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"The Gathering Clouds of War." 1951.

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Temple Emanuel

*Presents Its Fifth Annual
Midwinter Lecture Series on*

"The Gathering Clouds of War"

Three Consecutive Lectures by

RABBI HERBERT A. FRIEDMAN

*Friday Evenings at 8:15 o'clock
Temple Emanuel, Denver*



**Series Begins Friday Evening
February 9, 1951**



**A Special Service of Peace
Will be Held at the Conclusion
of the Series
February 23, 1951**



*Members, Their Families and Friends
Are Cordially Invited*

THE GATHERING

Friday, February 9:

Why Are We on the Brink of War?

1. The United States and Russia were allies in the fight against Germany. What has caused this alliance to disintegrate?
2. Are there differences between us — political, economic, ideological—which cannot be reconciled?
3. What does Russia want? Must her goals take the world inevitably to war?

Friday, February 16:

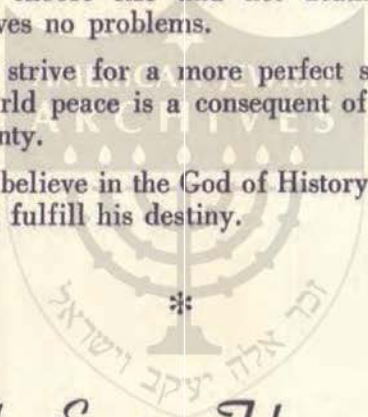
Can We Settle Without War?

1. Is it possible to negotiate further with Russia?
 2. Can the United Nations be strengthened, to act as an effective policeman?
 3. Can economic conditions of backward areas be improved, as a counter-balance to the promises of communism?
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CLOUDS OF WAR

Friday, February 23:

What Does Judaism Challenge Us To Do in This Crisis?

1. To choose life and not death. War solves no problems.
 2. To strive for a more perfect society. World peace is a consequent of world plenty.
 3. To believe in the God of History. Man can fulfill his destiny.
- 

Friday Evening, February 23:

A Service of Peace

A special service will be held, seeking to express the voice of religion in these dangerous times. Through prayer and meditation, heartfelt yearning and urgent searching, we will ask for the guidance of God and conscience.

EACH YEAR, up to now, our mid-winter lecture series has been devoted to a unified theme of Jewish interest. In the past we have had series on the Prophets, Classics of Literature, Medieval Personalities, and various cognate subjects.

It seems to me this year that our contemporary world cries for attention. The soul of man is shaken to its very depths, as he contemplates the horizon. For on it, the clouds of war gather again. Our days become more nightmarish as we hear the sabers rattle.

The technology of applied science has advanced the development of weapons so rapidly that Einstein was recently prompted to say:

"Radioactive poisoning of the atmosphere and hence annihilation of any life on earth has been brought within the range of technical possibilities."

Other famous scientists have expressed similarly measured conclusions in these careful words:

"We must remember that there is no need, in the nature of things, for man to continue to inhabit planet earth."

Man is capable of fully destroying himself and his world.

Thus, it seems imperative in this year of imminence to analyze our situation, to find out why, with all men desiring peace, we have arrived again at the brink of war; to use the creative power of imagination in seeking a solution other than by war; and to explore the teachings of religion in our search for peace.

To the hope that nation *can* learn not to lift up sword against nation, we humbly dedicate this 1951 Lecture Series.

RELIGIOUS SERVICE OF PEACE AND RECONCILIATION

- I. To make a constructive statement on the use of the atom bomb.
- II. To get our congregation to think more clearly about the present war crisis.
- III. To promote an understanding of what lead up to the present crisis.
- IV. To make it clear that religion is a moral force in the world rather than the handmaiden of political statements.
- V. To introduce into the religious service Judaism's sentiments with regard to such crises, where war is posed as the only alternative.

AMERICAN JEWISH
ARCHIVES



זכר אלה יעקב וישראל

SERVICE OF PEACE AND RECONCILIATION

Congregation Emanuel, Denver

Opening Hymn.....Sholom Aleichem Binder

READER: God of all nations;

Happy are we who dwell under the flag of America. Here men are free; here men are equal; here men are guaranteed inalienable rights; here men, respecting difference, learn to live together as brothers. Blessed is this sacred heritage of ours. Out of overflowing hearts, we give Thee thanks, O Lord.

Make us mindful, we pray Thee, of the price paid for this heritage. Our forefathers traversed uncharted waters; they endured the hunger and perils of the frontier; they shed their blood on many battlefields in defense of the nation's ideals. The flag we honor is the symbol of their heroic pioneering, of their age old quest for a land of freedom, peace and brotherhood.

God of our fathers, endow us with the heart of the pioneer that we of this generation may do our part to preserve this sacred heritage. Inspire us with Thine ancient law and covenant, that we may measure the greatness and glory of our nation, not by the vastness of its domain, nor the surfeit of its gold, nor the might of its armies, but by the freedom of our people, the sacredness of our rights as men, the fair play and good will of our way of life. May this sense of freedom and dignity be our message unto the people of the world.

RESPONSIVE READING

READER: O Lord, be gracious unto us; we have waited for Thee.

Congregation: Be Thou our arm every morning, our salvation also in time of trouble.

READER: At the noise of the tumult the peoples are fled;

Congregation: At the lifting up of Thyself the nations are scattered.

READER: Behold, the ambassadors of peace weep bitterly; the highways lie waste.

Congregation: Covenants have been broken and man is not regarded.

READER: Hear ye, that are far off what God has done, and ye that are near acknowledge His might.

Congregation: The sinners among men are afraid; trembling has seized the ungodly.
Who among us can dwell with the devouring fire?

READER: He shall be saved who walketh righteously and speaketh uprightly.

Congregation: He that despises the gain of oppressions, that shakes his hands
from the holding of bribes,

READER: That stoppeth his ears from hearing of blood,

Congregation: He shall dwell on high; his bread shall be given, his water shall
be sure.

(Congregation Rises)

READER AND CONGREGATION

Borchu Es Adonoi Hamevoroch
Praise ye the Lord to whom all praise is due.

Boruch Adonoi Hamevoroch l'olom voed
Praised be the Lord to whom all praise is due forever and ever.

(Congregation is seated)

READER: O Thou, who givest meaning to the strivings of men, attune our hearts for communion with Thee. How often, when everything else fails us, do we yearn for Thee. In the stillness of the night, in the press of the crowd, in the agony of inner conflict, in a world faced with disaster, we bow our heads, and lo, Thou art in our hearts and we are at peace. We know not, O Lord, whether the gifts for which we ask are for our good, whether our trials and tribulations may not be a blessing in disguise. So we do not pray unto Thee to make our lives easy, to give us happiness without alloy. Rather do we pray Thee to aid us to be uncomplaining and unafraid. Teach us to face life with courage that we may see the blessings hidden away even in its discords and struggles. May we realize that life calls us not merely to enjoy the fatness of the earth, but to exult in heights attained after the toil of climbing. Thus will our darkness be illumined by Thy light and our weakness made strong by Thy strength, lifting us above fear and defeat, and sustaining our steps with the immortal hope for peace. Praised be Thou, O Lord, the stay and trust of the righteous.

(Congregation rises)

READER AND CONGREGATION

Shma Yisroel Adonoi Eloheynu Adonoi Echod
Hear, O Israel: The Lord our God, the Lord is one.

Boruch Sheym Kevod Malchuso l'olom voed.
Praised be His name whose glorious kingdom is forever and ever.

(Congregation is seated)

READER AND CONGREGATION

Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. Thou shalt write them upon the doorposts of thy house and upon thy gates: That ye may remember and do all My commandments and be holy unto your God.

RESPONSIVE READING

READER: O God, our ancestors have always loved peace and hated war.

Congregation: The prophets have taught us to cherish "Shalom"

READER: Through the ages we prayed that wars would cease,

Congregation: "Peace on earth" was our description of Messiah's days.

READER: Be as we look about us, we see the nations struggling one against the other,,

Congregation: The hunger, fear and hate which cause wars are still with us.

READER: Inspire us, O God, to help prevent future wars.

Congregation: Free us from greed and from any love of power.

READER: Teach us that we live in one world; that all men must enjoy freedom of speech, freedom of religion, freedom from want, freedom from fear.

Congregation: Fulfill Isaiah's dream that "Nation shall not lift up sword against nation, neither shall they learn war anymore."

AMERICAN JEWISH
ARCHIVES
(Selections from the Ethics of the Fathers)

READER: Our sages said; "The sword comes into the world because of justice being delayed, because of justice being perverted, and because of those who render wrong decisions."

Congregation: "Let the honor of thy neighbor be as dear to thee as thine own. Suffer not thyself to be easily angered, and repent one day before thy death."

READER: Rabbi Joshua said, "An envious eye, an evil mind and hatred of fellow creatures lead man to destruction."

Congregation: "The world is founded upon three things; upon truth, justice and peace, as it is said, execute the judgment of truth and peace in your gates."

READER: Our sages said, "Every controversy waged in the service of God must in the end lead to a permanent result; but if not waged in the service of God, it cannot lead to a permanent result."

Congregation: "Where there is no Torah, there are no manners, And without manners, there is no Torah."

READER: "Despise no man, and consider nothing as too far removed to come to pass; for there is no man but has his day, and no thing but has its place."

Congregation: "Where there is no food, there is no Torah, And without Torah there can be no sufficiency. In a place where there are no men, Strive thou to be a man."

Choir

"O Lovely Peace".....from oratorio, Judas Maccabeus

READER AND CONGREGATION

Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be its messenger unto the peoples of the earth. Bless our country that it may ever be a stronghold of peace, and its advocate in the council of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship among the inhabitants of all lands. Plant virtue in every soul, and may the love of Thy name hallow every home and every heart. Praised be Thou, O Lord, Giver of peace.

Choir

"Hashkivenu"..... Binder

RESPONSIVE READING

(From "Stanzas on Freedom" by James Russell Lowell)

- READER: Men! Whose boast it is that we come of fathers brave and free,
Congregation: If there breathe on earth a slave, are we truly free and brave?
READER: If we do not feel the chain, when it works a brother's pain,
Congregation: Are we not base slaves indeed, slaves unworthy to be freed?
READER: Is true freedom but to break fetters for our own dear sake,
And, with leathern hearts, forget that we owe mankind a debt?
Congregation: No! true freedom is to share all the chains our brothers wear,
And with heart and hand, be earnest to make others free.
READER: They are slaves who fear to speak for the fallen and the weak,
They are slaves who will not choose hatred, scoffing and abuse.
Congregation: Rather than in silence shrink, from the truth they needs
must think,
They are slaves who dare not be in the right with two or three.
READER: Thou, who art the source of all blessings, be with this congregation
and with all its members and friends. Hear Thou the prayers of all who
worship here this evening, comfort the sorrowing and cheer the silent
sufferers. Bless those who guide and who serve this congregation, and
those who contribute to its strength. Reward with the joy of goodness
the charitable and the merciful who aid the poor, care for the sick,
teach the ignorant, and extend a helping hand to those who have lost
their way in the world.

Fervently we invoke Thy blessing upon our country and our nation.
Guard them, O God, from calamity and injury; suffer not their ad-
versaries to triumph over them, but let the glories of a just,
righteous and Godfearing people increase from age to age. Enlighten
with wisdom and sustain with Thy power those whom Thy people have
set in authority, the President, his counselors, and all who are
entrusted with our safety and with the guardianship of our rights

and our liberties. May peace and good will obtain among all the inhabitants of our land, and in all lands across the sea; may religion spread its blessings among us and exalt our nation in righteousness. Amen

Choir - Silent Meditation

"May the Words"..... Koch

Kiddush

Torah Service

READER: It shall come to pass, in the end of days, that the mountain of the Lord's house shall be exalted above the hills, and all nations shall flow unto it. And many peoples shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; that He may teach us of 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.

Choir

"And None Shall Make Them Afraid"..... Binder

(Congregation Rises)

READER: This is the covenant which dedicates Israel to the One and Eternal God. This is the Torah, the pillar of right and of truth. This is the Law, that proclaims the Fatherhood of God and the Brotherhood of man.

Congregation: May we never fail in gratitude to our fathers for this blessed heritage, and for the martyrdom they suffered in its defense.

Choir

"His Kingdom and Faithfulness Endure Forever"..... Binder

(Congregation is seated)

Torah benedictions. Torah is read. Translation

(Congregation rises)

Choir

"Light is sown for the righteous and joy for the upright heart."

"The Lord will reign forever, thy God, O Zion, from generation to generation. Hallelujah!

(Congregation is seated)

Service concludes on page 71
of the Union Prayer Book

"CAN WE SETTLE WITHOUT WAR?"

Recap of Lecture I

Even if the dynamics of Russian imperialism take her inevitably toward war - if we are determined not to have it, is there any way we can stop it. I think yes - by doing three things, simultaneously.

SOLUTIONS

1. Continue to negotiate.
2. Try to make the UN into a world policeman.
3. Try to improve economic conditions of backward areas.

I. Negotiation

1. Statement of Reinhold Niebuhr. (1)
2. Belief of Del Vayo on Germany (2)
3. Attitude on Red China (Exhibits)

Recap

Keep negotiating - keep talking - this is all to the good.
I don't get impatient with UN talk. While you talk, you don't shoot on world scale. Theory of NLRB mediators.

BUT, while negotiating, what else can we do, on our own or with UN?

II. Turn UN into World Policeman

- | | | |
|---------------------------------|---|--------|
| Limited World Government idea. |) | |
| Baruch Plan for Atomic weapons. |) | -- (3) |

III. Improve Economic Conditions of Backward Areas

1. Barbara Ward, editor of London Economist, writes "Policy for the West" - says:
"An ideal has never yet in human history been defeated by no ideal at all."
2. Quote Eisenhower - (4)
3. Quote James P. Warburg (5) Justice Douglas
4. Quote Gerald Bailey (6)
5. "Bold New Program" - by Willard Espy (7)

Reinhold Niebuhr - 1946

"Is the Russian attitude toward the Western world identical with Nazi aggressiveness? Or is it the expression of a deep insecurity? If the former is the case, the whole international situation is fairly hopeless. There is, however, every evidence that this is a wrong diagnosis. The Russians are not perverse imperialists. Unlike the Nazis, they need peace, and not war. The Nazis could not survive without war. If the Russians get into war, they will stumble into it while seeking security; and so will we.

Nor is the morality of Russian communism identical with Nazism, whatever may be the similarities between their dictatorship and Nazi totalitarianism. The judgment of the late Archbishop Temple is still correct: Communism is a Christian heresy and Nazism is an anti-Christian paganism. Communism is not morally cynical as Nazism is. It does not glorify race or nation. It does not worship power for its own sake. It believes in a universal rule of justice. It may be provisionally cynical, but not in the ultimate sense. It still belongs to civilization.

A war between Russia and the West would be catastrophic not merely because the atom bomb would be used in it. It would be terrible because it would be, not a war of civilization against barbarism, but a civil war inside of civilization, between two of its forms. It would be the more terrible war for that.

That is why it is worth making many a concession, exercising every art of statecraft, and drawing upon every resource of imagination, to avoid such a conflict."

Alvarez del Vayo

believes it is possible to negotiate further with Russia on what he considers to be the central point of difference - i.e. Germany.

He believes Gromyko opened the door on November 3, 1950, and that we must renegotiate the German question.

"The problem of Germany would appear hopeless, but for certain indications that Russia wants to find a solution.....

On November 3, in Moscow, Mr. Gromyko proposed that the Big Four meet to consider Germany....Implied in Gromyko's statement was at least some advance toward acceptance of the idea of federating the two Germanys.....

To dismiss Russia's proposal as just another obstructive manoeuvre is to ignore the fact that the Kremlin has never felt sure of the loyalty of East Germany, and has not forgotten the lessons of the past. Stalin once told Benes that he "would not even trust a Communist Germany.".....

Thus, in proposing a return to Potsdam, at least in the sense of restoring a policy of collaboration among the Big Four to prevent the rise of German military power, Russia is only serving its own interests. These interests are also those of the West. The specter of a remilitarized Reich haunts every European Foreign Office.

If the United States rejects a negotiated agreement with Moscow on the German issue, it will not only risk a third world war, to be fought in the heart of Europe; it will also risk fighting that war without dependable allies."

3) 5 Feb - Post

Most Citizens Would Approve UN Vote Admitting China Reds

By GEORGE GALLUP,
Director, American Institute of
Public Opinion.

PRINCETON, N. J.—If a majority of United Nations members vote to admit Red China to membership in return for a cease-fire order in Korea, the United States should go along with that decision, in the opinion of the American public.

This is shown in interviews with a cross-section of voters in a nationwide study by the American Institute of public opinion.

Although in previous surveys the issue of giving Red China a seat in the security council has always

been opposed by a majority of voters interviewed, this survey shows that more than half of the American public would accept the judgment of the United Nations.

In short, if the United Nations decides to recognize Red China, a majority of the people in this country are likely to overlook their own objections to this.

The question was put to a carefully constructed cross-section of voters in the following fashion:

"Suppose a majority of the members of the United Nations decides to give Communist China a seat on the U. N. security council if the Chinese agree to stop fighting in Korea. Do you think the United States should go along with this U. N. decision, or not?"

The vote:

Yes	57%
No	28
No opinion	15

100%

At present the Nationalist Chinese government of Chiang Kai-shek has a security council seat, and this delegate would have to be deposed to admit Red China.

Last July, many months before Red Chinese armies entered the Korean war and thereby raised the threat of a major Asian conflict, an Institute survey found only 11 per cent of Americans willing to see Red China admitted to the U. N., while 58 per cent were opposed and 31 per cent undecided.

* * *

REWARD FOR AGGRESSION?

The argument has been advanced in some quarters that to admit Red China to the U. N. now would be to reward her aggression against the U. N. forces in Korea; in other words, that Red China would, in effect, be "shooting" her way into membership.

Those voters who have had the most education are the most in favor of giving Red China a seat if the United Nations decides this is the best course to follow.

Here is the vote by education level:

	College	High School	Grade School
Yes	67%	58%	53%
No	28	29	26
No opinion ..	5	13	21
	100%	100%	100%

THE CHANCES FOR PEACE

Reported from LONDON, TOKYO, LAKE SUCCESS AND WASHINGTON

Stalin is sending out peace feelers again, but he offers no big bargains. His terms are unchanged.

He wants a free hand in Asia and Europe, wants the West to disarm, give Communists a right of way in Germany and Japan.

A deal sounds attractive to some U. S. allies. But not to U. S. Moscow's price on world peace is still too high.

Joseph Stalin once again is making an offer of peace to the West. The Russian dictator makes it plain that peace can be had now, as it could have been had all along, at a price.

What chances there are for peace, as before, now depend on whether the world is prepared to meet Stalin's price. Some countries are prepared to go further toward that price than others.

For peace in Asia, India appears willing to cede much to the Chinese Communists. Britain too, as indicated by

Prime Minister Clement Attlee's talk with Mr. Truman is willing to pay for peace in Asia. In Western Europe, close to Russia's big land armies and an ocean away from the U. S., many leaders want to try to talk to Stalin about his price for peace.

New moves toward peace are started now with two separate offers by Stalin to talk again about peace treaties for Germany and Austria. In reply, the U. S., Britain and France have proposed talking with Russia about peace in the whole world, not just in Germany and Austria. But Stalin, as ever, seems to want to bargain.

Mr. Truman, for the U. S., is not now in a trading mood. The President, in 1947, laid down his terms for peace. At that time he declared that the U. S. intended to assist free people to resist attempted aggression. This was the "Truman Doctrine," designed to check the expansion of Moscow Communism. Stalin has regarded this policy as a form of limited warfare against the Soviet Union. But, since 1947, the Truman Doctrine has obtained support in elections and in Congress. So Mr. Truman is not inclined to abandon it to please Stalin.

Price for peace, as set by Stalin, is variable, depending on what Stalin

thinks he can get for his promises. Americans accustomed to dealing with Stalin and his aides know them to be hard traders. The Communist chiefs like to bargain; they like to twist the words of agreements to suit themselves. Stalin, for example, promised at Yalta to give the people of Poland, Hungary, Rumania and Bulgaria "democratic" governments in co-operation with the Western powers. Instead, Russia has given these countries Communist dictatorships, ignoring Western protests.

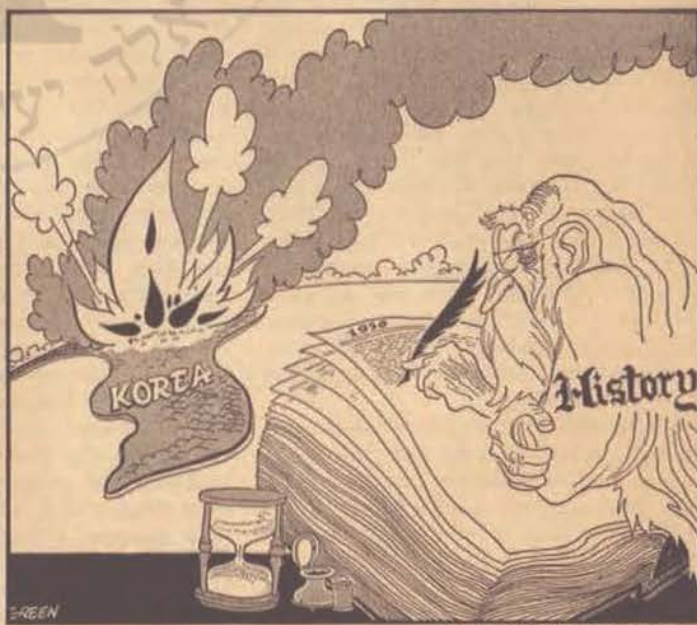
Stalin, as Westerners see it, likes to negotiate for things he does not yet possess. Stalin is willing to talk about a united Germany because the U. S., Britain and France occupy by far the largest and wealthiest part of that country. Stalin is not willing to talk about real democracy for Eastern Germany, however, for that would give East Germans a real chance to vote against their Communist dictatorship. Area by area, Stalin's asking price for peace is this:

In Asia, Stalin's asking price for peace is high because Stalin's ally, the Chinese Communist dictator Mao Tse-tung, at present is winning the shooting war in Korea. What is more, war in Korea and Indo-China, lesser guerrilla wars in other



RETREATING TROOPS IN KOREA

—Acme



—Green in the Providence Journal

'A MUNICH OR A DUNKIRK?'

Stalin wants to bargain while he holds the trumps

Russia's Price for Peace:

ASKING PRICE FOR PEACE IN ASIA



Abandon Korea to the Communists

Give China's U.N. seat to Communists

Give Formosa to the Communists

Give Communist China a voice in deciding Japan's future

Withdraw Western forces from Southeast Asia



parts of Asia cost Stalin little or nothing. Local Communists lead local armies; no Russian troops are involved. As a result, Stalin does not appear ready to order a reduction in the price Chinese Communists ask for peace.

For peace in Korea, the Chinese are asking not only that the U.S. and the United Nations take out their forces and leave Korea to the Communists. They also want the West to give China's seat in the United Nations to the Communist delegates. And they want the U.S. to withdraw its warships from Formosa Strait and to abandon Chiang Kai-shek to face alone a Communist attack on the island of Formosa.

Britain and other countries allied with the U.S., as well as India and some other United Nations members, favor a deal with the Chinese Communists. They would be willing to let the Communists take China's seat in the U.N. and to let them have Formosa, too. But the U.S., concerned about giving Stalin's ally an island on the rim of U.S. defenses in the Pacific, is slow to agree to pay such a price.

Furthermore, Mao, like Stalin, has strings tied even to such a deal. Peace in Korea, for example, would leave Chinese Communist forces free to move into Indo-China to help the rebels against the French, free to send their big armies sweeping down into Southeast Asia. Their price for peace in this region, at present, appears to be the withdrawal of all Western forces from Southeast Asia, leaving the way open for Communism. In addition, they want a hand in the management of Japan and the surrender of the British colony of Hong Kong.

Price for an over-all peace in Asia, thus, may turn out to be too high, in the end, even for Britain and for India. The United Nations now has a commission investigating the chances for a cease-fire in Korea, but prospect for real peace in Asia remains dim as the West sees it.

In Europe, Stalin starts with the demand that the U.S. abandon the Truman Doctrine. By this he means that the U.S. should quit giving economic aid to Western Europe, should abandon the Atlantic Pact between the U.S., Canada and Western European countries for mutual

defense. What Stalin wants is a weak and defenseless Western Europe that would be an easy prey to Communists from within and to Russian armies on the move.

Germany, in Russia's strategy, is the key to Western Europe. Stalin wants the Western powers to agree to a peace treaty for a united Germany that would give Russia a voice in the control of Western Germany, including the Ruhr and the Rhineland, the industrial core of the European continent.

Sooner or later, Western diplomats believe, Stalin will propose that all the forces occupying Germany and Austria be withdrawn to their homelands. That seems to be a part of Russia's price for European peace. What is behind this idea is that such a withdrawal would take U.S. troops out of Europe and British troops back across the Channel. Germany, thus, would have only about a dozen French, Italian and other Western combat divisions on the south with about 125 Russian combat divisions close to Germany on the east. The Russian view is that the traditional German

End Truman Doctrine and Let Down the Bars to Communism



ASKING PRICE FOR PEACE IN EUROPE

Accept permanent Russian control of Eastern Germany

Give Russia a voice in management of Western Germany

Accept Russian control of Albania, Hungary, Bulgaria, Rumania, Poland, Czechoslovakia

Abandon plans to help Western Europe rearm



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respect for military power would force most Germans to take orders from their Communists and from Moscow, ignoring the West.

In Austria, Stalin has a chance to make a show of his desire to bargain for peace. For almost three years, Stalin has held up a peace treaty for Austria on relatively minor points of little consequence to him or to the West. In this time, delegates of the U. S., Britain, France and Russia have met 257 times, only to adjourn with no agreement as the Russians launched violent tirades against the Western powers. Now Stalin again has asked the Western powers to talk about Austria. In exchange for small concessions that would permit a peace treaty for Austria, however, Stalin is likely to ask big concessions on Germany.

In East Europe, Stalin's price for peace is that the West recognize all of the Communist conquests to date and quit supporting the one country, Yugoslavia, where a Communist dictator has refused to take orders from Moscow. Stalin wants no Western interference in his management of Albania, Hungary, Bul-

garia, Rumania, Poland and Czechoslovakia. He also wants to prepare the stage for another "little war" if he is unable to get the Yugoslavs to obey his will by other means.

Disarmament of Western Europe is another top item on Stalin's want list in exchange for a promise of peace in Europe. He likes to talk about "disarmament," gun for gun, or on a basis of "equal" portions of national armies. Either kind of disarmament would leave Europe weaker than ever against Stalin's big land forces. So the U. S. is not likely to quit helping Western Europeans build up the defenses needed to meet a possible Russian attack.

All in all, Europe's chances of a shaky peace are reasonably good, with or without Western acceptance of Stalin's price for peace, as long as Stalin is not prepared to lead Russia into all-out world war. When Stalin feels he can beat the West in all arms, including atom bombs, then, as Western leaders see it, Stalin's price for peace will be closer than ever to a virtual surrender of the Western powers.

Chances of a big deal, an over-all deal on world peace, are slim in Western eyes. They feel that Stalin, holding the trump card of superior land power in Europe and in Asia, is not likely to surrender it at a price the West would be willing to pay.

War, all-out war, however, is not considered imminent. As Western officials estimate Stalin's offers of peace at a price, they indicate that the Russian dictator is not yet prepared to risk a world war with the U. S. and its allies.

Peace, a real and lasting peace, looks far away to most Western leaders too. At best, on the world scale, they believe the West could only gain a little time by paying a high price to Stalin. Appeasement, full surrender, is out.

Something in between all-out war and real peace appears most likely. Big clash between U. S. and Russia, as Western leaders see it, can be avoided at this stage, perhaps by local deals. But rearmament of U. S. and of Western Europe, for defense, is not likely to be called off as long as it appears Stalin will not lower his price for real peace.

IF CHINA'S MAO WANTS WAR—

Reported from TOKYO and WASHINGTON

Chinese Communists, asking for trouble, will get more than they bargained for if U. S. really goes after them.

Land invasion is out. That's too costly. Idea instead may be to starve Mao's ports, buy off his generals, arm his Chinese opponents, do everything to stir up unrest and revolt.

There are lots of ways to fight a war against China.

Mao Tse-tung, China's Communist dictator, choosing to fight the United States, may find in the future that his resulting troubles are not little ones.

The war that Mao now is to get may not be the one he expects. So far as any signs indicate, this country, alone or with allies, is not planning to wage full-scale war against China. There is doubt that it intends to burn China's cities, to invade its mainland or to seek a decision with the masses of China's man power.

Yet the Chinese Communists, challenging the U. S., can hardly expect to be left alone to celebrate their new victories and to plan new conquests.

Mao, it turns out, is not free of troubles. In the South of China, guerrillas dominate many areas. On the island of Formosa, Chiang Kai-shek continues to lead forces that, if properly armed, will be formidable. All through China there are potential sources of resistance and of trouble for Mao, if they are organized and assured a supply of arms.

Then, in Korea itself, U. N. forces can continue to hold one or more beachheads if the decision is to do so. As Chinese troops continue to operate in Korea they can expect to suffer bombing damage to their war industries and supply centers in Manchuria. It is only natural to expect that railroad bridges and rolling stock will become legitimate targets for air attack and possible sabotage. Nobody can choose war and expect not to get hurt.

Mao, too, can hardly expect that the U. S. always will look with favor on the considerable flow of materials through the British port of Hong Kong to his war industries. The flow of trade with the outside world that helps to keep the Communist armies operating cannot be ex-

pected, in an argument with the U. S., to be left free of interference.

Harassment and aid for dissident forces within China are probably the least that Mao can expect. The idea of limited war, of causing whatever trouble can be caused, of resistance and interference and some shooting, is openly discussed. Great Britain, through Prime Minister Clement Attlee, strongly opposes any action at this time that might be interpreted as a limited war against China. American officials, however, are unwilling to accept defeat from Chinese armies in Korea without some effort to strike back.

There are many ways in which China's Communist regime can be made to feel the power of those against whom it wages war. The accompanying chart shows how a war can be fought without sending U. S. armies to invade China.

Anti-Communist groups still are strong in parts of China. Big areas are not really under Communist control. The

Communists are weakest in the South, where there always has been hostility toward Peiping governments. In that area, the Communists have not yet put in enough trained administrators to get the situation fully in hand.

Guerrillas are especially active in Kwangsi, Kwangtung, Hunan, Szechwan, Yunnan, Anhwei and Chekiang provinces. Communists admit that there have been several guerrilla uprisings in recent weeks. The guerrillas, however, are not co-ordinated. In Chekiang Province, on the coast near Formosa, Chiang controls them. Elsewhere, they are independent, and many are unfriendly to Chiang.

All told, somewhere between 400,000 and 1 million guerrillas are operating in China now. As American officers see it, guerrillas could make a great deal of trouble for Mao if their numbers were increased and if the U. S. would provide them with arms and money and see that their activities were co-ordinated.

How U. S. Would Fight



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World Government

The argument advanced by Einstein, Justice Douglas, thousands of other is:

The UN must be transformed into a world governmental body. This will make it an organization capable of enacting world law; administering the law; and enforcing it.

The UN must become the global policeman. It must be given an army and weapons superior to the force that any one country could mobilize. Then it would be in the position to stop aggression effectively.

Under such a system, war becomes a practical impossibility. Disarmament is a natural consequence.

The Baruch Plan to put atomic weapons under supra-national control was in effect making the UN the biggest policeman of them all.

The United States alone cannot and should not be called upon to be the policeman of the world.

Eisenhower

"The compelling necessities of the moment leave us no alternative to the maintenance of real and respectable strength... in terms of adequate military preparedness. To neglect this, pending universal resurgence of a definite spirit of cooperation, is not only foolish, it is criminally stupid.....

(But) military preparedness alone is an inadequate answer to the problem. Communism inspires and enables its militant preachers to exploit injustices and inequity among men. This ideology appeals, not to the Italian or Frenchman or South American as such, but to men as human beings who become desperate in the attempt to satisfy common human needs. Therein it possesses a profound power for expansion. Wherever popular discontent is founded on group oppression or mass poverty or the hunger of children, there Communism may stage an offensive that arms cannot counter. Discontent can be fanned into revolution, and revolution into social chaos. The sequel is dictatorial rule. Against such tactics exclusive reliance on military might is vain.

The areas in which freedom flourishes will continue to shrink unless the supporters of democracy....above all annul Communist appeals to the hungry, the poor, the oppressed, with practical measures untiringly prosecuted for the elimination of social and economic evils that set men against men."

James P. Warburg

(Deputy Director, OWI - foreign analyst, etc.)

Take a new approach to the world economic problem, by attempting to ameliorate those social and economic evils which arouse men to a sense of injustice and to acts of violence.

1. Marshall Plan might have become the beginning of such a program - "Our policy is not directed against any country or doctrine, but against hunger, poverty, desperation and chaos."

2. Point Four certainly is such a program.

3. World economic improvement must be cooperatively planned by all the nations, channeled through a central agency (UN).

The U.S. cannot and should not do it alone.

4. Such a program can succeed only if it draws its stimulus from indigenous revolt against intolerable conditions. This means, bluntly stated, that such a program must ally itself with social change and even with social revolution, instead of seeking to suppress revolution and preserve the status quo.

Truman: "We must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement & growth of underdeveloped areas."

Justice Douglas

Agrees with this
whole-heartedly.

Justice Douglas Sees U. S. Doomed By Revolt in Asia

TUCSON, Ariz., Feb. 1. — (AP) — William O. Douglas, justice of the U. S. Supreme Court, said today, "If we continue our present foreign policy, especially in Asia, if



Mr. Douglas
America.

we continue in our present direction, we are doomed to disaster."

Justice Douglas was speaking before a local civic club.

He said the Asiatic world is in revolution similar to that which came to France and

The justice added "I gathered my information, not in the capitals of the Asiatic countries, but in talking to farmers and goat-herders in the back areas."

"The world is different than we in America have thought. The plain fact is that the world is in a revolution that cannot be bought off with dollars. There are rumblings in every village from the Mediterranean to the Pacific."

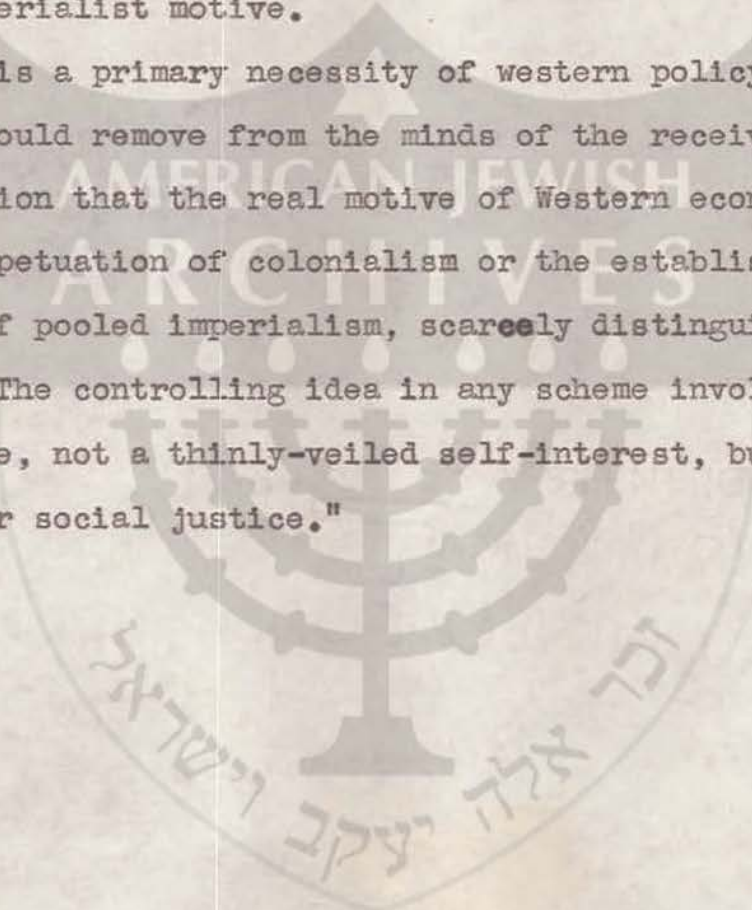
"We think of that force as Communism but it is not. The Communists only exploit the situation."

Gerald Bailey

(Director of British National Peace Council, 1930-49;
chairman of International Liaison Committee of Peace
Organizations; member Friends' World Committee)

In helping develop the underprivileged nations of
Asia and Africa, the U.S. or the UN must remove suspicion
of any imperialist motive.

"It is a primary necessity of western policy, therefore,
that it should remove from the minds of the receiving peoples
the suspicion that the real motive of Western economic help
is the perpetuation of colonialism or the establishment of a
new form of pooled imperialism, scarcely distinguishable from
the old. The controlling idea in any scheme involving foreign
aid must be, not a thinly-veiled self-interest, but a disinterested
concern for social justice."



"Bold New Program" - Willard R. Espy

A Reader's Digest executive shows how Truman's Point Four can be made to work.

"Point Four is an act of faith in the world - and in ourselves. It is an expression of confidence that with our guidance - and assuming always that we too prove ourselves still willing to learn - world industrialization can work for good rather than for ill, for peace rather than war, for a higher morality rather than a lower one. If the ancient Pharoahs had used Egypt's mass labor and engineering skills to develop an effective Upper Nile dam and irrigation system instead of to build pyramidal tombs, history might have taken a happier course.

America today is confronted with a choice of far greater import. We can abandon the world to starvation, pestilence, and warfare - and eventually succumb with our brothers; or we can help the world find its way to greater health, greater productivity, greater sanity. We can give it the certainty of war or the possibility of enduring, prosperous peace."

Possible Peroration by Warburg

"This plea for a new look at the world problem for new creative American leadership - is not to be confused with the commonly heard demand that we should state our case more persuasively - and more loudly. We need leadership, not salesmanship.

The reason the "Voice of America" is today a mere whisper is not so much its lack of volume as its lack of substance. We may very well need more radio transmitters and more skillful broadcasters. But what we need most of all is an affirmative American policy for the "Voice" to explain and exploit. Benjamin Franklin said long ago: "It is difficult to make an empty sack stand upright."

Denouncing Soviet lies and expounding "the truth" will avail us little so long as the truth consists in a listing of Soviet sins and a catalogue of what we conceive to be American virtues. A creative policy of liberation, such as is here briefly outlined, will not bring us overnight into the safe harbor of peace. It can only set our course toward that harbor. It can only slowly create that synthesis of faith, purpose, and power which, once attained, will make the free world invincible and, ultimately, render the whole world immune to conflict."

PP 1 - Rationale of why voice of religion should be heard on this issue. This is essentially a moral problem. Major segments of Christianity have taken stands.

Question 1 - We were allies. What happened?

~~The~~ Disagreement on premise

1. One whole school says we were deep allies, with a hope. Many reporters, journalists like Edgar Snow, Richard Lauterbach, etc.
2. Other school says we never really were allies.

Churchill ①

"Without in the slightest degree challenging the conclusion which history will affirm that the Russian resistance broke the power of the German armies and inflicted mortal injury upon the life-energies of the German nation, it is right to make it clear that for more than a year after Russia was involved in the war, she presented herself to our minds as a burden and not as a help."

Vol. II, p. 395

"Meanwhile I should treat the Russians coolly, not getting excited about the lies they tell, but going steadily on with our task. You must remember the Bolsheviks have undermined so many powerful governments by lying, machine-made propaganda and they probably think they make some impression on us by these methods."

Vol. II, p. 381

Eisenhower (2)

"On the part of Zhukov and his assistants there was discernible only an intense desire to be friendly and cooperative. Looking back on it, that day still seems to have held nothing but bright promise for the establishment of cordial and close relations with the Russians. That promise, eventually lost in suspicion and recrimination, was never to be fulfilled. But so far as the friendly association between Marshall Z. and myself was concerned, it continued to grow until the moment I left Europe in Nov. 45. That friendship was a personal and individual thing and unfortunately was not representative of a general attitude."

p 438

③ Roosevelt mediates between Churchill & Stalin.

Roosevelt little different

28 Oct 42 to Churchill

"I feel very sure the Russians are going to hold this winter, and that we should proceed vigorously with our plans both to supply them and set up an air force to fight with them. I want us to be able to say to Mr. Stalin that we have carried out our obligations one hundred per cent."

Hopkins & Roosevelt - Stenographer

British & American relations with the Soviet Union, which had been more too good for months, now (Spring 1943) became appreciably worse. ... Davies agreed to make a brief trip to Moscow in May to convey to Stalin Roosevelt's suggestion that the two of them should meet and straighten matters out. It was Roosevelt's belief that he might be able to break the ice with Stalin more readily if Churchill were not present; with personal relationships established a meeting of the Big Three could be held later on."

p. 733-

4
Hiplins' views on relations with Russia Oct 42

"We not only need Russia as a powerful fighting ally in order to defeat Germany but eventually we will also need her in a similar role to defeat Japan. And finally we need her as a real friend and customer in the post-war world.....

For the future peace of the world we should be real friends so that we can help shape world events in such a way as to provide security and prosperity.....

From the above it seems evident that Soviet relationships are the most important to us of all countries, excepting only the UK.

(10 Suggestions for improving relationships)

9. Offer Russia very substantial credits on easy terms to finance her post-war rehabilitation and expansion.
10. Agree to assist, in every proper and friendly way, to formulate a peace that will meet Russia's legitimate aspirations.

pp 641-643.

(5)

Return to Potsdam?

Alvarez del Vayo - ^{foreign editor of} "Nation" 16 Dec 50

"However critical the situation in other parts of the world, the future status of the new-divided Reich is the primary issue between East and West."

He quotes a Soviet marshal saying to a French general:

"You must realize that just as the Americans can never permit us to reach the Atlantic, so we can never tolerate the resurrection of an armed Germany. This is one of the permanent articles of our foreign policy."

"Russia has never ceased demanding the political unity of Germany. The Americans & British have tried again & again to get the Russians to accept economic unification. Political unity vs. economic unity: This issue is roughly the boundary line between the two approaches to the problem of Germany."

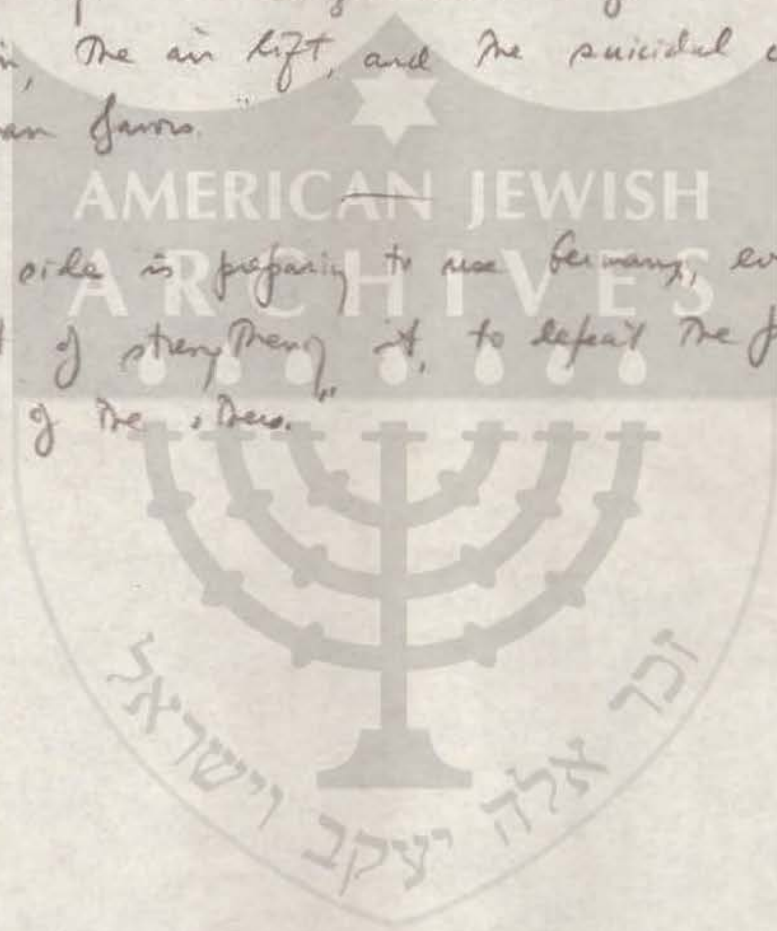
① "The unwillingness of the Western Allies to bargain on the reparations issue doomed the (Moscow, May 1947) conference. But perhaps it was doomed already by each side's growing suspicions of the other's ultimate aims."

② "Unexpectedly, on the demand of General Marshall, the London Conference (Dec 1947) adjourned sine die with a terse announcement that the Western powers, in view of the impossibility of coming to an understanding on any vital point with the Soviet delegates, reserved the right to proceed with the economic consolidation of their part of Germany - plus the Russian zone of Moscow chose to come along; without it, if not."

③

"The break at London marked the real end of four-power control in Germany and the real beginning of undisguised cold war. On March 20, 1948, Marshal Sokolovsky, after a bitter tirade against the Western powers for wrecking the four-power system, marched out of the room where the Control Council was meeting. The stage was set for the blockade of Berlin, the air lift, and the suicidal competition for German favors."

"Each side is preparing to use Germany, even at the cost of strengthening it, to defeat the power policies of the others."



Greenhouse

⑥ "Americans at That time (1945) - or at least we in Berlin - saw no reason why the Russian system of government and democracy as practiced by the Western Allies could not live side by side in the world, provided each respected the rights, the territory, and the convictions of the other, and each system avoided overt or covert action against the integrity of the other. Because implicit in Western democracy is respect for the rights of others, it seemed natural to us that this 'live and let live' type of agreement could be achieved & honestly kept. This was probably the most for which we were hoped. But even such a purely practical basis for living together in the world has not been ^{achieved}.

What caused the change may possibly never be clearly understood by any of us. But 2 1/2 years of growing tension have shattered our dream of rapid progress toward universal peace and the elimination of armaments." p. 475

Walter Beckett Smith - my Three Years in Moscow

⑥ "Soviet policy has always been directed toward the ultimate goal of world revolution and Communist world domination. This is still the policy of the Kremlin, and will continue to be, as far as can be foreseen in the future."

p. 307

"Lenin's Theory that it is impossible for communism and capitalism to exist side by side for any length of time in the same world - that sooner or later one or the other must go down, and that before that end supervenes the most frightful collisions will occur between the two systems - still is the cardinal principle of Soviet political doctrine."

The conviction of capitalist hostility is based, in part, on past experience. The leaders of the party remember the Allied intervention (after the Bolshevik revolution) (and other attempts).... Finally, they have never forgotten Munich, which they interpreted as an attempt by the Western democracies to turn the German drive eastward against Russia. These lessons, derived from their own experience, reinforce their preconceived theory - the belief that the Soviet Union and the capitalist world will inevitably clash.

This conviction is a part of the ideology with which the Soviet Union's foreign policy is inextricably woven, and which must be understood before any study of its foreign relations can be made."

p. 313

Walter B. Smith

"The difficulty of preventing our relations from deteriorating will be increased by the fact that the Soviet Government, convinced as it is of the hostility of the outside world, receives all advances with mistrust and suspicion. Our every act is distorted and misinterpreted by Soviet propaganda. Any concessions we may make will be regarded as gains to be taken without reciprocity, and to be immediately consolidated and exploited. Resistance to a disavowal of our policy on our part will be interpreted by them as further proof of our active malevolence. The possibility of preventing deterioration is complicated further by the declared intention of the Soviet Union actively to continue to attempt to undermine the capitalist system and Western democracy.

Given this ideological background, it would seem quite unjustifiable to hope for a change of heart.... There is little indication that our relations with the Soviet Union will really become much better in the foreseeable future. The general outlook is one of friction, disputes, recrimination and tension.

It would be foolish to disregard the danger of war that is inherent in such a situation. This danger exists and will continue. The Kremlin has embarked on an aggressive line of action which carries with it the possibility of war. That danger is enhanced by the Communist belief in the inevitability of such a conflict."

Conclusion - If Russia wants war
and we don't, how can
we settle without it?

See next week.





"The mood of the Russian people today appears to be a compound of weariness, increasing disillusionment and cynicism, and apprehension of war." Above, typical Moscow residents watch a military display.



"Weariness in the U.S.S.R. is the most probable explanation for the ever more frequent and diversified incentives of-

What Is Really Happening in Russia?

By HARRY SCHWARTZ

WHAT is the mood of the 200,000,000 Soviet people? How do they feel about their Government, their way of life, and the outside world? Are they content or are they rebellious? Would they fight for the Kremlin if war came? Here are some of the key questions of our time, questions that are being pondered in every major diplomatic center, in Moscow and Peiping as well as in Washington and London.

The temper of the Soviet people is undoubtedly one of the major variables in the complex equation of international forces today. At the same time it is also one of the most obscure factors with which our policy makers must deal. By limiting the number of Westerners permitted into the country,

HARRY SCHWARTZ, former State Department and O.S.S. specialist on Russia, is an economics professor at Syracuse University.

by curtailing their opportunities for travel and discourse, and by permitting only trusted Communists to go abroad on official or semi-official business, the Kremlin has reduced the area of free communication between its subjects and the outside world to infinitesimal proportions.

How, then, are we to make a reasoned estimate of the temper of the U.S.S.R.'s people, an estimate on which we can rely in forming political and military policy? We can interview diplomats, business men and others who have recently returned from the Soviet Union.

The Moscow correspondent can be informative; much more so when he speaks privately here than when he is filing a dispatch that must be sent through Soviet censorship. We can question dissident Soviet citizens who have deserted their homeland and try

to analyze how general is the motivation which inspired them.

We can read widely and carefully in Soviet newspapers, magazines and books, and try to correct for the distortion in the picture they present, much as the physicist corrects for distortion in curved mirrors. We can take into account the experience of the last ten years, particularly the abundant evidence of mass unrest which was uncovered when Hitler's armies swarmed into the U.S.S.R., to be greeted jubilantly until they showed their true brutality by applying the Herrenvolk philosophy.

On the basis of the various sources of information at hand, one can, with reasonable assurance, draw three paramount conclusions about the mood of the Russian people today: that they are tired; that they are increasingly cynical and disillusioned, and that they

are weary of, and apprehensive about, war. Let us examine the evidence of this Soviet mood and how we might take advantage of it.

WEARINESS

THAT the Soviet people are tired may be deduced from any survey of the tumultuous history of the U.S.S.R. since 1928. They have lived through more than two decades of strenuous exertion and deprivation, including the terrible years of World War II, and at no time in this period have they been permitted to relax and take things easy. Today, more than five years after V-J day, the stringent labor legislation adopted just before and during the war still remains in effect.

A worker who plays truant from his job or comes late to work faces punishment unthinkable in this country. Railroad men still operate under the provisions of martial law. Communist party and Government control over the



ferred by the Kremlin for good work." Here a "Hero of Socialist Labor" (standing) is honored at a union meeting.

collective farm peasantry, which slackened during the war years, has been greatly tightened up since 1946 and is now more stringent than ever. Such measures are not required for a people who approach their work with fresh vigor and enthusiasm.

Weariness in the U.S.S.R. is the most probable explanation for the frenzied efforts of recent years to stimulate the population into ever greater exertions. There has been an interminable series of Socialist competitions, called for on every conceivable occasion from Stalin's birthday to the war in Korea. Pravda boasts that these competitions show "high labor enthusiasm" everywhere, but fails to explain why this enthusiasm is inadequate by itself and must be stimulated so often. Nor does Pravda explain why it and other Soviet newspapers have to complain so often that Socialist competitions are carried on in merely "formal" and "bureaucratic" fashion, without real interest or participation by the workers involved.

A story containing these indicative elements appeared in Trud recently

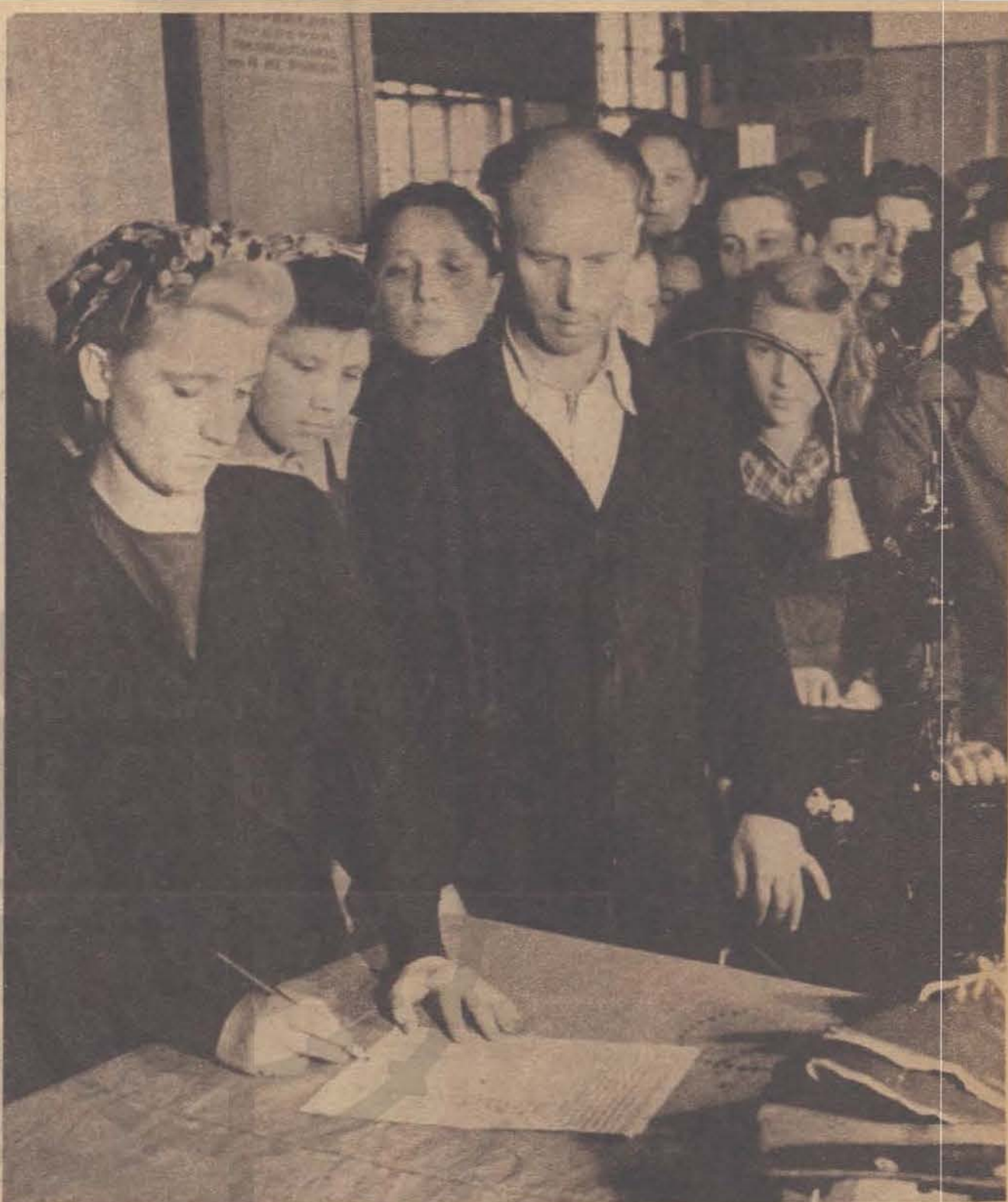
Reading between the lines of the press, one may see a people tired, cynical and disillusioned.

about the Teikov textile factory in Ivanovo. Some months ago a Socialist competition was announced in the factory with fanfare and many pledges were taken to improve output and quality of product. When a Trud reporter investigated, however, he found that the Socialist competition existed mainly in the minds of the trade union bureaucrats in the plants. As for the workers involved, more than half had failed to fulfill their obligations, yet no one at the factory seemed to regard this as out of the ordinary.

IS there not also evidence of the weariness of Soviet people in the ever more frequent and diversified incentives for good work? In recent years many categories of workers have been assigned uniforms and ranks in semi-military fashion so that the more exalted among them may be able to display their superior status. The trend is

steadily toward greater inequality of wages and incomes. Newspapers print frequent stories about Stakhanovites who earn 5,000-10,000 rubles a month and who can buy clothing, bicycles, radios and even automobiles. This is plainly an attempt to encourage a Soviet version of "keeping up with the Joneses" to spur on the less fortunate majority.

Another example of the lengths to which the Soviet Government is going in its efforts to get better productivity is the new wage scale for many skilled workers in the Donets Coal Basin. Ordinarily Soviet workers are paid straight piece rates, but in the Donets Coal Basin a premium pay system is being used. Miners who turn out between 80 and 100 per cent of the work norms are paid double piece rates. Those who turn out over 100 per cent of their norms are paid at three times the ordinary rates. The need for extraordinary incentives must indeed be



"Fear of war has made peace—pictured as menaced only by the 'atom maniacs' of the West—the most persistent theme in post-war propaganda." Above, factory workers sign the Stockholm peace appeal.

great if resort must be had to such expedients.

DISILLUSIONMENT

THAT large groups of Soviet citizens are disillusioned and even cynical appears certain, despite the fact that the standard of living has improved sharply during the last five years and is now at the highest level since 1940. The signs are all that the rising standard of living has been neither rapid enough nor comprehensive enough to meet the desires of the Russian people.

Stalin aroused great expectations in February, 1946, when he declared, "special attention will be devoted to extending the production of consumer goods, to raising the living standard of the working people." But even after the progress of almost five years, meat, butter and eggs are still rare luxuries for the majority of Soviet people.

Clothing and other basic consumer goods are still extremely expensive, as reported in Soviet publications, when compared with (Continued on Page 46)

What Is Really Happening in Russia?

(Continued from Page 7)

most wages and farm incomes, and most consumer durable goods are beyond the reach of all but a minute fraction of the U.S.S.R.'s 200,000,000.

HOUSING, a persistent sore point through the years, continues to be a source of serious dissatisfaction. The pre-war pattern of one family per room is still the normal situation in Soviet cities. The disillusionment generated by the failure to solve the housing problem is clearly evident in the repeated promises that matters will improve and the unceasing efforts to shift blame onto the "bureaucrats" in charge of construction.

Moscow's laundry service illustrates, on a minor scale, the kind of disappointments Soviet citizens have had to take as a matter of course in many matters affecting their daily living, whether shoes and socks, suits and dresses, or watches and bricks.

Last March Trud printed a letter complaining that commercial laundry service for individuals was practically unobtainable in Moscow, in part because available laundry equipment was obsolete and in bad shape. The appropriate Ministry issued a public statement that mass production of industrial washing machines was about to begin, permitting great expansion in commercial laundry service.

Seven months later, in October, Trud investigated again and found that not only was there no mass production of washing machines but the Ministry concerned had still been unable to complete even a satisfactory experimental model which might be used as a prototype for mass production.

There are Soviet citizens who were so naïve as to believe that their masters would reward them for the efforts and sacrifices of the war by permitting more freedom and by lifting the ubiquitous threat of the secret police. That they have been disappointed is, of course, obvious.

ANOTHER widespread hope, all reports agree, was that with the destruction of Nazi Germany and Imperial Japan the tension of war fear would be lifted.

Instead, Soviet citizens have been told that the situation after World War II is essentially the same as when Hitler and Tojo were in power and that this justifies the continued demand that all conform to party orders in every area of life.

Five years ago the Soviet peasantry hoped for a lifting or easing of the galling restrictions of the collective farm system and of the heavy exactions of the state upon

their produce. Instead, they have been forced into new "supercollective farms," their taxes have been raised, and individual peasant farming has been wiped out almost completely in the few regions where it existed.

Various minority groups, such as Roman Catholics, Moslems, Jews, Armenians, etc., hoped they would have opportunity for freer contact with their co-religionists and national brethren abroad. Instead, they have been subjected to campaigns against "Pan-Moslemism," "Zionist Imperialism" and "Homeless Cosmopolitanism."

Perhaps the most grievously disillusioned group of Soviet citizens must be the intellectuals of all kinds, scientists, writers, musicians, artists, and the like. They saw the wartime alliance with the United States and Great Britain as the beginning of an era of free communication and free contact with creative workers and new ideas from abroad. They hoped for more latitude to think and write as they pleased.

IT is significant that even before V-J Day the Academy of Science of the U. S. S. R. invited distinguished scientists from all over the world to come to Moscow where they were treated with utmost cordiality and taken on revealing trips to Soviet laboratories and research centers. But that era is now long since passed. Today foreign scientists must be regarded as "bourgeois hirelings" and non-Communist foreign intellectuals must be condemned as "cosmopolitan warmongers."

Under the leadership first of the late Andrei Zhdanov and more recently of Stalin himself, a vigorous campaign has been pressed to force every field of scientific and artistic thinking into a party-approved mold, even at the cost of humiliating some of the most distinguished creative intellects in the U. S. S. R. Pravda writes as though Soviet intel-

lectuals have welcomed these ideological strait-jackets, but the outside world has abundant evidence of a contrary view.

DREAD OF WAR

FINALLY the Soviet people all fear and dread war, remembering all too vividly the suffering and misery of the last conflict. No theme has been more persistent and more often repeated in post-war Soviet propaganda than that the U. S. S. R. is the champion of peace and that its foreign policy is directed at preventing war. The danger to peace, Soviet citizens are told incessantly, comes from the "warmongers" and "atom-maniacs" of the West, but they are assured constantly that the power and peace policy of the Kremlin will prevail over the "criminal plans" of the "mad-dogs of imperialism."

Whether the people of the U. S. S. R. believe this propaganda, and in particular whether they accept the stereotype of a fiendish, power-hungry United States bent on domination of the world, cannot be answered with certainty. In all likelihood, many millions do believe what they are told, since they have no alternative sources of information and have had no personal experience with the Western world.

Yet not all of Moscow's subjects can have forgotten the vast volume of Lend-Lease aid, and the traditional picture of this country as the land of freedom and opportunity dies hard. Judging by the continued intensity of the propaganda on this subject, the Kremlin's planners still do not think they have sold all their people on the post-war stereotype of this country.

Only a few weeks ago they found it necessary to release probably the most blatant distortion of history on this subject, a picture called "Secret Mission." In it the story is told of a rendezvous between an American Senator and Hitler's chief underlings in Berlin before V-E Day to arrange for American inheritance of Nazi espionage agents and loot.

The Americans and British, the picture informs its audience, first asked for Soviet aid to help ease pressure during the Battle of the Bulge and then deliberately betrayed the date of the new Russian offensive to the Nazis. Only brilliant espionage by Soviet spies enabled the Kremlin to learn of this treachery so it could start the offensive ahead of schedule and confound the Washington-Berlin Axis. Moscow's movie critics agree this is literal truth.

DISAFFECTION

IF this diagnosis of the current Soviet mood as a compound of weariness, disillusionment and fear of war is correct, then it is clear that disaffection, much disaffec-



L. AGELLO



A scene from the anti-U.S. Russian film, "Secret Mission," showing the Senator (left) who tries to make a deal with Hitler, and a U. S. spy (right) in a Berlin bomb shelter.

tion, exists within the U. S. S. R. Some of it is expressed openly, as when Baltic partisans battle Red troops or peasants in the Western Ukraine resist collectivization. But the phenomenon of Soviet disaffection is like an iceberg and most of it is hidden from external view, locked up inside the minds and hearts of millions who have learned the hard way that it is pointless to expose one's self to the not-so-tender mercies of the M. V. D. and the M. G. B.

Not all Soviet citizens are disaffected and many of those who are would be palliated by some easing of the pressure or other concession by the regime. And in all probability, if war came, many even among the disaffected would fight for the U. S. S. R. in the beginning at least.

The Russian people have no organized means of showing resistance. They cannot help but have been influenced by the grotesque and ubiquitous misrepresentation of the western world. Stalin, moreover, is a past master at identifying the defense of his regime with defense of Russian soil and of Soviet women and children. But even at the beginning, it can be assumed, some would desert, and their numbers would increase as the opportunities for such action multiplied.

WHAT WE CAN DO

SUCH implications of the Soviet mood are important in contemplating present-day American policy toward Russia. We cannot, of course, depend upon Soviet disaffection to shackle Stalinist aggression by itself, and must arm accordingly; but simultaneously we must make every effort to present our side of the matter to the Soviet people so they may know that we want peace, not war.

The problem of how to get our point of view past the Soviet barriers is a knotty one, but far from insoluble. Until now we have failed to reach the overwhelming majority of Soviet citizens because we have stuck to conventional communication channels and have observed a set of "Marquis of

Queensberry" rules that Kremlin propagandists have never honored. If we will ignore those rules and take certain risks that we were not willing to take before American soldiers were fighting and dying in the Korean struggle we can communicate with the Soviet people themselves.

ALL of our propaganda and the associated efforts must be constantly aimed at exposing the Soviet Government as the enemy of its peoples, as an irresponsible oligarchy threatening to plunge the Soviet Union and the entire world into frightful but completely unnecessary conflict.

Soviet lies must be nailed for what they are in plain language and with convincing evidence. Considerations of delicacy or diplomatic tact should play no more role in our planning than they do in the writing of a speech by Vishinsky or the conception of a cartoon in Pravda. But, unlike our opponents, we can and must remain faithful to the truth. For the truth is our chief weapon.

If the Kremlin cannot afford to let sparks of truth fall in the midst of such inflammable material as is provided by the weariness and disillusionment of its subjects, we cannot afford to do other than multiply our efforts to break through the barriers that hinder communications.

Fundamentally, the Soviet people want peace and prosperity—we know that because those are the wishes of all humanity. The Russians can become our greatest allies against totalitarian imperialism if we realize the importance of, and are willing to devote the necessary resources to, re-establishing communication between them and the free world. The ground available for cultivation is fertile indeed and the Soviet Government knows full well that our harvest will be a rich one when and if we are able to plant the seeds against which the Kremlin maintains so tight a quarantine.

Are the Soviets as Solid and Lasting as They Seem to Be?

THE PEOPLE OF GREAT RUSSIA: A Psychological Study. By Geoffrey Gorer and John Rickman. 236 pp. New York: Chanticleer Press. \$3.

OUR ALLY: THE PEOPLE OF RUSSIA. By William A. Wood. As told to Myriam Sieve. 288 pp. New York: Charles Scribner's Sons. \$3.

By ANDRE KARPINSKY

THE relation between the Kremlin and the people of Russia is of prime importance, for it may be the key to future Western policy toward the Soviets. Is Russia a unique monolithic structure which cannot be split open from the inside? Or do sharp cleavages exist among the various classes of the Soviet body politic? These questions are so fundamental to the present war of nerves that a special responsibility lies on anyone who attempts to answer them.

The two volumes under review attempt—in one instance directly, and in the other by implication—to discuss the relationship of the Russian people to their rulers. One book is written by a recognized social psychologist in collaboration with a medical doctor who worked in a small south Russian village from 1916 to 1918; the other, by an American engineer who worked in Russia from 1930 to 1942 for the copper trusts of the Soviets.

The first of these is presented as a scientific analysis of the psychology of the people of Great Russia. It contains many sweeping generalizations. The other is frankly narrative in style. Its author makes almost no direct generalizations. Both make fascinating reading, although their conclusions are diametrically opposed.

"Our Ally: The People of Russia," by William A. Wood, as told to Myriam Sieve, is a candid description by an American metallurgical engineer of his experiences as an employee of the Soviet Government for twelve years. Mr. Wood came into contact with almost every stratum of Russia's population: engineers, workers, directors of factories, heads of trusts, bureaucrats, representatives of the secret police, peasants, party members, even active anti-Communists.

SOME of the time he lived in the large urban areas of Moscow and Leningrad, but often successive months were spent in small, obscure, provincial towns. The length of the author's stay, the breadth of his social content, the openness and frankness of his personality, together with a vivacity of exposition captured by Miss Sieve, combine to produce a fascinating and valuable book.

Particular emphasis, of course, is placed on the difficulties under which the Russian people are forced to live. The basic necessities of life—food, clothing, housing—were everywhere at a minimum. Even the author,

Mr. Karpinsky, an eminent geologist and refugee from the Soviet regime, was brought to the United States by the International Rescue Committee.

himself a privileged foreign specialist, was for a time living on such a meager diet that he lost forty-five pounds and became severely ill.

Beyond this, Mr. Wood clearly sees the intense restrictions on the political freedom of the mass of the population. Not only is the minutest expression of political nonconformity severely punished, but even non-political remarks which could be construed as not representing the proper degree of satisfaction with conditions are subject to censure and reprimand.

Mr. Wood cites a number of particularly revealing instances. While riding on a train he offered a piece of white bread to

his neighbor, a Russian worker, who remarked that he had not eaten white bread for many years. Within a few minutes the man was under MVD (secret police) arrest.

ANOTHER instance: the maid in his home, who had developed a real attachment to the American engineer and his wife, found it difficult, after a time, to conceal her embarrassment over the fact that she was forced to report regularly to the MVD.

In contrast to this account of daily life in the Soviet Union, "The People of Great Russia" presents a socio-psychological analysis of the Russian people. The volume consists of ten

sketches by Dr. John Rickman, together with certain other monographs and accounts. As his point of departure, Mr. Gorer proposes what he calls the "hypothesis of the swaddling of children." The source of what the author sees as the prevailing feelings of hostility, suspicion and guilt of the Russian people lies in the universal cultural practice of swaddling infants in such a way that the infant is unable to move hands and feet. This hostility and guilt are characteristic features of each Russian throughout life.

These feelings of hostility and guilt are said to find their outlet in the idealization of the "leader," the Czar, Lenin, Stalin.

Such idealization, says Mr. Gorer, leads the people of Great Russia to submit themselves blindly to their leaders. Once the leader has given an order, the Russians will dedicate all their energies and even their lives, without conscious reflection, to the fulfillment of the command.

Their psychological well-being depends on the preservation in the external world of at least one figure completely uncontaminated by the all-pervading suspicion and fear, a figure without human frailty. The indication thus is that it is psychologically intolerable for the Russians to live for any length of time without an idealized leader. Such a leader, Mr. Gorer continues, is constantly necessary to save the Russians from political anarchy and personal disintegration.

FROM all of this Mr. Gorer draws two conclusions: (1) In Russia it is impossible to have a democratic self-governing political organization—the people need a "leader"; (2) the Russian people and their government constitute a monolithic unit. Because they idolize Stalin, the masses will always carry out blindly the ukase of the ruling authority.

These conclusions are in direct opposition to the implications contained in the volume by Mr. Wood. The account of his twelve-year experience in Russia bears evidence that the extreme spiritual, physical and material oppression of the Russian people by the existing authority has provoked mass displeasure and hatred. And, while open expression of such opposition is kept to a minimum by mass terrorism, the fact remains that the great majority of the people is not actively rallied behind the Government.

It would seem that of the two authors Mr. Gorer, in this instance at least, has fallen victim to his method. Fascinating as his presentation is, any attempt to analyze the psychology of tens of millions of people on the basis of a single trait and, in some instances, on isolated and unrepresentative cultural characteristics, is of doubtful validity.

MY entire personal experience, together with the testimony of many former Soviet citizens who escaped from Russia during and after World War II, leads me to the conclusion that in the main the population of the Soviet Union can be considered anti-Communist and opposed to the present regime. And certainly the many millions of human beings imprisoned in concentration camps and forced labor colonies, those who have lost all of their property and in many cases their loved ones as a result of the systematic liquidation of entire national republics within the Soviet sphere, the millions of trade school students, forcibly enrolled and forcibly sent away from their families to work in strange distant places

(Continued on Page 41)



At the Leningrad Symphony: "A sense of guilt?"

The Achilles' Heel of the Kremlin

THE CHOICE. By Boris Shub. 205 pp. New York: Duell, Sloan & Pearce. \$2.75.

By HARRY SCHWARTZ

ALL too often discussion of how the present tension between the Soviet Union and the United States can be ended, ignores the key variable which Boris Shub pushes into the foreground: the 200,000,000 people of Stalin's Russia. Mr. Shub's thesis, briefly put, is that mass disaffection exists in the U. S. S. R. and that it is the Achilles' heel of the Kremlin.

That is why this is a valuable book. If we are courageous enough and wise enough, we can end the threat of atomic warfare and Armageddon. To do so we must openly call upon the citizens of the U. S. S. R. to overthrow their tyrannical rulers and we must promise them our aid in the creation of a new and democratic state. Such is Mr. Shub's argument.

To buttress his case, Mr. Shub tells of his experiences since 1945 with Soviet citizens in Germany—persons who represented

every group in Soviet society from simple farmers to millionaire authors who had won Stalin Prizes. Both among those who had deserted Stalin's realm and those who were still faithful, he found discontent and disaffection, sometimes expressed openly, sometimes clandestinely.

THE author was political adviser to the American radio station in Berlin when that city was blockaded by the Soviet Union. In this post he participated in and had a chance to judge the success of a major propaganda effort aimed at the population of that city and at the Soviet occupation forces in and near it. His description and evaluation of that effort is a fascinating portion of the volume.

Mr. Shub may be wrong in his assessment of the temper of the Soviet people, but there is much independent evidence to

Mr. Schwartz wrote "Russia's Post-War Economy."

back him up at least part way. The specific course of action he advocates faces greater difficulties than he thinks. The Kremlin could take it as justification for war. Moreover it presupposes far more success in reaching the Soviet people with our point of view than any we have had to date. Yet in this period when responsible officials at the highest level of our Government have dared urge the doctrine of "preventative war" openly, Mr. Shub's alternative of "preventative revolution" deserves consideration.

Whatever the merit or demerit of his specific proposals, he has put his finger on a major factor that has been neglected too long. Only at our extreme peril can we continue to ignore the fact that our interests in peace and prosperity are identical with those of the Soviet peoples, and that bold and imaginative action is required to get that message across to the tens of millions from whom Stalin now hides it so effectively.

The Soviets

(Continued from Page 5)

—all these peoples are enemies of the regime.

Unquestionably, party workers and political leaders, members of the MVD apparatus, many directors of industry, some military men, actively support the Soviet authority. However, compared with the mass, their number is quite small. Moreover, there exists in Russia a not inconsiderable stratum of convinced anti-Communists, ready at the opportune moment to become the internal spearhead against the Soviet power.

The Russian nation is not a solidified, united whole, facing outward upon a hostile world. It is marked by a real, though admittedly covert, antagonism between the Government and the mass of the people. Mr. Gorer's conclusions, based as they are on incomplete data and fascinatingly constructed theory, are not only inaccurate: today they are dangerous. To accept them is to accept the counsels of frustration in regard to an important phase of the struggle for democratic survival.

Why Peace Eludes Us

WAR AND THE MINDS OF MEN.
By Frederick S. Dunn. 115 pp. New
York: Harper & Bros. \$2.

By NEIL MacNEIL

MR. DUNN, director of the Yale Institute of International Relations and adviser to the American delegation at several Unesco conferences, has made this study of how peace can be promoted in the minds of men, especially through the efforts of Unesco. As might be expected he has made an intelligent and objective analysis of the problems involved and suggests how to face up to them, but he is likely to leave the reader doubtful of peace in our generation.

The great difficulty is that the Soviet Government and its satellites have refused so far to join Unesco or to cooperate in its activities. On the contrary, they have shown hostility. They



have tightened instead of easing the embargo on Western ideas of freedom and, in fact, on all ideas excepting those approved by the Kremlin. Some ideas do penetrate Communist countries, through the Voice of America and other means, but there is no evidence that these affect the thinking of the peoples or reach up to their masters to influence foreign policy.

MR. DUNN notes that only when communism has lost its virulence as a revolutionary movement and becomes another belief system among many can there be common action between the Russian and Western peoples.

He also recognizes that while Western ideas have failed to penetrate Communist countries, the Soviet leaders have been able to capture the minds of the people of neighboring nations and even have them go to war for them. Clearly, he writes, there is need for fundamental reconsideration of how the democracies approach the public arena and seek support for the restoration of a peaceful world order.

Mr. Dunn outlines what Unesco can do to reach the minds of men in the kind of world we have. For the present, he indicates, it can ease tensions only among peoples that still have a free choice. That, however, is very much worthwhile. His book should be read and studied by everyone interested in promoting world peace.

Mr. MacNeil is assistant night managing editor of THE NEW YORK TIMES.

The New York Times Book Review

JANUARY 7, 1951

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SECTION 7

HOW TO SAY 'NO' TO THE COMMUNISTS

POLICY FOR THE WEST. By Barbara Ward. 317 pp. New York: W. W. Norton & Co. \$3.75.

By ADOLF A. BERLE Jr.

WHEN world forces move toward conflict, there is sometimes a moment of pause before action dominates the scene. This is such a moment. Testing is at hand, when strength will be measured against strength, in peace if possible, by war if needs must. During the prelude men and women anxiously wonder how great will be the strain, and if it can be borne. Few believe in their hearts that trial can be escaped. Cause for concern there is. Yet strength, hope and assurance come from knowledge and cool appraisal of the facts.

Making such appraisals is new to Americans. World leadership is for us a new experience. We are learning in our time its burdens of sacrifice and anxiety beyond easy reckoning, but also that from bearing and overcoming them comes greatness of mind and spirit.

"Policy for the West" is an audit, appraisal, and estimate of past policy, and a suggestion for the coming days. Barbara Ward, formerly on the staff of *The London Economist*, has perhaps the clearest and sanest voice reaching the United States from post-war Britain. Her previous book, "The West at Bay," was a thoughtful political essay. Her far deeper present volume is a careful, factual analysis of danger, policy and resources.

It comes at a timely moment. Her analysis and diagnosis must have been written before North Korean troops with Russian arms smashed the Thirty-eighth Parallel and with it the uneasy East-West truce. Prognosis and recommendations were drawn after that, with realization of the implications of the Korean war.

THE policy proposed is that of "effective containment" of Moscow's imperialism. This means, briefly, matching Russian economics with better economics; Russian social organization with better social organization; Kremlin arms with stronger arms, the world around. Miss Ward's study fairly faces costs, estimates risks, suggests measures. In a closing section she underlines in brief eloquence the need of spiritual strength proceeding from facts which must underlie any policy headed for success: "An ideal has never yet in human history been defeated by no ideal at all."

"Containment" excludes appeasement, surrender, and the idea that any bargain of lasting value can be struck with the Communist aggressors. No question but that the West should have learned the need of containment years ago. Her analysis is

Assistant Secretary of State, 1933-1944, Mr. Berle is the author of "Natural Selection of Political Forces."

We Must Counter, Says Barbara Ward, With Arms, Economics and Democracy



From a painting, "Steel Mill," by Joseph Stella. Courtesy The Downtown Gallery. "Unmobilized resources do not win wars."

devastating, though its sharpness is concealed by that cool courtesy of words which is the special gift of English writers.

The aim of the Kremlin is, quite simply, total domination and control of the world. For this Western nations need take no blame. Nothing they did provoked it; nothing they could have done would have assuaged the hostile Kremlin ambition. No amount of sweetness, light or conciliation would change their purpose. Propaganda appeals to the "conscience of the West," their cries for "peace" by surrender, are made only to undermine Western unity and determination.

There need be no self-reproaches on the Western side. The aim of Moscow is not to improve the lot of the human race. Its aim is power. Cringing servility alone will meet its terms. The conclusion is reasoned and unquestionably accurate, supported by amplitude of fact.

Here is good medicine for America, especially for the breast-beating type of American who searches for explanation of current crisis in some unrealized guilt of his own country. Not so Miss Ward. She is no breast-beater. She finds that Russia armed when the West flung its arms aside; that cooperation was widely attempted and ev-

erywhere betrayed; that conquest, not cooperation, was the Russian tool; that power, not peace or progress, was the goal. A question remains: Why were five years needed to discover all this—but Miss Ward is meeting a situation, not holding a court of inquiry.

THE author is rather more certain than this reviewer that Moscow will not launch a general war. She thinks the Kremlin will wait, hoping that the free institutions of the West, including capitalism, will destroy themselves by divided counsel and by economic crisis (which we have uncooperatively refused to provide). She believes we shall have time, to be used for two purposes: To strengthen the free world economy so that it shall not undermine itself by unemployment, inflation or social losses; and to build and maintain armament so strong that the Kremlin will not dare challenge.

The question: Can both stupendous jobs be done? They can. The record of what has been done proves this.

Nothing could be more refreshing than this reasoned summation, supported by figures, of the Western economic achievement in the past five years. The record is, in fact, remarkable. After the most devastating of modern wars, Western economies were repaired. Standards of living approximating or excelling pre-war levels were attained. Inflation, in the main, was held in manageable limits. There were not huge masses of unemployed. A peacetime high of international cooperation through the American-British loan, the Marshall Plan, and other devices, overcame the rigidities of foreign exchange. There was planning.

COMPARED to the period following the less destructive World War I, this is a bright page. America scored absolute advances, both in production and in standards of living right through and after the war. Europe, proceeding more slowly, has none the less filled up the gap, and done well by her people.

Strong heads and practical minds were behind this. Good use was made of the better understanding and newer ideas of economic organization, of the function of currency and credit, of the means of guiding and planning where circumstances require. "We underestimate our own capacity and our own understanding if we assume that this was a stroke of luck and not a consistent policy," Miss Ward concludes. The same headwork can carry additional burdens of great armament, for containment or, if need be, war, without destroying Western political freedom, or the economic fabric.

"Unmobilized resources, however vast they may be, do not win wars." (Miss Ward's statement ought to be double-underlined for everybody's benefit.) The organization for European economic cooperation worked out by Paul Hoffman (Continued on Page 16)

How the West Can Counter the Communists

(Continued from Page 1)

could be built upon, fused with the E. C. A. Marshall Plan organization, and set up as a joint Production and Resources Board of the Atlantic Council.

Our Point IV Program could be coordinated, especially for Asian operations, with the new British colonial development program. There might be a fifty-year program of Asian development (a long view that!). Joint Chiefs of Staff in Washington, a unified Supreme Command in Europe, could give effective direction to a single-minded effort at military defense and swift operation in war. All these proposals are now being worked on.

On points of detail one could disagree. Yet the main case—that the West has both the framework of resource and the outline of organization to meet the next huge contest—is soundly proved.

MISS WARD is not always kindly to diplomacy and diplomats: "The British Government which has contrived to show the oldest and tired face of British *Realpolitik* at Lake Success."

The "United Nations has, in its upper levels, all too often been staffed by officials of secondary quality." The triumphant vindication of the United Nations in June of 1950 was "no credit to the foreign offices of

Europe," but rather to the common sense reaction of Americans, speaking through President Truman. British abstention from the Schuman's Plan to pool European coal and iron resources around the Ruhr, though understandable, was "foolish." Being British, Miss Ward feels less hesitant in criticizing diplomats and policies of her own country, and American diplomacy is let off. One suspects her of tactful forbearance.

The thrust of "Policy for the West" is demonstration that the job can be done. It can be done because of the essential strength of the Western ideal. Stalin is proprietor not of a revolution but of a counter-revolution. His formula goes

back to collective impersonal ideas of static Asia. The West, by treating of men as men, each infinite in possibility, and insisting that governments are always subject to greater universals of human compassion and human hope, can renew its life. It has done so throughout its history:

Angry, restless, adventuring, protesting, the reformer fought his way through the thickets of ignorance and prejudice. Pitying, loving, rebuking and consoling, the saint and the mystic sought entrance to the darkest hearts and the most wayward lives. Under these pressures, Western society became the most restlessly dynamic and explosive social order the world had ever seen.

The Stalinist empire can suppress, can channel and can direct effort ruthlessly, perhaps even efficiently, in a way immensely dangerous. Western freedom, liberating human effort for hundreds of millions, guiding it by the slower process of reason, and informing it with infinite hope, is less mobile but has unlimited strength.

This is faith. The record supports that faith. There is no case for defeatism. There is no ground for final fear.

Do the Russians Really Want World Revolution?

SOVIET POLITICS—The Dilemma of Power. A Study of the Role of Ideas in Social Change. By Barrington Moore Jr. 503 pp. Cambridge: Harvard University Press. \$6.

By EDWARD CRANKSHAW

THE most urgent need of our day is to sort out communism from Russianism. Barrington Moore, a Harvard sociologist and an associate of that university's Russian Research Center, though he never so much as mentions this need, has taken us a long step toward its satisfaction. He shows what communism in Russia today really amounts to in intention and in fact, and how it came to be what it is. Throughout his analysis he hardly speaks of communism as such, but communism is under our eyes in every single sentence. For what Mr. Moore is writing about is the governmental system of the Soviet Union, and this, and nothing else at all, spells what we mean by communism.

It is seen here for what it is: A system rooted in an idea and distorted, as all ideas are distorted, by impact with the facts of life. And yet out of this system we have conjured up a kind of nightmare bogey that never was on land or sea, an arbitrary amalgam of the most absurd and hideous incompatibles. This grisly projection of a cartoonist's nightmare vanishes into thin air the moment it is looked at squarely—but so few of us attempt to look at it squarely.

Perhaps we need a bogey to justify our fear of the dark. Mr. Moore has nothing to say about

Mr. Crankshaw, author of "Russia and the Russians," served with a British mission in Moscow during World War II.

this. He is concerned only with reconstructing some aspects of reality behind the scarecrow. He apologizes for nothing, excuses nothing, condemns nothing.

Mr. Moore's task, as he sees it, is to analyze the genesis and development of Soviet political ideas and to parallel this with a closely documented study of their practice. His approach is inspired but never dominated by the still rudimentary, but infinitely promising, science of applied anthropology, to which he brings in

varying degrees a scientist's cold passion for verifiable fact, the reassuring amplitude of the true skeptic, the burrowing patience of the scholar and the detached common sense of an artist.

These qualities, in an age of hysteria, reveal the strength of a book even more valuable for its attitude than for its content, which is to some extent weakened by an excess of scientific skepticism bordering on superstition. This compels Mr. Moore to neglect aspects of the

Soviet regime that in his heart and mind he knows to exist—such as the employment of forced labor on a tremendous scale—simply because its documentation does not reach the required standard of objectivity.

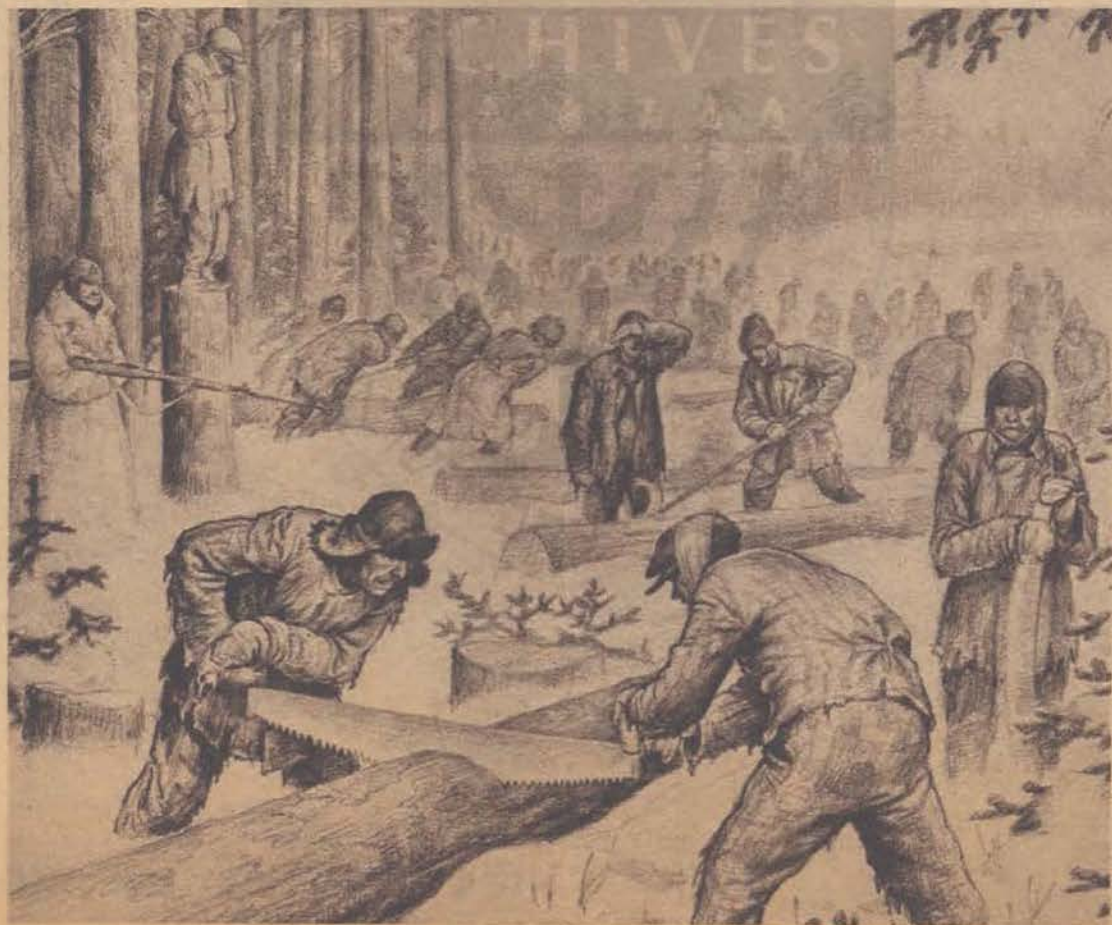
Approaching the Soviet idea like any other idea, Mr. Moore sees it, as he must, in terms of a dilemma: "Lenin and his followers set out to achieve for humanity the goals of freedom and equality by means of an organization that denied those principles." In a sense every-

thing else followed from that.

Mr. Moore takes us through the development of the Soviet Union, the increasing hegemony of the party elite, the repudiation of the idea of equality, the perversion of the proletarian dictatorship, the rise of a class system, the "vested interest in confusion" arising from the absence of economic checks and spurs and the colossal apparatus of spying and counterspying that takes their place.

AS he proceeds, one practical conclusion emerges with increasing clarity: what, broadly speaking, has happened in Russia during the past thirty years is that the methods of Leninism have persisted, while the objects have largely been forgotten. In other words, the means have swallowed up the ends. From this, though perhaps too easily, Mr. Moore is able to argue that the idea of world revolution has degenerated into a more or less empty symbol, much on the lines of the French idea of liberty, equality and fraternity—a conclusion not in the least affected, it seems to me, by what has since happened in Korea.

It is at this point that the contemporary importance of Mr. Moore's survey is brought into sudden focus. The future of the world largely depends on whether the idea of world revolution is still a dynamic principle in the Kremlin or merely a convention which serves as a stalling horse for Russian imperialism. Whether one agrees with Mr. Moore or not (and I myself, in general, do agree), everyone will find in his final chapters a profound and valuable statement of issues about which we have to make up our minds before we are in any way fit to hold an opinion about the Russian problem.



From a drawing by Sergei G. Korolkov.

Soviet Labor Camp: "The means have swallowed the ends."

1275 Glencoe St
Denver 7, Colo.
February 14, 1951

Dear Rabbi Friedman,

The attached clipping from the New York Times of February 9th seems to me most interesting in the light of your recent sermons on the cause and prevention of a war with Russia.

There has been relatively little publicity on the deadliness of napalm (or jellied petroleum) since it was developed very late in the last war, was not used in Europe, but was used on Tokyo and from reports I heard from returning visitors to Japan shortly after the war was more deadly in its effects than the atom bomb.

The reason I think it is interesting is that too many Americans feel we have clean hands as long as we have not dropped the atom bomb first, and especially most of us who live in smaller towns do not get excited about the threat of atom bombs, since we feel that we live in places too small for us to fear retaliation thru atom bombing --because of its expense.

As the attached clipping makes clear, napalm bombing is just as deadly in its effect, and even more horrible because what it does not burn to death, it suffocates immediately because of the exhaustion of all oxygen from nearby areas to feed the fire. It is inexpensive, and very effective against any small or medium-sized town.

What is most horrible about it, as this dispatch indicates--we have been using it against villages that apparently had no combatants, and if I were a Russian or Chinese, the story and pictures of its use would certainly make it appear far more barbaric than the atom bomb--certainly a crueler form of death--and to my simple mind, a complete justification for retaliation in any form. I think we have too long ignored the effects of the at-times careless and completely ruthless bombing by our own air forces using weapons like these.

Sincerely,

Albert Butler

Radio Hams in U. S. Discuss Girls So Shelling of Seoul Is Held Up

Continued From Page 1

basketball scores—and there was some highly censorable swearing going on in the tight little cluster of task force officers.

The radio conversants 5,000 miles away finally cut off the channel and the war in Korea got under way again. Colonel Dolvin told the tank group that Seoul was the target all right. Soon after, two of the "hell buggies" pointed their stub-muzzled snouts skyward—the tanks got maximum trajectory from their upward slope on the hill—and fifteen rounds went out from each tank.

On this spearhead sector of the Korean front the advance is still moving along cautiously and slowly, to guard against enemy out-flanking anywhere along the whole line. The pace of the whole "limited offensive" is taken as an indication that there will be no dramatic dash for the Han River, although patrols may of course go out in some strong feelers.

This armored column today took

a little hamlet north of Anyang that will go down as a macabre tribute to the totality of push-button war. A napalm raid hit the village three or four days ago when the Chinese were holding up the advance, and nowhere in the village have they buried the dead because there is nobody left to do so.

This correspondent came across one old woman, the only one who seemed to be left alive, dazedly hanging up some clothes in a blackened courtyard filled with the bodies of four members of her family. The inhabitants throughout the village and in the fields were caught and killed and kept the exact postures they had held when the napalm struck—a man about to get on his bicycle, fifty boys and girls playing in an orphanage, a housewife strangely unmarked, holding in her hand a page torn from a Sears-Roebeck catalogue crayoned at mail order number 3,811,294 for a \$2.98 "bewitching bed jacket—coral." There must be almost 200 dead in the tiny hamlet.

Cartels and War

By Eleanor Roosevelt

I have a warm regard and great respect for Robert Patterson, former Secretary of War under whom the decartelization plan in Germany was set up, but I must confess complete bewilderment at learning that he is now in Germany representing certain German industrialists opposing decartelization.



Eleanor Roosevelt

One of the people responsible for Mr. Patterson being in Germany is Dr. Fritz E. Oppenheimer, legal staff officer at SHAEF, and this gives one a feeling that he could not have really been devoted to decartelization.

In the newspaper report I read, Mr. Patterson stressed the fact that he was not against decartelization as such, but was seeking a compromise in the interpretation of the program first set up after

the war's end. It seems to me that one must be for cartels or against them. I cannot see how there can be any halfway business.

I also find it difficult to understand the freeing of Alfred Krupp and the return to him of his properties. I am told that he was not active under the Nazis and not responsible for what his father did, but he is not a young man and I cannot see how he could have been completely unknowing.

The fact that we have freed so many Nazis of late must be puzzling to the German people.

If we actually have a moral belief that Nazism was bad and that people should not be encouraged who were Nazis, and if we think that cartels helped to bring on wars in the past and should not be allowed to grow up again, the Germans may not like our condemnation of such things, but at least they will respect the fact that we have moral standards and stick to them.

But if I am bewildered by what

has been going on in the past few weeks, what must it do to the Germans and our European allies? Are we trying to build an economic empire? I thought we were trying to rehabilitate the Germans and the economy of Europe as a whole along lines that would make it more difficult for war to recur.

We were eager to see the people of Europe able to support themselves and to live happily and comfortably. But we were not ready to see Germany return to her old position as a power, seeking aggression and prepared to make war.

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our famous Little Milliners straws

Red Threat Spiritual One, Malik Declares

(Continued from Page 5)

1. "Our country voted to brand Red China an aggressor because there was only one possible answer to the one pertinent question, 'Did it commit an act of aggression?' No compromise was possible.

2. "I am a thoroughgoing realist. I must say frankly that the



Dr. Charles Malik
—Rocky Mountain News Photo.

prospect of freedom for the next half century is not bright. But we must not abandon hope—there is no reason why we cannot yet make peace and freedom."

3. "Don't belittle Russian technical genius, coupled with the German technicians they have. Many in Washington have been in a fool's paradise for years, thinking Russia cannot invent or produce. It is a dangerous mistake."

4. "The United States' stock in Asia is very low. Japan you have under control. Israel is your friend. China was an unnecessary tragedy. Things are not good for you in India. Pakistan is a little better, not good. Things have been bad in Iran for a long time. Afghanistan is very wary—it has Russia as a neighbor. Your stock is very low in the Arab countries because of Israel.

5. "What to do in Asia? Be firm. Be resolute. Know what you want. Help Asia. Don't compromise the ultimate things you believe in—freedom and human decency."

Dr. Malik's homeland is one of the most progressive countries of the Near East. Its literacy rate, for instance, is 90 percent—close to that of the United States, and one of the highest in the world.

Lebanese Diplomat Speaks in Denver

Communism Mainly Spiritual Peril, Malik Says

By JACK GASKIE

Rocky Mountain News Writer

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A professor of philosophy in his own country, he was one of the pilots of the international group that formed the United Nations in San Francisco.

Anniversary Speaker

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Theme of the series is the prospects of freedom in the last half of the 20th century.

"War defeat Communism?" he cried. "No, no, no, no! Its military menace exists only because of its intellectual menace. That cannot be defeated by war—but it can be defeated in one of two ways.

Extend Hand of Fellowship

"That wonderful, hidden Slavic spirituality—and anyone who knows Russian literature or the Russian Orthodox Church knows it—will one day reassert itself.

"We must extend the Russian people the hand of fellowship, in prayer and other ways, in hopes they will one day rise up and overthrow the two or three million men who are oppressing them.

"The other way is to surround Commu-

nism with an impregnable force—to contain it, and make it stew in its own ideological juice.

"The basic Marxist tenet is that there can be no peace till the world is communized. We must show Russia the world will not be communized; that it will not suffer the political and social ills Marxism predicts—though I must admit we have been on the road to decline for the hundred years since the Communist Manifesto.

'Prove They're Wrong'

"Let us prove to the Russians that they are wrong, that they have to change. Then, too, will come the revolution."

Other comments by the Lebanese ambassador:

(Turn the Page)

Congregation Emanuel

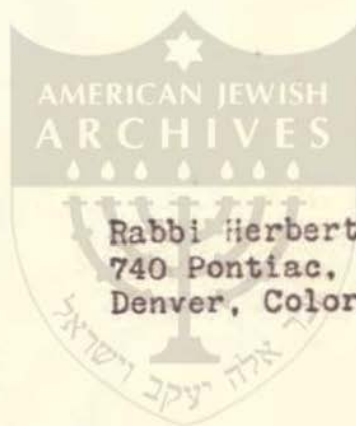
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Rabbi Joel Y. Zion

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SABBATH SERVICES

R A B B I H E R B E R T F R I E D M A N

will conclude the Mid-Winter Lecture Series
on "The Gathering Clouds of War"

Friday Evening, February 23, 8:15 P.M.
and will speak on

"WHAT DOES JUDAISM CHALLENGE
US TO DO IN THIS CRISIS?"

To choose life and not death;
War solves no problems;
To strive for a more perfect society;
To believe in the God of History.

A SPECIAL SERVICE OF PEACE

will be held Friday evening,
seeking to express the voice of religion
in these dangerous times.

The congregation is invited
to attend the
COFFEE HOUR AND DISCUSSION PERIOD
which will be held immediately after services
in the assembly hall.

KADDISH LIST

(Taken from Memorial Tablet)

Barnet Shraiberg	Frieda Appel
Edgar G. Seeman	Evalyn Shere
Julia L. Lewin	Nancy Simmons
Bertha Eppstein	Harry Morris
Morris Schayer	

Shema Prayer - concludes all congregational services, weekday, Sabbath, Festivals, since 14th cent.

In first half (15:16) Israel solemnly acknowledges her selection for service of the King of Righteousness & Truth

In second half (15:17-18) it voices Israel's undying hope for the day when all idolatry shall have disaffected; when human activities shall be turned to God & His service; when the reign of Righteousness shall be established among the children of men; and mankind be one united body under the Kingship of God

Ends with ^{Lev. 19:1} ~~Shema~~ ^{Shema} - one of the fundamental verses of the Jewish conception of the Kingdom of Heaven. It is the Messianic hope of Judaism and the spiritual God of human history.

Hertz, Commentary on
Prayer Book

pp 208-211

I.

Begin with William James -

who calls war "in the line of
aboriginal instinct" pp. 357-359

End with (Insert other pages)

Judaism outgrew this and
attempted to find what he calls
"the moral equivalent of war."

AMERICAN JEWISH
ARCHIVES

II.

Moral equivalent of war is
building world of social justice.
Strive for more perfect society.

A. whole tendency of prophets

B. Stressing of justice over mercy.

C. Modern Jewish Kibbutz

Philo
Baron:

"The Jewish religion, especially, bears
all the earmarks of potential adaptability
to a new socialist order.... The moral passion,
moreover, so characteristic of both Judaism and the
new social revolution has been so deeply ingrained
in the Jewish soul that it ferments with equal
intensity the sermons of generations of devout rabbis,
and the Capital of their "atheistic" descendant Marx."

I Dt. 30 : 19-20

I call heaven & earth
to witness against you this day, that
I have set before thee life and
death, the blessing and the curse;
Therefore choose life, that thou mayest love,
thou and thy seed; to love the
Lord thy God, to hearken to His voice, and
to cleave unto Him; for that is thy life
and the length of thy day.

I. Chosen life - Dt. 30/19 (quite passage)

Jewish ethics is rooted in the doctrine of human responsibility, that is freedom of the will.

Maimonides:

"Free will is granted to every man. If he desires to incline towards the good way, and be righteous, he has the power to do so; and if he desires to incline towards the unrighteous way, and be a wicked man, he has also the power to do so. Since this power of doing good or evil is in our hands, and since all the wicked deeds which we have committed have been committed with our full consciousness, it befits us to turn in penitence and forsake our evil deeds; the power of doing so being still in our hands. Now this matter is a very important principle; nay, it is the pillar of the law and of the commandments."

Judaism not ascetic, not
life-renouncing - stresses life,
both of the individual and the
group.

Morris Joseph

"Life, according to the Rabbins is a sacred
thing, a gift of God to be treated reverently
in oneself as well as in others.

A person is to take care of his body.
Health is important. Suicide is a sin.
Defiance of sanitary & hygienic laws is a
moral offense. Neglect of medical facilities
is wrong. (This is where San Science & Judaism
part). Eccles. tells us: "Honor a physician
with the honors due unto him; for verily the
Lord hath created him... The Lord created
medicines out of the earth; and a prudent man
will have no disgust at them."

Athletics are recommended as a means of
preserving health. The Talmud says that every
child ought to be taught to swim.

Schechter - "Some Aspects of Rabbinic Theology" - chap. 6

"We learn first that the Kingdom of God is in this world This Kingdom is established on earth by men's consciousness that God is near to him The idea of the Kingdom may thus be conceived as ethical (not exactly eschatological) and it was in this sense perhaps that the Rabbis considered the patriarchs and the prophets as the preachers of the Kingdom."

"If, then, the Kingdom of God was thus originally intended to be in the midst of men and for men at large; if its first preachers were like Abraham, ex-heathen, who addressed themselves to heathens; if, again, the essence of their preaching was righteousness and justice; and if, lastly, the Kingdom does not mean a hierarchy, but any form of government conducted on the principles of righteousness, holiness, justice and charitableness, then we may safely maintain that the Kingdom of God, as taught by Judaism, is universal in its aims."

Radio Hams in U. S. Discuss Girls So Shelling of Seoul Is Held Up

Continued From Page 1

basketball scores—and there was some highly censorable swearing going on in the tight little cluster of task force officers.

The radio conversants 5,000 miles away finally cut off the channel and the war in Korea got under way again. Colonel Dolvin told the tank group that Seoul was the target all right. Soon after, two of the "hell buggies" pointed their stub-muzzled snouts skyward—the tanks got maximum trajectory from their upward slope on the hill—and fifteen rounds went out from each tank.

On this spearhead sector of the Korean front the advance is still moving along cautiously and slowly, to guard against enemy outflanking anywhere along the whole line. The pace of the whole "limited offensive" is taken as an indication that there will be no dramatic dash for the Han River, although patrols may of course go out in some strong feelers.

This armored column today took

a little hamlet north of Anyang that will go down as a macabre tribute to the totality of push-button war. A napalm raid hit the village three or four days ago when the Chinese were holding up the advance, and nowhere in the village have they buried the dead because there is nobody left to do so.

This correspondent came across one old woman, the only one who seemed to be left alive, dazedly hanging up some clothes in a blackened courtyard filled with the bodies of four members of her family. The inhabitants throughout the village and in the fields were caught and killed and kept the exact postures they had held when the napalm struck—a man about to get on his bicycle, fifty boys and girls playing in an orphanage, a housewife strangely unmarked, holding in her hand a page torn from a Sears-Roebuck catalogue crayoned at mail order number 3,811,294 for a \$2.98 "bewitching bed jacket—coral." There must be almost 200 dead in the tiny hamlet.

Cartels and War

By Eleanor Roosevelt

I have a warm regard and great respect for Robert Patterson, former Secretary of War under whom the decartelization plan in Germany was set up, but I must confess complete bewilderment at learning that he is now in Germany representing certain German industrialists opposing decartelization.



Eleanor Roosevelt

One of the people responsible for Mr. Patterson being in Germany is Dr. Fritz E. Oppenheimer, legal staff officer at SHAEF, and this gives one a feeling that he could not have really been devoted to decartelization.

In the newspaper report I read, Mr. Patterson stressed the fact that he was not against decartelization as such, but was seeking a compromise in the interpretation of the program first set up after

the war's end. It seems to me that one must be for cartels or against them. I cannot see how there can be any halfway business.

I also find it difficult to understand the freeing of Alfred Krupp and the return to him of his properties. I am told that he was not active under the Nazis and not responsible for what his father did, but he is not a young man and I cannot see how he could have been completely unknowing.

The fact that we have freed so many Nazis of late must be puzzling to the German people.

If we actually have a moral belief that Nazism was bad and that people should not be encouraged who were Nazis, and if we think that cartels helped to bring on wars in the past and should not be allowed to grow up again, the Germans may not like our condemnation of such things, but at least they will respect the fact that we have moral standards and stick to them.

But if I am bewildered by what

has been going on in the past few weeks, what must it do to the Germans and our European allies? Are we trying to build an economic empire? I thought we were trying to rehabilitate the Germans and the economy of Europe as a whole along lines that would make it more difficult for war to recur.

We were eager to see the people of Europe able to support themselves and to live happily and comfortably. But we were not ready to see Germany return to her old position as a power, seeking aggression and prepared to make war.

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Red Threat Spiritual One, Malik Declares

(Continued from Page 5)

1. "Our country voted to brand Red China an aggressor because there was only one possible answer to the one pertinent question, 'Did it commit an act of aggression?' No compromise was possible.

2. "I am a thoroughgoing realist. I must say frankly that the



Dr. Charles Malik
—Rocky Mountain News Photo.

prospect of freedom for the next half century is not bright. But we must not abandon hope—there is no reason why we cannot yet make peace and freedom."

3. "Don't belittle Russian technical genius, coupled with the German technicians they have. Many in Washington have been in a fool's paradise for years, thinking Russia cannot invent or produce. It is a dangerous mistake."

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Other comments by the Lebanese ambassador:

(Turn the Page)

Temple Emanuel

DENVER



Rabbi Herbert A. Friedman

Rabbi Joel Y. Zion

Vol. XIII

AMERICAN JEWISH

February 9, 1951

No. 11

Sabbath Services

Fifth Annual Mid-Winter Lecture Series
"THE GATHERING CLOUDS OF WAR"

RABBI HERBERT A. FRIEDMAN
will deliver the Three Lectures

Friday Evening, February 9th at 8:15 P.M.

"WHY ARE WE ON THE BRINK OF WAR?"

COFFEE HOUR and DISCUSSION PERIOD FOLLOWING SERVICES

Friday Evening, February 16th, 8:15 P.M.

"CAN WE SETTLE WITHOUT WAR?"

Saturday Morning, February 17th, 11:30 A.M.

The Bar Mitzvah of Monte Schwartz,
son of Mr. and Mrs. Martyn Schwartz

Published Bi-Weekly from September to June
by

Congregation Emanuel

16th Ave. and Pearl St.
Denver, Colorado

TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study
AComa 2830

Rabbi Joel Y. Zion—Study, AComa 2830
Mr. A. B. Cowen, Honorary President
Mr. Philip Milstein, President
Mr. Samuel Rose, Executive Secretary
Temple Office—AComa 2839

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Mrs. Milton Lorber, President

MEN'S CLUB

Dr. Morris Kaplan, President

P.T.A.

Mrs. A. E. Bowers, President
Mrs. Samuel Schaefer, Honorary President

TEMPLE SUPPER CLUB

Mr. Gerald Kay, President

EMANUEL CEMETERY

Telephone AComa 2839

Kaddish List

(Taken from Memorial Tablet)

February 9th

Louis M. Weiner Benjamin Borwick
Simon Wachtel

February 16th

Leon Grauman Jesse M. Schott
Sigmund Porges Sarah C. Lohman

Institute of Jewish Studies

will meet on
WEDNESDAY EVENINGS

February 14

February 28

at 8:00 P.M.

Sermon Notes

WHY ARE WE ON THE BRINK OF WAR?

1. The United States and Russia were allies in the fight against Germany. What has caused this alliance to disintegrate?
2. Are there differences between us — political, economic, ideological — which cannot be reconciled?
3. What does Russia want? Must her goals take the world inevitably to war?

H.A.F.

CAN WE SETTLE WITHOUT WAR?

1. Is it possible to negotiate further with Russia?
2. Can the United Nations be strengthened, to act as an effective policeman?
3. Can economic conditions of backward areas be improved, as a counterbalance to the promises of communism?

H.A.F.

Annual Sisterhood Interfaith Meeting

Each year, the Temple Sisterhood conducts an interfaith meeting to acquaint the non-Jewish women of our community with Judaism and Synagogue practices.

On Monday, February 12th, 1:45 P.M., the Sisterhood Inter-faith program will feature Rabbi Friedman and Rabbi Zion who will conduct a model sabbath service and analyze important prayers and ceremonial practices. Mrs. Herman Stein and Mrs. Arthur Lorber are Co-Chairmen for the afternoon and tea will be served following the program.

Sisterhood members are invited to bring as many as five Christian friends and neighbors to this outstanding meeting.

ISRAEL SYMPHONY ORCHESTRA

To be Conducted by
KOUSSEVITSKY

Wednesday, February 21

It is a source of great pleasure to know that Denver has been included in the itinerary of The Israel Symphony Orchestra, and that the performance scheduled here on Wednesday, February 21, will be under the baton of Sergei Koussevitsky.

Since the orchestra played its premier performances in New York and Washington a month ago, it has been receiving rave notices in every city and from every critic.

We in Denver have decided on a bold move. Knowing that there would be thousands of people, music-lovers and non-symphony patrons alike, adults and children, Jews and non-Jews, who would want the opportunity to see and hear this unusual orchestra, the local committee has decided to open the entire auditorium, as was done for Toscanini and the NBC orchestra last year, so that 7200 seats would be available. Already thousands of these seats have been purchased.

This performance is an event of prime importance, not only from a musical point of view, but from the standpoint of pride in Israel and its cultural accomplishments. Through the orchestra we are able to enjoy a concrete example of the spirit of creativity which permeates the new little republic of Israel.

Every person is urged to attend the concert, and the prices have been established so that it is within everyone's reach. There are hundreds of seats in the gallery at \$1.00 each, especially set aside for the children, so that they too may share in the beauty of the music and the excitement of that evening. Special chaperones will supervise the children's gallery, to enable the parents to enjoy the music from a closer vantage point. Tickets may be purchased through the Temple office or at Mr. Oberfelder's office and we urge every member of the Temple to attend.

CAMP REUNION

Sunday, February 11th

For the past several months, the boys and girls who attended the "Maurice B. Shwayder Camp of Temple Emanuel" last summer have urged the holding of a Camp reunion. We have arranged such a "Reunion" to be held Sunday Afternoon, February 11th, 3 P.M. at the Temple. The Campers of last summer are invited to renew Camp friendships, sing the old songs, meet their counsellors, see the original motion picture of Camp and relive some of the thrilling experiences of last summer. Rabbi Zion and Rabbi Friedman will be on hand to describe plans for this summer's season.

Supper Dance for Sixth and Seventh Graders

This coming Saturday, February 10th, at 6:30 P.M. will witness the annual Supper dance for pupils of grades

6 and 7 of our Religious School . . . The P. T. A. has planned this party with the children and a regular supper will be served followed by dancing to the lilting music of the Rythm-mates. A special invitation has been sent to the 6th and 7th grades of B. M. H. School to attend the party.

MELVIN G. STRAUSS MEMORIAL CAMP FUND

The Temple is very grateful to the many friends of our late beloved Trustee, Melvin G. Strauss, for their contributions made in his memory to the Maurice B. Shwayder Camp of Temple Emanuel. Additional donors:

Dr. and Mrs. Herman I Laff
Mr. and Mrs. Clarence Stern
Gary William Stern

By the way . . .

For several years now, we have been in the habit of offering a mid-winter lecture series on some unified theme. The subject matter of this series has always been a topic of academic Jewish interest, designed to educate the listener. One year the material dealt with the great classics of Jewish literature; another, the subject was a series of biographies of outstanding medieval personalities; a third, delineated the thoughts and ideals of four great prophets of the Bible. It was in this broad mold that each year's series was cast.

This year, the tremendous pressure of contemporary events and the swift movement of history toward what appears to be another war, cry out for attention. It seems to me absolutely imperative for the voice of religion to make itself heard. I would not feel comfortable remaining in the ivory tower of academic interests, while the world moves again toward mass insanity and suicide.

Therefore, I have decided to devote the 1951 lecture Series to the general theme "The Gathering Clouds of War". We will attempt to analyze the factors which have caused us to drift in this direction, as well as to bring into focus the insights of religion on possible alternative solutions. According to our view, Judaism is a total way of life, embodying an ethic, a morality and a social and political point of view, which if observed in the main instead of in the breach, can lead man out of the morass of destruction into the green pastures of a full and free life. If religion does not speak on these great issues, it will simply come to play an ever smaller role in man's calculations.

Professor Henry Sloninsky wrote an essay in 1944, entitled "The Religious Foundations for Enduring Peace". In part, he said: "Is religion then a hopeless will o' the wisp? Religion must first of all cultivate a sense of reality and stop thinking that talking is acting. If it is to be a real force, it must clearly understand what forces it has to contend with, and find ways and means to become a force itself. Without such a sense of reality, it must remain at best an ineffectual angel flapping its wings in the wind."

BY THE WAY — This sermon series will start this Friday Evening and will continue for three weeks. It will conclude with a special service for peace in which the great moral values of Judaism will again be underscored.

H.A.F.

Congregation Emanuel

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K.A.M.

"NEW CENTURY BOOK"



NEWS

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TEMPLE FAMILY SECTION

Vol. 17, No. 22

Chicago 15, Illinois

January 24, 1951

PROF. HANS KOHN SPEAKER JAN. 26TH AUTHORITY DISCUSSES RUSSIAN MIND

Psychological Approach Of An Historian

Hans Kohn, Professor of History of the City College of New York, will speak under the auspices of the Discussion Forum, Friday, January 26th. Prof. Kohn has traveled throughout Europe in the near and middle East and lived in Russia, Paris, London and Jerusalem.

INTERNATIONAL AFFAIRS AUTHORITY

He is one of the foremost authorities on international affairs and his analyses and publications have been an important contribution to this field. Among his well-known earlier publications are: "A History of Nationalism in the East", "Nationalism in the Soviet Union", and "Western Civilization in the Near East". His later books are: "The Idea of Nationalism" (1944), a standard work on the origin and background of modern nationalism, which the author worked on for many years. "Prophets and Peoples" (1946), and "The Twentieth Century" (1949), a midcentury account of the Western World, and a balance sheet of our experiences and expectations during the last critical decade.



TOPIC TIMELY

His discussion of the Russian mind comes at a particularly important time in world relations. There will be a question period after the discussion.

Temple Services

Friday, Jan. 26

PROFESSOR HANS KOHN
"THE RUSSIAN MIND"

8:15 P. M.

—A Psychological Approach of an Historian—

After the services in the Community House

Professor Kohn and the Discussion Group will lead a question and answer period.

A SOCIAL HOUR WILL FOLLOW

Saturday, January 27

10:45 A.M.

JOINT SABBATH MORNING SERVICES AT TEMPLE ISAIAH ISRAEL

CURRENT EVENTS

Wednesday, January 24
8:00 PM—Senior Society "Artist Party"
Rm. #8

Thursday, January 25
7:00 PM—Cub Scout meeting

Saturday, January 27
1:30 PM—Readers Group - Dessert
Lunch — Temple Library

Sunday, January 28
10:15 AM—Religious School Assembly
Community Hall
3:00 PM—Senior Society "Tea Dance"

Every Monday
12:15 PM—Discussion Group, Covenant
Club
3:30 PM—Cub Scout Den meeting
Room #8

Every Tuesday
3:15 PM—Brownie Meeting
7:30 PM—Boy Scout Meeting
8:00 PM—Art Class

Every Wednesday
1:30 PM—K.A.M. Social Club

Every Friday
12:15 PM—Men's Club Luncheon, Gibby's
7:00 PM—K.A.M. Choir Rehearsal
8:15 PM—Temple Services

Every Saturday
9:30 AM—Confirmation Class
10:45 AM—Joint Sabbath Services at
Isaiah Israel

Every Sunday
9:30 AM—Religious School
10:15 AM—Junior Choir

COMING EVENTS

— SAVE THESE DATES! —

Friday, February 2
8:15 PM—Joel Wolfson Bar Mizvah
Tuesday, February 13
1:00 PM—Community Affairs presents
Dr. I. S. Hayakawa
at Sisterhood meeting

Sabbath Service Participants

Friday Evening, January 12, 1951

Mrs. Max Nevis.....	Candle Lighting
Mrs. Theodore Stone.....	Candle Lighting
Mr. Max Nevis.....	Kiddush
Mr. Al Brody.....	Torah Service
Mr. Lawrence Golan.....	Torah Service

P.T.A. SPONSORS GOODMAN THEATRE PERFORMANCE

The Bret Harte PTA is sponsoring a performance of "Lincoln" at the Goodman Theatre, Sunday, February 4th, at 3:00 P.M. Tickets are \$1.00 and will be available in the K.A.M. Religious School office on Jan. 28th.

Link Your Name With History

It is a solemn obligation for an institution which has been long in the land to leave its records, an account of its life, to posterity. Remembrance of things past and the ability to profit by that remembrance is one of the most significant distinctions of the human race.

The minute book of the Board of Education of K. A. M. and the Golden Jubilee Volume published in 1897 are the two most precious records left by our predecessors. To this day, they constitute the richest single source of data concerning the origins of the Jewish community of Chicago. From these source books, we learn among many other things that:

K.A.M. TAKES LEAD

We were the first Congregation to conduct a day school where English, arithmetic, German and American history were taught together with Hebrew and the history of the Jewish people.

We were the first Congregation to hold a confirmation services for boys and girls at the completion of their religious school education.

We were the first Congregation to make appeals for the Jewish charities on Kol Nidrei Eve.

Members of our Congregation established the Michael Reese Hospital, now one of the city's great medical centers.

Members of our Congregation took the lead in organizing the "Concordia Regiment" to fight against the South in the Civil War.

INTERESTING INNOVATIONS

Some of the interesting pedagogical and administrative practices introduced by our Board of Education were:

1. The abolition of corporal punishment of scholars;
2. Surprise public examination of the day school and religious school students twice a year;
3. Vacations from classes for three weeks in July;
4. An annual picnic for scholars and parents just before the summer vacation;
5. The teaching of music and community singing for one full hour each week;
6. The award of certificates of merit for diligence, attendance and scholarship;
7. The fining of board members for absence from its regular or special meetings;

(Cont. on next page)

We Congratulate . . .

Judge and Mrs. Hugo M. Friend on the marriage of their son, Hugo, Jr. to Miss Rhea Alpert, daughter of Mr. and Mrs. Max A. Alpert of Manitowoc, Wisconsin, on December 17th.

Mr. and Mrs. Leonard Zeman on the marriage of their daughter, Anne Elizabeth, to Dr. Sherman H. Strauss, on January 14th.

Mr. and Mrs. Herbert M. Hymen on the birth of their son, Roger John, on Jan. 6th.

Mr. and Mrs. Mark Rosenfeldt on the birth of a granddaughter, Karen Deborah Cohen, on December 29th.

Mr. and Mrs. Abraham W. Brussell on the birth of a daughter, Judith Ellen, on December 2nd.

Mrs. Millie Mitchell on her 85th birthday which occurred on January 21st.

Mr. and Mrs. Daniel D. Contarsy on their 20th Wedding Anniversary on January 16th.

Mr. and Mrs. Miron Maisel on their 40th Wedding Anniversary which will take place on January 28th.

Mr. and Mrs. Morton W. Teller on their 30th Wedding Anniversary on January 17th.

Mr. and Mrs. Joseph Warshaw on their 5th Wedding Anniversary which will take place on January 27th.

8. The establishment of a special trust fund for the exclusive use of the religious school;

9. The acceptance of non-Jewish children in the day school and of non-members' children in the religious school;

10. The acceptance of the children of the poor without fee on recommendation of a board member.

CENTURY BOOK A LINK

The New Century Book, sponsored by our Men's Club will contain these and many other interesting items and will also contain the history of the Congregation up to date. By helping to sponsor this publication, you will link your name with the most continuous strand in the history of Jews and Judaism in Chicago.

—Jacob J. Weinstein—

JOIN THE ART CLASS!

Each Tuesday evening at 7:45 P.M., in the Art Room of the new Community House, genius burns—or at least flickers. This activity is the regular weekly session of the K.A.M. Art Class. The group has a professional instructor, Mr. Canio Radice, and welcomes—in fact, urgently needs—additional members. Beginners as well as more advanced artists may join the class. Call the Temple office for further information.

PRAYER

(This prayer appeared in a little magazine published for military chaplains.)

"Dear God: Help me to be a sport in this little game of life. I don't ask for any place in the lineup; play me where you need me. I only ask for the stuff to give you a hundred per cent of what I've got. If all the hard drives come my way I thank You for the compliment. Help me to remember that You won't let anything come that You and I together can't handle. And help me to take the bad breaks as part of the game. Help make me thankful for them.

"And, God, help me always to play on the square, no matter what the other players do. Help me to come clean. Help me to see that often the best part of the game is helping other guys. Help me to be a 'regular fellow' with the other players.

"Finally, God, if fate seems to uppercut me with both hands and I'm laid up on the shelf in sickness or old age, help me to take that as part of the game also. Help me not to whimper or squeal that the game was a frameup or that I had a raw deal. When in the dusk I get the final bell, I ask for no lying, complimentary stones. I'd only like to know that You feel I've been a good guy."

In Memoriam

The Congregation sympathizes with the recently bereaved families of:

LOUIS GOLDBERG
GERTRUDE SICKLE

May their memories be for an eternal blessing in Israel.

GROUPS STUDY COMMUNITY CONSERVATION

The Hyde Park-Kenwood Community Conference in collaboration with the principal institutions of higher education in the South Side, city agencies and various private organizations is undertaking a survey of the area from Cottage Grove to the Lake. This survey, part of a concerted program for redevelopment, rehabilitation and conservation of the South Side north of the Midway, will obtain in our area the necessary information upon which an improvement plan for homes, stores, traffic, parking, schools, parks and other community features will be developed for the entire district. Alderman Robert E. Merriam has referred to this program as the most promising move for the redevelopment of our community yet made.

SURVEY WORKERS NEEDED

Volunteers who can devote five to ten hours a week for several weeks in interviewing and related survey activities are needed for this work. They will serve under the direction of experts in the field. Those interested to share in this important enterprise should phone the Conference office, Normal 7-3268.

CAMP ADVISORY BUREAU

A Camp advisory service for parents planning to send their children to summer camp is offered by Mandel Bros. The Director of this Bureau has visited all the important private camps in this mid-western area. The service is without charge.

The United Nations Genocide Convention, outlawing the mass extermination of people because of race or religion, went into effect January 12th. The plan to outlaw genocide was originated by Dr. Raphael Lemkin, a Polish Jew whose family was annihilated by the Nazis. Dr. Lemkin is a professor of international law at Yale University.—JTA

BIGOTRY DECLINING IN EDUCATION AND EMPLOYMENT STILL SERIOUS IN OTHER FIELDS

New York—JTA—Minority races and religions are steadily meeting with better treatment in seventeen major cities, especially in education and in employment of skilled and unskilled workers, partly as a result of expanding defense production; but prejudice and discrimination are still serious problems, particularly in housing and in job opportunities for white collar and professional workers.

These conclusions were announced here by the American Civil Liberties Union on the basis of a survey conducted in Philadelphia, Providence, Minneapolis, Cleveland, Boston, Hartford, Trenton, Chicago, Pittsburgh, St. Louis, Denver, Des Moines, San Francisco and others. Chief among efforts to reduce discrimination, according to the survey, have been laws aimed at equality in employment, housing, education, as well as semi-official bodies appointed by mayors for the promotion of inter-faith and inter-racial goodwill.

Seven cities — Philadelphia, Providence, Minneapolis, Cleveland, Boston, Hartford and Trenton—were found to have either state or local laws for the upholding of equality in job opportunity. Nine cities—Chicago, Pittsburgh, St. Louis, Philadelphia, Denver, Cleveland, Boston, Minneapolis and Trenton—reported the existence of appointed bodies close to the municipal government for work in intergroup harmony. In six cities—Des Moines, Chicago, Hartford, Boston, Providence and Trenton—state or local laws forbid discrimination in such areas as public housing, public education or recreation and amusement.

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K. A. M. NEWS

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Rabbi Herbert A. Friedman
Temple Emanuel
16th Ave. and Pearl Street
Denver 5, Colorado

"IN SEARCH"

By MEYER LEVIN
Horizon Press

In many respects the contemporary mood of American Jewry is one of introspection and self-examination . . . It is this state of mind which, in a sense, Meyer Levin epitomizes in a volume which should be required reading for every one of us. His is an honest, probing, autobiographical dissection of a soul in search of self-fulfillment and expression. It mirrors faithfully the torments and tribulations of a Jewish-American writer, the descendant of foreign-born parents, who somehow or another cannot escape the Jewish component in his personality makeup. The manner in which he at last comes to an understanding with himself, the road he travels from anguished self-hatred to full-throated affirmation of his Jewish destiny, will without doubt evoke half-forgotten memories and buried associations in the minds of his readers, for the author puts into moving words what many of us have not been articulate to others or even to admit to ourselves.

STRUGGLE FOR SURVIVAL

This brilliant confessional is sketched in great detail against the broad canvas of the tragic events of the past two decades. For Meyer Levin has lived in exciting times and has been present at the various crossroads of world history. Thus, his personal narrative takes on deeper significance, for it is related to the struggle of his people for survival in Europe and in Israel and rises to epic grandeur in scenes which make vivid and luminous the Jewish fight for independence. At the end of his *Odyssey*, Levin seems to have found rootage in and identification with his people; what that means is brilliantly summarized in several pages of philosophical reflection at the end of the book.

Rabbi Harry Essrig
Temple Emanuel, Grand Rapids, Mich.

JEWISH FEDERATION MEETING

The Jewish Federation has served over 100,000 clients during 1950, at a cost of 4 million dollars.

A luncheon meeting at the Standard Club will be held January 24th, at which Robert H. McRae, the new Executive Director of the Welfare Council of Metropolitan Chicago, will be the principal speaker.

WOMAN TO ACT AS RABBI FIRST TIME IN HISTORY

Meridian, Miss., Jan. 10 (AP)—In precedent breaking action, a woman became head of a Jewish congregation today with the powers of a rabbi. Mrs. William Ackerman, 57, was selected by the congregation of Temple Beth Israel to serve as spiritual leader, succeeding her late husband, Rabbi Ackerman. Beth Israel is a Reform temple.

Mrs. Ackerman and other Jewish scholars in the area said it was the first time a woman has been vested with the powers of a rabbi in the history of the 125 year old Reform branch of the Jewish church.

Mrs. Ackerman said she will be known only as the congregation's spiritual leader but that she will have the duties and authority of a rabbi. She said her appointment was possible only in the reformed branch of the church and would be "unheard of in either the orthodox or conservative branch".

Rabbi Ackerman died November 30.

PUBLIC WORSHIP

Public worship draws out the latent life in the spirit of man. Those who, when alone, do not, or cannot, pray, find an impulse to prayer when they worship with others, and some will pray together who cannot pray alone, as many will sing in chorus who would not sing solos. As two walking together in some dark wood feel the stronger and braver each for the other's near presence, so many who are spiritually weak in themselves will find spiritual strength in a common spiritual effort. That is the value of public worship for the individual. It also has a social value.

Public worship expresses the sanctity we feel in the social bond. A congregation at worship is a society declaring its devotion to God, a fellowship forged by faith in Him. Here is an experience that can deepen sympathy among men.

If in public worship we realize that my prayers are also the prayers of the man who is by my side, it will make us more effectively aware of our common humanity and implant a spirit which will be potent for social good. They who worship God together bring Him into their mutual relations. If public worship does not produce this result, then it is but private worship in a public place. If it does bring men closer together under the influence of God, then it is a way to the sanctification of human society.

—*Liberal Jewish Synagogue Bulletin*,
London, England—

Temple Members Urged to Act Promptly on New Century Book

Publication date for the K.A.M. New Century Book is approaching and the committee in charge of the book is working on the copy for the Family Section.

MANY SUBSCRIBE

Among those who have already reserved space in this very important section are Mr. and Mrs. Justin Kaufman, Mr. and Mrs. Emmet Newman, Mr. and Mrs. Norman Rothfield, Mr. and Mrs. Ernest Styer, Mr. and Mrs. Leonard Rosenthal, Mr. and Mrs. Ezra Sensibar, Mrs. Rose Gibs, Mrs. Fannye Neumann, Misses Corinne and Adele Bach, Mr. and Mrs. David Rosenthal, Mrs. Henry Hasterlik, Mrs. Amelia Davis, Mr. and Mrs. Louis Frankel, Mr. and Mrs. Leo Rose, Mr. and Mrs. Robert Lee Straus, Judge and Mrs. Benjamin Epstein, Mr. and Mrs. Harry Nathenson, Mr. and Mrs. Harry England, Miss Sophie Reiss and Mr. and Mrs. Milton Weinman.

SELECT QUOTATIONS

Appropriate quotations from the Bible, Union Prayer Book, the Talmud or other Jewish or general literary sources may be selected by each family for their space, or by the committee which has had Rabbi Weinstein select quotations to be used for this purpose if requested.

All members of the Temple family are urged to fill out and return the form below to indicate the space they wish to use. The Rabbi is anxious that all members be included in the New Century Book—the written record of the first century of Kehilath Anshe Mayriv, published in commemoration of the dedication of our new Community House.

CHECK ONE:

- ☐ You may supply suitable proverb or quotation
or
☐ You may print the following: _____

CHECK SPACE WANTED:

- | | | | |
|------------------------------------|----------|------------------------------------|---------|
| <input type="checkbox"/> Full page | \$100.00 | <input type="checkbox"/> 1/4 page | \$30.00 |
| <input type="checkbox"/> 3/4 page | 80.00 | <input type="checkbox"/> 1/8 page | 17.50 |
| <input type="checkbox"/> 1/2 page | 55.00 | <input type="checkbox"/> 1/16 page | 10.00 |

You may add the charge to our next bill.

Names to appear in family membership space:

MRS. SHRIMAN REVIEWS FOR READERS GROUP ON JANUARY 27

"Kon-Tiki", a fascinating story of adventure, history and science, by Thor Heierhde, will be reviewed by Mrs. Harry Shriman at the next meeting of the "Readers Group."

The meeting, which will be held on Saturday, January 27th, at 1:30 P.M. in the Library of the new Community House, will commence with a dessert luncheon.

Women are urged to bring their husbands to the group.

Next Great Jewish Book

"IN SEARCH"

by Meyer Levin

Rabbi Weinstein will analyze and discuss this book in the next session of the Great Jewish Books on Friday, February 16. Get your copy at the K.A.M. Gift Shop now!

(Brief review on page 4)

RELIGIOUS SCHOOL OBSERVES JEWISH ARBOR DAY

The Religious School Assembly on Sunday, January 28th, will be devoted to an observance of Hamisha Asar Bishvat (Jewish Arbor Day). On the program will be a showing of the film "The Great Promise".

Children in grades 4th through 8th will attend the assembly, which will take place from 10:15 A.M. to 11:15 A.M. Parents are welcome and are urged to attend.

THE TEMPLE TIDINGS

CONGREGATION TEMPLE DE HIRSCH • SEATTLE
PUBLISHED WEEKLY • SEPTEMBER TO JUNE



Sabbath Services

AMERICAN JEWISH
ARCHIVES

FRIDAY EVENING, JANUARY 12, AT 8:00

"LIVING EFFECTIVELY IN THESE TIMES OF TENSION"



SATURDAY MORNING AT 11:00



"FACING THE PRESENT WORLD CRISIS"—Page 3

CONGREGATION TEMPLE DE HIRSCH

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Telephone: Capitol 8486, Capitol 8487

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IN OUR TEMPLE COMMUNITY

TO BE NAMED IN TEMPLE: Friday, Jan. 12, Barbara Anne Altose, daughter of Dr. and Mrs. Alex R. Altose.

DEATH: Jan. 2, Mrs. Ike Levy (Rose), mother of Mrs. David Prince.

Jan. 5, Bernard Coleman, son of Mr. and Mrs. Wm. Coleman.

**MEMORIAL FUND**

In memory of Ed Nudelman of Portland (cont.):

Mr. and Mrs. N. A. Kamusher.

In memory of Mrs. Abe Goldberg of San Francisco (cont.):

Mr. and Mrs. Louis Dulien.

In memory of Mandel Parker of Vancouver, B. C. (cont.):

Mr. and Mrs. Louis Dulien.

In memory of Alex Zeeve of New York (cont.):

Mrs. David Brower, Mr. and Mrs. Louis Dulien.

In memory of Mrs. Phoebe Johnston (Mother of Mrs. Harry Schwartz):

Mrs. Eve Coleman, Mr. and Mrs. Samuel E. Friedman, Miss Margaret Lee.

In memory of Mrs. Rose Levy:

Mr. and Mrs. Lessing Cohn, Mr. Sig and Miss Millie Davis, Messrs. and Mesdames Alex C. Green, Joe Nicola, Richard Weisfield.

In memory of Alfred Brandy:

Mrs. Jacob Berkman and Mrs. Sigmund Lewis, Messrs. and Mesdames E. Robert Fleisher, Leslie Stusser.

In memory of Myer Shenker:

Mr. and Mrs. Louis Dulien.

NEW RELIGION SCHOOL BUILDING

Members of the congregation who have passed by the Temple have noticed the progress on our new religion school building. It is hoped that the building will be complete within a week or two at the most and a dedication is being planned for the end of this month. Full particulars will be published in later issues of the Tidings.

**FOR PARENTS OF SERVICE MEN AND WOMEN**

More and more of our young men and women are being called into the armed services, and it is vital that we are informed of their induction and location so that we may keep in touch with them.

Will parents of these service men and women notify Mrs. Eggleston immediately if a member of their family has entered the service.

**CONFIRMATION SABBATH**

Members of the Confirmation class will participate in the service on Saturday morning. The entire class is expected to attend.

**LIBRARY FUND**

Gifts to the Library Fund are gratefully acknowledged from:

Mrs. Sophie Weisfield in memory of Mrs. Rose Levy.

Mr. and Mrs. Sam Schwartz in memory of Mrs. Rose Levy.

Mr. and Mrs. Stanley Gottstein in memory of Mrs. Rose Levy.

Mrs. Louis Gottstein in memory of Mrs. Rose Levy.

**RABBI SAMUEL KOCH TEMPLE FOUNDATION FUND**

Gifts to the Rabbi Samuel Koch Temple Foundation Fund are gratefully acknowledged from:

Mrs. Simon Golub in commemoration of the Yahrzeit of Lt. Norman Kossis.

Mrs. Simon Golub in memory of Mrs. Rose Levy.

YAHREZEIT PLAQUE

Should you want to have the Yahrzeit of your beloved commemorated in the Temple from year to year, please consult the Temple Office, Ca. 8486. The names of

**SIMON BURNETT
JACK GOLDSMITH
DAVID GRINSTEIN
JACOB MICHAELS**

will appear on the Yahrzeit Plaque this Sabbath.

FACING THE PRESENT WORLD CRISIS

THE other day I attended a meeting at the home of one of our Christian friends where the discussion turned on how to combat communism both in our own country and in the world. A number of ideas were suggested, and after a deep silence one of the group said: "I find myself in a state of confusion. Everything that has been said tonight sounds good in theory; but as for me I find myself in a state of utter frustration. What can I do as an individual, in the face of the gigantic political and ideological struggle for world domination that is now going on?"

The silence following this confession was even deeper; for all of us felt in our hearts a fervent echo of this man's frustrated cry. Yes, what can we do to avert the danger that threatens us worldwide?

I broke the silence. I, the Jew, broke the silence. For in that company, I, the Jew, had the longest memory and the longest experience—a memory that stretched across four thousand years—an experience during that four thousand years that was unparalleled for its lights and shadows, for its tragedies and triumphs, for its moods and moments of despair but ever yielding to a continuous and unshakable hope. No wonder that Edmond Fleg could say, "I am a Jew because in every age when the cry of despair is heard the Jew hopes!"

Wisdom of Rabbits

So I, the Jew, broke the silence and spoke with the time-tested words of age-old Jewish wisdom: "It is not up to you to complete the work, but neither are you free to desist from it." The wisdom of the world has never discovered a better antidote to frustration than this: "It is not up to you to complete the work; but neither are you free to desist from it."

Frustration often arises out of a sense of impotence; the feeling of inadequacy in the face of a problem too difficult for us to handle. To be sure the gigantic conflict now going on between communism and democracy on the world scene is far too vast for any of us to contemplate, much less to tackle. And if we concentrate on the world conflict and its implications we are doomed to frustration. We shall waste or fritter away precious resources of personal energy and potential service in helpless futility. "It is not up to you to complete the work."

Now there may be some who will seize upon this wisdom of the rabbis and our advice not to concern ourselves too much with the world situation as evidence of their own sagacity in not concerning themselves with the problems at all.

What's the use? There's nothing I can do about it anyway. Let those who may think these things even in their hearts remember the second part of the rabbis' admonition: "But neither are you free to desist from it."

Today there are many things which you and I as individuals cannot change. The present world conflict is one of them. But there are many things we can change. And one of them is our individual part in that conflict.

After all, there is no conflict involving human beings which is not basically a problem in human relations. What we are witnessing today is bad human relations that have reached the fighting point. The ideologies of both communism and democracy are rationalizations of two prejudices of what is best for mankind. The communists are convinced that theirs is best. We are equally certain that ours holds the promise of the maximum good for the world. Since we cannot convince them by argument we may have to contain them as we are trying to do through the cold and now the shooting war. Superior power seems the only language the Soviet leaders understand or will listen to. But killing communists will not prove their ideology to be wrong, nor ours right.

How To Fight Communism

There is only one way, it appears to me, to destroy communism both within our country and throughout the world and that is to prove by word and thought and most of all by deed that the democratic ideal and way of life is the only one that can bring justice, freedom, security, peace and brotherhood to the world. We fervently believe it can. We who know it and who are privileged to live under its flag know that our democratic way of life is the hope of the world. But the rest of the world does not always understand it as we do. When we see pictures of hooded Klansmen determined to crush every Negro's hope for human rights, when we read notices of quotas in universities and humiliating signs such as "restricted neighborhood" or "restricted clientele," we know that these are mere aberrations, that they represent only the bigoted fringe of American life. We know that the heart of America is sound and the American way is good. But the hundreds of millions of colored people in Africa and Asia who hear the propaganda of communism promising equality and fraternity do not see our beloved America as we do. They see the ugly hoods of the Klansmen; they hear the savage howling of the lynch mob; they see only the discrimination and the degradation. The heart of the real

16TH AVE. & PEARL ST.

DENVER 5, COL.

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50 cents per annum.

America is hidden from their eyes. So we are finding it difficult to win the ideological war. The things they see speak so loudly that they do not hear what we say.

Here then is something that we can do, you and I and every American. For we are America. We are its heart and soul and spirit. Our voice is the voice of America. Our attitudes, our deeds create the American way of life.

In a recent book published by the anti-defamation league called "The Measure of Freedom," the heart of our problem is clearly demonstrated. Its thesis is that many of the social evils in our country, which prevent our voice being heard abroad, exist not so much because of the prejudice of the bigoted fringe but because of the apathy, indifference and thoughtlessness of the good people. In all these unhappy social situations each one of us is either part of the problem or part of the answer to it. We cannot remain indifferent on the sidelines. If we do not work to eliminate these social evils we are actually helping to perpetuate them.

There Is Something We Can Do

So there IS an answer to the frustrated cry: "What can I do about it?" Maybe we cannot do anything about changing Soviet Russia at this moment. But each of us can accept a personal responsibility of making our American democracy so vital, so real a way of life that the farthestmost outposts of humanity will see it with their own eyes and believe our claim because they will see it is true.

And what is more, by so doing, by entering wholeheartedly into the fight for justice and freedom and basic human rights for Americans of all races, colors and creeds—right here in our own community, in our own state, we shall discover the only real cure for our frustrations—direct action.

I am reminded of a couplet which holds a very sound philosophy:

"Life is hard by the yard;

But by the inch, life's a cinch."

Thomas Carlyle expressed this thought in another way, when he said: "Our grand business (the business of life) is not to seek what lies dimly at a distance, but to do what lies closely at hand." Let us concentrate on that. There is so much to do right here to fight the battle of democracy against communism—right here where we stand, by making ourselves, our friends, our neighbors, our city and our state living examples of

Congratulations

We congratulate members of the Congregation who will celebrate their wedding anniversaries on the following dates:

Jan. 16—Dr. and Mrs. Philip H. Nardick.

Jan. 17—Mr. and Mrs. Harman Offenhenden.

Jan. 20—Mr. and Mrs. Bernard Gladstein, Mr. and Mrs. Samuel J. Maizels, Mr. and Mrs. Harold B. Offer (thirty-fifth anniversary).

RELIGION SCHOOL NOTES TEMPLE JUNIORS

There will be a special meeting for all boys of the 7th, 8th and 9th grades Sunday, January 14, immediately after school. Please bring your lunch. This is for all boys whether or not they have joined the Juniors or not. Please attend.

FATHER & SON TALENT SHOW TRYOUTS FOR BOYS

The Father & Son Banquet Committee is seeking talent from the boys of the Religion School for the banquet March 27th. Grand prize for the best act. Applause to judge the winning act! This is open to all boys of the Religion School. Any act, songs, dances, quartets, quintets, instrumentalists, comedy or drama. Tryouts to be arranged with Mr. Sam Goldfarb and Mr. B. Saltman. Best four acts will be presented at the Father & Son Banquet March 27th. Come and bring your friends to applaud.

what the American way really is. That's our job, yours and mine.

George Elliot gave us the answer to our frustrations in unmistakable meaning when she wrote this beautiful prayer:

"May every soul that touches mine—

Be it the slightest contact—

Get therefrom some good;

Some little grace; one kindly thought;

One aspiration yet unfelt;

One bit of courage for the darkening sky;

One gleam of faith

To brave the thickening ills of life;

One glimpse of brighter skies

Beyond the gathering mists—

To make this life worthwhile

And heaven a surer heritage."

TEMPLE **Beth El** BULLETIN

Affiliated with the Union of American Hebrew Congregations
SAN ANTONIO, TEXAS

January 12, 1951

Shevat 5, 5711



Divine Services

AMERICAN JEWISH
ARCHIVES

Rabbi Jacobson will speak on:

"WHAT HOPE?

— In the Face of Danger —

Friday, Jan. 12,
at 8:00 p.m.

Junior Services in the Chapel

"MY PART—WHAT CAN I DO?"

— In the Face of Danger —

Friday, Jan. 19
at 8:00 p.m.

Junior Services in the Chapel

Sat., Jan. 13 and 20
at 10:30 a.m.

{ A brief talk is given every Sabbath morning
based on the Bible reading for the week.
Bible Reading Jan. 13 — Exod. 10 - 13:16;
Jan. 20 — Exod. 13:17 - 17:16.

"THE LORD IS NIGH UNTO ALL THAT CALL UPON HIM
IN TRUTH."

THREE TALKS SET ON THEME: FACE OF DANGER

For the next three Friday nights Rabbi Jacobson will speak on the theme, "In the Face of Danger," and will deliver a series of talks entitled: I. What Hope? II. My Part—What Can I Do? III. Faith for These Days.

The year 1951 begins with war, military and civilian mobilization, and the spread of Communism over Asia. Atomic bomb shelters are being built in many American cities. Our way of life has never been so threatened as now. "Today's tragedy," William Faulkner said recently, when he received the Nobel Prize for literature, "is a general and universal fear, with only one question: 'when will I be blown up?'"

"In the Face of Danger" will attempt to offer a guide to the perplexed individual.

Mr. & Mrs., Ltd., Jan. 16

Since it was recently organized for newly married couples, Mr. and Mrs. Ltd. has proved by its growth and interest that it fills a need in our community. The next meeting, Tuesday, Jan. 16, in the Joske Foyer of the Temple, will introduce a number of new members, and will provide a program of entertainment and discussion. Reservations should be made with Mrs. Sam Grunger, president, U-6-1317.

New Assistant Secretary

Members of the congregation who telephone the Temple office will now speak with the new assistant secretary, Mrs. Gladys von Tschirschky, who will be better known as Mrs. Von. She replaces Mrs. Mary Sue Young, who resigned because of home responsibilities. The Temple has been particularly fortunate in having unusually equipped and very friendly assistant secretaries. Mrs. Von, as a member of the Temple staff, is prepared to be helpful to all the members of the congregation.

Temple School New Term

Children 3 years of age and older are eligible for enrollment in the Temple School for Little Children. The new term begins Jan. 15, according to Mrs. Jerry Adelman, chairman of the Sisterhood committee, and registration should be made immediately.

Play school experience for all children is encouraged unanimously by educators, who point out that youngsters who have gone to a good play school do better throughout their regular school years.

The Temple School for Little Children is one of the very best in the city. It is a non-profit organization, fully equipped and very well staffed. It offers a carefully planned program intended to develop the child both mentally and physically, to help make him a happy and well-adjusted child, capable of being an active and interested member of his group. Since the size of the school is purposely limited, only a few places are still open for the coming term.

Great Book

Following a month's break during busy December, the Great Book Seminar, based upon Bible readings, will re-convene in the Temple basement Tuesday, Jan. 16 at 8 p.m. This group is composed of representatives of a number of churches throughout the city and is led by Rev. Frank Neff of Trinity University and the Rabbi.

The next session will consider First Samuel, Chapters 4-15, and the subject "God and Government." Those who wish to join the second half of the course may do so.

Please phone the Temple office: P-9135.

Pioneers



ANNA HERTZBERG (1865-1937)

Although no descendant of Mrs. Eli Hertzberg remains to speak for her, San Antonio and this congregation have been enriched because of her heritage.

Born in 1865 and educated in New York City, she married and came to Texas. Immediately Mrs. Hertzberg became a civic leader and organizer. She was a member and president of nearly every early women's club, when woman's suffrage was the subject most discussed. She was president of the State and City Federation of Women's Clubs and an officer in the National Federation. She was the founder of the Tuesday Musical Club, and of the San Antonio branch, Council of Jewish Women.

For thirteen years she was president of the Council and on retirement was honored with the title of Honorary President. She also served one term as vice-president of the National.

Anna Hertzberg had a vision that San Antonio should become a music center with a great symphony orchestra. She lived to see many of her dreams realized, and honors

unnumbered were hers during her lifetime, among others the placing of her bust in marble in the Municipal Auditorium.

The first Anna Hertzberg Hall of Music for the use of the Tuesday Musical Club was put into use, and at her death she left a bequest to further this institution. Today a fine building has been erected in her memory at the entrance to the Sunken Gardens.

Her only son, Harry, an attorney, at his death left his unusual circus collection and collection of rare books to the San Antonio Public Library.

The memory of Anna Hertzberg and of Harry will live as long as music and books are loved in San Antonio.

C.B.

Our Hosts

Serving as hosts for the congregation and its guests on Friday, Jan. 12, will be:

Miss Sophie Bodenheimer
Mr. and Mrs. Herman Brenner
Mrs. I. A. Victor
Mrs. Nathan Welsch
Mr. and Mrs. Saul Scharlack
Mr. and Mrs. Lewis Lauterstein
Mr. and Mrs. I. Silber
Mr. and Mrs. Milton Sandfield
Mr. and Mrs. Maurice Eisenberg
Mr. and Mrs. Irving Shefts

The hosts on Friday, Jan. 19, will be:

Dr. and Mrs. Fred Cooper
Mr. and Mrs. Edward R. Lee
Mr. and Mrs. H. Irwin Baum
Mr. and Mrs. Ed Block
Mr. and Mrs. Hyman Corman
Mr. and Mrs. Harry Fish
Mr. and Mrs. Hobart Flynn
Mr. and Mrs. D. J. Honigblum
Mr. and Mrs. Norman Netter
Dr. and Mrs. Fred Siegel

Funday News

The recently introduced Funday afternoon and evening programs continue to draw an increasing number of boys and girls to the Temple each Sunday. Mrs. Florence Cooper, chairman of the Sisterhood committee in charge, announces following a meeting of her committee, that the Hebrew Community Center will now provide special instructors in folk dancing, social dancing, and roller skating. A committee of the mothers of the young people will be in attendance at each session and will serve as hostesses for the program. Once a month a birthday party will be arranged in honor of all young people who have a birthday during that month.

The Funday afternoon activities are open to young people between the ages of 10 and 14, and the Funday evening program is for teenagers from 15 up, from 7 to 9:30. The program includes participation games, dancing, skating, quiet games and television. Equipment is furnished and there is no charge, except for food and drinks at the snack bar.

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School Debates

Teams of students of the Religious School are now preparing debates on two subject: Resolved: That the study of Hebrew is essential to the continuance of a full and enlightened Jewish life; and Resolved: That ceremonies in the home and the Temple are essential to Jewish life.

After the members of the teams have had an opportunity to debate among themselves in the school, a program of out-of-town contests will be arranged with other religious schools in the state. Parents and adult members of the congregation will have an opportunity to hear the students on these subject at a later date.

Congratulations!

The best wishes of the congregation are extended to Mr. and Mrs. Stanley Greenblatt (nee Joan Friedman), who were married Jan. 7.

Cradle Roll

David Joseph, III (Dec. 26), son of Mr. and Mrs. David J. Straus.

(Sec. 34,66 P. L. & R.)
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Offerings

We record with gratitude the following contributions:

To the MEMORIAL FUND from: Mr. and Mrs. Bernard Brooks and Mr. and Mrs. Bernard Karotkin in memory of Max Reiter; Mr. and Mrs. Bernard Brooks in memory of Mose Holland; Mr. and Mrs. Adolph Frankel in memory of Marie Frankel; Mr. and Mrs. Charles Barshop in memory of Harry Goldinger, Aaron Rosenzweig, Bessie Glasberg and Harry Berger; Mr. and Mrs. Charles Barshop and Mr. and Mrs. Bernard Karotkin in memory of Joe Robinowitz; Mr. and Mrs. Julius Oppenheimer in memory of Mrs. F. Conney of Chicago; Mr. and Mrs. Henry Josephson, in memory of Mrs. Rosetta Simon.

To the LIBRARY FUND from: Mr. and Mrs. M. B. Brody in honor of Jerry Brody's Bar Mitzvo; Mr. and Mrs. Julius Oppenheimer in honor of the Golden Wedding Anniversary of Mr. and Mrs. Sol May of Chicago.

To the PRAYER BOOK FUND from: Mrs. Lenore Cohen in memory of Sam Cohen; Mr. and Mrs. Oscar Beck in memory of Nattie Schor and Helen E. Greenberg.

To the MUSIC FUND from: Rev. and Mrs. George C. Baker, Jr., and Dr. and Mrs. B. W. Kraus in memory of Max Reiter.

To the RUTH COHEN FRISCH FOUNDATION from: Mr. and Mrs. Harold Vexler in memory of Joe Robinowitz.

To the FLOWER FUND from: Mrs. A. H. Hoffman and Miss Beatrice Gelbart in honor of Mr. and Mrs. Melvin August's recovery; Mr. and Mrs. Jack Pollock, Mrs. I. Lang, and Mr. and Mrs. Harry Cooper, in memory of Edith Marks; Mr. A. E. Kohn, in memory of Taula Kohn; Mrs. I. Lang and Mrs. Hugo Good-

man, in memory of **Rabbi A. Hirschberg**; Mrs. Hugo Goodman, in memory of **Sidney Altschuler**; Mr. and Mrs. Louis Ullman in memory of **Joe Robinowitz**; Dr. and Mrs. Sidney Kaliski in memory of **Max Reiter**;

To the **IDA ROSENMAN MEMORIAL FUND** from: Mr. and Mrs. Joe Karotkin in memory of **Joe Robinowitz**, **Edith Marks**, and **Pauletta** and **Irving Stone**.

To the **TEMPLE SCHOOL FOR LITTLE CHILDREN** from: Mr. and Mrs. M. Karotkin, Mr. and Mrs. Jerome Adelman, Mr. and Mrs. Fred Cooper and Mr. and Mrs. Walter Viner in memory of **Joe Robinowitz**; Mr. and Mrs. Fred Cooper in memory of **Pauletta Stone** and **Edith Marks**; Mr. and Mrs. Walter Viner in memory of **Harry Berger**.

To the **PRIZE FUND** from: Dr. and Mrs. M. Rubinstein, in honor of **Nancy Rose Rubinstein**, their grandchild, born Jan. 5.

Mrs. Frank Falkstein, Mrs. Richard Kaufman and Mrs. Hertzel Finesilver have completed their quota to the **HOUSE OF LIVING JUDAISM**.




Club Gifts

As service organizations of the Temple, the Sisterhood and the Men's Club are constantly helpful to the Temple itself and the community as a whole. All the members of these organizations can be proud that they are participating in many helpful deeds. A most useful gift made by the Sisterhood to the Temple consists of an Ampro 16" movie projector, that will be in frequent use, particularly by the Junior Congregation and the Religious School.

The Sisterhood and the Men's Club, each, have provided a scholarship of a full year's tuition to European DP's who are attending the Temple School for Little Children. The Temple School has another child for whom no tuition has been as yet provided. Any organization or individual who wishes to continue this work will be performing a real **mitzvo**.

The TEMPLE *Bulletin*



MOUNT SINAI
CONGREGATION

El Paso, Texas

January 19, 1951

Vol. II

No. 17

DR. FIERMAN

Will Speak On:

"Should the EAGLE Fly or Fight?"

Does the BEAR Have Us Up a Tree?

The accusing finger is being pointed in many directions. General MacArthur, General Marshall and the President, the accused, have many serious decisions to make. Should America stay in Korea? Is it right to leave only a token force of troops in Korea to fight against experienced if not overwhelming odds? If we are at war against China why don't we bomb her supply lines? Should we concentrate on Europe? Should we rearm Europe? These are a few of the crucial questions that have a moral basis which will be discussed next Friday evening.

—F. S. F

TEMPLE MOUNT SINAI

900 NORTH OREGON STREET
EL PASO, TEXAS

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Men's Club.....Harry Talpis

FORUM DINNER

Date: Wednesday, January 31, 1951
—7 P.M.

Place: Zielonka Hall, Temple Mount Sinai

Program: Subject: "THE JEWISH
FAMILY IS UNIQUE —
MYTH OR FACT?"

Speakers: Dr. Carl Milchen
Kurt Spier
Marvin Zimet

Reservations close, Sunday, January
28. There will be a charge for any
cancellations after this date.

\$2.00 per person

CHILDREN'S SERVICE

Saturday, January 27th
11 A.M.

TEMPLE MT. SINAI GRATE- FULLY ACKNOWLEDGES THE FOLLOWING CONTRIBUTIONS:

ALTAR FLOWER FUND:

In memory of BANE KATZ, Mr.
and Mrs. Oscar Leiser, Mr. and Mrs.
Herbert Given, and Mr. and Mrs.
Jack Marcus;

In memory of ANNIE S. HAL-
PERN, Mr. and Mrs. Herbert Given;

In memory of ROY DAVIS SR.,
Harold Levy;

In memory of BERNIE BERG, Mr.
and Mrs. W. S. Tillery;

On the occasion of the wedding an-
niversary of MR. AND MRS. AR-
THUR BLAUGRUND, Mr. and Mrs.
Oskar Rosen;

In memory of LAWRENCE RO-
SENSTROH, Mr. and Mrs. Sam Reed-
man;

In memory of JOSEPH MAYER
SCHWARTZ, Mr. and Mrs. Sam
Schwartz,

RELIGIOUS SCHOOL FUND:

In honor of MR. AND MRS.
JOSHUA KAHN'S Wedding Anni-
versary, Mr. and Mrs. R. A. Schapiro;

On the occasion of the wedding an-
niversary of MR. and MRS. ARTHUR
BLAUGRUND, Mr. and Mrs. Albert
Schwartz, Mr. and Mrs. Leon F. Stre-
litz;

In memory of ROBERT GOLDOFT
JR., ANNIE HALPERN, BANE
KATZ and BERNIE BERG, Mr. and
Mrs. R. R. Goldoft.

In memory of BANE KATZ, Mr.
and Mrs. Albert Schwartz;

In memory of ANNIE S. HALP-
ERN, Mr. and Mrs. Bernard Levinson;

BUILDING FUND:

In memory of BANE KATZ, Mr. and Mrs. Max Blaugrund; Mr. and Mrs. Edmund Given, Mr. and Mrs. Jerry Harris, Mr. and Mrs. Jess Joseph, Mr. and Mrs. Harvey Kramer, Mr. and Mrs. Harold Mann, and Mr. and Mrs. Marvin Zimet;

In memory of ANNIE S. HALPERN, Mr. and Mrs. Max Blaugrund, Mr. and Mrs. Edmund Given;

In memory of BERNIE BERG, Mr. and Mrs. Arthur Blaugrund, Mr. and Mrs. Edmund Given, Mr. and Mrs. Harvey Kramer, Mr. and Mrs. Harold Mann, and Mr. and Mrs. Marvin Zimet;

In memory of LAWRENCE GOODMAN, Mr. and Mrs. L. S. Calisher;

ON THE OCCASION OF ALBERT HORWITZ' BIRTHDAY and HONORING THE BIRTH OF JAMES FRIDNER SCHWARTZ, Mr. and Mrs. Edmund Given;

IN HONOR OF THE WEDDING ANNIVERSARY OF MR. & MRS. JOSHUA N. KAHN, Mr. and Mrs. Max Blaugrund, Miss Sarah Potash and Mr. and Mrs. Marvin Zimet, and Mr. and Mrs. Edmund Given;

In memory of R. R. GOLDOFT JR., Mr. and Mrs. Edmund Given.

NEDOVAH FUND:

On the occasion of the wedding anniversary of MR. AND MRS. ARTHUR BLAUGRUND, Mr. and Mrs. Herbert Given;

PRAYER BOOK FUND:

In memory of BERNIE BERG and BANE KATZ, Mrs. Haymon Krupp;

LIBRARY FUND:

On the occasion of MRS. WILLIAM ROSING'S BIRTHDAY, Mrs. Arthur Blaugrund;

In honor of ALBERT HORWITZ' BIRTHDAY, Mr. and Mrs. Harold Mann and Mr. and Mrs. Harry Shain;

In memory of ANNIE S. HALPERN, Mr. and Mrs. Sam Weiss;

In memory of BANE KATZ, Mr. and Mrs. Joshua N. Kahn, and Mr. and Mrs. Sam Weiss;

In memory of BERNIE BERG, Mr. and Mrs. Joshua N. Hahn;

On the occasion of MR. and MRS. LUIS ZORK'S Wedding Anniversary, Mrs. J. Stolaroff and Janie Stolaroff;

Honoring MR. AND MRS. ARTHUR BLAUGRUND on their Wedding Anniversary, Mr. and Mrs. Jerry Glass;

In memory of JENNIE IVY, Mr. and Mrs. Joshua Kahn;

CEMETERY FUND:

In memory of HARRY BARNETT, Mrs. H. Barnett;

In memory of LENA S. LOWENBERG, Mrs. Irma Berliner;

In memory of ANNIE S. HALPERN, Mrs. H. Barnett, Mr. & Mrs. Albert Horwitz and Elias G. Krupp.

In memory of BERNIE BERG, Mr. and Mrs. Julius Berg, Herbert Berg, Mr. and Mrs. Albert Horwitz, Mr. and Mrs. Isidore Kahn, Mr. and Mrs. Sam Katz, Mr. and Mrs. Ed Klein, Mrs. S. Kotosky, Leon Kotosky, Elias G. Krupp, Mrs. Eleanor Lapowski, Mrs. Eva B. Lapowski, Miss Sadie Lefkowitz, Mrs. Abe Levy, Mrs. William Lindenthal, Mr. and Mrs. Sidney

Mayer, Mr. and Mrs. A. P. Mottelson,
and Mrs. A. Schwartz;

In memory of BANE KATZ, Mr.
and Mrs. Julius Berg, Herbert Berg,
Mr. and Mrs. A. Blumenthal, Mrs. B.
Blumenthal, Mr. and Mrs. Albert
Horwitz, Mr. and Mrs. Henry Hor-
witz, Mr. and Mrs. Louis Horwitz,
Mr. and Mrs. Ed Klein, Mrs. S. Kot-
osky, Leon Kotosky, Mrs. Eleanor La-
powski, Mrs. Eva B. Lapowski, Miss
Sadie Lefkowitz, Mrs. Abe Levy, Mrs.
William Lindenthal, Mr. and Mrs. A.
P. Mottelson, Mrs. A. Schwartz and
Mr. and Mrs. Ralph Swatt;

In memory of JENNIE LEVY,
Mrs. Ruth B. Levy;

A LETTER OF THANKS

Dear Dr. Fierman:

Since we just found that my hus-
band has his furlough approved, I
want to let you know in a brief note
not to send the Temple Bulletin any-
more. We leave tonight on a trip for
about 12 days toward the coast.

I may not come back to El Paso at
all, continuing on home.

So I want to thank you for past
courtesy. I had hoped to continue at-
tendance at your services and activi-
ties, but until now my husband had
unintentionally made previous arrange-
ments.

It was quite gratifying to me when
my husband told me that the other
Jewish servicemen receive invitations
to social activities besides being asked
to services on Fridays. I was concern-
ed about them.

Best wishes for your continued good
health and good work.

Sincerely
Reba Shapiro.

A Because teen-agers are more susceptible to fair appraisals, having fewer mixed prejudices than adults, and college students, primarily interested in the scholarly approach, are more openminded toward scientific and factual data as presented in the campus atmosphere. Thus both groups are especially valuable audiences.

Q What does JCS mean to American Jews?

A It insures for future generations a stronger America that comes from a deeper understanding of the true values of differences in religion and beliefs.

Q How can you become a member of JCS?

A By contacting the Jewish Chautauqua Society, 431 Main Street, Cincinnati, 2, Ohio, or your local Men's Club JCS chairman.

IN MEMORIAM

We record with sorrow the names
of

BERNIE BERG

BANE KATZ

JENNIE LEVY

who have been called to their eternal rest. The deep and heartfelt sympathy of the Board and Congregation is extended to their families.

COME HOME WITH US

We mean our spiritual home—the Temple. There our fathers and mothers found warm congenial companionship. There they gained their faith and the strength which are the prerequisites for integrated dignified living.

We of this generation are overwhelmed by a sense of homelessness. We are haunted by inner uncertainty and frustration. Empty, hollow, purposeless are the objectives which too often describe our lives.

Neither sweetness nor strength are ours. Scattered in purpose, splintered in character, we are inevitably driven to a recognition of the stark futility of all striving.

Let us start over. Let us go back home, back to the Temple. There will be no mystical or magical transformation in us, but gradually the very atmosphere of the Temple will bring us back on steady ground. Physically as well as emotionally, our visits home will bring us strength. Our chaotically free lives will become integrated, orderly, purposeful.

Come home with us. There you will find others like yourself who have groped their way back. There you will associate with people who are seeking the same perspective, probing for the same knowledge, reaching out for the same strength and faith which you too so desperately need. This association will give you and them added courage and greater sense of at homeness, both in the Temple and in the world outside.

Come home with us and relearn the ancient lessons. Come and let us throw

open our souls to the wisdom and the truth, the beauty and the dignity of noble Jewish aspirations. Come home with us for at least a weekly Sabbath visit.

It will enrich your everyday lives. Come, let us return home. You'll be glad you came back.

Exchange.

ROLL OF REMEMBRANCE

- Feb. 2** Benjamin Feiner
Louis Golden
Yetta Goodman
Leah Gordon
Sigmund Heyman
Ricka Israel
Zach Joseph
Jacob Levy
- Feb. 9** Lena Bernell
Herman Bonem
Max Eli Goldberg
Harris Krupp
Hannah Lerner
Adolph Markowitz
Albert Mathias
Harriet Smallberg
- Feb. 16** Fanny Brettler
Henry Dalsheimer
B. P. Dubinski
Aaron Keller
Nathan Lapowski
Samuel Manasse
Max Moye
Morris Plous
Natalie Weller
- Feb. 23** Carol Ruth Braude
Mary Goldfein
Haymon Krupp
Sidney Mayer Jr.
Stella Merkin
Nathan Solomon
I. M. Talpis
Max Trogman
Simon Weinstein

Men, Not Arms, Make War

Disarmament Impossible Till Nations Escape Fear

By DOROTHY THOMPSON.

THE dither over the H-bomb is diverting attention from the point. It is impossible to control armaments. Innumerable attempts have been made and have inevitably failed. What is urgently necessary is to control men and nations; to abolish the war-making powers of sovereign states, and establish an enforceable law governing their relations with each other. Men, not weapons, make war.



Dorothy Thompson.

Men make wars for many reasons, but the chief is fear. The H-bomb, like the atom stockpile, represents response to fear. We fear (like the Russians) that we may be attacked. Therefore, we seek such weapons as our military deems most effective to instill into a potential enemy fear of attacking us, and such as, if attacked, will be most effective for defense, taking account of manpower, geographical position and industrial capacity.

WHEN nations wage war they wage it by the means they possess, and that are most advantageous to themselves. In disarmament conferences, nations seek to disarm the means of their possible opponents. In the present situation the means of the Russians are; an extraordinarily favorable position for the movement of mass armies into Europe or Asia; an absolutely disciplined population; fifth columns, cultivated and trained for a generation, to undermine morale, fight as partisan guerrillas, overthrow governments by appeals for peace, and eventually welcome the enemy's armies as liberators.

Against these means the west, protected by the United States, possesses immense superiority of machines, capable of carrying terrific destruction into enemy territory, with a minimum of manpower.

If, within the present framework of world anarchy, the United States should follow Senator Tydings' advice and call for the disarmament of the world down to rifles, we would, therefore, only be disarming the west. The Communist world would possess vast superiority of rifles—including rifles in the hands of fifth columnists—and these rifles possessed by millionfold Red armies, all integrated for a common strategy, could subdue the earth.

THE psychological disarmament of the United States is already far advanced, because a conviction of sin has been attached to one form of warfare and not the other. That the Communist form atomizes the whole of human society, causing as great or greater terror, death, homelessness, and vast migrations of peoples as the other, does not enter the consciousness of those who have not experienced it.

The Russian revolution produced more Russian casualties than two world wars, and the casualties have never ceased, as they never cease in any country once subdued by Communism. The war then turns inward, against the surrendered. There is no end to the liqui-

dation of bourgeoisie, kulaks, diversionists, traitors, spies and anti-socials, in lynch courts, or no courts; there is no end to the taking of prisoners, who fill slave camps, dying by hundreds of thousands of hunger, filth and disease. Communism is unremitting war, in which there never is an armistice, a truce, or a peace.

The present situation of horror confronting horror is due to the total breakdown of law—such unwritten law, dictated by religiously based ethics, and the somewhat humane culture, that in previous centuries (with occasional lapses) mitigated, to some extent, the behavior of nations toward each other, even in war.

THE United Nations has broken down, because the structure is false, inadequate and immoral. It represents a concept of world peace involving the renunciation of war on the part of the immense majority (the weak) along with an unavowed readiness to submit to being the booty of others who do not denounce it—the strong. Its assumption is unanimity between the great powers by means of which peace becomes anything they agree upon, and war any resistance to such agreements.

On such a premise it is impossible to create a law of nations, let alone enforce one.

Nor has the United States ever taken the lead to reform and strengthen this body into a force for peace, because it is a force for law.

Fear is, therefore, universal. It arises from the realization that out of the wish for universal reconciliation has come a condition where anything can happen to any people, without a finger's being lifted in protection, lest peace be menaced. It arises from the realization that not a single principle exists to which persons or nations may repair for justice.

In such a condition disarmament is impossible, and all talk of it is putting the cart before the horse.

Released by Bell Syndicate, Inc.

EINSTEIN FORESEES MANKIND'S END IN RACE TO BUILD HYDROGEN BOMB

NEW YORK, Feb. 13. — (UP) — Physicist Albert Einstein, who made the atom and hydrogen bombs theoretically possible, fears that the United States and Russia may "annihilate" all mankind in their race to perfect the H-bomb.

The famed physicist said Sunday that the only way that man now can find peace is through a "supranational judicial and executive body" to be set up and empowered to decide questions concerning the security of all nations.

Dr. Einstein voiced his warning that the "hysterical" armaments race between the U. S. and Russia would doom man on the premiere of the weekly television show of

Mrs. Eleanor Roosevelt on the NBC network. He expressed his views on sound film made at his Princeton, N. J., home.

The other government officials, A-bomb experts and educators who were on the program Sunday night appeared with Mrs. Roosevelt in person. They took a brighter view of the future of atomic energy than Einstein, who said the hydrogen bomb could poison the atmosphere and annihilate all life on earth.

Einstein said the armament race between the two nations, "originally supposed to be a preventive measure, assumes physical hysterical character on both sides." He

called the "means of mass destruction" through the H-bomb now a "probably attainable goal."

"If successful, radioactive poisoning of the atmosphere and hence annihilation of any life on earth has been brought within the range of technical possibilities," he said. "The ghostlike character of this development lies in its apparently compulsory trend. Every step appears as the unavoidable consequence of the preceding one. In the end, there beckons more and more clearly general annihilation."

Einstein said it was a "disastrous illusion" to believe that national security can be achieved through atomic armaments.

He said nations must make a solemn renunciation of violence and mass destruction to eliminate mutual fear and distrust.

Einstein on the H-Bomb:

He Sees Possibility of Annihilation of Life on Earth

NEW YORK, Feb. 12.—(UP)—Dr. Albert Einstein warned today the "hysterical" race between the United States and Russia to produce the hydrogen bomb threatens to poison the atmosphere and annihilate life on the earth.

Dr. Einstein was one of the guests on an NBC television show on which Mrs. Eleanor Roosevelt made her debut as a video star. He appeared "by proxy" on a film made at his home in Princeton, N. J.

In sharp contrast to the nattily dressed educators, congressmen and scientists who showed up in person to take tea with Mrs. Roosevelt, Dr. Einstein wore a sweater and a shirt open at the collar. He read his text through glasses which hung precariously on the end of his nose.

"The armament race between the USA and the USSR, originally supposed to be a preventive measure, assumes

hysterical character on both sides," Dr. Einstein said. "The means to mass destruction are perfected with feverish haste behind the respective walls of secrecy. The H-bomb appears on the public horizon as a probably attainable goal. Its accelerated development has been solemnly proclaimed by the President.

"If successful, radioactive poisoning of the atmosphere and hence annihilation of any life on earth has been brought within the range of technical possibilities. Every step appears as the unavoidable consequence of the preceding one. In the end, there beckons more and more clearly general annihilation."

The other speakers on the program took a brighter view of atomic possibilities than Dr. Einstein did. They spoke after a recording was run of the late President stating "the only thing we have to fear is fear itself."

David E. Lilienthal, retiring chairman of the Atomic Energy Commission, said that the atom has a bright side,

as well as a dark side. He produced a two-pound cylinder of uranium which he said represents all the energy in thousands of tons of coal and said it represented a great new source of power for the future.

Harry Winne, a vice president of the General Electric Corp., said his company expects to complete an atomic energy plant near Schenectady, N. Y., which will be producing power in two or three years.

The atom probably never will run automobiles, he said, but it might power ships and keep light bulbs burning.

Dr. Einstein warned it is impossible to achieve peace so long as every single action is taken with a possible future conflict in view. He condemned the idea of security through armaments as a "disastrous illusion."

Dr. Einstein said a declaration by all nations to collaborate loyally to establish such a world government would considerably reduce the imminent danger of war.

* * *

* * *

H-Bomb Potential Seen As a Fantastic Horror

BALTIMORE, Feb. 12.—(AP)—Pulitzer Prize winner William L. Laurence today described the hydrogen bomb as "something several million more times powerful than the atomic bomb . . . a physical monstrosity."

Mr. Laurence, New York Times science writer, spoke at a Sunday series on atomic energy sponsored by the Enoch Pratt Library.

"The greatest and probably the most ominous, terrifying and frightening aspect is the radioactivity this type of missile can give off," he said.

"Some radioactive substances will last hundreds or thousands of years. Bombed cities will be uninhabitable for possibly thousands of years."

The United States and Russia, he said, could annihilate each other in H-bomb warfare.

Mr. Laurence compared the H-bomb as the sun in miniature.

"The sun is actually an enormous hydrogen bomb in space, and we will create on earth a miniature replica of the sun," he said.



Dr. Cherington's office called in the following bibliography on background material on the relationship between U.S. and Russia

1. "U. S. and Russia" by Vera M. Dean
Harvard Press, Cambridge 1947
(This volume is very friendly to the Soviets)

2. War Period and Post-War Period

"Roosevelt and Hopkins"
Robert Sherwood, Harper, New York, 1948

"Speaking Frankly"
James Byrnes, Harper, New York 1947

Yalta Agreements:

"Roosevelt and the Russians"
E. R. Stettinius, Doubleday, New York, 1949

Last Year or So:

"Annals" magazine, May 1949

Conduct of Soviet foreign policy:

"Stalin - A political Biography"
Isaac Deutscher, Oxford Free Press, 1941

"Foreign Affairs Magazine, January 1949

"Stalin on Revolution"
Historicus

The last two articles are extremely interesting.