD

by

RABBI C. E. HILLEL KAUVAR

UNIVERSITY OF DENVER PRESS 1944

THIS ADDRESS was delivered in substance in 1943 before the class in Rabbinic Literature at the University of Denver.

The Chair in Rabbinic Literature, established a quarter of a century ago, by the late Isaac Rude, of blessed memory, is now maintained by these friends of the University to whom this lecture is dedicated:

Mr. Isaac W. Bernheim
Mr. A. B. Dupler
Mr. B. B. Fischer
Mr. Samuel Friedman
Mr. Meyer Goodstein
Mr. A. B. Hirschfeld
Mr. Adolph Kiesler
Mr. J. C. Levin
Mr. Jacob Miller
Mr. Philip Miller
Mr. Samuel Sigman
Mr. Carl Tucker

This address is published in the hope that men may relearn the thought of the Psalmist,

*"Except the Lord build the house,
They labor in vain that build it;
Except the Lord keep the city,
The watchman waketh but in vain."*

Our post-war world will be preserved by divine Truth, Justice, and Peace. Righteousness exalts every nation. May the love of God and of man bind all the nations of the world into one fellowship and make them blessed.

FOREWORD

FOR RABBI C. E. HILLEL KAUVAR to ask me to write a brief foreword to his wise and thoughtful address, "Religion, the Hope of the World," is a great honor both to me personally and as Chancellor of the University of Denver. The title speaks for itself and its meaning has been true throughout the millenia.

When first I met Rabbi Kauvar, upon assuming my new duties at the University of Denver, we found ourselves as one in insisting upon the continuance of the study of Rabbinic Literature at the University, particularly since both of us were aware that war was impending. The study of one of the richest literatures of the world, full of the history of man's search for an understanding of the Divine, must never be interrupted, especially in an age of such rapid technological and mechanical developments. Man, if he is to win world neighborliness, must dominate and use for good the machines which human ingenuity has created.

In the words of Rabbi Kauvar, "Real, vital, living religion concerns itself with the mystery of God and with the mastery of life. Democracy . . . to survive . . . must be pillared upon moral foundations."

In an age when "the upsurging of the undistinguished multitude" is a fact, this message of Rabbi Kauvar is particularly significant. This is an age when individual common man, throughout the world, is coming into a realization of his inherent dignity as a human being; and religion, the quest for God and the striving for an understanding of the will of God, is the essence of this dignity. Just as air has knit the world together and made neighbors of all races and creeds, so in a higher sense should religion—aspiration for knowledge of God—knit mankind into a law-abiding unity.

I trust that this contribution of Rabbi Kauvar, Professor of Rabbinic Literature at the University of Denver, will be widely read, since his words are a beacon of hope for the men and women of the world.

CALEB F. GATES, JR.
Chancellor, University of Denver.

RELIGION, THE HOPE OF THE WORLD

☛ *The Role of Religion in the Modern World*



MAN is innately religious. In his attitude to religion, he may be reverent or cynical; he may be loyally guided by its precepts, or he may resent its intrusion into his life, and pay it the unconscious compliment of bitterly attacking its commands and categorical imperatives; but he cannot wholly ignore its call and remain deaf to its appeal, because religion is a universal, living force in the human heart.

THE TWO ATTITUDES

We are witnessing in our day an organized effort to discredit religion. In Nazi Germany, brutal, ruthless paganism is competing for supremacy with traditional Christianity. The ideals of humanity, the heritage of the Hebrew-Christian tradition—mercy, justice, freedom, sympathy, piety, peace, and brotherhood—have been narrowed down by the Procrustean bed of ancient Sodom, the strait-jacket of so-called racial purity. For millions of people in Soviet Russia, before the second World-war, religion was outlawed. On her principal public building, Russia inscribed the legend, "Religion is the opiate of the masses." Many scientists brand religion as an anachronism, and condemn his-

toric religions as the supreme danger to the race. With Bertrand Russell they assert that ethical religion is "poisoning the roots" of healthy life. Many spiritually-minded people have unfortunately lost confidence in religion because of the unworthiness of some religious leaders. Contrast this view with the reverent attitude to religion. I have been brought up to think of religion as the source of everything that is good; to look upon it as man's supreme guide in life; to see it as the dynamic force that makes for the holiness of the home, for the stability of society, and for the development of character. Because of religion, men and women go on with hope in their hearts and light in their eyes, and band themselves together to realize life's noblest dream of a world pillared on truth, justice and peace; they work and make sacrifices in order to fashion a Society spiritual, blessed and happy, where men shall be guided by law and swayed by the "Good, the True and the Beautiful." Rooted in God, religion flowers out into the life of righteousness and of loving-kindness. It is the mother of all blessings. "Religion is the first thing and the last thing, and until a man has found God, and been found by God, he begins at no beginning and works to no end." (H. G. Wells.) Where man is in tune with the Infinite, he can best serve mankind.

What Is Religion?

In every age, men have struggled to phrase a definition of religion. One moralist of our day has brought together a bewildering array of definitions of religion, and speaks of religion as—

"A deep breath of relief;" "a sum of scruples;" "a feeling of the whole and a sense of dependence on the whole;" "a sense of the supernatural, mysterious and extraordinary;" "man's bearing to what seems to him best or greatest;" "what a man

does with his solitariness, and what he does in the dark;" "a belief in many potent beings or in one Supreme Being greater than we are;" "the source of energy;" "the pursuit of the highest social values;" "that which gives us durable, physical satisfaction;" "clarifies moral ideals and invests them with the powers of renewal, imitation and achievements;" "the ability to see things under the aspect of eternity;" "the co-operative quest for the good life."

In the above group of definitions, we find true aspects of religion as well as flippant and fragmentary, superficial and contradictory ones. Each man, be he philosopher, scientist, or man of business, can give only his own individual reaction to this elemental force in life, for as one modern playwright puts it, "At the end of every road is You."

The poet Coleridge, and the educator Dr. Charles W. Eliot, wrote that the perfect definition of religion is given by the prophet Micah (6.8), "It hath been told thee, O man, what is good, and what the Lord doth require of thee: only to do justly, to love mercy, and to walk humbly with thy God."

The Hebrew phrase, *Ve-hazneah-lecheth*, to walk humbly, really means more than that, for it is akin to the Hebrew word *zeniuth* which denotes decency, humility, modesty, chastity, purity, and personal holiness. Humility, Rabbi Phineas ben Yair reminds us, is a golden rung in the ladder of religion that begins with holiness, and leads on to the fear of sin, to saintliness, and to the highest rung, the Holy Spirit. In the light of this interpretation, the prophetic pillars of religion are Justice, Mercy, Humility, and Holiness. By these eternal standards must we test our daily acts and religious practices. Emphasis on these cardinal virtues of religion is constantly repeated in the Scriptures and in Jewish literature. The term justice implies also reverence for man's personality. Each man possesses, in our own American philosophy of life, "inalienable human rights"

to life, liberty, honor, and the fruits of his toil. Mercy expresses itself in acts of kindness to the lowly, the needy and the underprivileged. Holiness includes personal purity, and humility is the crowning test of character.

These religious ideals are not the result of economic eruptions, or of the struggle of men, "swept with confused alarms," who seek their "place in the sun." Rather are these creative ideals revealed in the Torah, the source of all Truth, whose "ways are ways of pleasantness and whose paths are peace." The very essence of human goodness lies in the recognition that the moral law is not merely 'the law of man's nature,' but that 'it is God's law.'

God said of Abraham, "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do righteousness and justice; to the end that the Lord may bring upon Abraham that which He hath spoken of him." (Genesis 18.19). In our daily prayers, we affirm: 'In the light of Thy Countenance, Thou hast given us, O Lord, our God, the Law of life, loving-kindness, righteousness, mercy, blessing, and peace.' (Page 53, Singer Prayer Book.)

A legend in Rabbinic literature presents the same thought. When God resolved to create the world, He took counsel with the Torah—that is, with Divine Wisdom. She was skeptical about the value of an earthly world, because man with his sinfulness would disregard her precepts. But God dispelled her doubts. He told her that Repentance had been created long before Sin, and sinners would therefore have the opportunity to mend their ways. Besides, good works are invested with an atoning power, and Paradise and Hell had been created so that God might dispense reward and punishment. Finally, the Messiah had been appointed to bring salvation, which would put an end to all sinfulness. In this legend, Professor Louis

Ginzberg finds the summary of religion:—'God is the creator of the world, and in His goodness and wisdom He created man. It is the duty of man to obey Him. God has made known His will by the revelation of the *Torah*; He rewards those who fulfill His commands and punishes those who disobey them. But even the vilest sinner may repent, and if he repents, he will be forgiven. Wickedness will, however, disappear from among men forever, when the Messiah shall arrive, and the Kingdom of God shall be established on earth.'

Were I to sum up in one sentence my own conception of religion, I would say that religion is the *rule of life*. Add the words *divinely sanctioned* and you will have completed the frame into which the picture of religion may be fitted. With this *Torah* conception of religion, we can understand why religion is so fundamental in human life. It is not, as some people believe, a staff—something to lean upon when we are in trouble, or when we face life's tragedies. Nor is it an opiate for broken-down lives, frustrated desires, and disillusioned hopes. Rather is religion a blessed force which is co-extensive with life. In the darkest hour of tragedy, it is like the sun that shines; in the hour of joy and happiness, religion is the music of gratitude. Religion binds us to God, and makes us respected and beloved by men. Like the steel beams which hold together the modern skyscraper, so does religion hold together the very fabric of civilization. It gives us a program for moral living; it sets up before us life's ideal purpose and life's ultimate, eternal values.

These timeless ideals, which have Divine sanction, were first phrased in our Holy Scripture, our *Torath-bayim*, the Law of life, and present the program for the living present, and the promise of better days to come. Our unchanging spiritual rules of daily conduct have become in the course of the centuries, the world's unshakable moral foundations, for they are universal, eternal and divinely ordained.

What Does Religion Offer Us Today?

PRESENCE OF GOD

The teachers of Religion may be designated as the world's bringers of immortal gifts. Their greatest gift, religion, is to make man God-conscious. Our awareness of God and our faith in Him, challenges our fears and dispels them. Hannah, in her sorrow, poured forth her soul to God, and when her prayer was answered, the mother of Samuel sang in gratitude, "My heart glories in the Lord." Like mother Hannah, the religious man casts his burdens upon the Lord, and with the Psalmist he says, I have set the Lord always before me; whether He deals with me in mercy or in justice, I will sing unto Him. (Ps. 16.18; 101.1.)

The prophet Isaiah calls the people Israel, the world's first great teachers of religion, "pursuers of righteousness, seekers of God." What kind of a God does religion bring us? Moses Maimonides says it is best to describe Him in negative terms, as he does in the familiar Jewish creed, "God has not any form, and is free from all accidents of matter." But humanly speaking, we describe Him, as in the Scriptures, as the Creator, Lawgiver, and loving Father, eternal, just, merciful, gracious; slow to anger, abundant in loving-kindness and truth; keeping mercy for thousands of generations; forgiving iniquity, transgression and sin, and acquitting the penitent.

This holy God, our Rock and Refuge, is the Judge of mankind. In the words of Yehudah Halevi, "Our God is the God of Abraham, not of Aristotle; not an impersonal ruler of the universe, but the Architect of the universe and a loving Father of mankind." Every one of us may say to God, "Thou, the Friend of my youth, art always my Beloved One."

William Penn, the founder of Pennsylvania, said that men must be governed by God, or they will be ruled by tyrants. With-

out God, man has lost his soul, says Thomas Carlyle, and the world is writhing in agony and atrophy, because it has lost its guide. There is a desperate need in the world for God-consciousness. We may say of our sick, war-weary disillusioned generation as was said of Lady Macbeth:—'More needs she the divine than the physician.' We also echo the thought of Daniel Whitehead Hicky:

*No prideful thing it is that it has taken
A world gone under and its breath sucked out,
To lift our eyes toward splendor, - - -
We were too rich in wine and food and fashion,
But since the clock strikes out the hour still,
There yet is time to sow into its sod
The seeds of brotherhood on field and hill,
To turn, through man-made darkness, back to God.*

Our acceptance of God solves for us "all problems in this world and out." The Rabbis teach God-consciousness when they say, 'Know before whom thou toilest; faithful is the Employer to pay thee the reward of thy labor; and know before Whom thou wilt in future have to give account and reckoning; for our character is tested by the self-judgment of conscience, by the criticism of the public, and finally by the Divine Judge who fashioned us.' (*Pirke Aboth* 2.19, 21; 3, 1). King David wrote, 'As the hart panteth after the water brooks, so panteth my soul after Thee, O God.' (Psalms 42.2) The philosopher Moses Hayim Luzzatto writes that we should feel that same bliss and delight in mentioning God's Name which a lover feels towards his beloved one. The Bible command, "Thou shalt love the Lord thy God," is unique in the history of Religion. Love of God is the basis of Jewish life. The noblest spiritual surrender is so to live, and so to act toward our fellowmen, that all may fall in love with our God.

"To love God," says one moralist, "is to believe despite every appearance to the contrary, that slavery, war and crippling poverty can be banished from the earth and that conditions favor-

able to the highest development of the human spirit can be created." And when in our blindness we ask, "Where is God now?" we are reminded of a Rabbinic parable, based upon the Biblical words, "God carried Israel as a father carries a son." (Deut. I, 31.) A father was once carrying his son on his shoulders as they walked through a desert; he had fed him and given him water, and protected him against the burning sun by day and the bitter cold by night. Yet when they met a stranger on the way, this thoughtless son asked him, 'Have you seen my father?' Like that foolish son, so are we; because we do not see the God who directs the universe and guides our steps, we sometimes doubt and wonder and ask, "Where is God?" Rather should we say with Yehudah Halevi, who sings with the faith of the Psalmist,

*O Lord, where shall I find Thee?
All hidden and exalted is Thy Place;
And where shall I not find Thee?
Full of Thy glory is the infinite space.
Longing I sought Thy presence,
Lord, with my whole heart did I call and pray,
And going out toward Thee,
I found Thee coming to me on the way.*

God is in His universe. He will guide and protect His loved ones, always and everywhere. In the midst of a world confused and bewildered, bathed in blood and tears, when people question the goodness of God, and wonder what purpose there is in a world of travail, the religious man affirms his faith, that God does nothing without a purpose. Out of the grim tragedy of war, a new and better world will emerge, when "All men's good shall be each man's rule," and universal peace shall bless the world. With the prophet Elisha, we too may say, "Fear not, for they that are with us are more than they that are with them." (II Kings, 6.16.)

MAN IS THE CROWN OF CREATION

This unique God, we read in the Scriptures, shares His glory with man, the crown of creation. The Bible, which may be described as the world's Book of Democracy, begins the story of man with the creation of Adam, from whom all men are descended, and therefore all men are equal. Malachi, the last of the prophets, re-emphasizes the unity of mankind, when he cries out, "Have we not all one Father? Hath not one God created us?" It is man's immemorial distinction, that he is divinely fashioned, and therefore is endowed with inalienable rights to life, liberty, and the pursuit of happiness, and is endowed with a free will.

In our day, real Religion reasserts and re-establishes the sanctity of human personality and the essential worth and the dignity of man. Man is not, as the atheist avers, a bundle of chemical products, nor as the fatalists declare, the creature of circumstance; he is not, as the Communist asserts, the product of economic forces; he is not the tool of the State, as the Fascist affirms; but man is, as religion teaches, a child of God, dowered with liberty and charged with responsibility. Man is the crown of creation. There is a Rabbinic parable that tells of a man who passed by a field and heard the stalks and chaff challenging the wheat, and each one was saying, "This field was sown for my sake." But when the field was harvested, the stalks and the chaff realized that the field had been sown for the sake of the wheat. And, so, like the wheat, even the humblest man may say, "For my sake the field was sown, for me was the world fashioned; I am the center of existence."

Another bulwark of democracy is the Biblical ideal of brotherhood, for a divine unity runs through the human race. A man was once climbing a steep mountain path, so runs an ancient tale, and thought he saw through the mist, a monster approach-

ing; at closer range, he realized that the fog had distorted the form of a man who was coming toward him; and when he was face to face with the man, the climber discovered that it was his own brother whom he had mistaken for a monster. When men are divided by the fogs of fanaticism and the mists of hatred and lying propaganda, then, even tho they are all brothers and all the children of God, they appear to each other to be monsters.

The Biblical ideal of human dignity has taught us the sanctity of human life. At a time when life is made cheap by war, Religion asserts that the lowliest man, even the vilest sinner, is precious in God's sight. In the words of the Rabbis, every man holds in his hands the destiny of the world; he who saves one life is as precious in God's sight as if he had saved the world.

Religion alone in this changing world gives the godly man standards that do not change, and proclaims ideals that are eternal. "From Abraham to our day," Aldous Huxley writes, "the world has not discovered a single ideal that is new." Justice, mercy, holiness are as unchanging as the stars. Men seek power; they lust after pleasure, toil for pelf, strive for wisdom; these are the passing, transitory gifts of life, but let us heed the prophet Jeremiah's thought, that the wise man shall not glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches, but let him that glories, glory in this, that he knows and understands God who delights in justice, mercy and righteousness.

Religion is the expression of the divine in man. When we are conscious of God and are receptive to Him, we are in tune with the Infinite. The God-conscious man, like the *bassid*, the pious man, is ready to do above and beyond the line of duty. He says: "This is my God *Veanvehu*, and I will glorify Him, I will make Him beautiful." (by giving the most beautiful setting to every commandment and ceremony and symbol.) Another paraphrase given to this Hebrew word, *Veanvehu*, is, "And I will

build a home for Him." Every home should become a shrine where the Presence of God abides; every home vitalized by religion does become a school and a sanctuary. "That light shines farthest which burns brightest near home." So does a religious home influence our daily life. Literally *Veanvehu* may be rendered, "I, and He." Man must be God-like. This is the Jewish conception of *IMITATIO DEI*. As God is just, merciful, loving, so must all his children love justice and mercy. The concept, Imitation of God, is considered one of the most advanced triumphs of Religion.

Religion makes men free and gives Democracy its soul. There can be no political freedom, when man's conscience is chained and his soul is enslaved. Of all the cultural forces in a dictator state, only religion resists despotism. (Einstein.) The *Torah-laws* make men free. (*Pirke Aboth* 6.2.) The four freedoms proclaimed by President Franklin Delano Roosevelt, religious teachers have found in the fourth chapter of the book of Micah. The prophet says: "In the end of days, many nations shall say: 'Let us go up to the mountain of the Lord and to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths;' for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge between many peoples, and shall decide concerning mighty nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his fig-tree; and none shall make them afraid." These words, God's blueprint for a free world, assure us that God's world will be a world without war. Human rights will be safeguarded and nations will be free from the fear of want and insecurity, free from aggression and exploitation. Justice and equity, mercy and righteousness shall be the cornerstones of God's New Society.

If men discard the precepts of religion, they will lapse into a Tower of Babel civilization. In ancient days, the Rabbis remark, human life was cheap. During the construction of the gigantic Tower of Babel, if a brick fell to the ground and broke, the people lamented, but if a man fell down and his skull was crushed, no one cared. Jewish civilization, however, holds the life of man precious. The prophets taught us that man is more precious than gold; when we have no religion we lose the prophet-values of life.

How significant is the indictment of our civilization by Madame Chiang Kai-Shek:

The door of diplomancy is slammed shut upon religion. Yet, religion is the main pillar of civilization, and without it there can be no international righteousness, no justice, no common decency, and no guarantee of the honoring of the pledged word.

But when religion and all that it implies returns to inspire and govern men, in all their relations with their fellowmen, it is certain too that jealousies, injustices, suspicions, antagonism and war will quickly vanish, and that right will prevail for the lasting good of mankind.

With religion "in eclipse" civilization is doomed; but with religion as the central motivating force in life and conduct, civilization will survive.

SUBSTITUTES FOR RELIGION

True religion can successfully solve the problems of human life. Our age has denied the efficacy of religion, has disregarded its divine moral prescriptions, and has sought human substitutes in the School, the Laboratory, and the State. These substitutes for religion, named Education, Science, and Social Welfare have failed because so often the teacher, scientific investigator, and social engineer have denied God, and repudiated religion. An

'ersatz' religion is like a broken cistern that can hold no water. Human problems cannot be solved by human efforts alone. Victories in war, military men admit, are not won by superior weapons alone, but by a spirit of self-sacrificing devotion. In the words of the prophet Zechariah, 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' (4.6.) The progress of civilization is a slow march from the pagan faith in "force," to the prophet thought that 'force cannot conquer spirit.' When Cain denied God, an ancient Jewish teacher said, he became a murderer, and killed his own brother Abel. Our world has become a world of turmoil, tragedy and terror, threatening us all with frightful death, because we too have denied God.

THE STATE

Let us look critically at these modern substitutes for Religion. Today, the Totalitarian state wherever it exists has usurped the function of Religion. But man-made states cannot destroy the Sovereignty of God. Dictator-states forget that man was not fashioned to be the servant of the State, but that the State was organized to serve man. Even in a Democracy, the State is limited in its functions. The State can only legislate that which seems "good," while Religion asks more than that. It rings out the challenge, "What doth the *Lord* require of thee?" The State only demands that men live together in some sort of decency and order, but religion commands, "Love thy neighbor as thyself." The State, by itself, cannot humanize social changes; political, economic, and social reforms must be tested by the religious standards of justice and mercy and truth. Social welfare in industry or politics cannot be ideally humanized, unless religion spiritualizes it. Our faith in exclusively material prescriptions "has run low." The State can furnish us with security, recreation, pleasure; religion makes for happiness and demands holiness. The State decrees that man provide for his family, but religion can hallow

the home and command us to love and to cherish father, mother, wife, and children. It bridges the gulf that separates the child of the slums from the child born with the proverbial silver spoon in its mouth. Religion calls to us to end exploitation and to stop oppression.

Democracy not only frees man politically, but also breaks his chains of economic and social bondage, but to survive, it must be pillared upon moral foundations. "No Society can be upheld in happiness and honour, without the sentiment of religion," (Laplace) for it puts 'the stamp of divinity on the postulates of humanity.' Religion is equally the basis of private virtue and public faith, of the happiness of the individual and the prosperity of the nation. France was defeated because its principles of liberty, equality, and fraternity were rooted in the soil of humanism rather than in the soul of religion, and it was like a young tree uprooted by the first storm.

SCIENCE

Neither is science a substitute for Religion. We marvel at the miracles wrought by science, but we cannot worship a dynamo. Real religion recognizes no conflict between itself and science. The religious teacher welcomes the scientist as his ally in the building of a better society. Though we glory in the miraculous achievements of science, which have been man's most effective tools in diffusing knowledge, and in girding us with power—and knowledge is power, Bacon taught—yet we affirm that unless science is spiritualized, it can become in the hands of unscrupulous men, a Frankenstein monster which will wreck our world, with its works of cruelty and violence. Science alone is not enough; it reveals to us things as they are; but religion teaches us to see things as they ought to be, and thus helps to tame and guide, to control and sublimate the instincts of human nature, and to help man master his destiny.

Nor can Philosophy displace Religion; it may inspire us with new aims and point to new goals, but from religion comes the inspiration to foster acts of healing, and to do deeds of loving-kindness. Rousseau believed that philosophy can do nothing which religion cannot do better than she: and religion can do a great many other things which philosophy cannot do at all.

"The great questions of life are these," the philosopher Henri Bergson wrote, "whence do we come, and whither do we go?" Long ago the Jewish sage Akabya, the son of Mahalalel said, "Reflect upon three things and thou wilt not come within the power of sin: Know whence thou comest, and whither thou art going, and before whom thou wilt in future have to give account and reckoning." (P. A. III. 1.) Interpreting these words, we may say, 'Science examines the origin of things and asks, 'Whence do we come;' philosophy probes into the purpose of existence wondering 'Whither do we go;' but it is religion which asks 'Before whom wilt thou give account?' and challenges us with the thought that life is divinely ordained, and we must live it nobly. Because religion is coextensive with life, it bids us so to live here on earth that our mortal years may be crowned with immortal glory. Religion, therefore, offers the only stabilizing force in society, and furnishes the means for preserving it.

THE SCHOOL

We cannot substitute the school for the sanctuary. No man-made constitution can take the place of the Sinai Code. Knowledge does not make faith obsolete. The staff of Moses, a legend records, was made of wood taken from the Tree of Knowledge; and it derived its miraculous power from the ineffable Name of God engraved upon it.

Our democracy is founded on education. A literate people is a free people. Our public schools welcome rich and poor alike. The Talmud says our world rests upon the breath of the school-

children. But unless the heart of the child is educated in the ethical and moral values, his alert mind and skilled hand will become instruments of destruction. In addition to human wisdom (*bokmoh*), we need divine wisdom (Torah). Intellect must be "the handmaid to conscience." The sages teach that the scholar takes precedence over the king, but his learning must be translated into noble living. "Unless we accept God's moral law, our world will turn into chaos." Educators, philosophers, and scientists have longed for an ideal humanity, but have not found it; religion alone furnishes the program for its ultimate realization. In a world where we experience the agony and anguish of shattered ideals, broken altars, and discarded ideologies, religion offers the ruling principles of life—justice and righteousness, mercy and love, peace and brotherhood—as the permanent ideals of society. Religion gives us vision, strength, and faith. It is man's 'lodestar' to lift him to heights not yet reached, and to guide him to goals not yet attained.

There is no magic substitute for religion. In every age there have been tricky emissaries who tried to deceive mankind by offering it new lamps for old. The new lamps of knowledge, science or speculation, cannot replace the light that shines from Heaven. Man, divinely led, clings to things eternal; conscious of God, he can live on life's higher levels and pattern his ascending life after the vision on the Mount. (Exodus 25.40.) Religion thus exalts man, gives him a wider horizon and a truer perspective of things. God's promises for the future are based on His performances in the past.

It is written of the Cherubim in the Tabernacle that Moses built in the wilderness, that their wings were stretched upward and their faces were turned toward one another. That is the symbol of religion; religion lifts our eyes heavenward, it speaks of the mystery of God, but it also pleads for the mastery of life, for friendship and fellowship. We best understand the Father-

hood of God, when we make real the brotherhood of man. It is religion that humanizes science, weds conscience to culture, and tempers justice with mercy. Religion and religion only has the power of regeneration, renewal, and rebirth.

The Task of Religion

Religion, as natural as any human instinct, must become pragmatic. God, who searches the heart, gives to every man the fruit of his deeds. The Rabbinic parable of the trees tells that in a forest, the wind could be heard whistling through the barren trees, but the fruit-bearing trees did not even rustle. A passer-by said to the latter, "Why do you not make a noise?" And the fruit-laden trees replied, "We have no need to do so, our fruits speak for us." Like the fruit-laden trees, so is man judged by his works. The test of a religious life is not the creed one recites but the deeds one performs, and thus for the religious man every human problem becomes a spiritual opportunity. In the words of Henry Demarest Lloyd, in a world where ideal brotherhood is made real, there is no room for poverty or enforced idleness; in a land of industry, wealth, luxury, and opportunity, there should be no despair or dread of insecurity. Religion brands that man a criminal, who refuses to do justly in his dealings with his fellow-men.

Torah-true religion must be the moving force in every phase of life. Our world is in a state of revolt, and it needs religious force to quell it. What is the cause of revolt? The Talmud records that the prophet Elijah once asked a Jewish sage, "What causes earthquakes?" And when the Rabbi explained the scientific cause for earthquakes, the prophet said, "I mean spiritual earthquakes. What causes revolt and terrorism? As long as our circuses and arenas are crowded with idle, brutal spectators, and God's house is empty, and schools are closed, there will

always be unrest, irreligion, war, hate and cruelty — spiritual earthquakes that rock the very foundations of the earth.”

Even in these dark, dread days, dynamic religion helps to make life the most beautiful adventure in comradeship. It weaves the bonds of brotherhood into the strands of society. Applied religion will make men what they ought to be: reverent and obedient toward God, reverent, righteous, and responsible in their relations with one another. The role of religion is to transform our lawless, jungle wilderness into a law-abiding world. 'Because men do not fortify justice,' Pascal wrote, 'they fortify force.' Inspired by religion, men and women must band themselves together to achieve life's noblest dream of a world pillared on truth, justice, and peace.

Pragmatic religion urges every man to be mindful of his communal and national responsibilities. Of the Patriarch Jacob it was said that he lent grace and strength to the city in which he lived. We, too, must fulfil our social responsibilities so that we may leave our world better than we found it; leave it a united world of brothers.

Physically, nations are linked together by invention and industry, by airplane, radio, and television. Spiritually, we are bound together by common ideals of freedom and equality. But we must remember that through justice, individuals are consolidated into a society under the sway of law. We live in a world of miracles. An ancient legend tells that when Adam was created by God, the light of the sun was so wondrous, that he was able to see from one end of the world to the other. This legend will soon be translated by television into fact. Religion, our spiritual television, has ever voiced the hope of the ultimate union of mankind. We pray to one God, and we must pray that all peoples be one family. Suffering has cemented world solidarity. Religious groups, political societies, and national commonwealths have united to conserve their own strength and to serve

human society, so that no evil forces can disrupt it. Ultimately mankind will be one, even as God is one. In the words of Rudyard Kipling, 'You may build a wall, through the heart of a forest, if you please, but the roots of the trees will touch each other beneath it; and the branches of the trees will join overhead. The forest has only one soul.' Like that forest, humanity has only one heart.

In our new world-order, motivated by religion, we shall have free peoples co-operating to save our civilization, and to build upon it a world of peace, of justice, and of righteousness. This new order will respect the sovereignty of every nation, victor or vanquished, and it will grant equal opportunity to all. When justice rules, it will bridge the gulf between capital and labor, between the rich and the poor, the educated and the under-privileged. And when the smoke of battle shall have lifted, we are confident that history will record the triumph of a New Order as visioned by the prophets and made real by Democracies, a world built on moral foundations. Then God's promise shall become a reality, "They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah 11.9.)

A Living Religion

To sum up—real, vital, living Religion concerns itself with the mystery of God, and with the mastery of life. Our Ten Commandments "begin with God, but end with man." Our love for God is tested by our love for man. Glimpsing the far horizons of heaven, religion bids us so to live that this earth may be perfected under the Kingdom of the Almighty. Religion is a beacon light to illumine the highways and byways of life, but it must also be a lamp and a lantern unto our feet. The bird that soars

heavenward builds its nest on earth, and when we build castles in the air, we must put foundations of faith under them.

There can be no social order without a 'religious consciousness' that affirms the divine order of nature, the spiritual dignity of man, the inviolable sanctity of the individual, and the constant and permanent predominance of 'the soul above the State.' For the survival of civilization, the enhancement of the life of the individual, and the salvation of mankind, we must have not only security but saintliness, not only happiness but holiness. A people cannot long remain free, happy, prosperous and strong, if it disregards life's ultimate values.

Cynics mock at the futility of religion and say that while the trivial things of life unite people, the eternal quest for God and goodness separates them. In our ruthless, restless, broken-down world, organized sinister forces discredit the Hebraic-Christian tradition of truth, justice, mercy and peace, of faith, freedom, equality and brotherhood. Therefore the need of the hour is for a united religious front. Paraphrasing the thought of Woodrow Wilson, we may say that just as each little mountain rivulet, weak and insignificant in itself, finds its way to become part of the overwhelming power of the ocean, so does each moral rivulet of the community, as represented by Synagogue, Temple and Church, united for the glory of God and the service of man, form a part of the moral conscience of mankind.

We read in the Midrash, that when God created iron, the trees of the forest trembled and wept; they were afraid that iron tools would chop them down. But they were comforted by God, as He pointed out to them, that unless they themselves furnished a handle for the iron, it could do them no harm. In the spirit of this ancient Jewish legend, let us not 'furnish a handle' to the brute axes of 'blood and iron.' With real religion aglow in our hearts, we will burn down the barriers of barbarism and intolerance that the Church and the State have set up at times be-

tween man and brother man. The two basic convictions of all great religions are: One God—our Father; and every man—our Brother. In our beloved American democracy, races mingle "without rancor," and faiths flourish "without feud."

Religion not only makes us God-conscious and gives to man, the child of God, a wider horizon, an eternal perspective, and a divine standard of living, but it also becomes a challenging call to action. Man, clinging to God, learns the divine secret of mastering his destiny. In the spirit of this prophet-thought, President Franklin D. Roosevelt wrote: "No greater thing could come to our land today than a revival of the spirit of religion—a revival that would sweep through the homes of the nation, and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will, for themselves and for their world. I doubt if there is any problem, social, political or economic that would not melt away before the fires of such a spiritual awakening." Religion gives us enduring spiritual values. "There are no eternal *values*, unless there are *eternal values*." (Prof. W. E. Hocking.)

The prophet Isaiah says, 'Hark! one calleth: Clear ye in the wilderness the way of the Lord, make plain in the desert a highway for our God.' This prophetic conception of religion gives us the program for moral living; it sets before us the ideal purpose of life, and life's ultimate eternal values.

What can religion do for us? It can give us a new heart and a firm spirit—a nobler attitude to life. Religion may be called God's 'magic bullet,' a divine prescription that can cure our sick world. Religion with its universal appeal, is God's 'Sun of righteousness with healing in his wings' to heal the hurt of mankind. Functioning truly it can emancipate the enslaved, lend dignity to labor, deal justly with rich and poor alike, and level the inequalities that divide the underprivileged from the overprivileged. God-guided men can end exploitation, eliminate oppression,

and make men free. In a Democracy, religion is a stabilizing force and furnishes the means for preserving a peaceful society. Religion is the very soul of Democracy and as long as Religion lasts, Democracy will survive. Religion hallows knowledge, humanizes science, and tempers justice with mercy. It alone can give man, in the hour of defeat and despair and temptation, as well as in the hour of triumph, a sustaining faith. Keeping religious imperatives, we can prevent poverty, outlaw war, and write a just, righteous, lasting peace. For when religion holds sway, then

*Shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land
And like a lane of beams athwart the sea.
Thro' all the circle of the golden year.*

Light is a symbol of the Jewish Religion. In the words of the Rabbis, 'Greater than all the rich gifts that the princes of Israel brought to the Tabernacle built in the wilderness, was the gift of light brought by the High-Priest Aaron. The gifts of gold lasted only as long as the Sanctuary endured; but the gift of light, a symbol of God's Truth, shone and shall 'shine forever.' We need the Torah, the light of Heaven, in this dark hour.

The Rabbis tell of a man who walked on a dark night through a dense forest. He made every effort to kindle a torch to light his way, but was unable to do so. At last, with an awakened faith, he said to himself, 'I shall wait for the morning and walk by God's light.' This ancient Rabbinic thought is also voiced by an English poet of our day, Marcus L. Filley,

*I said to a man
Who stood at the gate—
The gate of the coming year:
'Give me a light
That I safely tread
Into the dark
And unknown land;
Give me a light to banish fear
Take from my heart
This haunting dread.'
He said to me
This man that stood
At the gate of the coming year:
'Go into the dark
And unknown land
And place in God's
Your trembling hand.'
Far better than the light of day
Far safer than any man-known way
May a loving God guide and guard
The steps of His children.*

We too realize that man-made torches are 'growing dim.' At this time when civilization is in danger of collapse, teachers, scientists and welfare workers with their human wisdom can shed no perfect light, but deep down in the human heart there is a divine spark which illumines the darkness of man's life with light.

NEW WORLD ORDER

Above all, religion visions the New Order of humanity. In the Midrash we read the history of three of the men who saw the world in which they lived, destroyed and later rebuilt—Noah, Job, and Daniel.

In Noah's day the world was filled with violence and God sent the Flood to cleanse it, and later Noah beheld a new world

rebuilt by the grace of God. Daniel saw the Temple in Jerusalem destroyed. It was destroyed because Religion was decaying even though the Temple service was flourishing. Israel was conquered and dispersed by the Babylonians. But the Exile in Babylon was the crucible that purified Israel, and Daniel saw the Temple rebuilt, and Religion once again became the way of life. Faithful Job saw his home ruined, and himself robbed of all his worldly goods, and his body writhed in pain. Satan tried Job's faith in God with these misfortunes. Nevertheless, Job withstood the test of fire, suffering, and sorrow, and God healed him and rewarded him, and once again Job became wealthy and honored and happy. Job, vindicating God's rule in the world, had seen his own world destroyed and then reborn.

May not this ancient preachment serve as a parable for our own times? We too see our world being destroyed. Because the world has disregarded Religion, and because our homes are no longer our spiritual citadels, violence is filling the earth, and a world-war is raging,—a Flood of Fire which is destroying our sinful world. But let us rebuild the Temple of God, and by the grace of God, we too, like Noah, Daniel, and Job shall see a new and better world, built on the ideals of Democracy, and rooted in Religion.

The World-order of the Dictators is not a new one, it is the relic of a barbarous past. It makes for chaos, tyranny, despotism, and slavery. The World-order visioned by the Democracies and patterned after the Bible ideals, is the new way of life, with liberty, equality, security, happiness for all. This is the New Road we must walk, the Road not of revolt or resignation, but the Road of Rebirth.

When in the days to come as visioned by the prophets, the world shall fall under the sway of the Good, the True and the Beautiful, we shall all live in a freer, friendlier, and better world. In this new society, each man will be loyal to his own

religious convictions, and will rejoice in the knowledge that Religion—which gives meaning and lends glory to the life of the individual, and which hallows the home, stabilizes society and reveals the divine purpose in the august drama of history—is the one hope of the world.

With Edwin Markham we say,

*We men of Earth have here the stuff
Of Paradise
To Build a Heaven, to mould and make
New Edens. Ours the stuff sublime
To build Eternity in time.*



*☞ A Letter from Dr. C. F. Gates, President Emeritus,
Robert College, Istanbul, Turkey, to Rabbi Kauvar, after
reading Rabbi Kauvar's Address . . .*

MY DEAR RABBI KAUVAR,

Your address "Religion, the Hope of the World" is beautiful, true, and just what is needed in the present state of our troubled world. I hope that it may be widely read.

Your definitions of religion from various authors are beautiful and all true. Personally, I think of Religion as that which binds man again in the fellowship with God, in a life based on law and nurtured by the Holy Spirit in man.

May I add one thought about Religion as finding God. Dr. Frederick Meyer said to me at Robert College: "If I were to begin my ministry over again, I would preach more intensively; that is, I would appeal to the religion that every man has in himself, though he may not state it." In other words, I think he would bid men seek God in themselves; that he would bid them consider their own ideas of those attributes which are found in God, dwell on them until they become personalized in God—the author of personality, the one true and perfect personality, unmarred by any defect, the one being altogether lovely—and to know that He is interested in us and in our becoming like him.

I thank you for letting me read this, and I am sure that by the blessing of God it will do great good.

Very sincerely yours,
C. F. GATES.

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May 26 -

What of Your Children

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What of their future?

Significance of taking a census, as in
portion Bamidbar.

How many of these children will be in
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Will they be able to be counted in a future
census, or will they have dropped off?

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