



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series E: Sermons, Speeches, and Writings, 1933-1959.

Box
11

Folder
1

Sermon notes. 1942-1943, undated.

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

Senior material

Every man has the
job of conquering himself—
i.e. conquering his own
baser nature. "Stronger is
the man who rules over his
own spirit than the man
who conquers a city."

Story of Alexander who
failed to conquer his own
spirit.

p. 21 - Bluebird

Romans 14-

and Moses' dietary laws

Emerson

"It is the not-me in
you which interests me"

Bigotry = bigod up
over-zeal, arrogation to
self of only godly
truth. Calling on God
to vouch for oneself,
against everyone else.

~~"Great Peace Have They
which love My Law"~~

Ms. Abbie Chase McDonald

Mr. Maymie Macconi

FRIDAY EVENING SERVICE

January 14th

8:15 P.M.

Rabbi Jacob J. Weinstein

**"THE PULPIT—SOAP BOX OR
IVORY TOWER?"**

Following the services, the Discussion Group invites you to participate in a discussion on:

"Should the Temple or Synagogue Take Sides in Current Social, Economic and Political Issues?"

★ ★ ★

The Discussion will be followed by a social hour at 10:30 P.M.

The Church need not
steer people into
specific programs, or the
church as such need not
adopt a position, but it
can

- 1) Make people more Xian
- 2) Stand for a few definite
social objectives
- 3) Teach the importance of
taking part in the most
promising social & economic movements.

"Christianity & Our World" - Bennett
Hazen Books p. 33-48

2131 purchased for Al. Friedman
Feb. 19, 1943

I. PERSONAL TROUBLES - we all look for help.

This has been true in every age - Psalmist - FROM WHENCE COMES
MY HELP?

People Israel is source of strength.

II. Parsha of week - Eternal Light - symbol of Israel.

Midrash compares Israel to olive oil for light.

- 1) olives beaten for pure-Israeli oil - so Israel burned in many crucibles becomes more durable.
- 2) oil doesn't mix - so Israel remained separate & pure.
- 3) oil stays on top - so Israel outlasts her persecutors.

III. ETERNALITY & INVINCIBILITY

this is great buttress to morale - we all seek refuge in rock.

But - people Israel only as strong as individual Jews make it.

If we wish to draw strength from Israel we must make her strong.

Interplay - interaction mutually beneficial.

Peror.

COME to People Israel for help - but remember, This
means - come to yourselves as Jews.

Bible + Spade
Stephen Cargen

Gordin
your faces
new world

וְהָיָה כִּי יִבְרָא ה' אֶת הָאָדָם הַנֶּחֱמָה

וְהָיָה כִּי יִבְרָא ה' אֶת הָאָדָם הַנֶּחֱמָה

וְהָיָה כִּי יִבְרָא ה' אֶת הָאָדָם הַנֶּחֱמָה

AMERICAN JEWISH
ARCHIVES

And Thou shalt command the
children of Israel that they
bring unto thee pure olive oil
beaten for the light to ^{set up as} ~~beaten~~ an
eternal lamp.

sermon material

FLAG

Rev. Henry Ward Beecher

to 14th Regt. - N.Y. Troops 1861

"Our flag is not a painted rag. It is a whole national history. It is The Constitution. It is The Government. It is The free people That stand in The government, in The constitution.

Forget not what it means.

Our flag carries This supreme idea: The divine right of liberty in man. Every color means

liberty ; every Thread
means liberty ; every form
of star and stripe of light
means liberty ; not lawlessness,
not license ; but organized
institutional liberty - liberty
through law, and laws for
liberty.

The Starry Flower of Liberty

(3)

What flower is this that
greeted the morn,

Its hues from heaven so
freshly born?

With burning star and flaming band

It kindles all the sunset land;

O tell me what its name may be.

Is this the flower of Liberty?

It is the banner of the free -
The starry flower of Liberty!

Oliver Wendell Holmes

its constituent organizations, as well of the Jewish community at large to foster positive Jewish values, to offer programs of Jewish interest, study groups of a Jewish nature. Only in educated, strong, positive Jewry can make for wholesome Jewish living.

The third idea I would offer now is that Reform Judaism must be conceived as a dynamic, progressive force in our lives and in the community. Reform came into being because it ^{thought} ~~thought~~ change necessary. It is dedicated to progress and change in Jewish life. Today we cannot be tied to a static platform of Judaism, whether it be that of 1885 or any other time. Jewish problems undergo change. We need a faith that can be adapted and changed to meet changing conditions.

And the fourth principle akin to the third in spirit is that because our day needs religion desperately. The Temple must offer a maximum, fruitful Jewish program. A lukewarm diluted totally denatured Judaism may have been possible a generation or two ago. It is no longer applicable today. Those who represent a minimal Jewish program have every right to exist, every right to make their position clear, but they have no right, I feel, to superimpose that program upon an institution like a Temple, Jewish and religious, which is dedicated to a pro Jewish maximum approach to Jewish life.

The fifth idea is one which would seem obvious and totally unnecessary for me to offer now and that is that Judaism as a religion is not in conflict with Americanism. Too many people, however, unfortunately confuse the two. The observance of Jewish tradition, Holy Days and ceremonials are not unAmerican because they are not the religion of the majority group. On the contrary Jewish ideals are the very principles of our democratic living and the right of a minority to exist, the very nature ^{of} /democracy itself. And by the same token Christian religious principles, as such, cannot be equated with Americanism. The Christmas tree, the Easter egg, etc., are not ~~Christian~~ American, but Christian. An understanding of this basic

principle can do much to eliminate confusion from the American Jewish mind, from American Jewish activity.

The sixth principle and one that I should like to stress is that Judaism is tied very closely to democratic liberalism, The forces in our country and throughout the world that are anti-Semitic in character are also invariably reactionary politically, anti-labor, anti-Negro as well. Jewish hopes for the future rest in a progressive liberal America. If there are Jews in our midst who think that they can further their own best interests by alining themselves with reactionary forces then they are totally misguided and are working against their own welfare and happiness in the long run.

The seventh observation and one which I have repeated on numerous occasions is that all Jews as members of a religious people have more in common regardless of religious, economic or social differences, than differences that separate them. What will happen to one American Jew as Jew will happen to all. The fate and destiny of Jews are indissolubly interwoven. If one Jew thinks himself superior because of geographical location of ancestors, because of economic or social position and would discriminate against other Jews then he is truly in the large sense of the word a traitor to his people who is making for dissension and controversy and ultimately by breaking down Jewish solidarity working against himself.

The eighth idea is that our children are the hope of the future. And that for them to continue in our tradition they must be taught Jewish values in their religious and social lives. Homes that are devoid of Jewish ness or Jewish tradition must not expect children to miraculously sense the innate values of Judaism. Children also must not be taught the social snobbery which I mentioned a moment ago. Too much of the social life^{of} our children is unnecessary and evil . Too often exaggerates the social position of children, the wealth of their

parents, etc. Only by the inculcation of democratic basically Jewish concepts can we expect a progressive Jewish coming generation.

The ninth principle is that this Temple, as a House of God, should be open for all Jews and all Jewish organizations in our community without distinction and discrimination. Certainly there are controversies on the American-Jewish scene. One way of being neutral is to eliminate these conflicting organizations from the Temple. This is neutrality in a narrow sense. A much wider conception of neutrality to my mind is to allow all Jewish organizations to meet here, to air their point of view and to fulfill the nature and object of this Temple to serve entire Jewish community of Denver.

My tenth observation is in regard to the Rabbi and his pulpit freedom. The Rabbi, to my mind, as your spiritual leader should be free to say what he believes on any topic or subject. The Temple as a Temple, can be neutral, of course, but the Rabbi as an interpreter of Jewish life and tradition should not be expected to remain silent on basic Jewish problems and conditions. You have every right to benefit from the Rabbi's thoughts and experience; to hear the Rabbi's point of view does not mean that all of you must agree with it, or that all of you will be inevitably swayed by him. I am quite certain that not every member of Rabbi Abba Hillel Silver's Temple is a Zionist, nor every member of Rabbi Fineshribers in Philadelphia are non-Zionist. But that these men should have the right ~~xxx~~ to make their position known and the right to influence others to the truth as they see it is to my mind necessary and important in Jewish life. It is not even a question of whether the majority favors or does not favor the Rabbi's position on every issue, both should defend his right to speak. ~~Voltaire~~ Voltaire's dictum should apply here: "I do not approve or may not approve of what that man is saying ^{but} ~~and~~ I shall defend to the death his right to say it." Where else but in the pulpit should the Rabbi who is your spokesman and leader be allowed to express himself on every issue.

In conclusion I should like at this time to thank all of you who have made my stay here pleasant and fruitful. I pray that the Almighty will bless you and keep you all and that Temple Emanuel may become a source of strength and inspiration for the entire Denver community. Amen



TEN AT A PARTY

Albert Einstein
(upset absolutism of science)

Eisenhower (greatest living
american)
welded coalition of nations

Thomas Pynchon
dignity & creativity of
modern romanticism

Thomas Mann (greatest
living man of letters)
used literature as
instrument of freedom

Chaim Weizmann
symbol of small
people's will to live

Abdel de Gasperi
symbol of Third Force
(vs. Fascism & Communism)

Toscanini (greatest exponent
of musical art)
used creative musical
skill as instrument of
freedom

Sir Alexander Fleming (medicine)
discoverer of penicillin
symbol of health-hunters and
pursuers of life.

Leon Blum
great voice for liberal way

George Bernard Shaw
symbol of social satire -
"Puck" - good

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summary material

Pov. 12, 28

Pa. 48: 15

Ecc. 12: 27

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Resurrection of Body
Immortality of Soul

Dan
12:2

Job 19:26

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Sermon
people without a count
man " " "

Analogy
Spokes of the Wheel -
Spiritual Center
BB 3Nc

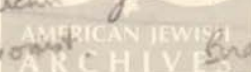
2 will be valid in
The most orderly world
(well-govt) - and will be
vital in a disorderly world
Polish

Sunday - Oct. 24
Monday - 11 AM
Installation - Wise

Sandy Saperstein
Mt. Sinai
Ward 19

Gerlene Ross
1st + Bellaire

loyalty to America
demands that every
American Jew becomes
a Zionist. Brandeis



Justice means
giving to every
man what he is
entitled to.

Aristotle



High Holy day

AMERICAN JEWISH
ARCHIVES
Sermons



★ **Lest We Forget — BUY WAR BONDS TODAY**

Congregation Emanuel

EAST SIXTEENTH AVENUE AT PEARL STREET

DENVER 5, COLORADO

Prayer is tripartite pattern

1) cosmic (in prayer before Shema = 25/1
2/1)

2)

3)

1/12/12 1/1/122 1/1/12N

Good R.H. sermon

What is man? (that then talent knowledge)

He can change this earth into a
heaven (N/1/12/12).

1/12/12 123/12 12/12 " 12/12/12

B.R.
Human virtues
trans virtues

plead That he should
be created because he's evil - his
virtues plead for him because he's a

30N.

This he can become, and if he is
this, he can create 1/12/12.

General Talk on Prayer

STUDY OF

Rabbi Herbert A. Friedman

Why are individual petitions not
valid in Jewish prayer?

Because they are egocentric.

Jewish prayer requires you to
get outside of yourself -

to think of } large
1) cosmos } issues.
2) love of Israel
3) redemption

If you get outside of yourself,
you can hitch yourself to
something larger. This is
very healing. You identify

yourself with The large
cosmos 1/12/12 or with

your people (its plight
12/12/12) or (its redemption)

12/12/12. Then prayer can
be healing and psychologically
helpful.

are we to be victims of suffering or can we shape it into something purposive? Suffering can
become a joy if meaningful. Suffering patriotically - or suffering sympathetically for a fault in something.

Reveration - Phoenix arising from ashes.

Prof. - Reform Judaism is Changing

1. Becoming more nationalistic - i.e. ^{Zionism Hebrew holidays or religious services (minyan) etc.}
 - a) This is due to intensifying of ^{all} nationalisms in world today

2. Is ~~God~~ God a Bad?

- a) Can be Good. Can make us Happier Jews.

3. Who Fights ~~the~~ Change?

- a) Houston Mentality - essentially anti-Jewish

1.) What Did It Used to Be?

- a) A religious system only

2.) What Is It in Process of Becoming Today?

- a) A cultural system - which is broader

3.) 1 above

4.) 2 above

5.) 3 above

Prof. - Creation is struggling or suffering

Intro. - R.H. is day of creation of world - not a Jewish holiday but a universal one

1. Creation is not something that happened once, but is emergent evolution, constant.
2. There continuous struggle

a) Nature - seed dying

b) History - each society must die in order to give birth to higher society. This involves terrific struggle. America had to come into existence through revolution - or would have remained a colony.

c) Personal Life - no prosperity comes without struggle. Do you want your sons to grow up soft?

3. Thus our hope is that a new creation will arise from the present suffering. This will be meaningful suffering. Struggle creation demands struggle, but not all struggle leads to creation. If you suffer for a cause, this may lead to creation.

Sermon Ideas

"A Jew is a man of faith."

^{all over world}
Jews are different - completely. Long, autonomous
What is the common denominator?

Faith.

{ J. folklore - Messiah
{ Nordic folklore - ultimate destruction of city of gods ^{legend.}

Basic difference reflect J. psychology -
which all Jews have. Jews don't despair -
Jews don't lose faith.

Example of Jacobowsky and 2 possibilities.

Resurrection - even Christianity took over this faith -

Resurrection and new world - which once began
in an ascetic world-denying fashion.

Grades -

"There is nothing better for man
than to eat + drink"

How come this mundane in religions but?

This theme essentially religions, because
only man who lives in harmony with
great religious truths can enjoy food and
drink. Others merely animal eating.

Religious aspects of food - food etc.

Sermon

Dodging Responsibility - "I've got too
much to do" "I've got too much

to lose"

Fable of Trees - Judges 9

Funeral - Yizkor 2 Sam 12: 21 ff

Anniversary

Sermons

Heizl -

died 1904

Bialik -

died 1934

good opportunity to preach two sermons
on these anniversaries

perman material

Freedom - Some Practical Considerations

1. Tell story of Passover

2. Three steps -

- A. Get law
- B. Endure hardship
- C. Grow mature

2. Tell how Jews

- A. Didn't want 10 Comm.
- B. Didn't want to endure privation
- C. weren't ready to enter Holy land.

3. Freedom can be obtained only by
Three steps - (above)

4. Apply this to early beginnings of U.S.

5. Apply this to international world today.

- A. get law - UN
- B. Endure hardship - share with underprivileged areas - Marshall Plan
- C. Grow mature - don't fight. Point 4

WHERE MAN GOES HE TAKES HIMSELF ALONG

YOUR finger twirled the globe...and let it idle
To a slow stop...and twirled it once again...
And standing over it, we made our note
Of places that we scarcely knew existed
Until this war taught our tongues their names:
Guadalcanal, Bataan, Corregidor...
The Aleutians, Caracotta, Krivoi Rog...
After the ancient manner of mankind,
We spoke the names as though the power to name
Were in itself the power to understand.

And then I looked at you....and found you watching
The slowing globe with a wry lonely look.
And you said slowly, "Those are where men die...
Where is our Promised Land?"

We stood together
While your deliberate finger turned the earth
So that each passing portion of it lingered
Uppermost, a focus for our search.
No Promised Land...

There was the little spot
A wandering folk once honored with that name.
But what was long ago...and they wander still.
No Promised Land...

Although the turning globe
Showed to us place on place that once had been
The goal of pilgrim feet; that once had been
The pioneer's horizon.

Land on land
Your finger turned them under: every one
Part of the hope and blunder of mankind:
The ever-resurrected hope and blunder
Of thinking that new earth will be enough
To make new men: to right the ancient wrongs;
To plant compassion where there has been hate,
And wisdom where there has been foolishness.

MOSES knew better, Forty cryptic years
He kept his people, led by fire and cloud,
Wandering in a wilderness so small
It must have taxed his ingenuity
to prevent so long their stumbling on the road
That would bring them prematurely to their goal.
While a slave-generation quarreled and died,
And a free generation grew to manhood,
Moses led and taught them, in the hope
That they might reach their land of milk and honey
With hearts and minds made ready for the making
Of a new human world.

-2-

But they arrived....
And saw before them Canaan, fair in sunshine...
And hurried forward, taking with habits
Older than Egypt; taking with them minds
As old as fear and greed.

And lonely Moses
Climbed to the top of Nebo...and looked out...
And saw that a place is, after all, a place--
And nothing more unless men make it so.
And there on Nebo he lay down and died,
Knowing that forty years was still too short
for human beings to walk the mighty distance
From bondage into freedom.

Moses knew.
But centuries of men had yet to learn--
Crossing oceans, tramping the wilderness,
Plodding beside the heavy-loaded ox train--
That were man goes he takes himself along.
Other goods with which he starts his journey
He may throw off to make the burden light;
But with him, to the end, he takes himself:
And in the new land flowing with milk and honey
Unaltered heart rebuilds the world he fled.

NO Promised Land...

Your finger turned the globe.....
And then you said, "I guess the flight is over:
Man's long flight from himself. No islands now...
No continents of forests and new prairies
Are waiting here to tempt us to believe--
As a thousand, thousand times we have believed--
That only trudging miles hold separate
The human Is and Might Be.

The New Atlantis....
Utopia...Erewhom; we cannot find them;
Not on the map: not any unknown place
Where perfection waits to welcome pilgrim eyes.

The old lands are all we have to work with...

There's nothing then, to do but spin the globe
Till each comes up again; nothing to do
But look at the old earth with eyes made keen
By a new resolution--a new faith.
That even under ruins there is soil
Potent for growth if new hearts do the planting.
The only Chosen People are the people
Who see--and care to see--the common good
Growing from the debris of man's pain.
The Promised Land is the promise in each land."

We stood a moment staring at the globe--
Watching old lands grow new...

Your finger gave
One final twirl before we turned away.
We did not wait to see which continent
Would be on the top when the earth came to rest
For all the lands of men are Promised Lands.

LECTURE SERIES

Dr. Levinthal - "Definition of Judaism"

1. The Definition of Judaism
2. The Uniqueness and Distinctiveness of Judaism
3. The God Idea in Judaism
4. The Development of the God Idea in Judaism
5. Is Judaism in Conflict with Science?
6. The Place of Ritual and Ceremony in Judaism
7. What Should be the Attitude of the Modern Jew Toward Ritual and Ceremony?
8. The Place of Ethics in Judaism
9. The Doctrines of Heaven and Hell in Judaism
10. Heaven and Hell (cont.)
11. The Messiah Idea in Judaism
12. Messiah Idea (cont.)
13. The Attitude of Judaism toward Labor
14. The Attitude of Judaism toward the Laborer
15. The Role of Palestine in Judaism
16. Judaism - What of the Future?

Dr. Joseph Krauskopf - "Epochs in Judaism"

1. The Mosaic Age
2. The Prophetic Age
3. The Messianic Age
4. The Rabbinic Age
5. The Kabbalistic Age
6. The Mendelssohnian Age
7. The Present Age

- "Jewish Converts, Perverts, and Dissenters"

1. True and False Converts
2. Jesus - a Jew, and not a Christian
3. Paul- the Jew and the Gentile
4. Forced Converts
5. Allured Converts
6. Spinoza - not a Convert nor a Pervert
7. Brilliant Women - Ignoble Perverts
8. Borné and Heine - Perverts through Christian Intolerance
9. Isaac Disraeli - A Pervert through Jewish Intolerance
10. Benjamin Disraeli - a Convert, yet a Jew
11. The Blank Leaf between the Old and the New Testament

TITLES

1. The title should be so phrased as to not only suggest the content of the discourse, but to enlist the widest possible interest in it.

2. A short title is better than a long one.

3. A title phrased in the form of a question is more interesting and challenging than one phrased as a declarative statement.

4. In view of the fact that the title is usually announced long before the sermon is actually prepared, it is advisable to make the title as inclusive as possible, so as to leave the preacher as free as possible with reference to the content.

Israel Levinthal

"Rabbi Akiba - the Romantic Rabbi of an Unromantic Age"

"Parenthood as a Fine Art"

"The Unfinished Symphony - with Toscanini in Palestine; Symbol and Prophecy for the Jew"

"Awake and Live"

Solomon Goldman

X "How we Jews Live"

1. Love Marriage and Divorce

"Too Much College and Too Little Education"

"Shakespeare and Shylock Talk it Over"

"Does the Mind Heal?"

"The Price of Freedom"

"As Others See Us - And As We See Ourselves"

"Toscanini Takes Up the Harp from Off the Willows"

"Happiness - Where Is It Found?"

"Many Women Have Done Valiantly"

"Has Man Failed?"

"Has Europe a Conscience?"

"Mendele the Book Seller"

"White Jews and Best People"

"Religion for the Normal and the Abnormal"

"Jews on Vacation"

Leo Jung

"The Quest for New Gods"

"Of Giving and Givers"

"Facing Ourselves"

"Facing Others"

"Old Fashioned Jewish Virtues"

"Perennial Amalek"

"Jew versus Jew"

"How to be Happy"

"Vacation Problems"

"When to be Stiffnecked"

"The Jew in the American Scene"

"Vocational Guidance - A National Problem"
 "What's The Good of Being Religious?"
 "The Function of Doubt"

Stephen S. Wise

"What Says Religion on Democracy, Fascism, Communism?"
 "Does Religion Make for Reaction or Revolution?"
 "The Jew's Faith and Fate"
 "When the Wicked Spring up as the Grass"
 "As a Tale that is Told"
 "Does Divorce Doom Marriage and the Family?"
 "In What Can Men Now Believe? - A Cry from the Depths!"
 "The Miracle of Memory"
 "As a Watch in the Night"
 "Race, Religion, Nation - Who, What Are the Jews?"
 "When Will Jewish Slavery End?" (Passover-Easter Sermon)
 "Is Anything in Life Worthwhile?"
 "Can It Happen Here? - Is American Democracy Safe?"
 "Are Jewish Fears Justified?" (analysis of Fortune article -Jews in US.)
 "Arabic-Jewish and British-Jewish Relations"
 "From Height to Height"
 "How Can Family Life Be Decently Adjusted?"
 "Does Anti-Semitism Keep Jews Alive?"
 "What Christians Should Remember and Jews Forget!"
 "What Religion Asks of Us: What May We ask of Religion?"

Samuel H. Goldenson

"Is There Any Improvement in Human Society?"
 "A Spiritual Famine"
 "A Universal Religion - How Far Is It Possible?"
 "Can Human Nature Be Changed?"
 "The Enemies Within"
 "When Is One Free?"
 "Jews Under Protest and Jews by Faith"
 "What is Sacred to the Modern Mind?"

Louis I. Newman

"Fear and Worry - What They Do to and for Us"
 "Can We Build a Friendly World?"
 "The Primitive Self Within Us"
 "A Moment in the Mind of God"
 "Mothers, Mothers-in-law, and Grandmothers" (Mother's Day Sermon)
 "What is Worth Dying For?"
 "Can We Be Righteous Despite Our Generation?"
 "Is the Religion of 'Doing Good' Enough?"
 "Heaping Up Possessions"
 "We Plead Guilty"
 "Can We Live Along and Like It?"

William F. Rosenbloom

"Fate and Faith - Are They Both Blind?"

"If Moses Were Alive Today?"

Do great men of the present measure up to the stature
of the great men of the past?

"The Living Hand of the Dead Past"

Ancestor worship is one thing, reverence for ancestry another.

"The Eternal Road - Why Follow It?"

"The Misrepresentative Jew"

Some Jews are OUR misfortune. What to do about them?

"Our Jewish Prejudices - Let's Get Rid of Them"

"And God Said"

An explanation of this significant Biblical phrase from the
old and new points of view.

"Taking Stock - Of the Jew"

"Taking Stock - Of Civilization"

"Taking Stock - Of Our Own Lives"

Sidney S. Tedesche

"Old Barriers and New Frontiers"

"Make Way for Tomorrow"

"Footnotes to the Future"

"The Lost Generation"

"The World's Ten Greatest Jews"

"Diogenes in the World Today"

"150 Years of Emancipation" (anniversary of Moses Mendelssohn)

"The Living Past"

"The Sukkah and the Skyscraper"

"Jewish Nationalism and American Patriotism - Do They Conflict?"

"Making Religion Exciting"

"Measuring Life's Values"

Irving F. Reichert

"Temples of Stone and Altars of the Spirit"

"The Jewish Problem and Problem Jews"

"The Tyranny of Superstition"

"Does Prayer Solve Any Problems?"

"How Can Man Know What God Wills?"

"Is Life Worth Living" (discussion of Ecclesiastes)

"Holding Fast to Fundamentals in a Confused World"

"Builders of Babels"

"What Do Jews Believe?"

Israel Goldstein

"The Jewish Sense of Humor"

"Is Religion Still Needed?"

Problem

"Is There a Solution to the Jewish Question?" (A Chanukah question)

"Let Us Search Our Ways"

"Ceremonies - Their Use and Abuse"
 "Passover-Easter-Their Messianic Overtones"
 "Middle Age - Life's Second Choice"
 "Personality - Disintegrated and Reintegrated"
 "Ancient versus Antiquated Religion"
 "A New Book of Exodus"
 "What is Success, How Much Is It Worth?"
 "The Belief in Fate - Is It Reasonable? Is It Helpful?"
 "Israel's Battlecry 'Shema Yisroel' - Its History, Meaning, Implications"
 "A Modern Interpretation of Prayer"
 "The Invisible World"
 "Jewish Messiahs"
 "When the Jew Laughs"-(Purim)
 "Religion of the Intelligent"
 "Religion of the Unintelligent"
 "How Shall the Jew Defend Himself?" (Chanukah)
 "Where Art Thou?"
 "The Power over Self"
 "Religion and Happiness"
 "The Disillusionments of Freedom"
 "Kiddush HaShem"
 "Plague-Spots in Our Civilization"
 "Why I Am A Jew"
 "What Is A Religious Man?"



DIVIDE - divide The term or proposition into its parts (if necessary) - Before you fix upon the exact scope of your topic (term) or topic sentence (proposition), you will, of course, Divide (or Limit) The General Subject.

DEFINE - Define The Term or Proposition (and other necessary words or ideas as you go on.)

DEMONSTRATE - Demonstrate (or Develop) The Term or Proposition by

1. Exemplification & Details; That is, make clear by citing an entire instance or by giving particulars.
2. Comparison & Contrast; That is, make clear by similar or dissimilar instances or particulars or principles drawn either from the same field or from another field, or by fable, parable or anecdote.
3. Deduction from a General Law

DRIVE HOME Enforce (by repetition) or apply (by further statement) The Term or Proposition.

Gauge for testing sermon

1. Title - does it describe contents? Is it clear, interesting, easily remembered?
2. Text - Is it properly explained? Does it function somewhere in rest of sermon after the Introduction? Does the sermon enrich the meaning of it?
3. Proposition - where is it announced? how and where is it stated or implied? Is it interesting, clear, concise, vital? Is it too general, need to be more limited?
4. Introduction - does it lead into the discussion? Is it too long? too short? Does it arrest attention and create interest?
5. Conclusion - does it summarize & drive home effectively?
6. Plan of development - does the discussion make progress toward a climax or does it zigzag? Are principles of unity, coherence & emphasis carried out? Are the illustrations properly assimilated to the body of the sermon or do they stick out awkwardly? Are the transitions easy or do they seem forced?

The world has been sick and is now undergoing its crisis. Medicines have been given - the doctors have performed their duties - the final issue is at hand. If there is enough of strength and vigor and faith in the world, then it may live. It may survive its crisis badly shaken and battered, but it will be alive and its beliefs and institutions will also be alive.

Within the larger world crisis and part of it, religion is at a crossroads of its own. Religion today is faced with a choice, on which will depend its life or death. It has the possibility of assuming again a role of leadership in the affairs of men: or it may remain, (in the words of Dr. Silver,) "more cautious than courageous", and refuse to enter the arena of struggle.

Religion as a vital force stands today in great danger of disappearing from men's lives and interests. It may disintegrate under the swift attack of the anti-religionist, or it may suffer the slower and more painful death of indifference on the part of men who judge it no longer relevant. This is the tragedy and paradox - the fact that religion is being by-passed as an innocuous irrelevancy in a world which needs religion as never before. The only conclusion we can arrive at is that religious leaders and institutions are somehow out of tune with the world and its problems.

All over our land today little men in country schoolhouses and city forums
~~so-called secularists~~ are thinking and talking and acting ~~they~~.

to bring the ~~historic~~ ideals of religion into actuality, ~~and activity~~.
 They are laymen, secular men; ~~at the very least we have the right to expect that the so-called~~
 the least we can expect is that religious leaders

~~From the~~
~~religionists~~ will be ~~found~~ ^{helping} at their side helping in the struggle toward the good ^{with} more than mere words. Peace, justice, equality, the Four Freedoms are truisms and platitudes so long as they remain abstract ideals. They must be translated and electrified into living social results.

~~the common~~ ~~hope~~ ~~is~~ ~~finding~~ ~~an~~
 There is ^{an} opportunity to actualize these ideals ~~to be found~~ ⁱⁿ the vast ~~and awesome~~ problem of post-war ^{planning} ~~construction~~. The attitude which religion adopts toward this greatest single problem of the century will determine ^{religion's} ~~its~~ survival or failure. Religion cannot be content with a pious repetition of age-old phrases.

↓
 It shall be and must be the function of religion, not to stand on the side-lines, but to become the brain-center of the team, to

↓ become the inspiring force behind the men who are fighting the war
 and will ^{plan} ~~win~~ the peace. The politicians, economists, militarists-
 the statisticians and the geographers, must be ~~inspired with a sense~~ ^{made to understand the}
~~real implications of the Atlantic Charter. Through understanding the deeply~~
~~of religiousness, must be reached somehow by the churches and synagogues,~~
~~religious connotations they might may become~~
~~and be made~~ moral religious men. Then their solutions of the world's
 problems will be religious solutions, based on the highest and noblest
 idealism.

Religion in action is the only way to insure an active religion
 instead of a dead one. Religion in order to recapture its vitality
 for our day may no longer concern itself ^{with the past} exclusively. It must deal
 with the future - with the future on this earth and not in some other
 world.

If the problems of the modern and ~~future~~ age are economic and political rather than theological and metaphysical, then the church and synagogue must help men adjust to economics and politics. The medieval mind has yielded to the modern mind, which is social in character. Religious leaders, therefore, must consider these social problems part of their proper function, must view them and try to interpret them fairly, must guide their people to an understanding of how history is moving.

How badly the church, and for that matter the synagogue, has served in this respect is well illustrated ⁱⁿ by the diary of a great British philanthropist of the last century, who worked 14 years to reduce the working-day in England to 10 hours. He found laboring at

his side infidels and non-believers, while opposed to him were the ~~clergy men~~ religionists. "I find," he says, "that evangelical religionists are not those on whom I can rely. The clergy here in Manchester as usual are cowed by capital and power. I find none who cry aloud." More scathing indictment of church and synagogue is difficult to imagine. (Do we wonder that) Modern men and women, ~~who~~ ^{they} are intimately concerned with solving social problems, ~~should~~ disregard ~~the~~ religion ^{religion} which ignores or strongly opposes the various solutions?

~~Dr.-Feedick-tells-us-a-colleague~~

There is a story told of an intelligent and conscientious rabbi, who enjoyed a fine reputation as a preacher and a pastor, but was never known to have engaged in any sort of teaching activity. When

by a colleague
questioned^A about this, he answered: "I rejoice in preaching, but I should not dare to teach a class: they might ask me questions."

This is what religion has almost always done. It has stood still and preached. It has hammered and thundered away at humanity. It has sat in judgment. Yet it has never had the courage either to let its people ask questions of it, or better yet, to ask questions of itself. Ringing, challenging, searching questions - hurled back and forth between religious leadership and laity - this is the only method whereby the rabbis can learn and feel the problems of their people. Religion must answer life's questions with honest answers - religion must get into life. In these very latest days, in the last year or two, we have indications that this is happening.

Heart-warming *challenging*

The recent entrance of religion into the world, on the side of liberal, progressive thinking is heart-warming indeed. It is cheering to see that religious forces no longer intend to be piously irrelevant, but sharply and accurately pointed in their attitude and suggestions. In 1941 there was issued the dramatic Malvern Declaration - a document drafted by a group of 200 leaders of the Church of England, whose chairman, Dr. William Temple, has since become Archbishop of Canterbury. 200 leaders of the highly conservative Church of England called for the removal of private ownership of basic resources, urged for unemployment insurance, industrial democracy, equal opportunities for all. This is no party line from Moscow - this from the Church of England - this is religion in action.!!! This is religion stating its position in

Chapman

regard to the solution of vexing economic problems. ~~It~~ reminds one of the story told about an eminent English Bishop, who had lived in America for some time, and was speaking of his usage of American slang. "I now say to my chauffeur," he explained, 'Step on the gas, George.', but I have not yet had the courage to say to the Archbishop of Canterbury, 'O.K. Chief!'" At the Malvern Conference not one, but 23 Bishops, together with scores of archdeacons and rectors, all said to ~~the~~ Dr. Temple, "O.K. Chief!" These men redefined the social aspect of their religion according to modern needs, and entered it in the lists to combat modern evils.

~~And~~ Let us listen to the ~~same~~ Program of World Reconstruction adopted by the CCAR in 1941. How exciting to read these words!

(say out
in full)

to sense the breath of life
which runs through them!

Build

Build
raw materials of the world must be available to all the children of men who need them. Nations must cease to regard each other as hostile competitors. The economy of the world must be reorganized on the basis of friendly cooperation between all nations." This is a conference of rabbis speaking, not economists, yet we hear the terms "raw materials" ~~and~~ "hostile competitors" and "friendly coop." How wonderful to think that religious men, ~~filled with nobility of ideals~~, will ~~at last~~ bring their inspiration to bear --bring-it-not only on the living reality of the teeming world.

Quiet
The most important public discussion in the world's history is starting now and will continue for the next several years, while we thrash out the problems of the peace. All men, especially those men

who count themselves religious, have a sacred obligation to participate in this discussion, to shed the light of their faith over the post-war peace tables. ~~Peace~~ ^{It must also} become ~~now~~ a hard-headed political matter, and ^{the strategy of the peace} must be planned with the same care as the strategy of war.

[Adolf Hitler was wounded and in a hospital in 1918 when the Germans surrendered. In "Mein Kampf" he describes the agony ^{of shame} with which he greeted that Armistice Day. "I groped my way back to the ward, threw myself on my cot and buried my burning head in the covers and pillows." Then, "I resolved at that moment, I resolved," said Hitler, "to become a politician." That was a fateful day in human history when one man who hated peace and wanted war resolved to become a politician, so that he could engineer and put into effect

his designs.

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

"Lo haMidrash Ikar elah haMaaseh" - Not abstract word but concrete deed is the essence - haMaaseh, the Deed - the hard prosaic political deed of planning a better world is the essence. Let religion reforge its timeless weapons - restate its pure and simple ideals - reequip

{ Let the politicians of the world become religious men
and let the religious leaders become aware of world-politics. }

humanity with its beliefs. Religious men and institutions are faced with a sick world in crisis, a sick religion in danger. Will they rise, these religious men, will they rise to help save the world and religion, or will they sidestep the greatest challenge of all time?



January 8, 1943.
Chapel, JIR.

SECURITY IN AN INSECURE WORLD

Drifting through the swells of the Atlantic Ocean is a large mass of tangled seaweed, in the midst of which can be seen here and there the rotting hulls of broken ships. This mass, which is several hundred miles square, is known as the Sargasso Sea, and is formed by the actions of cross-winds and currents.

There is a legend among sailors that ships which are battered by storms and have lost their anchors are carried inexorably toward this sea, where the thick weeds surround the drifting vessels and entangle them so firmly that escape is impossible. Anchorless ships, unable to tie themselves to anything, unable to prevent their help-
less drifting, unable to secure themselves tightly to anything, are destined, according to this legend, to be swept into the

Sargasso Sea, there to vanish from the sight of men. Sailors are in great dread when anything happens to the anchor of their ship.

But is it only anchorless ships which drift aimlessly on the sea? Are there not many humans in the same predicament? How many of us are drifting on the sea of life, drifting without purpose, without guidance, without any feeling of security, without anything to which we can cling and hold on with a strong grip.

Many men will say that they have found their security, that they are not anchorless. One, for instance, will offer his business. I cling to that, he says, that gives me a feeling of security in the world - in my office I have a sense of belonging - I feel at home. Another will claim his family as his refuge; his family is the rock

which supports him - his life is devoted to their happiness and welfare - with them to work for he feels safe. Still a third will claim his security in the world of books, and a fourth in art, and a fifth in sports. Many men will claim their various securities in many things.

But are these so-called anchors really secure - today, when the whole earth is topsy-turvy and nothing seems to be going right? What about a world at war - do these external securities still hold good? Could an Englishman, standing in the town of Coventry two years ago, cling fast to his business, while it was being bombed out from under his nose, or cling fast to his family, which was being blown to bits as he watched, or cling fast to his school, or his politics, or anything else?

It is true, of course, that the man who does have such things to cling to is much better off than the man without them - but at bottom he, too, is beset by the same doubts and troubles as confront all other men. Secretly, in the inner recesses, every man must sometimes ask himself - who am I really, what am I doing here, and where am I going? What is my life all about?

It is at such moments, standing in the presence of naked reality and tossed about by a soul full of conflicting emotions, that a man comes to grips with himself and his God, in an effort to find out about the meaning of his life, to find inner peace. We say he is trying to find a philosophy of life. That is not really such a formidable term. All of philosophy is nothing but a search for the

answer to this one question - what is life all about? And every man must answer it for himself if he is to have any security, any peace of mind in this world.

What is life all about? In normal times, when the world goes along according to a certain predictable routine, the answer to the question is fairly simple. Life means making money and raising children, enjoying ^{some} the luxuries, either cultural or of any other sort, and giving a little to charity - that's what life is all about.

But today these answers somehow seem inadequate, because ~~the~~ ~~are-talking-about~~ world today does not run along on any schedule, the world today destroys those very things which yesterday we called our security, the world today is insecure and we must look ^{somehow else} for ~~our~~ ~~the~~

answer to the question - What is life all about? We cannot find the answer in things outside of ourselves, so we must look for it inside ourselves. *And That's The secret.*

It is very difficult for us to do this. There is a story told of a mother who was trying to teach her little girl the meaning of inner peace and security, and so, when the child reached her sixth birthday, the mother took away the candle which was customarily left burning until the child fell asleep. When the mother took it away the first time, the child called out in terror - "Mummy, I'm frightened. Where is my candle? Please bring it back!" Her mother answered out of the darkness quietly and reassuringly - "Don't worry, dear, you don't need the candle any longer. God is with you now - He will

watch over you." After a moment the reply came back - "But, Mummy, I'd rather you took God away and left me the candle."

How like that little girl are most of us. We are all afraid of being left alone in the dark with ourselves - we always need some external props, some candle to keep us company. We have never learned the lesson of finding peace and happiness and security within ourselves. Instead we are always reaching out and scheming and searching for it in things outside ourselves, where it really does not exist. And that is the ^{first} answer to the question - what is life all about? where is my security? Security is within, and ^{all of} life is a search for contentment which also is found only within. There is an ancient Hindu legend which very beautifully tells the story of the Secret of Contentment.

When the world was young the god Brahma gave to man the secret of contentment. He had it engraved on a gold tablet and fixed it to the trunk of a great tree where all men could read it, and profit thereby. But in spite of Brahma's thoughtfulness, there was little contentment in the world. There were too many men who sought some special advantage over their brothers, too many lazy fellows who idled away their hours, too many cunning people who learned how to cheat.

At first Brahma ignored all this, then he became angered. In his wrath he wrenched the gold tablet from the tree and took the secret of contentment away from man. Then he pondered, tried to think where he could conceal it. If he hid it in the earth men

would dig it out again. Nor could he sink it deep in the ocean, because men would dive to the coldest depths to bring it up. But there was one place where he could hide it - one place where most men would never think to look. So he destroyed the tablet of gold and implanted the secret of contentment deep within man himself. Well he knew that the greedy, the selfish, the trickster and the thief would race from one end of the earth to another trying to find contentment, but never would they look into their own hearts for it. Contentment is a secret. Only those who deserve to be content know where to find it. It is something to be discovered within oneself.

Contentment is the highest form of security. Whoever finds the

secret of contentment, has also found one of the secrets of security. People can create contentment, and hence security for themselves out of their own inner strength and fortitude, out of what we call character. We all have it within our power to make our own daily lives rich and full and significant, even in the face of the many inconveniences and irritations which are becoming increasingly apparent in this war-time world. There should be no crisis, for instance, in a person's life when his automobile is no longer available to give him pleasure. Let him learn again the quiet art of walking, and through this art he will rediscover nature as he strides through park and wood; through this art he will rediscover true companionship between man and man, for walking is conducive to mutual exchange of

trust and confidences. No, the richness of life does not have to suffer, but may even be enhanced, when the luxuries and gadgets are removed.

We not only have it within our power to make our own lives rich and full, but we have it further within our power to make our daily contacts with other people pleasant and beneficial, depending on the calmness and quietness we find within ourselves. Today, peoples nerves are more likely to be upset than ever before, and even at the very moment when we ourselves are thumping with fears and troubles of our own, we may be called upon to comfort another who is in greater trouble. Petty annoyances should not be allowed to overcome us. If our tongues become sharp and our tempers drawn, all of us

must make gigantic efforts to soothe and calm ourselves down. I can but think at this moment of the cool hand of a mother passing gently over the fevered brow of an excited boy, calming him, relaxing him, soothing him. *Or think of man in an open boat - etc* Each of us can serve as his own cool hand, and in thus finding a pattern for daily living under times of stress we have come a long way in our search for security.

Perhaps even more than in strength of character and inner contentment, security is to be found in faith. Twenty years ago the modernists were saying that faith was an outmoded term, a medieval word that didn't mean much anymore. But we know that faith means hope, and hope means aspiration, and without faith mankind could not long exist. Isaiah said it when he ^{shouted} ~~utter~~ the imperishable words:

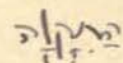
"If ye will not have faith, surely ye shall not endure."

Faith is what helps every man of us through pain and danger and worry and grief. Faith is what keeps us sticking to the job when the questions and doubts begin to roll through our minds. Faith protects the soldier in the field and his mother at home. Faith sustains those in the front ranks of civilization, those engaged in research and study, those who are ever pushing against the frontiers of darkness and ignorance trying to bring light to the world.

If you ask, what do we have faith in, what do we hope for? - what keeps the soldier fighting, and the scientists busy inventing? - the answer is this: We have faith in and hope for a better world.

We believe that the blood and pain of this war are for the purpose of helping history progress toward some great goal. We believe that the slaughter will not all be wasted. We believe that something good will come out of this world struggle. This is our hope and our faith, and this is our security. This belief is our security.

It is a belief which comes out of the spirit of our people, who constantly reaffirm their hope and faith every time they repeat the Shma Yisroel, which describes the concept of one God. One God of all mankind, of all the universe, means one history for all peoples. One history means that we are all going in the same direction, and that is forward to a wonderful messianic goal, where mankind will be united and war will be no more. Our people, the Jewish people, which

has always held this hope and dream, was described by the prophet as being "prisoners of hope" -  . Let us be prisoners of hope, rather than prisoners of despair. Hatikvah, hope, is that gorgeous word into which our people has poured all its yearnings and dreams; in hope have we sought and found our security; Hatikvah, hope, has become our national anthem.

What is the answer then to the question of security in an insecure world? We have said that it can be achieved only through richness of character and depth of faith. First, we resolve not to depend on externals, but to find an anchor within ourselves so that we will not drift into the Sargasso Sea of lost souls. Then, we will call forth our reserves of character, and learn to live

simply with ourselves and calmly with our fellowmen. And finally we shall go forth with deep feelings of faith and hope in the belief that this insecure world can someday be made whole and safe again.

This formula is a Jewish answer to the problem of insecurity, an answer evolved out of the wanderings of thousands of years, an answer tried and tested in the hot crucibles of a hundred persecutions. It is an answer which has sustained our people in the past, it is one which can sustain us today. God grant that each of us can find it for himself.

Amen.

Bridgport, May 21, 1942
Denver, May 28, 1943

JEWISH HISTORY - AN INTERPRETATION

J. J. Tepper

What are, in the main, these experiences that have been of such tremendous significance for mankind?

The first remarkable fact about the Jew which we discover in his history and in no other, is his slavery. All other peoples start their careers as conquerors; the Jewish people, as slaves who rebel, leave their masters and proclaim a new law. This fact determined the direction of their entire future. Their laws, their ceremonies are made plain in the light of this fact. Many of the laws included in the Bible unmistakably declare their purpose, the reminder that "ye were slaves in the land of Egypt". Most ceremonies are celebrated to commemorate the "going out from Egypt."

Only with a perfect realization of this fundamental fact can we gain an understanding of the laws of the Jews. Then will we realize that these laws, based on justice, and implying equality between Jew and Jew before the law, are the results of and the reaction against the oppressive tyranny of their Egyptian masters. Not only the civil and criminal codes but also the ceremonial law constitutes a protest against slavery. The Sabbath was established for every Jew and for every inhabitant of the land of the Jews as such a protest: no man, be he lord or slave, shall work unceasingly. One day in seven he shall assert his equality. Passover, too, is such a protest and so are many of the other elements of the ceremonial law.

In the dawn of their history, this slave people caught a glimpse of the brotherhood of man; they started as a brotherhood. When they left Egypt they left as a group united by a cause, not merely by blood. In fact, many Egyptians left with them, who became one with Israel only because they adopted its cause. As slaves they must have felt keenly the need of something different from the present, a system opposed to that which existed. Vague protest, as in all probability,

it was in the beginning, this cause gradually found its way into law and literature, into custom and religion.

Their national God became finally the prophetic God of Justice because He was born originally out of the needs of an oppressed people. Their law when formulated and codified in their Scriptures became an ethically informed law, details of which amaze even the modern mind by their remarkable humanity and justice: "There shall be no needy amongst you." "Thou shalt love him (the stranger) as thyself for ye were strangers in the land of Egypt." During the Sabbatical year all, without distinction, could freely avail themselves of the produce of field and orchard. Part of the crops in fact always belonged to the poor. A pledge must be returned the moment it is needed. Some headway was even made in doing away with slavery.

Such a law based on principles of absolute justice and equality was perhaps for the first time promulgated. No wonder the Jew is zealous for his Torah, his Law. It represents the victory against oppression. It is the expression of his dire need, which is the dire need of humanity, wherever oppressed. Even if law became legalism the Jew has nothing to be ashamed of. It was always the expression of ethical principles by which alone man can live. The rest of Jewish history was a striving to fulfill these laws, to live that free and just life the people proclaimed in the desert.

The highest efforts to realize this law to the utmost come with prophecy. And this is the second most important fact in Jewish experience. This slave people gained its own land, had a state of its own. Did they live up to those principles enunciated when they were the victims of injustice and oppressions? Not all the time. The governnors, the rulers, the wealthy would pervert the destiny of Israel. While they had the chance, they would make it comfortable for themselves. The prophets, the voice of the common people, spoke up

against this state of affairs. For during the period of slavery, of of free nomadic life in the desert, and finally life in a political state, they had realized a number of truths summed up in what is known as Prophecy.

What are these truths? Life is good. The earth God created is good. It is we human beings who spoil God's earth by our injustice. It is our task here then to fashion a perfect state in which there will be nothing but justice and brotherliness, where all may recognize themselves as children of the one Father. Furthermore, it was discovered that a state, a people, following such ideals will live, however weak and poor it may be; any others, however powerful, however wealthy, must disappear. Living perched up on the hills of Judea, sandwiched in between the mighty empires of the old world, Assyria and Egypt, Israel saw each in turn destroyed. He learned to doubt and criticize. He learned to despise physical power and riches. Kingdoms arise and fall, said he, but the ideal way of life alone remains forever... A large part of the world built a church upon this doctrine that physical power is as nothing.

A future Messianic state to be established by the Jewish people and based upon perfect justice is the desideratum set up by prophecy. That desideratum gave the Jewish people a future to look forward to, and giving him a future, it gave him at the same time the strength to survive the present which was soon to become well nigh unbearable.

Now ~~when~~ we reach the third pivotal fact in the Jew's existence - Exile. Like his origin in slavery, like his period of prophecy, his exile was altogether peculiar to him. No other people had such an experience: living, thinking and working away from its own soil, scattered abroad over the face of the earth, the fear of death always present, hated, despised, yet contributing to mankind's stock of knowledge and work, and with it all preserving its life, ever awakening into strong

consciousness and growth after periods of decline.

The first phase of Israel's existence meant for him and for the world liberty and a law, as against the unjust oppresssion of selfish mastery. The law was conceived of as God-given because it was not determined by the rapacities of man, but by principles of jtsice which served all alike. This phase produced the law as its contribtion to the world's progress. It produced the code we call Torah. The second phase added to the notion of justice a further notion of a future perfect state based on justice, known as rhe "Age of the Messiah". It gave to the world a literature, produced by no other people, the prophetic books of the Bible, perhaps the most important of its books.

What is the meaning of the third phase, Exile, the phase of almost constant suffering, of precarious existence? As yet it has produced no distinct~~ive~~ literature which sums up the experiences of this third phase, declaring its meaning to the Jew and to the world. But meaning it surely has. A people does not live for nigh two thousands years, the utterly despised of mankind, for nothing.

In a sense the Exile ~~of~~ the fulfillment of prophecy. It is the confirmation of prophetic ideas. The Jews in their exile have survived. Feeble, without support of military might, they have lived through and seen power after power go under and perish. With their own lives have the Jews proven and confirmed the prophetic doctrine that not the strong endure. This lesson the world has not yet learned. Poor, tortured humanity still believes in the victory of battles. But we Jews know, the Exile has taught us, that defeat is greater than victory, that weakness is stronger than st ength.

We cannot tell whether a perfect messianic state will ever come into existence. But the Exile has taught us to lo k forward to that goal. The prophets are again justified in this vision of theirs in that it has filled the despised of mankind with a hope that has buoyed them

up and given them that strength that more than made up for the lack of merely physical strength. In time of darkness, ignorance, of rampant bestiality, of murder, of injustice, the Jew stood calm and supreme with his eyes fixed on that "Golden City" of the future. It was a cause he had, the future, which kept him compact, united, animated by lofty ideals of life, and therefore strong to live.

How does the Jew then appear as seen by his history? A rebel, a visionary looking into the future, and a suffering being, suffering from the present, able and strong to suffer. The first two phases were necessary for the third. Without being a rebel and a visionary he would never have been able to suffer.

And now, the Jew is about to enter upon a new phase. It is fascinating to speculate upon it. What is in store for him now? Of late most incredible things have happened. The Jewish people can settle again in its ancient land and might even gain political independence there. What is he going to be like in that tiny land of the East? Will he realize, or approach the realization of a perfect state based on perfect justice? Will the Messianic state be established there?

1.
Reform Judaism is being attacked. Many times in its history has it been assailed by conservative and orthodox Jewry for its extremism, its radical break with tradition, its many changes; but this time, strangely enough, the attackers are some of its own reform leaders, both rabbinical and lay, who feel that the break with tradition is not radical enough.

The attacks from the conservative elements were to be expected - and they were met in the proper spirit. They were accepted and received in a true mood of sincerity, with the result that the reform movement actually benefited by some of the criticisms which it took to heart. [Thus we have seen that in recent years, the past decade or so, the great bulk of reform leadership has willingly

attempted to ameliorate and nullify some of the more extreme steps taken by the early reformers 100 years ago.] And because the reform rabbis and lay leaders have been broad-minded enough to do this, to compromise with tradition, we have seen the development of a new trend in Reform Judaism. Through the increased use of Hebrew and a stronger national consciousness the Reform movement gives promise of restoring to itself some of the richness and grandeur and permanence that will make it more satisfying to its individual members and to Jewish life as a whole.

But, alas, not all in high positions in the Reform movement have had the vision to follow this trend, let alone to be in the

It is about just such a minority group that I wish
to speak tonight. 3.

forefront shaping it. There has always been a minority, a dissident few who have been reactionaries - who have attempted to prevent the enriching of Reform Judaism, who wish to keep the status quo of the Old Guard. In assuming this static position they betray themselves - since they invalidate the very basic principle which gave birth to Reform: the principle of progress and change.

Reform came into being in Germany when a few men felt that they wished to change Jewish life ritual, education, and worship in order to be progressive, to conform with modern times. That was 150 years ago. Today the mood of Jewish life seems to call for another evaluation, and we find that the Reform movement is progressing in the direction of a new position, a compromise position, wherein it will

meet conservative Judaism halfway. If this is the path along which the Reform Movement is generating new spirit, then it must be given headway - and these leaders of whom we speak must not be allowed to block the trend.]

One week ago a new Jewish organization was formed, called the American Council for Judaism, whose purpose it is, and I quote, "to identify and define the Jew as a member of a religious community and nothing else." In the words of Rabbi Wolsey of Philadelphia, their chairman, "we are definitely opposed to a Jewish State, a Jewish ~~army~~ flag, or a Jewish army. We are interested in the development of Palestine as a refuge for persecuted Jews, but are opposed to the idea of a political state under Jewish domination in Palestine

and others
including
Morgenthau
Lazaron
Goldman
Schmid
Rosenblum

or anywhere else." The sponsors are all Reform rabbis, of course, but the type of leaders whom we described a moment ago as men displeased with the new progressive spirit of their own movement. They are all anti-Zionist, anti-traditionalist, anti-nationalist.

This attack is the same old story - we are only a religion, say they, and the corollary to this is that we are not a nation. We are not a nation - we are merely a religious group. [Many and learned have been the articles and sermons written to refute these points.] With withering scorn does Rabbi Milton Steinberg answer the argument by asking the question - "And what of a man born a Jew who is an atheist or an agnostic - who professes no religion? Is he then a Jew or is he not?" [Professor George Foot Moore, a great

*Brandeis never said Shema
a Einstein*

Christian authority on Judaism, says: "The significance of ^{the} circumcision rite was not entrance into a religious community, it was naturalization in the Jewish nation." And so today, when a boy becomes Bar Mitzvah, he is not merely joining some religious sect, but is accepting membership in a great world-wide civilization. Yes - we are all familiar with the phrase coined by Dr. Mordecai Kaplan - Judaism is a whole civilization, of which religion is only a part, and which contains in addition language, art, music, history and national aspirations.

And if we are nothing more than a religious body, then what place does the very important YMHA - Community Center movement have in Jewish life? For this is a movement much more secular than

religious. Y's and Centers integrate their programs around social service, adult education, gymnastics and Jewish culture, with religion playing a minor role, if any at all. ^{Are all the} Is Jacob Cohen^s, who goes to the Y on Tuesday nights to enjoy the swimming pool, any less a Jew ^{They are} because he is affiliated with a community center and not a synagogue? *NO - if all we are is a religion Then we must discount many Jews, great & small, who are not religious.*

As for the second point in the attack, the matter of Zionism, we know that at the beginning, Reform was categorical and emphatic in its rejection of all national spirit. But in the period of 100 years it has swung all the way back from passionate and vehement denunciation of Zionism, to open and explicit support by the great majority of Reform rabbis. It is interesting to note that in 1841

a certain rabbi declared in Charleston, S.C., "This country is
 our Palestine, this city our Jerusalem," - ^{I imagine - Charleston S.C. as the Jewish} ~~a complete denial of~~ ^{of the wide}
~~the Jewish national homeland.~~ ^{Jewish people} What did that leave for all Jewry
 not fortunate enough to reside in America? Were there to be two
 Zions, two Jerusalems, one for American and one for European Jewry?

Emile
 ↓
 ↓
 ↓
 ↓
 What a selfish divorce of one segment from the whole body of
 Israel, from K'lal Yisorel! We cannot, ^{and} we will not separate ourselves
 from our European brothers. Isolationism in Jewish life is no more
 respectable than in American foreign policy. A fortnight ago the
 unity and solidarity of all Jewry everywhere was affirmed in a great
 day of national fast and mourning - Reform Jews joining in with all
 others. And so, in line with this, repudiating their predecessor of

1841, is the CCAR in 1941 adopting a resolution favorable to the creation of a Jewish army for the defense of Palestine. This is a true catholicity, a true sense of nationality and brotherhood of all Jews! *This is the true spirit of Reform Judaism !!!*

I think the best refutation of this new group is to show it up

(Most of the leaders are older men - and the younger ones are merely henchlings obeying the bidding of their assimilationist boards of directors.)

as an old group, a clique of reactionary old-timers. Their platform ^{not last week, but} was formulated 57 years ago, at a Conference of Reform Rabbis, which met in Pittsburgh in 1885, and issued a statement called the Pittsburgh Platform. One of the items reads as follows: (the actual wording being strikingly similar) "We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine.....nor the restoration of any of the laws

concerning the Jewish state."

What is the difference between these men of 1885 and the men of 1942? There is NONE. The motivation, the purpose in both cases is the same - that is, to adapt Judaism to the modern environment.

This purpose of trying to fit Judaism into the modern environment without being concerned with whether the size is exactly right or not, reminds me of an old
 [It makes no difference whether the environment is non-Jewish if not definitely anti-Jewish in some cases. *These modern Sodomites do the same thing* If it be necessary to mutilate

Judaism, stretch it, perform all kinds of surgical operations upon it, in order to make it fit in with the ideas of the surrounding culture - well, these men say, let that be done, with no regrets, but with a gusto.] *next page*

~~I am reminded of a~~ Rabbinic legend which tells that when a stranger came to the wicked city of Sodom and asked for hospitality,

the Sodomites did not refuse him but forced the stranger to sleep in the bed provided by them. If the bed were too small for him, they would cut off his legs until his body fitted the bed. If the bed were too large, they would stretch his head and feet, so that even though he lost his life, his body was made to fit. I don't Yes, even though we lose our ~~life~~, ^{just men say} our Jewish identity, which is our very life, we must force ourselves into weird shapes to conform to the environment. I am a Reform rabbi, and I am all in favor of progress and adjustment to external circumstance but not at the price of deforming that which I claim to be serving. Reform does not mean deform. !!

Aside from similar motivation on the part of these two groups

57 years separated in time, the Pittsburgh Platform group of 1885 and this new Council for Judaism of 1942; there is also a similar mentality and outlook between them.] The almost identical language of their pronouncements ^{of 1885 - now of 1942} indicates that there has been no growth in stature or point of view in two whole generations. With all the rest of Liberal Jewish leadership trying new experiments in the fields of education and worship, and beginning to understand and support the meaning of Jewish nationalism, these men have lagged behind. (They are anachronistic!) They are trying to turn back the clock! They are fighting against time, which has brought new trends into Reform!

This new trend is described

As put By Dr. Salo Baron, the eminent historian, who is

particularly fitted to analyze and diagnose historical developments,
~~the situation is this:~~^{He says} "The Jewish Reform movement, [extremely anti-nationalist, anti-Zionist, and anti-Hebraic in its earlier history,] is now more and more on the road to reconciliation with traditional forces." This opinion, from a man who is able to see the over-all picture, certainly would seem to indicate that our reactionary reformers are out of step.

There is a story told about John Quincy Adams who, in his extreme old age, was slowly and feebly walking down a street in Boston. An old friend accosted him and shaking his trembling hand asked, "And how is John Quincy Adams today?"

"Thank you," said the ex-president, "John Quincy Adams is well,

quite well, I thank you. But the house in which he lives at present is becoming quite dilapidated. It is tottering upon its foundations. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out, its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, quite well."

Reform Judaism is quite well - so well, in fact, that it has left the creaky old house built in 1885 and is moving into a newer, more permanent one, constructed on a more solid foundation. These reforming reformers had better leave ^{*the old house*} it too, or, if they insist on remaining, suffer the risk of going down to ruin with it.

There are many reasons why the liberal movement is moving forward to a more vigorous, vitalized conception of Judaism. First of all, the entire complexion of reform is changing today due to the ever-increasing infiltration of conservative Jews into the temple, bringing with them a feeling for Hebrew, a sense of historical continuity and a hope for the future. ~~In-addition~~

In addition there is the fact that it is no longer considered incompatible to be a Zionist and an American at the same time. Louis D. Brandeis is the great and noble exemplar of this fact for our generation. The democratic genius of America which has allowed, nay, encouraged all groups to maintain and strengthen their individual characters while yet remaining loyal to America, - this democratic

genius permits the Jewish people to flourish unchallenged. It is therefore no longer necessary to sacrifice Jewish nationalism on the altar of the now-discarded melting-pot theory.

And a final reason is the desire to replace the spiritual and religious bankruptcy of old reform with a temple service of Jewish content and emotional appeal. This has led the Central Conference to re-revise its Union Prayer-book, has led many cantors to replace non-Jewish with stirring Jewish music, has led many rabbis to substitute Friday night for Sunday morning services.

These are only three reasons among many for the changing trend, and they are indicative of yet further changes to come, which will continue to arrange for an eventual meeting of the minds between

the reform and conservative groups in this country. Those of us
 who believe ^{that} in the philosophy of Reform Judaism is well, quite well,
 thank you; who are happy to see it moving in a positive direction,
 cry out now, at this new attack - cry out, ~~let~~ to all others who
 believe sincerely in the reform movement: let's not turn back the
 clock - let's not fight history - let us not be undone or seduced
 by men who have not the best interest of Judaism at heart. We are
 moving forward to a balance in American-Jewish life, to a reconcilia-
 tion with tradition, which in its turn will compromise with us.

← Reform Jews can and will rise and respond to the challenge,
 will attempt to fulfill that definition of Jewishness offered by
 one of the great contemporary leaders:

Bryant
 ↓
 ↓
 ↓

U "What then makes Jews Jews? Is the term 'Jew' a racial designation, a religious label, or a national epithet? It is none of these alone.

but no one day it is not the other - It is all of them together - we are a people a great people - and we shall not perish.

Being a Jew in the broadest definition means first, the accident of birth; secondly, the act of choice, choosing to remain Jews despite the difficulties; thirdly, the act of cognition, learning to know the history and literature of the people so as to understand its soul and appreciate its place in the world; and finally, the act of transmission, transmitting to the next generation the heritage and the will to carry it on, so that the Jewish people may not perish from the earth."

December 18, 1942.

Sin

Diff. concep of sin - each group has own
Suppose I were to ask you, you, etc.
why don't you steal? - Various answers.

But there's Jew. concep. of sin.

God created man p132.

Zohar says sinner is he who violates p13

What is p13? - we are born with divine
faculties.

Hamlet says "What a piece of work is man"

Think of man - look what he can do!

He creates art, music, etc - repeat Hamlet.

So why should he steal - The fingers
that can create, he distorts. That is violating the p13.
That is sin.

Peroration: Can't be said about you & me "what
a noble piece of work?" This is the day to repent
& return to the p13.

How do you get happiness?
Man never happy.

Faust all-knowing, most happy.
Sells self to Devil - gets material joy -
still never happy. Finally goes to hell.

But does find happiness - in
working on soil in Holland & rehabilitates
land. When water recedes - life grows on
the land - that is the joy of life -
and he's happy.

Happiness is not done in wealth - but
labor which is creative & adds to improvement of
world.

1. Mission of mankind

Illustr - Faust, never happy but is
he doomed? No

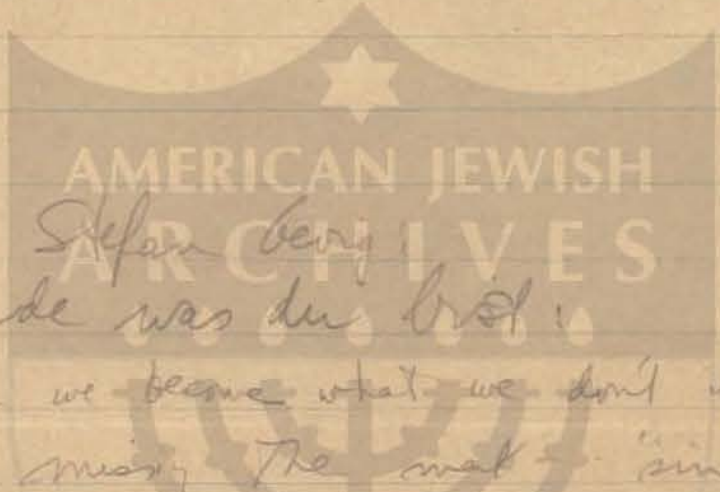
2. He works - That is function of man -
if it establishes Kingdom of heaven,
which means nothing in itself.

Use for Y.K. - tie up with sin
to mean too mis fire, miss the mark -
to astray and find ourselves miserable.

St Paul - he
sinner is, who ~~does~~ does not do
what he wants to do - and does
what he does not want to do.

Sluggishness, passion, greed, etc. causes man
to do what he doesn't want to do.
Thus he misses his mark and ~~is~~ is
unhappy.

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ARCHIVES
Stefan George
Werde was du bist!
When we become what we don't want to be
that's missing the mark - "sin".



N.Y. is end & beginning - Day 2 Creation

The old has run down - now have
to build again (pattern of history).

What is new going to be? H. F. Wells

Almans don't ^{really} have new order

Bible always has new beginning

new beginning after Egypt

Characteristic of  Jewish history is new
beginning - never death.

This New Year is really new - all
over world new stirring. Typical program
is with.

Evil in us. | Sun-Hills
or
Upde was der hist-evil



Rights of man not conflict with
rights of man.

Rights

1. Man claim to his share of
world bounty -

a. Right = enable him to
proceed.

to World

AMERICAN JEWISH

ARCHIVES

2. Trouble - man believe

to be

Free Israel

W

Mechi'ta -

Israel at crisis - 4 opinions

1. death by drowning
2. return to Egypt
3. fight pitched battle
4. frighten enemy with noise

Moses said, wait and see what God will do.

Meanwhile pray.

The Lord hearkened unto their prayer, for which he had but been waiting.

Passover sermon

John Macmurray - "due to history"
what we owe to the
Jews.

The organization of
the European economic
system is deeply marked
by the tradition of the
Jewish Sabbath, to take one
obvious example at random.

The fact that
Christianity is Jewish means
that Christianity is the form
in which the influence
of Jewish experience pene-
trated into Europe and
became one of the major

factors determining European history, civilization and culture.

We have, Therefore, two questions to ask. What is the unique contribution of the ancient Hebrews to human experience, and why is Western civilization so shy of it? The answers to both these questions is I believe that the Jews were and are religious while we are not!

Three forms of consciousness:

1. Pragmatic

a.) characteristic expression:

Science

b.) historical expression:

Ancient Rome

2. Contemplative

a.) char. expr.: Art

b.) ~~hist.~~ ^{hist.} expr.: Ancient Greece

3. Religious

a.) char. expr.: Religion

b.) hist. expr.: Ancient Hebrews

Religion is the natural original expression of primitive human consciousness. Historically, therefore, the above three forms of consciousness are all derived from a religious form. They are indeed abstractions of the religious form. The important corollary to this is that the religious form of consciousness is the only complete form, and in a sense contains the others.

But in the process of cultural development the religious form is usually lost. In nearly all developed societies religion has a decided atavistic flavor.

This is because religion has not developed, but has allowed other aspects of social life, such as science, law, politics, art, etc. to assert their autonomy, so that religion just becomes another

6

sphere of activity.

What is characteristic of The Hebrew people is that it achieved a development to a high level of civilization without The breaking up of The various aspects of social life into competing, autonomous fields of interest and effort.

If religion develops it never becomes one particular sphere, but remains The synthesis of all, as in primitive

organization. Thus Jewish culture is integral in a sense that no other culture has been.

Description of Medieval Europe as another case where all the departments of culture are synthesized in religion is not true. The dualism - The struggle between temporal and spiritual power in the Medieval world defines a fundamental failure in integration. The Hebrew form of thought rebels

5

against this distinction
between secular and
religious. It demands a
synthesis of action and
reflection.

PARADOX

If a society (or
an individual) has a
religion, it is not
religious. If it is
religious, it cannot
have a religion.

Expl.: If a society has
any other form of con-

consciousness except the religious (i.e. has the pragmatic or contemplative). Then religion is one of the spheres of activity, and is a particular & limited set of activities or a particular and distinguishable set of beliefs.

But if it has a religious form of consciousness, religion is not an isolated social aspect but is a way of living the whole of life, and

consequently, a way of
thinking and understanding
the world.

The belief in
immortality and in another
world expresses, when it
is essential to any
religion, an incapacity to
think of the world of common
experience religiously.

If the world is
thought contemplatively or
pragmatically, there is
no room for the satis-
faction of the religious

impulse, and This impulse requires another world to which it can be referred for its realization.

The Hebrews retain, through the development of the religious form of consciousness, the ability to think this world religiously. In consequence they feel no need to look beyond this world.

This does not necessarily imply that a doctrine of immortality may not be true. It

only demonstrates that it is not essential to religion. The fact that the hope of immortality is brought to the center in so many religions, indicates an incapacity to relate those religions to men's experience in the common world.

It signifies not a belief in God, but an incapacity to believe in God and this world at the same time.

If the form of consciousness excludes religion (or only includes it as a minor aspect), God must be conceived as belonging to another world, and the gratification of the religious impulse must be conceived as postponed to another life.

Thus there is nothing paradoxical, but on the contrary it is very illuminating that the only religious culture which history has

produced shows no
 need, in all its
 classical literature, of
 a doctrine of immortality
 or of a belief in another
 world.



completion of John Macmurray's chapter "Hebrew
Consciousness" in "Clue to History."

It is in the resistance of the Hebrew consciousness to the tendency of a priesthood to become a ruling class that the historical significance of the prophetic tradition is to be found. This is part of the struggle against dualism (the distinction between the material and the spiritual. Church + State type of thing - Jews wanted theocracy instead).

Hebrews also fought against social dualism (upper + lower classes), because this develops into a dualism in consciousness, and we desire an integral religious consciousness.

Characteristic Hebrew conception is of God as a worker. In dualist forms of consciousness, God always appears as an aristocrat.

There is inherent connexion between a people's conception of God and their conception of man. In particular, the way they conceive the relation between

God & man determines The way They conceive
The relations between men in society. Thus
Jewish Law is summed up in two command-
ments — 1. Thou shalt love The Lord Thy God.
2. Thou shalt love Thy neighbor as Thyself.

This dictates a society equalitarian
and democratic, totally incompatible with
class-distinction, either economic or caste.

(THIS IS WHERE I BREAK WITH MR. MAXMURRAY)

But There is always a discrepancy
between The worlds of ideal & actuality,
and if a reconciliation is impossible, Then
dualism becomes inevitable, as a distinction
between an ideal world of what ought to
be and a real and evil world of what is.

The means by which The
religious consciousness succeeds in escaping
dualism is the doctrine of The Fall, with
its corollary, The promise of salvation. This

conception enables men at one time to recognize the problem of evil, the struggle between man's nature and the world, and at the same time to assert that the ideal world is the reality of the actual material world. It puts the responsibility for the estrangement between God and man on man. God remains willing and anxious for a restoration of good relations - all that is required is a change of attitude, a repentance on the part of man.

The idea of man's moral responsibility for the evil in human life is the primary implication of the doctrine of the Fall. It carries the corollary that man by repentance can annul the evil.

There is another consequence of the Fall idea. It enables man to think

of The essential goodness of the world,
including human life, in spite of The
recognition of evil. Human nature
as God created it is good. The actual
behavior of human beings is not an
expression of their real natures.

For The religious consciousness,
The reconciliation of ideal and actual is
projected into the future as an actual
event in time - prophetic or Messianic.

God is a worker and will work for
perfection. God did not change his
nature with The creation, nor did he
cease to be a worker because of man's
rebellion. [The Fall becomes itself part
of the process of the creation of the
world, and history the process by
which The intention of God for human
life is carried out.]

Where God is conceived as Agent, The world is conceived as his act, and in That case The criterion of reality must be The continuity of intention. This intention becomes, with The Fall, the intention of reconciliation, and Therefore can only be achieved Through an operation on The will of man.

By Thus doing justice both to The existence of evil and to The goodness of God and his creation, The Hebrew consciousness escapes from dualism and retains an integral consciousness of The world. This integrity is its complete rationality. The world which is considered religiously is The actual world of social history. Jewish reflection thinks history as The act of God. ("Caesar crossed The Rubicon" but "God brought

The People out of Egypt")

This means that Hebrew Thought is at once empirical and religious. It is religious in that it thinks history as the act of God. It is empirical in that it reflects upon history in order to discover the nature of God and the laws of divine agency. Thus there is a continuous reflection upon contemporary history in the light of past historical experience. It is not a reflection upon specifically "religious" experiences. Therefore its result is a deepening understanding of the principles which govern social life, or to put precisely the same thing in another way, it results in a deepening of the consciousness of God's purpose in history.

SUMMARY

Definition of the religious consciousness: —

- a.) Negatively — The absence of dualism
- b.) Positively — The integration of action & reflection.

The conception of God is also the conception of the nature of society, and the experience of society is itself the act of God. In this way, religious reflection becomes a continuous interpretation of history, and historic experience becomes a progressive revelation of the nature and purpose of God.

Rights of Man

1

Yesterday (this morning, last night) we talked about the necessity of man's developing certain characteristics - or of changing some of his present ones in order to be able to look into the future with some hope for better conditions. We pleaded for generosity and altruism instead of greed and selfishness - we pleaded for a recognition of one's fellow-man instead of only self-interest - we pleaded that the life of the whole community must come into men's thoughts instead of only their individual lives.

When I talked these ideas over with a friend of mine, he granted that everything I was saying was fine, but, he reminded me - "You are asking men to give up their individuality when you talk like that. You're asking them to be more worried about the other fellow than about themselves - and you know that's the wrong psychology. You know that people will always be primarily concerned about their own problems - and it's perfectly natural that they should be."

He was right, of course but he missed the point. I wasn't saying that ^{anyone} ~~we~~ should spring forth in a burst of enthusiasm and give all his goods away to his neighbor - I agree fully that each individual has his rights and should protect and cherish them. My point

simply is that the rights of one man do not necessarily have to conflict with the rights of another man, as they seem to do all the time. There is something wrong somewhere if it automatically happens that when one person attempts to get something for himself, it means that he steps on someone else's toes. I think it's our job to find out why it is that everyone can't have his individual rights and still live in peace with everyone else. The answer, as I see it, is that we have to revise our attitude toward what our rights are.

There are two kinds of rights - There are the larger broader rights of man as a member of a community - such as his right to police protection, or fire department service, or public health; and there are the smaller personal rights of man as an individual - such as his right to his house or to his wife & family. Men do not ^{ordinarily} quarrel over the larger rights - if your house is burning and the fire dept is on the way, your neighbor doesn't ~~usually~~ ^{usually} put up a false detour sign in order to prevent you from receiving the right of fire protection. But your neighbor does often interfere with your livelihood, with your social life, with other aspects of your individual life.

In The Talmud There is a discussion very closely related to this which may illustrate further The joint of individual and communal rights and how no man need conflict with any other man or either of the two scores. It states that man, a potter, for example stamps out many articles from one mold and they are all exactly alike - every pot from the mold is identical with every other, while God stamps out all human beings from the mold of the first human and yet they are all different. They look different, think differently, react differently - but they are all men. Thus they belong to one group, one category - as distinct from the animals or the plants - and consequently are all entitled to the ^{common} rights given to them; yet at the same time each is unique and has certain personal rights of his own. When the question is asked "why do they all have different features?" The answer is "so that they may distinguish between their personal rights" and if a man sees a mill house or a pleasing woman, he is not allowed to claim them as his, since he is clearly ~~and~~ different from the man to whom these things actually belong. It's a grand concept of being ^{at} ~~the~~ one and the same time an ^{ordinary} member of a large club yet having also the same rights as the president of the club. It allows every man to

say "The world was created for me, since I am the same as the first man" - yet it delimits him too for he can actually claim only that which is uniquely his by virtue of his being a separate and distinguishable individual.

We Jews know what we are fighting for today - we have a vital and active stake in this struggle, both to preserve our community rights as a race group, or nation - call it what you will, and to preserve our individual rights as men who are too often attacked and discriminated against.

Other men all over the world are also beginning to learn what they have to fight for and somehow this time there seems to be a grimmer determination to get it and a more certain conviction that they will succeed. People are making sacrifices and quiet-spoken men all through the nation, ~~as~~ without ranting or raving, are uttering firm words of faith and belief that this war will bring in its trail a more certain guarantee of human rights - and that such guarantees will be made to work properly this time.

We hear much talk on all sides and many questions being asked as to exactly what are the British - American war aims. Are they simply military, a fight for survival, which

in itself is an understandable objective when we think of the menace of Nazism - or do they contemplate some schemes for economic and political improvement? Some time ago, H. G. Wells, one of the greatest minds of our generation, asked that very question in an open letter which he addressed to the London Times. He got an immediately favorable response to his proposals ~~that~~ for "the fullest most unflinching discussion of (every aspect and possibility) of the present situation," and a correspondence developed between him and others which led to his writing a second letter to the Times shortly afterward. In this one he stated that the best conclusion he & some friends could come to was to draft a declaration of rights, which would not be detailed because obviously the British Gov't could not talk now about territorial readjustments or a new League of Nations or anything of the sort - but which would be right in line with the best tradition of the "Atlantic" Parliamentary peoples. Everytime Britain or America faced a crisis, there would be produced some declaration of principles on which public and social life was to be based. This was to serve as a sort of fundamental law on which the ~~later~~ details ^{to be worked out} ~~would~~ later would be ~~be~~ founded. There was the Magna Carta of England, the Declaration of the Rights of Man of France, the

Declaration of Independence of America and many others. So Mr. Wells and a few colleagues drafted a new Declaration in which they set forth some of the rights of man as they saw them, and said that this Declaration "defined the spirit in which the mass of our people are more or less consciously fighting." They acknowledge that it really involves nothing that is not already accepted by the great majority of reasonable men in the democratic states today - but they think these rights are worth restating: The right of every man to food, clothing & shelter

" " to education

" " to police & legal protection

" " to work at any ^{legit} legal occupation he chooses

" " to move freely about the world

and many other simple yet important rights. They end their Declaration with these words - "That the provisions & principles embodied in this Declaration shall be more fully defined in a legal code which shall be made easily accessible to everyone. This Declaration shall not be departed from incorporates all previous declarations of human rights. Henceforth it is the fundamental law for mankind throughout the whole world."

Well, what have we humans learned about our individual & collective rights in our several thousand years of existence? Not very

much, you say, because after all, aren't The Ten Commandments just as good and pretty much the same thing as Mr. Wells' Declaration? Yes, they are, and certain people in the world have partially learned how to live by them - but it's largely a matter of repetition when you're trying to educate people, and so thinkers and teachers and other far-seeing men have repeated the lesson down through the centuries. I think we're beginning to learn it at last. I really think that more people are learning every day that in order to preserve their own individuality and their own rights they don't have to take them away from the other fellow.

This little prayer isn't in any prayer book that I know of, but if we keep it in mind, perhaps it will serve as an indicator of what we should really strive for in this world -

"O God, may this year and the future be times of peace and harmony, where men will share that which is common for all men - the land and the fullness thereof; and keep for themselves in honesty and kindness ~~from~~ that which is personally and privately theirs. May we thus learn to live up-rightly and humanely as decent, compatible individuals." Amen

9/10/41

5

of God. Thus one year in seven might be devoted to the Lord just as one day in the week was. The jubilee was half instituted primarily say the rabbis for the two reasons of keeping intact the original allotment of the Holy Land among the tribes and to discourage any idea of slavery among men. God chooses to keep his Holy Land in its original condition both as regards men and property and when human enterprise begins to alter the situation then there comes the need for a periodic restoration to ^{an earlier} ~~primitive~~ ~~condition~~ status.

~~omit~~ The entire conception of the Jubilee Year should be particularly keen today on Rosh Hashanah for the blast of the shofar heard once in every half-century is also used ^{once} ~~every~~ year to herald in the approaching period. ^(note 10-232) In the tractate Rosh Hashanah the question is asked "How do we know that the shofar is also to be blown on the New Year as well as on the Jubilee Year?" and Rashi answers that with the technique of לפי דמיון which is an inference drawn from an identity of expressions. That is, the ~~scriptural~~ expression in the seventh month is used when describing the time both of the jubilee and of the New Year as we noticed above when putting both passages. Thus

it is ~~clear~~ through 2/10/2266 "equal part"
that since the ~~Shofar~~ is known to have been
blown at the ~~1st~~ it is also meant to be
blown at the ~~2nd~~ ^{39a}. Jubilee is on same footing as
what. Then are the implications -
what is the moral significance of viewing
every Bush H. as a y.y. instead of simply
one year in each fifty? ~~There~~ There is a
ringing claim, a tremendous challenge from
God who stands, as it were, greatly defying us
to live during this coming year as befits our
divine status. Must He ~~not~~ come every so often
to revise the muddled complications of unwise men?
He refuses, since He gave to men a greater gift
than to any other animal & man himself shall
learn to use his talents or perish in the attempt.

And, but is right, since we have
not only the most magnificent single act of Creation,
intelligence, but we even have a precedent from
which to take a lesson, we have guide lines to
lead us in the proper direction. While it would
be difficult if not impossible to develop a working
program of remission of debts, return of land to its
original owner and other aspects of the law. There
is nothing to stop us from mitigating our thought-
and-habit patterns of greed and selfishness; it would
not be impossible for us to be ~~more~~ more altruistic.

It is sad but true that

~~dress and pretension~~. The fires of London, Rotterdam, Hamburg and Leningrad are biting fiercely to cut out some of the weaknesses of man which we hold are responsible for his ills. I sincerely hope that I am not being blindly optimistic when I believe that there are being fashioned on a blazing anvil some new ^{human} attributes ~~for man~~. The aristocrats of London's West End have learned how to sleep with the cockney of Limehouse - and we hope to see caste consciousness ^{begin to} disappear. I have searched deep in myself and I honestly feel that men the world over are stirring slowly to the new stimuli. At the present, we read of individual acts ^{of bravery} ~~all the~~ ^{the} natives in a Dutch city ~~all~~ appearing on the streets ~~one morning~~ with yellow arm bands on the morning that the Nazis first ordered the Jews to wear the badge of shame, so that the Jews were not distinguishable + separate. This action took a loyal, unselfish, freedom-loving type of personality to carry it out. In the future we will read ^{not only in acts but} of many men in many places exhibiting those traits of character which will show that they truly know the meaning of such words as justice and charity and lovingkindness - instead of such words as prejudice and hatred and lust.

I do not believe there is good in war, but

special planning board. The French Revolution came as a great, convulsive upheaval from within the breasts of the masses, and if the same slogan of Liberty, Fraternity & Equality had been handed down to them from the stately palace at Versailles, perhaps they would have been suspicious of it. They had to grow up to ^{revolution} it to find it inside of themselves in order to express it as they did.

Let me explain again what I mean about men and nations growing up to the point where social reform, a better world actually can become feasible instead of mere remaining ideas on paper or academic formulations in the minds of philosophers. When the great wave of optimism spread over the world in the 1920's and produced ^{some} that really noble attempt at international understanding ~~the~~ ~~League of Nations~~, it also produced the Kellogg-Briand Pact of 1928, popularly known as the pact to outlaw war. It was signed by 58 nations, all of whom solemnly swore to renounce war as an instrument of national policy. Many millions of humble men throughout the earth signed petitions of approval, and in Paris several thousand white doves were released as a symbolic act of the new era ^{of peace} coming to pass in the world.

Today there are many men who look

back at that with cynicism and despair, who become disillusioned and bitter - but they miss the point. Rather they should be angry (at the hoax that was played on them) for it was not within the power of any government in the world in 1928 to promise peace to its citizens. The fundamental nature of the states prevented them from being peaceful. ^{Each} ~~They~~ all claimed sovereignty for himself - by definition that meant it could not cooperate with its fellows: each was selfishly attempting to be economically independent - by definition that meant the cutting down of free trade between nations: each was attempting to enhance its prestige and at least preserve its status quo - by definition this meant a refusal to compromise or settle difficulties by mediation. It is all too clear that here were ^{points of possible friction, most common} the most sore ^{points of possible friction, most common} causes of war being officially sponsored by governments which were at the same time promising peace. No matter how sincere some of the individual statesmen may have been - they could not succeed, because their governments had not grown up to the point where the causes of war - greed, avarice, egotism - were eliminated from the national character.

The world is growing up today. We can say that with some assurance. I feel as we watch the great fires in which the souls of men are being purified and scoured clean. ~~of much~~

he had surrendered his opinion to freedom.
At the time of the 50th year however
all these so-called "permanent" slaves had
to go free whether they liked it or not.

Our ancestors were clever men. They
knew that it is impossible to work out any
system of government for men, if those men are
incapable of operating it. Moses knew that he
was leading that mongrel band of Egyptian Jews to
a great and goodly land for them - yet he
also knew that they would not rise to the task
of conquering and building that land unless their
characters were stronger, unless their ideas were clearer -
and so the Midrash tells us he chose to
let them wander in the desert for 40 years,
so that those who were too far ingrained with
the slave ^{they had learned in their Egyptian bondage} psychology would ~~die~~ ^{be} off, and only the
also bright-eyed, vigorous youngsters would be left.

I think we are agreed on the
kind of world we would like to have to live in.
If we took a cross-section of opinion here today,
we would find that we all wanted peace not war,
economic equality instead of rich and poor, equality
of ^{groups} ~~peoples~~ instead of superior Herrenvolk, ^{master} ~~superior~~
~~also~~ races and Sklaven Volk, slave race. Yet social
reform must come from within a people, not
be superimposed from above by some super-

 The direction The direct

The Russians as a people were known to be great lovers of talk and of abstract discussions on the problems of the world as they sat over long glasses of tea in their pre-revolutionary cafes. Today they have demonstrated their in the most concrete terms their ability to translate thought into deed.

~~Today~~ Today also let us take this anniversary celebration and attempt to find in it a real, live lesson.

The outstanding feature of the Jubilee Year was that all Hebrew slaves, men who had become enslaved through inability to pay their debts + for other reasons, all slaves were to be set free, even if they did not want to be. In the 50-year period, there are 7 ~~year~~ cycles of 7 years each. Each 7th year was called a Sabbatical year, and at that time also all slaves were legally freed. If however a man chose to remain a slave, perhaps because he had acquired a slave psychology, or perhaps because he could get a better living from his master than he could earn himself - if for any reason he preferred to remain a slave, he could do so. He was put against a doorpost, his ear was pierced with an awl, and ~~all over~~ this was a sign for all men to see that

or perhaps he planned the idea of having to think for himself

above which ~~ring~~ are ~~engaged~~ engaged into the Liberty Bell
hanging in Philadelphia. ~~and which ring forth with all our~~
~~hopes + fears, our aspirations + endeavors.~~ Amen

slaves, even those who may have preferred in
previous Sabbatical years to remain slaves, are
forced to assume the responsibilities of free men,
are obligated to learn the qualities of thinking
and acting for themselves, of bearing burdens for their
own life and community living.

It is perhaps injudicious for Jews,
against whom all sorts of racial and national
generalizations have been ^{unfably} levelled, to make
such accusations against other races, but it is
still permissible to say, I think, that there are
large groups of people in the world today who
willingly accept the yoke of a government or who
blindly put their faith in popular leaders, to the
detriment of their own individualities. It would
be very difficult to help the such people engender
in themselves the characteristics so necessary if
human beings are to progress.

Insect
or G.B

In The Jubilee Year

At the outset of this new year may
we now pray and hope that the spirit of
equal opportunity, mature responsibility and divine
liftiness of purpose which characterize the year
of jubilee may also serve to characterize all our
efforts in this year and all future ^{again} ones to come.
~~Amen~~ And may we be reminded of those words
in the 10th verse of the 25th chap. of leuiticus, quoted

when dealing with our fellow man; it would not be too great a sacrifice, if he would but think of the reward to be gained, for man to curb his eager, grasping acquisitiveness and think of his neighbor a little more. If men would honestly attempt to exploit the principle behind the Jubilee Year, there would be a sabotaging of all weak tendencies toward covetousness and ~~avidity~~ ^{ambition}, ~~ambitiousness~~.

But how is this to be done? How can we help men think of every New Year, every Rosh Hashanah in terms of the Jubilee Year, in terms of a growing awareness of the divine ~~con-~~ ^{intention} ~~vision~~ behind the laws we see. It must be done by education and by experience: The former is useless without the latter. All the teaching and preaching has helped man, but little to avoid the catastrophes which always ^{seem to} befall ^{man} ~~us~~ a catastrophe such as ~~the~~ ^{is} convulsing the world today. Let us hope that this will be a time of experience, that man will learn from this ^{war} some of the characteristics which must be developed if our ideas of a better society are to be realized.

It is necessary for each man to learn to be self-reliant, for example, to develop his individual personality so that he can be a good citizen contributing to the general welfare. Thus in the Jubilee Year, all

B

Just as it would be impossible for Adolf Hitler today to keep a treaty of peace, if he were convinced or appeased into making one, because he has consecrated himself to the evil of war and is himself swept along by the fury of the monster which he has let loose; so is it impossible for mankind to say to its philosophers, teachers, poets + theologians - "Go dead, make us a better world and we will live in it" - because the ^{very} nature of man as he is constituted today will doom any scheme to failure.

A

In line with this periodic reshuffling of all so-called "permanent" features of human society, there was the commendment found in verse 10 of this same 25th chap. of Lev. (quote). Indicating the compulsory restoration of hereditary properties to the original owners or their legal heirs. Thus there can be no 99-year leases, such as the large railroad companies obtain for the right-of-way of their tracks, or as Columbia University obtained on the ~~several blocks~~ ^{DP4} ~~land~~ in the center of Manhattan Island or which Rockefeller Center now stands. At the end of 49 years, land is returned to its original owner, whose tribe was allocated to that land when God divided Palestine among the twelve tribes.

(was originally proclaimed by a blast of the Shofar
and from which Rosh H. derived its character)^{year} 1

In the 23rd chapter of Leviticus
we find the verse concerning the
observance of the first day of the new year as
a memorial and a holy day. (quote 23:24)
"And ye shall hallow the 5th year" - (so we reading the
25th chapter of Leviticus,
where we find the verse which says) The
observance of the 50th year, the jubilee year. <sup>This 50th
year is a</sup>
custom in Jewish life which has long since passed
into disuse which is a matter of fact - as
not always observed when the Jews
lived in Palestine but which we would do well
to examine as Rosh Hashenah ^{is} as an
institution which ^{is an institution which} has its own
all the needs for the better life about which
we ^{all} ~~must~~ ^{ought} to argue. Here in ^{this ancient} ~~ancient~~ times
we may find some concrete terms to help formu-
late our own ^{practical} ~~own~~ ^{own} yearnings for social improve-
ment.

The ^{begin} ~~series~~ ^{series} ~~and~~ - (quote 25:1-2)
In other words the system worked somewhat
like this for six years the Jews, primarily
in agricultural society, sowed and tilled and
reaped the fields, perhaps planting extra with an
eye toward that seventh year when they
were forbidden to work the soil. "Let the soil
is ~~rest~~, for the theory of exchange between man
and the earth called for him to work by the

not
year

sweat of his brow in return for which
The soil would yield him his reward.
But the same principle of the weekly Sabbath
day which provided for a rest for the
animals, operated in the Sabbatical year in
providing a rest for the soil.

Secondly, there was the matter of
the seven or remission of debts, in which this
seventh year acted as a moratorium period, a
time of ~~liquidation~~ ^{cancellation} of debts. Of course, it is obvious
how this could give to create a confusion of
credit, to pay nothing of utter confusion between
creditor and debtor, so the gentle liberal Hillel
created the legal fiction of the Proskut, whereby
the debts were held over until the following year.
Thus alleviating the hardship which strict observance
of the seven would effect on the creditor, but
at the same time giving the poor debtor a
year of grace in which to catch his breath
and collect his finances.

The third matter which the
Sabbatical year attempted to settle was that
of the '220 328' The Hebrew servant, who had
originally been sold into slavery for non-payment of a
debt or some other reason and who on the 7th
year was offered his freedom. If he chose for
some reason to remain as a bondsman, then

he was placed against a doorpost and his ear was pricked with an awl to indicate that he had refused his liberty and was henceforth regarded as a permanent slave.

But ~~at~~ ^{at} this point the peculiar religious genius of the Hebrews came into play, and ~~another~~ ^{another} device was created to prevent this very permanence. The only enduring relations are with and of God; man-made contracts were not to be ~~not~~ considered everlastingly binding. So the Bible continues to describe the plan of the Jubilee Year wherein not only all the above described conditions of the Sabbath year ^{function} ~~are~~ operative, but wherein even all those slaves who have previously rejected the offer of freedom, now must accept their release and become equals in the community. Thus at the end of 7 cycles of 7 Sabbath Years there is the great event of the Sabbath Year. The year of jubilee, heralded by the loud blowing of many trumpets ^{1/2 p 2} Sabbath.

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41 on
Page A

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41 on
Page A

The reasons offered for the promulgation and the observance of these rules for the Sabbath Year and the Sabbath Year ^{are} ~~are~~ usually fall into three categories. There are those who ascribe the whole scheme to nothing more than a cabalistic attempt to work with the number seven which

was thought to be sacred to God & the week
of Creation consisted of 7 days. Shrovetide occurs
7 weeks after Passover and so on. There is
even a Kabbalistic theory cited which states
that the duration of the world is 7000 years,
the 7000th year being the millennium, the Great
Sabbath of the Lord. ^{Incidentally,} we are now entering
the year 5702, but for those of you who may
become worried, let me remind you of the story
of the old lady, etc.

Another set of ^{theories} reasons offered for
the years of 5000 and 6000 are the laws
of natural science and the sociologic reasons. Just
as animals and men need rest periods, so too does
the vegetation. Continuous cultivation of the land
without scientific fertilizing and crop rotation will
deplete the energy of the soil. Again the
Sabbatical year serves as a sort of bankruptcy
law whereby the poor debtor can start life
again on an equal footing without worrying
about future earnings being impounded to pay
for past debts.

The rabbis in the Talmud have
their own reasons, and in summation they may
be said to be that these laws were made
to promote the idea of theocracy, that is,
the governing of a state by the immediate direction

What are the Rights of Man?

Right of each man to his share of world's bounty -
food, land, clothing, women, etc.

Premise: There is enough in world to go around - ~~sketch~~ I like

~~Mistaken notion that~~

What is necessary?

A scheme for some sort of equal distribution

What is fallacy of all schemes?

Notion that in order to obtain for self, man must take
from fellow man. This is mistake.

Repeat premise.

What is really necessary?

For men to grow up to point where they recognize
claims of fellow man.

werde was du bist? ^{quite beautiful} This applies to nations as well as men.

Guarantee of rights of all men will guarantee rights
of each man.

Is there this realization present in world today?

Can we be hopeful? Yes!

Ex. of H.B. Wells + of Dutchmen.

Then will each man inherit the earth - when this realization
spreads.

**
Ex. of
H.B. Wells, peace
factor, why
it couldn't
work
because
nations
weren't
grown up.

**

1. each claimed sovereignty - That means non-cooperation
2. each sought economic independence - That meant no free trade
3. each attempting to enhance prestige ^{at least} or secure status quo - ^{refuse to} conform

These 3 most sore causes of friction & war being sponsored by govt which were at same time promising to renounce war. No matter how sincere some of individual statesmen may have been - they could not succeed because their govt had not grown up to point where the causes of war, greed, avarice, egotism, were eliminated from national character.

* Hamlet
Act 2 Sc 2

What a piece of work is a man! how noble
in reason! how infinite in faculty! in form and
moving how express and admirable! in action how
like an angel! in apprehension how like a god!
The beauty of the world! The paragon of animals!

Parsha This week ^{tells} ~~discusses~~ what sacrifices we have to make.

Rabbi tell us This is to make us clear for great holiday of Passover which is coming.

Passover is holiday celebrating freedom and in order to get freedom we have to make great sacrifices. Aren't we all doing that today in This country - making sacrifices to win freedom for ^{us and for} the world?

But besides making sacrifices what else can we do to help win the war & secure freedom?

Well we can make our own Jewish contribution.

That's the first - we are Americans and we are Jews and we want to pool these two sets of resources.

As Americans ^{adults} we join the army, give blood to Red Cross, pay our taxes. As American boys & girls we help in the Boy Scouts, become air-raid messengers, learn about democracy in schools.

As Jews too we have a great contribution to make.

~~Cultural pluralism~~ In realm of ideas & ideals.

We ^{can} help keep clear the issues for which we are fighting -

The ethics and morals - the equality & democracy.

That has been function of Jew on stage of history - and

we can be proud of it. We can Thrill to it.
That's our heritage - The Bible existed long before
The Beveridge Plan.

Every Jewish boy & girl should learn about it
and practice it. That's his contribution.

So we Jews have a place in this war -
we were the first to be attacked
and can be proud of it. We will have made our
sacrifices to the cause of freedom - 2 m. sacrifices. It
is up to us to help keep the ideals burning - and to be
proud that we are the bearers of these ideals.

Pasha or sacrifice - in order to prepare ^{in Passover} which is holiday of freedom

Do we make sacrifices today? Yes.

~~What~~ what - also freedom.
We all make sacrifices - ^{our brothers in service}
^{no more auto rides}
^{not so much food}

Why do we make them? - To win the war.
We, as Americans, have to make sacrifices to win the war.
Is it worthwhile to be an American ^{if you have to} make sacrifices?

What a question! ^{of course it's worthwhile}
We're proud of being
Americans and if we have to make sacrifices,
why, of course it's worthwhile.

Well now - There's another question.

'Do we have to make sacrifices as Jews?
Yes - we do. Is it worthwhile? YES.

Jews have to go through many terrible things.
Try to escape from Germany. - Tell story of ghetto - lion
refugees. Tell story of British-German children in Leeds. Story of
boys dying to protect honor.

Story of Garden rally - Jews coming together
to reassure each other - great pageant of Jewish history.
People present came to reaffirm faith. They were proud, unashamed, had faith it was
Remember this!

We come to school to learn more. Not facts so
much as ideas & attitudes. ^{Remember} Tell story of Irish zookeeper.
We must learn & love our past.

~~Being just Jew means being just American. Paul Muni~~
~~Robinson~~
~~Judge Brandeis~~



Slominsky,

Newark, March 18, 22

I feel deeply honored in being associated with so many distinguished names in this common undertaking of discussing "The Religious Basis of our American Democracy."

If I begin by expressing my own sense of inadequacy and helplessness in bringing any real light and help to bear upon this enormously grave issue, that will appear only natural and certainly not be taken for much modesty.

In fact the issue is so tremendously grave that politeness becomes a hollow thing, and I would be saying less than the truth, and less than what is needful on such an occasion, if I did not go on to say that I do not see any signs anywhere in the country of leaders and thinkers who are capable of bringing such light and help.

I say this expressly because that fact is itself part of the problem.

Democracy is being tried as never before, and it may well break. In this supreme crisis it has no real, no adequate defenders:— I mean men who can do more than repeat the old watchwords and the old ideologies

~~which were born.~~

My Thesis is That democracy, The hope of The world, has, at The present writing (March 18, 42), failed, - failed from within; - and That it is properly being challenged and fought to The death by daimonic-religious forces whose moment in The rhythm of history has arrived.

And That unless democracy can assume again, as at its inception, and equally with its enemies now, The power of a religious emotion, it will go down.

Man has supreme rights because he is a creature of supreme wonder - "a little less Than The angels." The Psalms tell us somewhat quizzically and ironically perhaps, but none The less seriously. Man is God's attempt to bring all of natural development to a consummation, to a consciousness of itself, - and to push on from There to a new dimension, to a new realm of Being.

The individual and his worth, the individual & his responsibility, the individual & the new world which is discoverable within him, is one of the supreme themes of the Bible, if not its very highest theme.

Christianity is the immensely powerful instrument through which Judaism has shaped the history of the world.

The lead in modern times is given to England - the people of the Bible and of slow democratic growth - In the development of a Parliament, in a series of revolutions bloody & bloodless (1648) 1688 and under George III) they bring popular government to fruition; -

and through the Puritans, who are O.T. Israelites speaking English, they found New England and fashion America in the light of the democratic religion of the Bible.

What the last century has brought we have already seen & now we are at a turn in the ages.

The first creative phase of democracy seems to have fulfilled itself & is obviously drawing to a close.

That it is exhausted is attested by the presence and power of the enemy. It must either transcend itself, or it must go down; it must renew its creative powers on a higher plane, or disappear.

What is wrong with democracy? It has become all rights and no duties. From being a religion, it has become a mask for selfishness. The religion has gone out of it & has travelled to the other side.

If we cannot go back to the sources which once made us great, we are lost.

Religious power alone can win the day - The old teachers, The old prophets, the old flame. Let us therefore make our hearts glow with the old fire, and our limbs strong for action in this supreme clash of history.

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JOHN L. E. WOLFF
100 SOUNDVIEW AVENUE
WHITE PLAINS, NEW YORK

May 7

Dear Herb.

I did get hold of the letter Friday night and believing that it would be of no further use left it on the steps with the other bits of wrapping paper. It, of course, was thrown away as part of the party mess by Joel. At any rate it can't be found in the temple.

I hope that Uncle Sam's boys deliver this epistle on time because I'm going to rewrite another letter, which I really hate to do. The first one was more spontaneous and I believe expressed

my thought in a more tangible
fashion than this one possibly
could after the heat of a
conviction has died down a little.
I still retain my views and will
attempt to write verbatim as
much as possible.

Told of lecture the
sermon and if it's half as good
as last Sunday's message it will
be a success.

Regards to Elsie.
Johnny

JOHN L. E. WOLFF
100 SOUNDVIEW AVENUE
WHITE PLAINS, NEW YORK

proved impracticable.

Well, that's the story
Hub and maybe we're just
a bunch of confused "Hebs."

A scavenger hunt has
been substituted in its place and
the postcards already sent out.

Best regards to Elaine &
I'm looking forward to discussing
this with you Sunday.

As ever,
Johnny

JOHN L. E. WOLFF
100 SOUNDVIEW AVENUE
WHITE PLAINS, NEW YORK

May 7

Dear Herb,

After much discussion with my colleagues I have decided to write this letter to you. It is the unanimous opinion of the group that it would be inadvisable to have an inter-faith meeting with the Highland group next Sunday. (If this was my idea alone I would honor your place whole heartedly, as I realize I am not qualified to judge upon such matters because of my inadequate religious training)

The general feeling is this:
I have no shame that I am a Jew
but why go out of our way to
invite ridicule. It sounds very
idealistic to have a group of
another denomination come down
and mix with the "baps" but we
can't help feeling that the majority
of them wouldn't come down with
the constructive view of learning
something about the religion but
rather to sneer under their breath.

This type of program has
been tried before and the atmosphere
has always been too stuffy. One
might say it is about time we
eliminated this segregation but we
know that assimilation has been

1

There are Three Things I should like to talk about This evening: firstly, a story which I Think is worth listening to; Then The deep significance of This story; and finally a solution to The question raised by The story. You will be interested in The story itself because the people in it ^{might be} are your sons and daughters; The implications of The tale will involve you directly as parents; and you should be concerned with The solution because it affects The future lives of both you and your children.

The story is about The Young People's Group of This Temple, ^{in which I am} of which group I am The leader. Since The Y.P.G. is a Temple activity, one of its purposes, along with The social program, of course, is quite naturally The attempt to create and develop a feeling of strong Jewish consciousness and pride,

for the group, at least, if not for individuals. There were several programs devoted to this purpose during the year. But then a crisis occurred - when the members of the group, after much discussion and cross-county telephoning, decided against having a Passover ~~meeting~~ ^{program}. It was to have been a joint Passover-Easter interfaith meeting - to which a local church group was to be invited - for the purpose of learning about each other's holidays. Instead of the expected meeting, I received an unexpected letter, a well-written and thoughtful letter, which seemed to echo the sentiments of most of the members. I should like to read from it now.

— — — — —

What implications may now be drawn from this? I agree with the letter in one respect - namely, the questionable ~~value~~ ^{effectiveness} of interfaith meetings as such.

A great deal of vision was shown in the remark that interfaith meetings don't seem to do very much to remove prejudice, and that the object behind some interfaith meetings is often a Jewish attempt at assimilation, which also doesn't work. But the question here is not that of the value of interfaith meetings. The thing that is most interesting about the letter is one of the concluding sentences - "we feel uncomfortable about the whole thing and may just be confused."

Well, what are these youngsters confused about? The answer is that they are not secure in their position as Jews. Living in a world where Jews are attacked on all sides and where they personally suffer discrimination - either in colleges or in jobs - they do not understand what is happening to them or their people, or why it should all be happening. They have

no defense where one is needed desperately.

In refusing to let themselves be seen openly and unashamedly by outsiders in their own Temple and with their own Passover Table at the head of the room - in refusing this they are ~~exhibiting~~ displaying a fear complex. The psychological insecurity shows quite clearly through this wish to remain hidden and unnoticed.

We all know that attempts at suppression of facts can result psychologically in one of two things. Either a split-personality develops, which is one of the worst neurotic states, or an inferiority complex springs up. A person can succeed in pushing any fact that he wants to forget so far below the surface that it is apparently not noticeable any longer. But even then there is suffering because the fact that is suppressed is still deep

in the subconscious and will eventually come forth to cause trouble, like a family skeleton that bursts the closet doors. Judaism is a fact born with^{us}, and attempts to escape it are unnatural and unhealthy.

Our young people do not actually want to suppress the fact that they are Jews - as a matter of fact, it is stated quite clearly "I have no shame that I am a Jew". But that is a negative attitude instead of a creative, positive, joyful acceptance of one's destiny. It is good but not good enough. We need what William James calls "a religion of healthy-mindedness". We must figure out what make pleasure-able and fruitful our relationship with Judaism.

Is it even necessary to speak further about the satisfaction, benefits and values derivative from a personality which is properly integrated - which knows its

own historical strength and believes itself to be right? There is a story which has come out of Warsaw - so simple yet so profound as to touch the eternal. Several Nazi officers boarded a street car and finding no seats, proceeded toward the rear of the car where there was sitting an old Jew reading a prayer book, absorbed in his worship. No sound came from him, nor motion, as one of the Nazis shouted at him to get up. At the lack of response, the pagan deliberately spat directly on the page - The book did not so much as quiver. The old man sat secure in his book and his faith without cringing or whimpering. There was that in him which was so calm, so firm - There was eternal truth glowing in his eyes, which seemed to mock the brute who was actually so uncertain about himself behind his mask of fierceness. The only answer the Nazi

had in his rage was to strike The Jew across the face and Throw him from the car. Yet which of The two was surer of himself and what he stood for - which really was The stronger?

This same type of internal security, of being happy and strong and fearless and proud of being what you are, shines Through The little book called "The Moon is Down", wherein The conquerors finally drive Themselves mad trying to crack The security of Their victims. The victims have a positive faith in Themselves, hence Their suffering is indurable.

If we deduce This Jewish insecurity as one of The implications of our story, there is still another. That is contained in The answer to The question - "Why are The ~~children~~ young boys and girls insecure?" The reason is That Their environment does not give Them The necessary

assurances and supports, The firmly repeated statements of the fact That it's good to be a Jew and we can be proud of being Jews, and we should want to be Jews because 'That's' what we are - and we know it's good.

But to make these statements to young people without demonstrating That they are true is a hollow mockery and sounds as if we were trying to bolster up our spirits, like whistling when walking past a cemetery ^{alone} at night. There must be created in the environment, in the daily experiences of every boy and girl Those factors which will prove That There is something pleasant and joyous about being a Jew - That it is not all pain and sorrow. Prove it to Them and to yourselves - and the best place to do it is every day in your homes.

What are the ~~places~~ influences which we call the environment? Mainly These

all The ^{Temple} church, The school, and The home. The Temple serves as Their environment for a few hours only each week - when They were younger it was for a few hours on Sunday morning, now it is a few hours on Sunday afternoon yet even in these few hours there is some sort of an influence exerted - The very fact That our meetings are here in The center is something, The occasional talks we have on Jewish subjects contribute. The Temple is an immensely powerful instrument which can serve to teach Judaism and interpret it ~~for us~~ in terms of our lives, but The young people avail themselves of it too little for it to be a vital factor in The shaping of Their environment.

Well, Then - There is The school. But surely we do not expect The public schools to give to our youth a strong sense of Jewish knowledge and pride.

We are Americans as well as Jews, and it is the function of the school to interpret Americanism. Although, as a matter of fact, the New York high schools, by including Hebrew in their curriculum as a modern spoken language, do provide a source of strength and inner conviction to many young Jewish students. For those who take it find that it is treated with the same respect as French and German or Italian or Spanish. But if the schools fulfill their obligation of inculcating the ideals of democracy and teaching social decency they will have performed an excellent job of turning out intelligent American citizens and we should be satisfied with this. That is all the school can do - it cannot stress Jewish ideals nor should it.

And so - the only place where the personal roots can strike deeply is the home. That is the

place where the family can grow and expand and learn loyalty to its own background - where inner experiences can be shared - where emotional ties can be created - where Jewish life can be lived without the participants feeling self-conscious. I shall never forget the experience I once had at the Friday night table of a family where the 4-year old daughter, a beautiful blond little girl, sang the Kiddush together with her father and mother. Her high child's voice blending with the depth of her father's in this old, old chant, evoked in me a desire to sing too, and I shared the emotional experience with them. One of the people at the table did not know the words, and the little girl, who probably did not understand either every word she was singing, but who was radiant with joy, noticed

The silence of This other person. Looking her head, and smiling at The ignorant one as if he were missing one of life's greatest delights, ^{The 4-year old} she said: "I can see you don't know all The words. I think I'd better teach Them to you.", thereby conferring The benefit of The Kiddush upon him.

The harmony at That table was wonderful - The sense of The special occasion (it only came once a week) was exciting - and The security of The little girl in The warmth of This family experience was something to behold with envy.

Thus we have here The answer to The Third matter - what is to be The practical solution to This question of Jewish confusion, so far as we are concerned here and now? We must translate The implications of The story into some form of concrete action or else nothing will have been gained.

The practical solution is to

learn Judaism and practice it, Then it will nourish you instead of being unpleasant, Then you will know where you stand in relation to it. Would the children continue to be confused about their Jewishness if their parents tried to help them adjust and orientate? No - of course they wouldn't. But here lies the tragic flaw. The parents themselves are helpless to do anything because they too suffer in the same predicament. There is an old proverb which states "A man is obliged to teach his son a trade, and whoever does not teach his son a trade, teaches him to become a robber." This could be paraphrased to read "whoever does not teach his son Judaism, teaches him to strike against it." What is to be done, however, in a case where the father has almost forgotten his trade - surely he cannot teach it well to his son. Then the father must begin from the beginning again himself.

omit to middle of pg. 15

The Jewish people have reached a turning point in their history. A tendency has been taking place ever since the Emancipation from the ghetto which has led up to the present time when many Jews no longer seem to know what it means to be Jewish. It seems strange to think that it was only a short time ago (150 years in history is a short time) that people were not faced with the problem that perplexes us. Then everyone knew what it meant to be a Jew - everyone knew his heritage and gloried in it or at least understood it in terms of his own life. Today we hear on all sides - what is a Jew? why am I a Jew?

I say in answer to this that anyone who actively identifies his life with Judaism in a constructive sense is a Jew - anyone who doesn't, is not. That

means that P. v. P., let us say, if he chooses to devote his entire life to The cause of Zionism, is more privileged to be called a Jew (even though he may not have been born one) than is someone like Milton Mayer who, though born a Jew, seems to be working for causes destructive of Judaism.)

Every one of us who participates in Jewish activities in The home - both ceremonies and discussions; who supports Jewish communal projects - both local and national; who has a sense of Jewish history and destiny, so that he knows where we have come from and where we are going - every such person is a Jew - strong and secure in his knowledge and pride.

One of The more Thoughtful girls in The Young Peoples Group, very seriously perturbed, said to me: "I wish I weren't confused - I wish I knew what Judaism meant to me." She wanted to be helped and

I tried to help her. But naturally I can't solve the entire problem alone - even all the 400 rabbis in the CCAR couldn't do it alone. It requires the cooperation of those who have a greater influence in her life. Her parents must help her.

The recipe for her parents to follow is not hard - a German philosopher epitomized the whole program in 4 words - "werde was du bist" - become what you are. You are a Jew? Become it in the full sense of the word. You become it and it will be becoming to you.

^{omit to follow} (learn it to satisfy your intellect-
 Then practice it for the emotional stimulation it can give. There is no learning without doing. The ceremonies for the home are rich and pleasant and can become so meaningful if performed with desire. Many come to mind at once; - ^{do within a few} The Friday night meal with candles lighted and a Kiddush sung, The celebration of Chanukah as an 8-day holiday filled each

day with lights and song and parties, the fragrant smell of spices throughout the house to announce the end of the Sabbath.

These ceremonies are the very fabric of Jewish home life - aesthetically beautiful and nationally stimulating, they give Jewish life inner significance, serving to keep us ever mindful of what we are. Try them, as an experiment, if you will - test their validity from all points of view. Jewish philosophers have done this in every age - have urged the people to examine their old customs and be critical. But all philosophers with Jewish hearts have always come back to reaffirm those few simple elemental forms at least, ~~for~~ which help bring beauty and loveliness into our sometimes drab and secular lives.)

Learn Judaism and practice it - your children will learn from you and teach their children. It will serve as a haven for your lives and a defense against your enemies.

Jewish history stands as a 4-Thousand
year old testimonial to the worth of the
Jewish people - let us preserve it and at
the same time advance it in a manner
intact and secure, straightforward and
unconfused.

AMERICAN JEWISH
ARCHIVES



May 1, 1942

The problem of post war planning and reconstruction will offer to religion its opportunity.

3

~~breathing life into
its ideals.~~

~~in the very forefront of this task of vitalizing.~~

~~Details must necessarily be left in the hands of experts~~

~~Other - The politicians, economists, military - The statisticians and the geographers - must be imbued with a sense of religiosity, must be ^{reached somehow} ~~gotten to~~ and ~~after~~ by the churches.~~

~~synagogues, must be ^{reached somehow} ~~reached~~ and made moral religious men - so that their solutions of the world's problems will be religious solutions. ^{based on the highest & noblest ideals H.W.F.O.R. are much more than mere dogmas} ~~But shall be~~ and must be~~

~~the function of religion, not to stand on the side-line~~

~~but to become the brain-center of the year. ^{The inspiring force behind the frontiers} ~~The frontiers~~~~

~~The men who will make fight the war and win the peace. ^{who will inspire his forces to victory} ~~Religion in action~~ is the only way ^{to raise} ~~to raise~~ an active religion instead of a dead one.~~

Why do we feel that religion is at the crossroads, at a juncture so serious as to determine its future life or death?

~~Why must it alter its historic position, which has been one of searching for the good in the universe by ascending the dogma of its fathers and imposing it into the nature of~~

There are many aspects of religion which are alien to the modern temperament - and these must be modified. Prof.

Montague ^{of Columbia} calls it "The Modern Challenge" and ^{mentions many criticisms} ~~offers two things~~ - one of the most important perhaps being ^{one of the most important perhaps being} ~~The authoritarianism of the church and its dogmatism or other worldliness.~~

In any human group there develops a folklore, which contains patterns of behavior and patterns of belief. These beliefs become the ethics of the group - the standard of what ought to be, and everyone is expected to conform to the group mores. Gradually there develops a special class of men whose business it becomes to guard this system of tribal codes and to ensure its transmission to succeeding generations. These guardians, or priests, protect their system fiercely against any new beliefs which conflict with the tradition - ^{may, argue they} ~~and~~ tend to ^{strengthen + give prestige to} ~~harden~~ their system by ascribing its origin more and more to the revelation of supernatural powers, somewhere in the dim past of the tribal history, thus attaching to their beliefs the authority of the divine. "There thus emerges a strange phenomenon," (which in the words of Prof. Mont. is) "perhaps the strangest and most retrogressive in all human culture, which consists in the translation of the ^{new} crude hypotheses of our ignorant ancestors into dogmas proclaimed by divine omniscience."

These words are perhaps strong, but they are spoken with a sincere feeling which rebels against the fact that this rigid crystallization of the past, ~~and~~ with the weight of mighty church organization behind it, prevents new thought and new opinion. Religion has devoted itself to protecting its dogmas,

has given us a morality of taboos instead of a morality of ideals. Religious ^{institutions} in short, ~~has~~ have not been liberal, have not been progressive or forward-looking, have ~~severely~~ exhibited a tightly conservative mentality, which has carried over from the Theological sphere into the political, economic & social. Religion has been on the side of reaction, at very least status quo - and hence is subjected to this ~~form of~~ ^{high} ~~stark~~ ^{rigidism} of authoritarianism.

~~The second aspect in which religion is out of~~

~~time with the murder sword~~

order to escape it. ~~It is true that the future of Religion, in~~
~~our day depends on its vitality, and it may no longer~~
~~be slipping itself no longer with the fast, but must~~
~~deal with the future of with the future on this earth and~~
~~not in some other world. In this latter respect Judaism~~
~~has proved less than other groups. There has always been~~
~~a life-affirming ideal looking toward self-realization and~~
~~social betterment in this world.~~

If the problems of the ~~present~~ ^{present & future} ~~modern~~ ^{modern} age are ~~more~~ ^{rather} than theological & metaphysical, then economic & political. The church & synagogues must help men adjust to economic and political ~~problems~~ ^{changes} ~~problems~~ ^{problems}, and ~~must~~ ^{must} consider them not with ~~prejudices~~ ^{prejudices} but fairly & fairly, ~~must~~ ^{must} consider these problems part of their proper function, must view them openly and ~~without bias~~ ^{without bias} ~~fairly~~ ^{fairly}, & how badly the church has ~~perverted~~ ^{perverted} in this respect must guide their people to a proper understanding of the ~~truth~~ ^{truth} ~~in this~~ ^{in this} ~~matter~~ ^{matter}, a ~~central~~ ^{central} ~~distinction~~ ^{distinction}.

From the Installation Sermon
October 1943

The measure of a man's effectiveness depends on the strength of his belief in what he is doing.

My beliefs:

1. I believe that a rabbi must dedicate himself to a life of service - service to his people as individuals and as a group. This means any individual and any part of the group. He must be a link between his congregation and the whole community of Israel.
2. I believe that a rabbi must devote himself to a life of idealism and altruism. In addition to service there must be love, which will tie him to his people with unbreakable bonds. The rabbi and the congregation must respect each other. The rabbi must act with dignity and loyalty. The congregation must act in such high manner as not to disappoint the rabbi. The rabbi must practice his idealism and be loved for it, and the congregation must be of such dignity and decency as not to destroy his idealism.
3. I believe the rabbi must continue a life of study. In the active ministry, work engulfs a man so that he cannot study in leisure or with ease. But the rabbi must study, and must take time for it. He must always be a teacher to his people. To understand the tradition of Judaism and to bring it to his people, the rabbi must constantly replenish himself.

The office of rabbi is ancient and honorable. Its standards are high. Perfection is well-nigh impossible. I beg your indulgence.

My beliefs have sharpened over the years. Let me state them now, so that, in retrospect, the years of my ministry can be judged.

1. I believe in God.

I have attempted to offer definitions of God that would be understandable to modern man; and to show His centrality in the universe and in man's personal life.

2. I believe in the Chosen-ness of the Jewish People.

The future of Judaism must be in the direction of survival. Assimilation is no living option for us. To provide the rationale for survival, to increase our sense of pride, I have attempted to explain this difficult doctrine.

4. I believe in the Observance of Jewish Practices.

There must be increased ceremonialism, holidays, rituals. These are to be experienced on the basis of choice, experimentation, not by compulsion, as in orthodoxy. The Reform movement now recognizes this, and the trend is in this direction.

3. I believe in the Importance of Social Ethics.

Judaism means social liberalism, in politics, economics, government. I have dedicated myself to those causes which have expressed this tradition of the prophets. This must be done fearlessly and without compromise. In national and international politics, inter-racial work, rights of labor, etc., we Jews can take only one side.

5. I believe in the Necessity of Jewish Education.

Judaism was saved at Jabneh, and we must never forget it. Our ignorance can destroy us more quickly than any enemy. Education must be ever expanded, in the religious school, in adult classes, institutes, seminars, from the pulpit, etc.

6. I believe in the Unity of Jewish People Everywhere.

I believe in the State of Israel.

I have constantly emphasized the community concept of our existence, and have labored in Denver and all over the US for the financial and political independence of the State of Israel.

Definition of Judaism from

Columbia Encyclopedia

"From time almost immemorial the Jews have kept the Law jealously and have kept their racial integrity with religious sanctions."

"They have been sure of their mission to regenerate the world through Judaism."

"The firm hope of Israel has two facets: that Israel will return one day to the Promised Land of Canaan, and that a prince will arise in Israel, the Messiah, and make his God worshipped by all the world."

"The demands of Judaism on the Jew have always been the recognition of God and the observance of the Law."

"The importance of the Law is in no way better evidenced than in the remarkably early development of the exalted ethical standards of Judaism. The preservation of these standards by the Jews may be said to be a prime reason for the continuing existence and integrity of Israel."



BLOCH'S



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1943

ל שנה טובה תכתבו
שנת חיים, נצחון ושלום!

To Our Friends and Patrons the World Over: Heartiest Greetings and Best Wishes for a Victorious and Peaceful New Year which begins Wednesday Eve., Sept. 29, 1943.

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By Solomon Andhil Fineberg. Answers the question of what Jews can do, individually, and as a group, to combat and destroy anti-Semitism, and illustrates effective techniques with tested examples. Endorsed by educators and civil leaders of all faiths. **\$2.00**

*A Composite
Portrait—*

The AMERICAN JEW

Edited by Dr. Oscar Janowsky, and prepared under the auspices of Hadassah, The National Jewish Women's Organization. Answers carefully and thoughtfully such questions as Who is the American Jew? Where does he come from? How does he live? What is his Religion? Philosophy? Education? Politics? **\$2.50**

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NOTES AND NEWS

"HAPPY HOURS PROJECT"

This new material for kindergarten and primary by Mabel H. Meyer and Helen Sattler, though published during the summer when schools are closed, has met with an immediate response from such teachers, principals and rabbis who have examined the material and who have been most enthusiastic in their response to its charm and usability.

The always-perplexing problem of material for the very small child is happily solved in this new project. Even the most inexperienced and unimaginative teacher cannot help but give spirited and inspiring lessons, complete, satisfactory and up-to-date, if she uses this child-centered material.

There are twenty units in an envelope, each unit consisting of double-folded heavy paper which may be detached into two parts. One includes the story, clearly printed in large type, with short sentences, easy words and simple style.

Eleven of the units treat of the Sabbath holy days and festi-

vals; nine are simple Bible tales. The development of the customs and ceremonies throughout the year are motivated through the adventures of a little brother and sister. In the Bible stories, material the little child could not or should not understand has been eliminated. Each story has an illustration and a game or dramatization material, often with music.

The handwork is printed on the second half of the page and consists of coloring, pasting, cutting and construction work. There are some new surprise features which should bring home to the small child in a vivid and concrete manner the lesson to be taught.

A Teacher's Manual has been prepared to supplement the lessons though the units are actually complete in themselves. The authors, both experienced teachers, have found this material practical and workable, having been used by them with great success for a number of years. (Bloch, 85c; Teacher's Manual, 15c)

A NEW HISTORY OF THE JEWS

There is now ready a new popular one-volume history of the Jews, the author of which is a layman and neither a rabbi nor a teacher which has usually been the case in similar volumes. *The Epic of a People: The Story of the Jews* is a comparatively brief but comprehensive work which is noteworthy for the balance it strikes among the biblical, medieval and modern periods of Jewish history.

Following sixty pages descriptive of the ancient period through Roman rule, the author proceeds to recount all the important intellectual achievements of the Jewish people from the talmudic era to the development of the great European communities. After this, there is a complete description of later developments in Jewish life and history, mention of the present world war situation, and the status of Jewish refugees.

The author, A. Addleson, is a prominent attorney in East London, South Africa. He has consulted the best known and most authentic histories as well as special volumes which are listed in the bibliography in the book and has constructed from these the kind of history he himself would have enjoyed and which the average reader will read with pleasure and profit.

Any person wishing to obtain

an adequate knowledge of the story of the people of Israel in a well-printed volume of splendid format will find all the information for which he is looking in this single volume, popularly written narrative of the story of the Jews throughout the ages. (Bloch, \$3.50)

"FROM JESUS TO PAUL"

In his recently issued volume, *From Jesus to Paul*, Prof. Klausner concerns himself with the two questions: How was Christianity transformed from a small Jewish sect in Palestine to a great non-Jewish world movement? Second, why did the Jews so forcibly reject the teachings of Paul, adhering firmly to the Jewish faith?

In answering these questions, the author skilfully portrays the interesting historical background: the pagan world and its struggle for existence, the downfall of Jewish temporal power in the flames of rebellion, the stormy political events of the Roman Empire. (\$3.50)

Prof. Klausner's previous volume, *Jesus of Nazareth*, to which his present volume is something of a sequel, received warm praise and achieved a wide popularity among Jews and Christians alike, and it is expected that his new volume will achieve the same wide distribution.

"One of the great works of this decade."

—JEWISH NEWS

From Jesus to Paul

By **Joseph Klausner**

Translated from the Hebrew by W. F. Stinespring

THIS book, by the author of "Jesus of Nazareth" begins where the earlier one left off and tells of what happened between the death of Jesus and the death of the Apostle Paul. This volume is "one of the most important contemporary indications of how Christianity appears to many liberal Jews," says the Religious Book Club Bulletin.

"The whole of this detailed and masterly volume, filled with fascinating information that only a traditional Jew can elucidate from inside of the synagogue, is ranged around this conception of a limited Jesus and an enthusiastic but even more limited Paul. Dr. Klausner's integrity of thinking is beyond criticism," *N. Y. Times Book Review*.

\$3.50.

THE MACMILLAN COMPANY

60 Fifth Avenue

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A NEW NOVEL BY ASCH

In his latest work, Sholem Asch spreads before the reader a blazing panorama of the Mediterranean world during the six decades which followed the crucifixion of Jesus, a world fertile, reckless, cruel, magnificent.

In *The Apostle*, which is a novel based on the life of St. Paul, the author, who is regarded as one of the outstanding novelists of today, rounds out the story on which he has been at work for thirty years, the first part of which was told in *The Nazarene*.

Sholem Asch draws on his knowledge of the eastern end of the Mediterranean during the first seventy years of the Christian era to lay before his reader a portrait of the teeming cities Paul invaded: Jerusalem, Antioch, Ephesus, Athens, Corinth, Rome and many others, to recreate the terrible splendors of and horrors of the Roman Empire.

From the beginning Sholem Asch portrays the slow spread of Christianity under the leadership of Paul, the Apostle, who brought a message of hope to the oppressed throughout the Empire of Rome. (\$3.00)

An article by Leo Shpall entitled, "The Jews of the South and the Civil War," which appeared in "The Jewish Forum," has been reprinted in pamphlet form and is now available. (15c)

"THE TALMUDIC ANTHOLOGY"

This monumental work, edited by Rabbi Louis I. Newman of Temple Rodeph Shalom, New York, and Samuel Spitz, will be ready in October. It is a volume of over 800 pages containing, under 418 rubrics, selections from talmudic wisdom. In a sense *The Talmudic Anthology* is a companion volume to the same author's *Hasidic Anthology*, published some years ago and which met with instant success.

The *Talmudic Anthology* presents to contemporary readers an alphabetically arranged collection of the great utterances, aphorisms, ethical injunctions, parables and folk tales of the rabbis. It is a book which should prove invaluable to the preacher and speaker, as well as to lay reader who is interested in the idealism contained in the talmudic-midrashic writings. The material selected has been prepared in a form which makes each item a literary gem of the first order, and the style as well as the contents makes it especially worthwhile.

This anthology is sure to take precedence over any others in the same field which have appeared in previous decades. Dr. Newman's collection is entirely contemporary in spirit and strives for simplicity. It presents only those items out of a vast

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The Apostle

A NOVEL BASED ON
THE LIFE OF ST. PAUL

By SHOLEM
ASCH

Author of "The Nazarene"

Completing the deathless story
that will stand as a work of art
for all men for all time.

TO BE PUBLISHED SEPTEMBER 17 • \$3.00

treasure-house of excerpts from the talmudic writings which have a high ethical and spiritual message. There are selections filled with humor, sound psychology, profound insight in the art of human relations and good counsel for Israel, for non-Jews, and the world. The piquancy and vigor of rabbinic teachings is conveyed in abundant measure and the virile ethical message of the talmud sages is found on every page. (\$5.50)

NEW BOOK OF SERMONS

This collection of stimulating discourses by Rabbi Harry J. Stern, entitled *The Jewish Spirit Triumphant*, deals for the most part with problems faced by the Jew and mankind at large in our time of crisis and global tragedy.

The very title of this book affirms the author's great faith in the ultimate triumph of the Jewish spirit over the various dark paganisms of our day; that spirit made manifest in all great religion, in democracy, in the growth of universal justice and world-wide peace.

Dr. Stern stresses in these sermons and addresses the need for great faith now, and the urgency for a work of interfaith in the arduous task of the rebuilding of a new world order which, in truth, is but the bringing about of God's kingdom on earth. He

pleads for Jew and Christian to implement in daily living the religious spirit which has to do with winning for men an ultimate selflessness.

Rabbi Stern's labors in the cause of all true religion have won for him wide recognition. McGill University of Montreal, Canada, in which city Rabbi Stern is the spiritual leader of Temple Emanuel, recently conferred upon him the degree of Doctor of Laws, *honoris causa*: "Faithful to the spirit of all true religion, he has labored hard and long to promote understanding and fellowship between those of different beliefs in the community."

Rabbi Stern's previously published volume of sermons, *Judaism in the World of Ideas*, which appeared some years ago, attained a wide popularity, and it is expected that his present volume will attain an even wider circle of readers. (Bloch, \$2.50)

A CORRECTION

Through a typographical error in our May-June issue of the BOOK BULLETIN we gave the authors of "The Shabbos Book" as "Rabbi and Mrs. Louis S. Jacobson." We regret very much this error as the authors of this charming little project are Rabbi and Mrs. Louis S. Josephson, and we trust our readers will overlook this inadvertent mistake.

THE DEVIL and THE JEWS

The Medieval Conception of the Jew and its
Relation to Modern Anti-Semitism

JOSHUA TRACHTENBERG

Rabbi Trachtenberg has asked himself why the Jew has been so feared and hated, and he has found a good many answers among the mores and superstitions of other generations. His remarkable book, packed with information, is a contribution of importance to one of the great problems of the Western world.

Illustrated, \$3.50

Yale University Press

New Haven, Connecticut

FIRST HEBREW BIBLE IN PALESTINE

It may seem rather paradoxical but it is a fact that Palestine, the cradle of religion, and the land in which the Bible was collated, has never produced a version printed in Hebrew since the Jews were dispersed many centuries before the invention of printing. The first section of the Bible to be printed in Hebrew characters was published in Bologna, Italy, in 1477.

Dr. Judah L. Magnes, President of the Hebrew University, has announced that the first Bible in Hebrew characters ever to be printed in Palestine will be issued in Jerusalem under

the auspices of the Hebrew University Press.

Revealing that preparations are now under way at the University for the casting and setting of the type, Dr. Magnes announced that the purpose is "to publish an accepted text with scrupulous fidelity to every detail and to follow the Jewish tradition in all minutiae." Printing the Bible in Hebrew involves a tremendous undertaking since the entire volume must be set by hand.

Bloch Publishing Co., as the sole American agents of the Hebrew Press, will make further announcements when this new Hebrew Palestinian Bible is ready for distribution.

A NEW AND POPULARLY-WRITTEN HISTORY
OF THE JEWS

From Ancient Times to the Outbreak of World War II

The Epic of a People
THE STORY OF THE JEWS

By A. ADDLESON

This is the first attempt at writing a history of the Jews by a layman, not a teacher or a rabbi. The author writes in his preface that "it is an attempt not only to interest Jews generally in the history of their people but particularly those thousands of young Jewish men and women who know nothing of it, and balk at the attempt to cure the omission. This volume pretends to be neither erudite nor exhaustive. What it does aspire to is an easy approach to a subject which is generally regarded as dry and unappetizing."

This one-volume history of the Jews covers in brief form the more or less well-known biblical period and then traces in compact form the post-exile story of the Jews up to the outbreak of the present war.

CLOTH, 362 PAGES, \$3.50

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"ISRAEL SPEAKS FOR DEMOCRACY"

The author of this little volume, Rabbi Israel H. Israelitan, has had in mind the bringing to the attention of Jewish children the fact that the people of Israel were the first to preach democracy in the days of old, so that they may know some of the great principles of the democratic heritage of which they are the heirs.

The book is divided into eight chapters with an introduction and an epilogue, its contents being as follows: All Men Are Equal; The People Must Consent; Men Have Rights; Love Thy Neighbor as Thyself; Love the Stranger; The Three Pillars of Civilization; Made in the Image of God; The Pursuit of Happiness.

The author has planned the text of his book for the use of children of Junior High School age. It is charmingly written and is sure to hold the interest of the children, and even adults would do well to read it.

Rabbi Israelitan was graduated from the Jewish Theological Seminary in 1934 and is now serving as spiritual leader of Temple Beth El in Sunbury, Pa. He was the author of the column "Believe It or Not" dealing with the Jewish festivals which appeared in the Anglo-Jewish press throughout the United States.

Dr. Robert Gordis has written

the introduction to the book which also includes a portrait of President Roosevelt with a quotation from one of his addresses to Congress: "We are inspired by a faith which goes back through all the years to the first chapter of Genesis." (Bloch, \$1.00)

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Rabbi Israelitan has undertaken the highly important task of synthesizing the ideas of prophetic religion and American democracy and transmitting these ideas to youngsters of the junior high school level. The present book is evidence of his remarkable success. Through the medium of conversation and human interest material, he has revealed the Jewish sources of such important American and human ideals as equality, the consent of the governed, the inalienable rights of men, the rights of minorities, and the value of the individual in a free society. He has drawn upon biblical and rabbinic literature with great skill, in order to demonstrate the truth of Justice Brandeis' dictum, "The ideals of twentieth-century America have been the ideals of the Jew for twenty centuries."

Reading his book should prove a highly pleasurable experience to children. Its use as a text in Jewish religious schools of all wings should enrich the curriculum, arousing and sustaining a high degree of interest. In a word, "Israel Speaks for Democracy" should help build better Jews and better Americans at a time when we are in critical need of both.

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Rabbi Barack, who is a young man, commences with two analytical articles on the essence of Judaism, on how its basic concept has been modified by Jewish historic experience, and how it is likely to be influenced by current events. Then follow twenty-three essays and sermons on related religious and social problems that will interest both the intelligent layman and reli-

gious leader. Several of the sermons are suitable for collateral reading in confirmation classes.

Rabbi Barack was graduated from Lewis Institute in Chicago where he received his B.S. and took graduate study in family and child welfare at the University of Chicago. He received his rabbinical degree from the Hebrew Theological College of Chicago in 1936.

Rabbi Barack is now the spiritual leader of Beth El Congregation in Phoenix, Arizona, where he has served since 1939, and is one of the contributing editors of "The Reconstructionist."

An idea of the content and caliber of Rabbi Barack's book can be obtained from the list of contents in the advertisement to be found on page 15. (Bloch, \$1.50)

An address delivered recently by Rabbi Harry J. Stern of Temple Emanuel, Montreal, entitled *Religion Pleads the Cause of Refugees*, is now available in pamphlet form. (15c)

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The fourth part is devoted to tributes under such headings as What Makes One a Prince in Israel, The Consciousness of Mission, Brought Heaven Nearer, and A Soldier of the Lord.

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The author of the new volume of sermons, *Reveille or Taps*, has been the spiritual leader of Congregation Bnai Zion in Chattanooga, Tenn., for the past nine years, before that serving congregations in Denver, Col., and Shreveport, La. He was graduated from the Hebrew Theological College in Chicago and received his secular education in that city, and holds the degree of M.A. from the University of Denver.

Rabbi Gerstein is known as a speaker of much eloquence and is in demand as a lecturer for Jewish as well as non-Jewish audiences through the South. For some time he conducted a weekly radio program which was very popular and also wrote a column for the "Chattanooga Sunday Times." He has been actively identified with a number of national Jewish organiza-

tions and is a member of the Administrative Committee of the Z.O.A., a member of the Vaad Hapoel of Mizrahi, and a member of the Executive Committee of the Rabbinical Council of America. (Bloch, \$2.25)

AN arsenal of facts for those who believe in democracy and want to join in the battle against intolerance and persecution will be found in a volume recently published. It is entitled *History of Bigotry in the United States* and appeared just a month after the death of its author, Gustavus Myers, who devoted seventeen years to research for the material contained in this posthumous volume. The book contains the following chapters on anti-Semitism: Henry Ford's Seven Years' Calumnies Against Jews; The Protocols and Ford's Retractions; On the Nazi Pattern; Hitler's Advent the Signal; Birds of a Feather; Anti-Semitism via Father Coughlin. (\$3.50)

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among those you give your children.

FIVE books of special Jewish interest were included in the list of the fifty outstanding religious books published during the past year and selected by the American Library Association. They are *The Small Sanctuary* by Rabbi Solomon B. Freehof, *The Odyssey of a Faith* by Rabbi Bernard Heller, *The Jewish Community* by Prof. Salo W. Baron, *Memoirs of My People Through a Thousand Years* edited by Leo W. Schwarz and *Archaeology and the Religion of Israel* by Prof. William F. Albright.

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Prof. A. W. Binder, well-known composer and head of the music department of the Jewish Institute of Religion, has set this poem to music in the form of a cantata entitled *Amos on Times*

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From Harold J. Jonas, Assistant Editor, "Contemporary Jewish Record": "The Book BULLETIN has become one of the necessary tools for the editor of an American Jewish magazine. It has helped me fill many gaps in my coverage of the book field."

From Dr. Cecil Roth, London,

Eng.: "I cannot allow the opportunity to pass without informing you, once more, what a splendid service your BULLETIN is performing, now that so many other channels of information are suspended, inaccessible or done to death, to Jewish scholarship as a whole."

It is interesting to note that the Rand School of Social Science has recently issued three pamphlets of Jewish interest in French: "Israel et Pantisemitisme" by Leroy-Beaulieu; "Identite originelle et separation graduelle du Judaisme et du Christianisme" by Renan, and "Les diverses familles spirituelles de la France" by Barres.

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OBITUARIES

World Jewry and Jewish literature in particular have suffered during the past summer the loss of a number of outstanding scholars, authors and communal leaders who have passed away here and abroad. Among the most noteworthy we regretfully recall the following:

PROF. SIMON DUBNOW, the last of the famous Jewish historians since Graetz, reported murdered by the Nazis in the ghetto of Riga. Prof. Dubnow, after fleeing from Berlin in 1933, lived in Latvia, where in 1939 he received an invitation from the Yiddish Scientific Institute of New York, but he preferred to continue his research work in Vilna and neighborhood centres. Dubnow was born in 1860. His interest in Jewish history was aroused by his reading of Graetz. He differed with his master on the interpretation of Jewish history, and laid particular stress on the communal life of the Jews and differed with Graetz on the chassidic period. Dubnow's greatest achievement was his ten volume history of the Jewish people which appeared in several languages. In English only portions of this work appeared including *History of the Jews in Russia and Poland*, 3 vols., *Outlines of Jewish History*, 3

vols., and a small volume on the philosophy of Jewish history.

DAVID DRUCK, veteran Yiddish writer and journalist, died at the age of 60. Known in this country as the "gentleman of the Yiddish press," he was regarded as an eminent scholar and was the author of several outstanding works including a three volume work of biographies of biblical commentators in Yiddish, a life of Baron Edmond Rothschild in English and French, a life of Prof. Louis Ginzberg in Hebrew, a history of the Jewish press in Russia and Poland, a life of Mendel Beilis, and others. Druck's most popular English volumes were biographical works on *Yehudah Halevi* and *Saadia Gaon*, both of which became standard volumes in English Judaica. He came to America in 1921 when he joined the editorial staff of the "N. Y. Jewish Morning Journal," with which he was connected until his untimely death.

HILLEL ZEITLIN and Dr. ISAAC SCHIPPER are among the long list of Jewish writers who met their tragic deaths in the Nazi ghetto of Warsaw. Zeitlin, a famous philosopher, was regarded as the dean of Jewish writers in Poland; Dr. Schipper was outstanding among Jewish historians.

A. D. OGUS, well-known short writer, and translator of Hebrew

ethical works into Yiddish; died in New York at the age of 78. For forty years he was connected with the "N. Y. Jewish Morning Journal" through whose columns he served its Yiddish speaking readers. As a scholar, Ogus achieved popularity through his Yiddish translations of parts of the works of Maimonides, Halevi's *Khazari*, Bachya's *Duties of the Heart* and others.

DR. CHAIM ZHITLOWSKY, distinguished writer and philosopher on Jewish national problems, died in Calgary, Canada, while on a lecture tour. Born in Russia in 1865, he received his Ph. D. in 1892 at the University of Berne and came to the U. S. in 1904. He was editor and contributor to various Yiddish, Russian and German publications both here and abroad. His outstanding achievement was the foundation of the Russian Socialist Revolutionary party in 1894 and he continued his activities in Socialism in this country. He was author of many books in European languages.

MOSHEH NADIR, popular Yiddish poet and author, died at his home in Woodstock, N. Y. at the age of 58. Born in Galicia, he came to New York in 1885 where he started out as a laborer. His unique style in Yiddish phraseology aroused

the attention of the critics. Some of his humorous plays were successfully produced by Maurice Schwartz at the Yiddish Art Theatre. Mr. Nadir's satire and humor gained for him a wide circle of friends among the so-called "Yiddish intelligentsia" in this country.

PROF. ISMAR ELBOGEN, one of the leading contemporary Jewish historians and scholars, passed away on August 1st in New York. He was formerly Professor of Jewish Religion and Lecturer in the *Lehranstalt fuer die Wissenschaft des Judentums* in Berlin. He came to the United States at the invitation of the three rabbinical seminaries, Hebrew Union College, Jewish Institute of Religion and the Jewish Theological Seminary, serving the latter as research professor at the time of his death. Dr. Elbogen was a prolific writer and was the author of many important works, in German and Hebrew, especially on religion and liturgy in which he was regarded as an authority. One of his well-known English textbooks is a *History of the Jews* but his most important recent work in this field is his supplementary volume to Graetz' *History of the Jews* which will appear later this year and is entitled *A Century of Jewish Life*. Dr. Elbogen was born in Germany and studied at Breslau

University and the Jewish theological seminary in that city. He began to lecture on history and Bible exegesis after studying at the Collegio Rabbinico Italiano in Florence.

CANTOR ELIJAH ZALUDKOWSKY died at the untimely age of 55, in Pittsburgh, where he served one of the largest congregations. He composed a number of liturgical works among them a *Friday Evening Late Service*. He gained wide reputation as a writer, contributing on liturgical subjects in Hebrew and Yiddish journals both here and abroad, and was the author of *Kultur Traeger fun der Liturgischer Musik*. He served congregations in New York and Detroit before going to Pittsburgh.

JOSIAH WEDGWOOD, whose recent death is an irreparable loss to the Jewish people and the Zionist cause, was a famous British parliamentarian and liberal leader who was known as the "father of the British Labor party." In the words of Dr. Stephen S. Wise: "Throughout a generation he (Lord Wedgwood) was the most valiant and dedicated friend of the Jewish people and of the cause of Zionism. Millions of Jews knew that when wrong was done to them, one man in the House of Commons could always be counted

upon to rise in their defense. His name was Josiah Wedgwood." This great Christian friend of the Jews wrote extensively on Palestine and its future. Among the best known is his great book entitled *Palestine the Seventh Dominion*.

DR. SAUL RAPHAEL LANDAU, who was one of the most intimate co-workers of Dr. Theodor Herzl and co-author of the Basle Zionist program, passed away in New York recently. Until the Nazi occupation of Austria, he was one of the foremost Jewish lawyers of Vienna. He was born in Cracow in 1870 the descendant of a long line of outstanding rabbis and scholars. Among his numerous important works was his latest book, written in German, *Sturm und Drang im Zionismus*.

AN interesting and informative book recently published is *Who's Who and What's What in the Bible*. The author, Rabbi Charles Williamowsky, of Washington, D. C., uses a new approach to the study of the Bible in the form of questions and answers for the religious school and the home. He has used as the basis of his work the quotation from Proverbs 22:6: "Train up a child in the way he should go, and even when he is old he will not depart from it." (\$2.00)

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NOTES ON HEBRAICA

For the first time in this country there will be published a two-volume Hebrew-Aramaic dictionary which will include sections for both Hebrew-Aramaic and Aramaic-Hebrew. The new dictionary will contain about eighty thousand words. The author and compiler, who has made this his life-work, is the well-known Hebrew scholar and author, Ch. S. Neuhausen of Baltimore, whose various scientific Hebrew works have received wide commendation. This dictionary is expected to appear during 1944. (Probable price, \$5.00)

In war-torn London there has recently appeared a first series of a Hebrew literary miscellany entitled *Metsudah*, which is edited by Dr. Simon Rayidowicz, formerly editor of the famous "Hatekufah." The new series will include articles on topical events and Jewish studies. (\$3.25)

In honor of the sixtieth birthday of Rabbi Mosheh Avigdor Amiel, Chief Rabbi of Tel-Aviv, and author of numerous halachic works also known for his classical books of sermonica, a committee has recently issued two volumes, one a jubilee volume and the other a volume of his own writings. Both volumes are expected in this country shortly. (Bloch)

On the occasion of the thirtieth anniversary of the Hebrew Principal's Association, a jubilee volume will appear shortly. It will comprise numerous contributions by outstanding Hebrew educators in this country. The book will be devoted to the history and development of Hebrew education in America. Prof. Zvi Scharfstein is the editor of the book entitled *Sefer Hayovel-le-Agudat Hamorim ha-Ivrim*.

TALMUD AS A LITERARY UNIT

Under the auspices of the Alexander Kohut Memorial Foundation there has appeared a new Hebrew work by Dr. Abraham Weiss, which deals with the Babylonian Talmud as a literary unit, its place of origin, development and final redaction. The book is entitled *Hithavul ha-Talmud Bishlei-muto*. The author is one of the well-known scholars and communal Jewish leaders of Polish Jewry and now resides in this country.

Dr. Weiss' book deals with the origin of the Talmud as a literary work. The first chapter discusses the stratification of the Talmud. The author shows three main strata connected by intermediary ones. On the basis of this analysis he tries to show that our Talmud ori-

ginated in the Pumbedita Academy.

The second chapter discusses the origin of these treatises which show special peculiarities, such as Nedarim, Nazir, Temura, etc. By analysis of language, textual criticism and investigation of sources, the author tries to demonstrate that these treatises originated in the same school as the rest of the Talmud.

The problem whether there ever was a Gemara on Zeraim and Taharot is discussed in the third chapter. On the basis of the material found in other parts of the Talmud, the author reaches a negative result.

The fourth chapter is devoted to the problem of the parallel "Sugias" of the Talmud and the method of the transfer from one treatise to the other is discussed.

In the last chapter the author denies a final redaction of the Talmud as it has been generally accepted. He believes in a gradual development of the Talmud. For full description see Hebrew advertisement on page 35. (Bloch, \$3.00)

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efforts of Mosheh Sklarsky, who is known as the "traveling salesman of Yiddish books" in this country, a group financed the project of reprinting Zinberg's monumental work. The ten volumes of 3,600 pages will be ready early in the fall. The price for the set is \$30.00.

A new series of the Yiddish historical works of Dr. Saul Ginzburg is announced by the publication committee in New York which published in 1936 the first three volumes on the occasion of the late author's 70th birthday. He was a famous

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A NEW and enlarged edition of *The Jewish Library*, First Series, has just been published. The editor, Rabbi Leo Jung, has revised the entire contents and has eliminated one essay and added two: "The Faith of a Man of Science" by Prof. Waldemar Haffkine and "Discussions on Mitzvah" by Rabbi Meir Jung, late Chief Rabbi of the Federation of Synagogues in London. (Bloch, \$2.50)

AN interesting and informative volume which has just appeared is Publication No. 36 of the American-Jewish Historical Society which is entitled *American Intercession on Behalf of Jews in the Diplomatic Correspondence of the United States, 1840-1938*. The authors are the late Cyrus Adler, until his death President of the Jewish Theological Seminary of America, and Aaron M. Margalith, Librarian and Professor of Political Science at Yeshivah College, New York. Dr. A. S. W. Rosenbach, President of the American-Jewish Historical Society, has written a foreword to the volume. (\$4.00)

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