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Marching into
Japan - tonight - Symbolic
Rosh Hashonah, Eve
September 17, 1944

RELIGION AND WORLD PEACE

Tonight, on this agonized planet, human beings called Jews are ushering in a New Year. Many millions are sitting as we, in quiet and comfortable houses of worship - far removed from the sounds of murder and the smell of blood. For such as we the meaning of a New Year is hard to grasp - the birth is painless and we miss its full anguish.

Many other millions are worshipping under unbelievable circumstances. Jews who fled eastward in the late ¹⁹30s to escape Hitler's clutches got as far as China in their journey toward the New World, and now sit in Japanese camps in Shanghai and Canton. These ~~not~~ behind barbed wire, frozen under the glaring searchlights, their lips barely moving as they recite the ancient ritual. Their souls burning with a desire to escape.

Jews will gather tonight in the mountain fastnesses of Jugoslavia - Sephardic Jews who have lived in the Balkan peninsula for centuries and who now fight in Tito's armies. These men and women of the guerilla forces will meet in a cave or by a stream and pour the passion of their hatred into the beautiful prayers which speak of a New Year and a new dawning.

Jews will gather to night in the forests of Poland - men who are broken and hungry and whose eyes have seen sights which no human being was thought capable of enduring. These will huddle around a fire and raise their fists in a thanksgiving cry to the Lord God Jehovah that they may be delivered in the year to come, as the armies of democracy march to victory in Europe.

Yes - Jews will even pray in the charnel-houses of Tremblinka - will pray as they are led into the fiery furnaces and the gas chambers - will pray for some miraculous salvation. But their prayer will be in moans and sobs and will be interrupted by the rattle of machine-gun fire as they are mowed down to fall in great ugly heaps of tortured flesh.

Jews all over are worshipping this year as never before - praying for a new and better year.

Rosh Hashonah witnesses another year - the five thousand seven hundred and fifth in man's long struggle to elevate himself - to rear up on his hind legs and bask in the sun of a new and better world. ~~But~~ ^{Here} ~~that~~ is the question on everyone's lips as we approach the year ahead. Will the future bring another world - a better world, or will we slide once again back into the morass of war and butchery and inhuman hatreds? How can this new world be built? Who will help build it?

~~A question connected with this and one which is very important~~

~~is~~ - What is religion going to do to help create the new world?

Science promises much in the way of lengthening our lives and making us more healthy. Applied science offers us many shining gadgets with which our existences will become more comfortable. Art holds glittering hope that there will be greater beauty for us to enjoy. What can religion do to make this a world of peace and justice and ethics? It is a question which demands an answer, or if religion has none to offer, then it will pass into the limbo of forgotten and neglected things, because it will be useless.

In order to find the answer, we must search deeply into the very nature of religion itself - find out what it is, and examine

its potentialities. Religion, heretofore considered sacred and supra-mundane, ^{above worldly analysis} must now be put on the dissecting table and, like everything else, its value must be determined.

I think there are two answers as to what religion can do - because there are two kinds of religion. One kind of religion is false, pseudo, and creates a world of illusion. This can do nothing toward the building of a better society. The other is true, real, and vital - and this can be the lever which will pry men loose from their habits and actually stir them to improve the world. It is, of course, only the real religion that we should be interested in. Let us dispose of pseudo-religion quickly by defining it and pointing out its fallacies.

Pseudo-religion is based upon man's fear of death. All men, except a few great ones - Moses, Socrates, Jesus, seem to be terribly afraid of death and what happens after death. And because of this fear of death, men have constructed their various religions to answer and to allay this fear. Men have incorporated into their religions certain doctrines and beliefs with which they delude themselves - with which they calm their gnawing doubts - with which they convince themselves that death is not to be feared, because there really is no such thing as death. All religions are guilty of this illusion to some extent - some more than others - the Jewish religion perhaps least of all.

You know the line of philosophical reasoning - it goes something like this: "Do not be afraid of death, because death is not the end - death is but the beginning of the real life which will stretch before you into blissful eternity. What we call life, the few score years we spend on this earth, is not really life at all - but merely

the preliminary stage, the preparation. The Midrashic language puts it in the form of an allegory - that while we live on earth, we are in the vestibule, and that the doors to the great beautiful palace will finally swing open to us when we leave this life. The Buddhists call it Nirvana, a condition of blessed equilibrium where man does not have to undergo the troubles and pains and sorrows ^{of} ~~with which~~ life on earth ~~provides us~~. The Christians call it Heaven, and say that the doors of the true life swing open to those who achieve Salvation. through the practice of sacraments. Our Negro-Americans in the delicious words of one of their spirituals perhaps express it best by ^{singing} ~~saying~~ "Pie in the Skie when you die."

Yes - men seem to need this reassurance about death, and their religions give it to them. In itself, there is nothing harmful about this fact. ^{many of us believe that death is not the end.} All of us have so many big question marks about life, that we appreciate any attempt at an answer. ^{But} What is harmful is the possible ^{end result} ~~after-math~~ of this kind of escapist religion. When a religion becomes so wrapped up in the problem of death and the after-life, that it ignores the problems of this life, then it is detrimental. ^{becomes} A religion which says to its people - don't worry about what happens on this globe, it doesn't make any difference because this life is not really important, ~~it's the other world that counts~~ - a religion which says that is a pseudo-religion, a false and harmful religion. In an effort to give peace of mind to people worried about death, it tells them that death is good, in a sense, and that the problems of this world are nothing, compared to the happiness to be found in the other world. Thus, a pseudo-religion cloaks and masks the real issues. It makes men indifferent and causes them to side-step the hard fight of solving such things as war, unemployment and inequality by telling

them that these things, in the long run, are inconsequential. Pseudo-religion is like an anesthetic which puts its people to sleep - pseudo-religion ^{has been} ~~was~~ called by (Karl Marx) an opiate which drugged its followers into an attitude of accepting their slavery. Pseudo-religion has nothing to offer toward our post-war world nor toward the creation of a better society.

^{On the other hand,} What does real religion do? Wherein ^{lies} is the distinction? Simply this - that real religion attempts to face the problems of life squarely and to solve them. Real religion does not build up a smoke screen - but says this: As to the question of death and after-life, we do not know. There may exist an after-life, or there may not, and when the ancient rabbis were asked about this, they said that the best way of obtaining immortality was to lead such a fine life that you would be remembered forever by your fellow-men and your descendants. This is genuine immortality - the impression which your life makes on those who come after you. If you succeed in influencing the future, then you have achieved a future life - if not, then perhaps death is the end. And that is all. The Rabbis had to say on that question. That is the way Jews have always felt.

^{genuine} So ~~real~~ religion ^{is not completely centered about the existence of} does not spend much time worrying about the other world - about something which can never be answered. Real ^{Genuine} religion devotes its energies to this world ^{and about the problems of this world} - ~~and~~ it has some very specific things to say.

The ~~real~~ religion of Isaiah and Jeremiah and Jesus dealt with ethics and morals - with right and wrong, as far as it was possible to ^{define} ~~attain~~ these things in the real world in which we live. Certain ^{conditions of life} ~~things~~ were considered to be right - and other ~~things~~ wrong. Peace

was good and war was bad; food was good and hunger was bad; laughter was good and sadness was bad. It is sometimes startling to realize that the basic things which men have always wanted have remained the same for thousands of years - and yet we are still so far from achieving them.

What we have done over these thousands of years is to understand a little more clearly how to go about ^{defining} getting the things we want. This understanding represents ^{our only} ~~one~~ real progress. We know, for instance, that the ethics and morals which inspired our great prophets are not enough in themselves. Peace and bread will not appear simply because we know they are good and wish we could have them. Peace and bread will be guaranteed for all men when we so arrange our economic and political systems that wars and poverty become impossible. That is the lesson which ^{genuine} real religion teaches.

There is a moral order in society - or there could be - if we put a moral foundation under our politics and our economics. Harry Emerson Fosdick said recently "Peace is a hard-boiled political matter, and if we want a peaceful world after the fighting stops, then we must take a lesson from Hitler and get into politics." Just as Hitler used the instruments of politics for war and conquest so must we use the instruments of politics for peace. Real religion has always ^{taken part in} ~~gotten into~~ politics - has never stayed out. The distinction between religion and politics came about partially because of the influence of pseudo-religion which said ^{precisely} ~~exactly~~ that religion deals with the other world--not with this one, Isaiah ^{and should have nothing to do with politics} said ~~no~~ ^{the opposite} - he ^{was active in the} ~~got into~~ politics ^{of his time} and became secretary of state to the king and tried to give advice which would lead to peace and prosperity. His advice was ^{ruled} ~~was~~ unheeded and Israel was plunged into defeat and destruction even while he lived to see it.

we are always afraid of mixing religion and politics. That is because the mixture has sometimes been ~~unhappy~~ ^{helpful}.
 Religion translated into politics does not mean the church

taking over control of the state. It means that religious people who are concerned with the evils in society, and who have the moral vision to see what can be done to eliminate these evils, should do their best to put their morals to work into practice. It means that if the peace of the world can be better preserved by having a League of Nations with armed force behind it. than by ~~not~~ having ~~no~~ ^{such a} League, then religious people, seeking peace, should support such a League. It means that if our conscience dictates to us that all men are entitled to vote, regardless of their color, then religious people should support the Negro attempt at ~~self~~-emancipation. Religion translated into concrete political terms means all this and more.

Religion translated into economic terms for the sake of building a better world means the same thing. The prophet Amos brought religion right into economics when he accused the large landowners of swallowing up all the fields and houses, so that no small man could ^{earn a living} ~~live~~ decently. He did not see anything wrong in the principle of bringing moral and religious considerations to bear on economic problems. If a sense of religious values should convince a man that it is wrong and immoral to throw milk into the ocean while millions of babies are suffering from malnutrition, then he should so express ^{his conscience} ~~himself~~ - and put his religious values into economic terms. If you believe the religious teaching that all men are children of God and deserve to be treated with dignity and fairness, then your blood will curdle at the sight of millions of unemployed men wandering across the land in misery and degradation, to say nothing of hunger. And if your blood ^{is} curdles and your religious sense ^{is} tells you that some reforms must be introduced to prevent such catastrophes, then you are translating religious justice into social justice.

If you agree that certain systems and certain political ideas are more moral than others, then you will know specifically what issues to support in the future. Democracy is the best political system that man has ever been able to devise - but democracy as we practice it today has some flaws ^{which} ~~that~~ every religious man should seek to correct. It is unjust and immoral that in our democracy one-tenth of the people are still slaves. Our treatment of these thirteen million Negroes is shameful and undemocratic - and if we condone this inequality we will all be guilty of continuing to harbor in our country a cancer which can destroy our democracy. Negroes are people too, and deserve to vote and to eat and to ride on the busses, just as much as we do.

In addition to racial discrimination, which makes our democracy far less perfect than it should be, is any system just and fair which allows millions of men to be out of work and hungry? In a democracy every man has a right to a job, to decent wages, to protection in his old age. I recall once hearing an Episcopalian minister, the dean of a great cathedral preaching a sermon on the Sunday before Labor Day. He was speaking to a church filled with people who considered themselves religious - good Christians. He reminded them that the founder of their religion was a laboring man, a carpenter, who worked by the sweat of his brow, and that if he were alive today, he would be an active member of a labor union, seeking better working conditions for his fellow-laborers, because this carpenter Joshua, later called Jesus, was a genuinely religious man.

Let us not become embroiled in controversy and prejudice over words. Let us not think in terms of capital and labor. Labor is men, human beings who enjoy every democratic and religious right to earn their living in dignity. This right a more perfect democracy must guarantee them.

Everyone knows what good government means - and every one is obligated to fight for it. Democracy is our hope for the better life, ~~and~~ and those who do not struggle for its improvement are defaulting. Of what use is it for you to call yourself a religious man, unless you throw your energy into the struggle for a broader democracy, which is the most genuinely religious form of government men have ever designed?



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(Insert)

I think it is clear. Real religion, more interested in the problems of this world than in the next, will concentrate the attention of its people on these problems. and cause men to look for solutions. But even real religion, unless it makes concrete its moral ideals, must be doomed to failure and ineffectiveness. If real realigion does not teach its people how to translate their ethical yearnings into concrete political ~~and economic~~ terms, then even it will remain mere words and pulpit pleadings.

perhaps will save the world over
As we look, on this Rosh Hashonah eve, at the years ahead of us, we cannot help ~~but~~ *feeling* the truth of what has been said. The world of the future, which will be built, unless the human race is to commit ~~may~~ suicide, will come only after long and *terrible* struggle. This war is only the second - perhaps others will have to be fought, unless, by a miracle, we reach some *lasting* real solutions after this one. As the fight and struggle proceed toward a higher and better world, real religion can help tremendously. It can give people faith to continue the fight - it can offer hope of an eventual victory. But even more important than these, it *can* ~~must~~ help concretely in the fight by putting its great principles into practice.

MARCHING INTO JAPAN TONITE

So, Jews who are praying and worshipping tonight in all the hidden and secret places on this globe are pouring their hearts out in the hope that the religion of our fathers which has sustained us through the torturous centuries will also support us in the continuing effort toward the *better world, the* Kingdom of God on Earth. May the next Rosh Hashonah and the next and the next begin to show how we the Jews of free America are putting our religion to work. World peace and world plenty will be the results of a working world religion - a real religion for this New Year and every New year.

Symbolic

Religion and World Peace

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A question connected with this and one which is very important is - What ^{is} ~~can~~ religion ^{going to} do to help create the new world? Science promises much in the way of ^{lengthening our} ~~improving~~ lives and making us more healthy. Applied science offers us many shiny gadgets with which to ^{our} ~~some~~ existence will become more comfortable. Art holds glittering hope that there will be greater beauty for us to enjoy. What can religion do to make this a world of peace and justice and ethics? It is a question which demands an answer, or, if religion has none to offer, then it will pass into the limbo of forgotten and neglected things, because it will be useless.

In order to find the answer, we must search deeply into the very nature of religion itself - find out what it is, and examine its potentialities. Religion, heretofore considered sacred and supra-mundane, must ~~be~~ now be put on the dissecting table and, like every thing else, its value must be determined.

I think there are two answers as to what religion can do. ~~and each answer depends on the kind of religion you have in mind~~ because there are two kinds of religion. One kind of religion is false, pseudo, and creates a world of illusion. This can do nothing ^{toward} ~~and~~ the building of a

better society. The other is true, real, and vital - and this can be the lever which will pry men loose from their habits and actually stir them to improve the world. It is, of course, only the real religion that we should be interested in. Let us dispose of pseudo-religion quickly by defining it and pointing out its fallacies.

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You know the line of philosophical reasoning - it goes something like this: Do not be afraid of death because death is not the end - death is but the beginning of ~~the~~ ^{real} eternal life which will stretch before you into blissful eternity. What we call life, the few score years we spend on this earth, is not really life at all - but merely the preliminary stage, the preparation. The Midrashic language puts it in the form of an allegory - that while we live on earth, we are in the vestibule, and that the doors to the great beautiful palace will finally swing open to us when we leave this life. The Buddhists call it Nirvana, a condition of blessed equilibrium where man does not have to undergo the troubles and pains and sorrows ^{with} which life on earth provides us. The Christians call it Heaven, and say that the doors of the true life swing open to those who achieve salvation through the practice of the sacraments. Our Negro-Americans in the delicious words of one of their spirituals perhaps express it best ~~when~~ ^{by} saying "Picin the sky when you die."

Yes - men seem to need this reassurance about death, and their religions give it to them. In itself, there is nothing harmful about this fact. All of us know that ~~there are~~ ^{have} so many big questions marks ^{about} life, that we appreciate an attempt at an answer. What is harmful is the possible after-math of this kind of escapist religion. When a religion becomes so wrapped up in the problem of death and the after-life, that it ignores the problems of this life, then it is detrimental. A religion which says to its people - don't worry about what happens on this globe, it doesn't make any difference because this life is not really important, it's the other world that counts - a religion which says that is a pseudo-religion, a false & harmful religion. In an effort to give peace of mind to people worried about death, it tells them that death is good, in a sense, ~~since~~ and that the problems of this world are nothing, compared to the happenings to be found in the other world. Thus, a pseudo-religion clouds and masks the real issues. It makes men indifferent and causes them to side-step the hard fight of solving such things as war, unemployment and inequality by telling them that these things, in the long run, are inconsequential. Pseudo-religion is like an anesthetic which puts its people to sleep - pseudo-religion was called by Karl Marx an opiate which drugged its followers into an attitude of ^{accepting their slavery} ~~do-nothing~~. Pseudo-religion has nothing to offer toward our post-war world ~~now~~ ^{and} toward the creation of a better society.

What does ^{real} religion do? wherein is the distinction? Simply this - that real religion attempts to face the problems ^{of the} ~~of the~~ square and to solve them. Real religion does not build up a ^{smoke} ~~screen~~ - but says this: ~~we don't know~~ as to the question of death and after-life, we do not know. There may exist an after-life, or there may not, and when the ancient Rabbis were asked about this, they said that the best way of obtaining immortality was to lead such a fine life that you would be remembered forever by your fellow-men and your descendants. This is genuine immortality - the impression which your life makes on those who come after you. If you succeed in influencing the future, then you have achieved

a future life - if not, then perhaps death is the end. And that ^{on that question.} is all the Rabbis had to say. That is the way Jews have always felt. 65

So real religion does not spend much time worrying about ^{the other world - about} something which can never be answered. Real religion devotes its energies to this world - and it has some very specific things to say.

The ^{real} religion of Isaiah and Jeremiah and Jesus dealt with ethics and morals - with right and wrong, as far as it was possible to attain these things in the real world in which we live. Certain things were considered to be right - and other things wrong. Peace was good and war ^{was} bad; food was good and hunger was bad; laughter was good and sadness was bad. It is ^{sometimes} striking to ~~think~~ ^{realize} sometimes that the basic things which men have always wanted have remained the same for thousands of years - and yet we are still so far from achieving them.

~~The question now comes up - how can we get the things we want for all men?~~ What we have done over these thousands of years is to understand a little more clearly how to go about getting the things we want. This understanding represents our real progress. We know, for instance, that the ethics and morals which inspired our great prophets are not enough in themselves. Peace and bread cannot will not appear simply because we ~~wish~~ know they are good and wish we could have them. Peace and bread will be guaranteed for all men when we so arrange our economic and political systems that wars and poverty become impossible. ~~Harry Emerson Fosdick said recently~~ That is the lesson which real religion teaches.

There is a moral order in society - or there could be - if we put a moral foundation under our politics and our economics. Harry Emerson Fosdick said recently "Peace is a hard-boiled political matter, and if we want a peaceful world after the fighting stops, then we must take a lesson from Hitler and get into politics." Just as Hitler used the instruments

of politics for war and conquest, so must we use the instruments of politics for peace. Real religion has always gotten into politics - has never stayed out. The distinction between religion and politics came about partially because of the influence of pseudo-religion which said exactly that religion deals with the other world - not with this one. Isaiah said no - he got into politics and became secretary of state to the King and tried to give advice which would lead to peace and prosperity. His advice was unheeded and Israel was plunged into defeat + destruction even while he lived to see it.

Religion translated into politics does not mean the church taking over control of the state. It means that religious ^{people} ~~men~~, who are concerned with the evils in society, and who have the moral vision to see what can be done to eliminate ^{some} evils, should do their best to put their morals to ^{work} ~~put~~ into practice. It means that if the peace of the world can be ^{better} preserved ~~better~~ by having a League of Nations with armed force behind it than by not having such a League, then religious people, seeking peace, should support such a League. It means that if ^{our conscience} ~~morals~~ dictates to us that all men are entitled to vote, regardless of their color, then religious people should support the Negro attempt at self-emancipation. Religion translated ~~it means~~ into concrete political terms means all this + more.

Religion translated into economic terms for the sake of building a better world means the same thing. The prophet Amos ^{brought religion} ~~got~~ right into economics when he accused the large landowners of swallowing up the fields + houses, so that no ^{small} men could live decently. He did not anything wrong in the principle of bringing moral + religious considerations to bear on economic problems. Religion in economic terms means that if a sense of ^{religious} ~~moral~~ values should convince a man that it is wrong and immoral to throw milk

into the ocean while millions of babies are suffering from malnutrition,⁶
Then he should so express himself - and put his religious values
into economic terms. If ~~a man~~^{you} ~~sees~~ believes the religious
teaching that all men are children of God and deserve to be
treated with dignity and fairness, then your blood will curdle at
the sight of millions of unemployed men wandering across the land
in misery and degradation, to say nothing of hunger. And if your
blood curdles and your religious sense tells you that something must
be done to the economic system to prevent such catastrophes,
then you are translating religion into economics.

I think it is clear. Real religion, ~~is~~ more
interested in the problems of this world than in the next, will
concentrate the attention of its people on these problems and
cause men to look for solutions. But even real religion, unless
it makes concrete its moral ideals, must be doomed to failure
and ineffectiveness. If real religion does not teach its people how
to translate their ^{ethical} ~~moral~~ yearnings into concrete political and
economic terms, then even it will remain mere words and fruitless
pleadings.

As we look, ^{in this R.H. we,} at the years ahead of us, we
cannot help but feel the truth of what has been said. The
world of the future, which will be built, ~~cannot~~ ^{the human race is} unless ~~men~~ ^{as to}
commit mass suicide, will come only after long and terrific struggle. This
war is only the second - perhaps others will have to be fought, unless,
by a miracle, we reach some real solutions after this one. As the fight
and struggle proceed toward a higher & better world, real religion can help
immensely. It can give people faith to continue the fight - it can offer
hope of an eventual victory. But even more important than these, it must

help concerted in the fight by putting its great principles
into practice.

So, Jews who are praying and working ^{thought} in all the
hidden & secret places on this globe are joining their hearts out
in the hope that the religion of our fathers which has sustained
us through the turbulent centuries will also support us in the
continuing effort toward the Kingdom of God on Earth. May ^{the} next R.H.
and the next and the next begin to show how we the Jews of
free America are putting our religion to work. World peace and
world plenty will be the results of a working world religion - a
real religion for this new year and every new year.

15, 5, 10
May it thus come to pass.
Amen.



Rosh Hashonah Day
September 18, 1944

SPIRITUAL RECONVERSION

Last night, on the eve of the New Year, we ^{discussed} talked about the New World, and how religion must do its part to help bring about the better society. Real religion, interested in the problems of this earth, holds within its grasp the solution to some of these problems, if it ^{will but} ~~were to~~ translate ~~some~~ of its ethical and moral principles into political and ^{social} ~~economic~~ realities. Certain ~~economic~~ forms are moral and religious, and bring out the best in man - while other forms breed selfishness and distrust and carry within them the seeds of repeated wars. It is religion's task to sponsor that which will guarantee peace and prosperity. The implications of this reasoning, for those who follow it to its logical conclusion, may ^{demand} ~~appear~~ ^{and} change. ~~revolutionary~~. But since when, asks Senator Thomas of Utah in a book published a few days ago entitled "The Four Fears," since when are Americans afraid of ^{change?} ~~revolution~~? ^{From the days of 1776, has been} "Revolution is our oldest and proudest tradition," says the Senator. "If we have grown afraid of that, it is something new.....Our country was not built on weakness by weak people. It was built by people willing to take chances, and who were strong believers in change."

Be that as it may, there is one thing yet to be mentioned about the new and improved society we all dream about. This one thing is perhaps the most crucial point in the entire discussion. This one thing is what we loosely call "human nature." You and I know perfectly well that all the economic and political planning for the future is not going to make life one whit better unless human beings agree to abide by the plans. Our experts could plan the most magnificent system on paper. - systems which would make life safe for everyone -

systems which would make a bright and shining thing out of the world - but all these ^{plans} systems will be worth exactly nothing unless the two-footed animals we call human beings begin to show some improvement.

Our brave new world can be as slick and as neat as the chromium-plated ^{gadgets} ~~which we surround ourselves with~~ ^{take such pride} ~~hip flasks that people used to carry around in Prohibition days - but~~ it will quickly become ~~just as~~ cheap and tawdry as ~~those flasks~~ ~~became~~ unless the people living in the brave new world open their cowardly old hearts and begin to show that they really are human children of God, but little lower than the angels.

I THINK it is possible to put this idea into a slogan which all can understand. There is much talk now about reconversion of our industries to peace-time manufacture - material reconversion from war pursuits to peace pursuits - and this material reconversion will permit us to enjoy once again a world of automobiles and refrigerators instead of airplanes and tanks. As you know many factories whose war-time products are no longer needed ^{have already} started this process of reconversion, with governmental permission - while others have their reconversion plans all prepared for use when the last shot is fired.

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For example, Material Reconversion is going to provide for us some of the badly needed housing which we ^{will} require after several war years of no new building. Private houses will be built again - and large scale public housing will be resumed for those in the lowest

income brackets. All over this land people will be able to improve their living conditions. But if the people who move into these new houses are still the same old people, with the same old hates and pettinesses and prejudices and fears then the world is not really going to be much improved even with its new houses. Spiritual re-conversion is the ^{only} ingredient in the recipe which can place improved people in improved houses - ~~and with this receipt the cake will really be good.~~ We certainly need better housing for large numbers of our people, and that will be ^{fairly easy} ~~the easier of the two~~ to attain - but it is the nature of the people in the houses which will ^{ultimately} determine what kind of world we have. There is a lovely old story which illustrates this thought beautifully - (J. Q. Adams).

Well, what about the nature of the people - human nature? What is it composed of, and is it true that you can't do anything about it? There are two possible ways of looking at the question - one is to say that people are bad, rotten, selfish and utterly incorrigible, and that you can't do very much with them. The other is to say that there is a streak of cussedness in all of us, as Will Rogers used to put it, but that basically we all possess fine ^{qualities} ~~instincts~~ which can come to the fore under proper persuasion. The first says men are hopeless - the second intimates that there might be some good points about the human beast, and that if we appeal to the best in man, we can get a favorable reaction.

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a discussion about the creation of Adam, the first man, and we are told that when God was contemplating the creation, the angels formed themselves into groups and parties representing conflicting opinions. Some said - "Let man be created", while others urged 'Let him not be created'. Love said 'Let him be created, because he will perform ^{deeds} acts of love; Truth said, 'Let him not be created because he ^{is} ~~will~~ ^{composed} of falsehood'. Righteousness said, 'Let him be created, because he will perform righteous ^{acts} deeds'. Peace said, 'Let him not be created, because he is full of strife and war.' While the ministering angels were arguing and disputing with each other, God made up His mind, and went ahead with the creation. When the work was finished, God spoke to the angels "Of what avail is your arguing. Man has already been made. Now let him do the best that he can."

What a celestial argument that must have been! Truth and Peace against Man, because these virtues felt that man was essentially a liar and a cheat and so quarrelsome that he would always be arguing and fighting and shedding blood. Love and Righteousness took the opposite position in the allegory, because they felt that men would be capable of acts of love and self-sacrifice and justice and decency. God, knowing that each group had a certain amount of truth on its side nevertheless went ahead and created man and decided to take a chance that the good in him would eventually overcome or outweigh the bad. By so deciding, God gave a vote of confidence to man, and pushed him into the world to do the best he could. Through this little fable, the Rabbis have indicated the Jewish point of view that man is composed of both good and bad - but that the good, if given an opportunity, ^{will} eventually prevail.

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But whatever blueprints are drawn up - whatever form of world state or association is ^{desired} desired, we know deep in our hearts that ^{this League} it will only succeed if the nations Trust one another, have faith in one another. The spiritual bases of trust and faith are the only bases upon which any world organization can rest. Men of good faith can come together in Geneva or anywhere else and work out the world's problems together - while men who are suspicious of each other can only make agreements on paper, ^{which will never be kept.} ~~but that is as far as they will go.~~

Nations are essentially the same as individuals. If we have an instinctive respect for any given group of people, then we respect the nation into which they have composed themselves. South American people have always felt that the Yankee colossus up north exploited them and on the basis of their experiences with individual American corporations which took advantage of them, they were suspicious of the nation called America. This traditional lack of trust makes it all the more difficult today to put our Good Neighbor Policy into

into effect. - and only by some genuinely decent treatment on our part, some spiritual reconversion, can we remove the memory of marines in Nicaragua and dollar imperialism all over South America.

Or take the case of the newly-acquired sense of respect for and trust in Russia which the American people is beginning to feel. For more than two decades we were told to beware of Russia, to be suspicious of her every move, to keep clear of the Red menace. Even after we granted official recognition to the Soviet government eleven years ago, we never gave up our attitude of distrust. Only very recently, during the last two or three years of the war, have the American people begun to develop a huge and deep respect for Russia on the basis of her war performance. And once the initial barrier had broken down, then it began to be clear that the Russian men and women, as people, were like our people - full of courage, initiative, strength and honor - and we have grown to trust the nation because we admire the people. It will be easier for us now to sit down with Russia and form a League of Nations than it would have been to negotiate with her ten years ago - because now we have a certain spiritual attitude toward her, different from our previous feelings of prejudice and lack of faith.

So it goes - all the way down the line. If a nation has for some reason acquired faith in another nation, those two can cooperate. And not only will they cooperate, but they will bring out the best in each other.

It is not simple. A man must first develop his own finest qualities and - begin his spiritual reconversion within himself - and must then pass this feeling on to those around him. His community will slowly improve, and then his state and ^{lastly} finally his country. It is a long hard ^{program} ~~process~~ of digging down into our natures and finally appearing as ^{contented} ~~world~~ citizens with a world outlook.

Jews have an especial obligation in this process. We all know that Jews must be just a little bit better than anyone else in order to exist. This situation is regrettable - for we should be judged no more harshly than anyone else. Yet the fact remains that we are. If a Jew displays ^{any} ~~some~~ of the bad qualities which are present in all men, he is doubly condemned. Thus this phrase of "spiritual reconversion" holds double meaning for our people. Let us never forget that fact. We are forced by outside pressure to be better than our neighbors - so let us turn that situation to our advantage, and really try to make our conduct a model of good living.

You as an individual feel ashamed of displaying bad qualities before someone who has high regard for you and for whom you likewise have regard, and you try to overcome those bad qualities and show your best side. If you keep this up long enough, it soon becomes natural and easy to put the best part of your personality forward. Your friend thus succeeds in bringing out the goodness which lies latent within you. So it is with nations. If a country has for some reason acquired faith in another country, and the two have regard for each other, then not only will they cooperate in a League, but as they work together in that League, they will bring out the best in each other. Gradually and slowly they get on a frank basis with each other, and strengthen each other in acting morally and decently toward all world problems. Then, no matter what their differences may be - in economics or politics or religion or social customs - They will deal with each other honestly and they will keep their words to one another.

It seems to me that only on such a basis can a New League of Nations survive. It is a spiritual attitude, which will develop between nations only as it develops within nations. Let people become constantly better and so will the countries within which they live. Let people, through spiritual reconversion, really bind themselves together into a community of men, trusting each other, and an immense step will have been made in the direction of the new world. "Religio", the Latin word from which "religion" comes, means to bind together, in this sense of one community, one brotherhood of man.

(Insert) ~~It is as simple as all that.~~ The entire future of the world depends upon the people in it, and the people is you - you, you, you and I. If you and I are capable of spiritual conversion, of being our

best instead of our worst, then so are others. If you and I are not capable of being kind instead of cruel, of being generous instead of selfish, of being honest instead of dishonest, then the blood and suffering of this war will lead nowhere.

How do you feel about yourself? What do you find down deep in your own heart? Is it possible for you to be a little better than you are? No one else holds the answer to what the New Year will bring. You do. Is the world going to be a better place to live in? I ask you.

AMERICAN JEWISH
ARCHIVES



זכר אלה יעקב וישראל

Rosh Hashonah Day
September 18, 1944

SPIRITUAL RECONVERSION

Last night, on the eve of the New Year, we talked about the New World, and how religion must do its part to help bring about the better society. Real religion, interested in the problems of this earth, holds within its grasp the solution to some of these problems, if it were to translate some of its ethical and moral principles into political and economic realities. Certain economic forms are moral and religious, and bring out the best in man - while other forms breed selfishness and distrust and carry within them the seeds of repeated wars. It is religion's task to sponsor that which will guarantee peace and prosperity. The implications of this reasoning, for those who follow it to its logical conclusion, may appear revolutionary. But since when, asks Senator Thomas of Utah in a book published a few days ago entitled "The Four Fears," since when are Americans afraid of revolution? "Revolution is our oldest and proudest tradition," says the Senator. "If we have grown afraid of that, it is something new.....Our country was not built on weakness by weak people. It was built by people willing to take chances, and who were strong believers in change."

Be that as it may, there is one thing yet to be mentioned about the new and improved society we all dream about. This one thing is perhaps the most crucial point in the entire discussion. This one thing is what we loosely call "human nature." You and I know perfectly well that all the economic and political planning for the future is not going to make life one whit better unless human beings agree to abide by the plans. Our experts could plan the most magnificent system on paper. - systems which could make life safe for everyone - systems which would make a bright and shining

systems which would make a bright and shining thing out of the world - but all these systems will be worth exactly nothing unless the two-footed animals we call human beings begin to show some improvement. Our brave new world can be as slick and as neat as the chromium-lated hip flasks that people used to carry around in Prohibition days - but it will quickly become just as cheap and tawdry as those flasks became unless the people living in the brave new world open their cowardly old hearts and begin to show that they really are human children of God, but little lower than the angels.

I THINK it is possible to put this idea into a slogan which all can understand. There is much talk now about reconversion of our industries to peace-time manufacture - material reconversion from war pursuits to peace pursuits - and this material reconversion will permit us to enjoy once again a world of automobiles and refrigerators instead of airplanes and tanks. As you know many factories whose war-time products are no longer needed started this process of reconversion, with governmental permission - while others have their reconversion plans all prepared for use when the last shot is fired.

So one part of the slogan, with which we are already familiar, is "Material Reconversion for Peace." To this I think it is necessary to add another part, unless the whole thing become meaningless. The other part is "Spiritual Reconversion for a Lasting Peace." - and I have the serious feeling that unless our spiritual reconversion be as thorough as our material, then we have won nothing and the brave new world will quickly become tarnished again.

For example, Material Reconversion is going to provide for us some of the badly needed housing which we require after several war years of no new building. Private houses will be built again - and large scale public housing will be resumed for those in the lowest

income brackets. All over this land people will be able to improve their living conditions. But if the people who move into these new houses are still the same old people, with the same old hates and pettinesses and prejudices and fears then the world is not really going to be much improved even with its new houses. Spiritual re-conversion is the ingredient in the recipe which can place improved people in improved houses - and with this receipt the cake will really be good. We certainly need better housing for large numbers of our people, and that will be the easier of the two to attain - but it is the nature of the people in the houses which will determine what kind of world we have. There is a lovely old story which illustrates this thought beautifully - (J. A. Adams).

Well, what about the nature of the people - human nature? What is it composed of, and is it true that you can't do anything about it? There are two possible ways of looking at the question - one is to say that people are bad, rotten, selfish and utterly incorrigible, and that you can't do very much with them. The other is to say that there is a streak of goodness in all of us, as Will Rogers used to put it, but that basically we all possess fine instincts which can come to the fore under proper persuasion. The first says men are hopeless - the second intimates that there might be some good points about the human beast, and that if we appeal to the best in man, we can get a favorable reaction.

Our rabbis and our whole Jewish way of living favor the second attitude. There is a most interesting passage in the Midrash which shows how our sages centuries ago felt about the matter. There is

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Nations are essentially the same as individuals. If we have an instinctive respect for any given group of people. Then we respect the nation into which they have composed themselves. South American people have always felt that the Yankee colossus up north exploited them and on the basis of their experiences with individual American corporations which took advantage of them, they were suspicious of the nation called America. This traditional lack of trust makes it all the more difficult today to put our Good Neighbor Policy into

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You as an individual feel ashamed of displaying bad qualities before someone who has high regard for you and for whom you likewise have regard, and you try to overcome those bad qualities and show your best side. If you keep this up long enough, it soon becomes natural and easy to put the best part of your personality forward. Your friend thus succeeds in bringing out the goodness which lies latent within you. So it is with nations. If a country has for some reason acquired faith in another country, and the two have regard for each other, then not only will they cooperate in a League, but as they work together in that League, they will bring out the best in each other. Gradually and slowly they get on a frank basis with each other, and strengthen each other in acting morally and decently toward all world problems. Then, no matter what their differences may be - in economics or politics or religion or social customs - They will deal with each other honestly and they will keep their words to one another.

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[So it goes - all the way down the line. If a nation has for some reason acquired faith in another nation, those two can cooperate. And not only will they cooperate, but they will bring out the best in each other.] ^{As you as an individual,} ~~Just as an individual~~ feels ashamed of displaying bad qualities before some one who has high regard for ~~them~~ ^{you} and for whom ~~he~~ ^{you} likewise have regard, and you try to overcome ~~those~~ ^{your} bad qualities and show your best side. If you keep this up long enough, it soon becomes natural and easy to put the best part of your personality forward. Your friend thus succeeds in bringing out the

goodness which lies latent within you. So it is with nations. If a country has for some reason acquired faith in another country, and the two have regard for each other, then not only will they cooperate in a league, but as they work together in that league, they will bring out the best in each other. Gradually and slowly they get on a frank basis with each other, and strengthen each other in acting morally and decently toward all world problems. Then, no matter what their differences may be - in economics or politics or religion or social customs - they will deal with each other honestly and they will keep their words to one another.

It seems to me that only on such a basis can a new league of nations survive. It is a spiritual attitude, ~~between nations~~, which will develop between nations only as it develops within nations. Let people become constantly better and so will the countries within which they live. Let people, through spiritual reconversion, really bind themselves together into a community of men, ~~and an immense~~ trusting each other, and an immense step will have been made in the direction of the new world. "Religio", the Latin word from which "religion" comes, means to bind together, in this sense of one community, one brotherhood of men.

It is as simple as all that. The entire future of the world depends upon the people in it, and the people is you - you, you, you and I. If you and I are capable of spiritual conversion, of being our best instead of our worst, then so are others. If you and I are not capable of ~~our~~ being kind instead of cruel, of being generous instead of selfish, of being honest instead of dishonest, then all the blood and suffering of this war will lead nowhere. How do you feel about yourself? What do you find down deep in your own heart? Is it possible for you to be a little better than you are? No one else holds the answer to what the new year will bring. You do. Is the world going to be a better place to live in? I ask you.

Story of Kol Nidre - Jews who died for Kildush
Hastem

What is the matter with Jews today?

They are sick and ashamed. Those who are persecuted don't know why. Those who are not persecuted, but merely discriminated against, as in America, are uneasy in their Judaism and try to minimize their Jewishness. (Cyril Montgomery Levy.)

Why is this?

Two outstanding facts about modern Jewish life which might be the cause of this condition:

- 1.) Jews don't enjoy being Jews, as they once used to.
(Read from Mr. Samuel - "World of Sholem Aleichem")
- 2.) Jews don't understand what it means to be Jewish.

If they understood, then their situation might be endurable even if they couldn't get any pleasure out of their Jewish life.

What does it mean to be Jewish?

"Israel cannot begin to be, unless Israel begins again to know, and to know is to do."
Walter Frank.

1. What do Jews have to know? Knowledge is the search, not for facts, but for the cosmic nature and destiny of man. Jews have once discovered the nature of man - as a child of God; and his destiny - as the unfolding of free personality in a democratic matrix. They must reclaim this today. "Knowledge of the democratic destiny of man is based primarily on the intuitive knowledge that God is in every man: God, as the seed of freedom." This intuitive knowledge connects one man with all other men and with the Cosmos in the urge toward this principle of freedom.

2) How do Jews have to act?

In concert with this knowledge, which ~~is~~ demands social justice - or, in modern terms,

The Great Traditions of Democracy. Story of
"Great Conspiracy" and the perverted truth in Hitler's lie

3) How do Americans act?

There is a great discrepancy between the ideal and the action. We idealize Abraham Lincoln - and in loving him, we acknowledge what is most real in ourselves - but we act very differently from him. Our values are comfort and shallowness. We suppress all activities of the mind & emotions which might disturb our comfort. Our universities accumulate facts, but leave our students ignorant of life. As a people, Americans live by their radios & newspapers, by their sports, and by their creature comforts.

4.) How do Jews act?

The same as Americans. The Jews have forgotten their one special & different piece of knowledge and live like the rest of America — schizoid. That is their disease. Jews have developed split personalities. On the one hand they have this nagging Jewish heritage, demanding of them heroic action — on the other hand, they try to adapt to the commonness of American middle-class mediocrity.

Summary Thus far: "There is a profound split between the great Tradition of American life and the common American way. The Jew, in his successful adaptation to the common American way, has divorced himself from America's great Tradition and from his own. He is close to the ^{creative} ~~democratic~~ sources of our democratic world, only insofar as he remains creatively

close to the energy of his own
religious culture. To the extent that
he is true to his Jewishness, and thereby
lives "separately & distinguishably", he is
harmonious within America. And insofar
as he loses himself among the surfaces of the
American world, he cuts himself off from
America's nourishing heart and from his own."

151-152
W. Frank
"Jew in our Day"

5.) What is the answer?

Let the Jew solve his
schizoid personality by giving up his
commonness, his mediocrity, what he
calls his "Americanism" - and devote himself
once again to being ^{completely} Jewish, which means
being American in the highest & deepest
original sense.

6

"The nearer The Jew comes to identifying himself with The immemorial values of The Jewish past, The closer he will be to The deepest values of The American tradition, and to The strongest vitalities of American culture."

137

Let The American Jew harmonize his behavior with his traditional ideals, even at The risk of being called names. He is set apart anyhow - let The fact of his differentness acquire some significance, instead of being a source of complaint for him.

(Let him not condone discrimination, even if he is conspicuous in his protest.)

Let The American Jew accept
 a program of living which will allow
 him to be wholesome and integral
 in his Jewishness — and let him
 vow on this ^{Kol Nidke} ~~Yom Kippur~~ we to live by
 That program so That he will never
 again be sick. That program we
 shall discuss tomorrow.

"Only The Jew who, to some degree,
enacts his Jewishness is ever saved
 from The shame within his heart."

Kol Nide

Story of Kol Nide - Jews who died for Kiddush Ha-shem
What is the matter with Jews today?

They are sick and ashamed - those who are persecuted don't know why.
Those who are not persecuted are uneasy in their Judaism and try to minimize their differences. [Cyril Montgomerie Levy.]
as example.

There are two outstanding facts about modern Jewish life which might cause this condition.

- 1) Jews don't enjoy being Jews, as they once used to (Read from "Vord of Sholem Aleichem")
- 2) Jews don't understand what it means to be Jewish. If they understood, then their situation might be endurable even if they couldn't get any pleasure out of their Jewish life.

A. To be an integral wholesome Jew, you have to know, and then you have to act on the basis of your knowledge.

B. What do you have to know? God - is the source of the communal brotherhood of man. (156) Knowledge is the search for the cosmic nature + destiny of man. Jews have discovered the nature of man - as a child of God.

C. How do you have to act? In concert with the great traditions of democracy, which is modern social justice. This knowledge, which is in modern terms

D. Jews who suffer from the same commonnesses as other middle-class peoples develop a split-personality, schizoid. They are betraying themselves, just as the common American way betrays the Great American Tradition - secularizing democratic values. 158

E. Mr. Waldo Frank wants us to harmonize our ideals with our behavior - and this will be the cure for our ills. Redemptive suffering for mankind in pursuance of our still unfulfilled mission. In order to do this we must become better Jews in the sense that we reclaim Jewish values. (137)

191,2
p. 151,2

Then Jews will know why they are persecuted by the Fascists [The "Great Conspiracy" (not of the Protocols) but of the spread of religious democracy must be opposed by Fascism] and American Jews will know how to act in order to feel comfortable and unashamed as Jews. 193

Yom Kippur

Sept. 27, 1984
Temple Emanuel

(based on W. Frank's "Jew in Our Day" 174-6)

Today we ask for Atonement. What does atonement mean? It means at-one-ment - it means being at-one with yourself, your fellow-man and your God.

We seek at-one-ment because it yields a sense of peace and identity which comes with harmony between us and the whole universe.

There can be no harmony in the soul of the Jew as long as he is not at-one-ment with

himself as a Jew. We saw
last Eve That Jews are not at
harmony with themselves, but That
They were sick. We said the reason
was That They were not integral,
whole Jews - but were schizoid.

So many Jews are in terrific
rebellion. They describe it as a revolt
vs. Orthodoxy - but That is not true.
Because the Reform are sick too, perhaps
even sicker. It is really a revolt
vs. Their own being - vs. Their Jewishness
altogether. The great act of living as a
whole Jew must be recaptured in order
the sickness to disappear. How? What
the program?

1.) To enjoy being Jewish. Not to discard the Jewish aesthetic in favor of what we think to be the "American" - but rather to cultivate the Jewish and steep ourselves in it. Sabbath, holidays, particulars, etc. Specific Jewish observance will always harmonize with the American. Have no fear of that.

2) To enact being Jewish:

a.) The Jew cannot encourage or appease the forces of social injustice. He must learn what these forces are (ignorance has never been permitted to the Jew) and he must fight them, even as he finds them here in America. In the fight he will rediscover the genius of his people, and find peace

b.) Insofar as he is caught, like (4)
his Xian brother, in the sins of
our ~~social-economic~~ system for his daily
bread, he must conform and not starve.
But the Jew must free himself of ease
and pride in his success. ^{cheap commercialism} ^{Prostitution of Ideals} He must
know his complicity and his sin - and ^{money is God}
as he knows and feels the weight of this
complicity and abetment, he might feel
constrained to seek ^{improvements} reforms. As he seeks
these ^{improvements} reforms, he will rediscover the
genius of his people, and will be happier
in his Jewishness, knowing that he is
seeking a better America.

c.) At every risk, he must support
 The forces fighting for ~~social~~ justice.
 First he must learn to recognize
 Those forces. His place is at the side
 of the liberals. Wallace defined a liberal
 as a person who is continuously asking -
 what is best for all the people? ;
 not - what is best for me?

d.) The average Jew cannot be
 expected to become a hero or a saint.
 But without compromise, he must
 shun Those leaders (even his own)
 whose success and power are won in
 collaboration with the ~~forces of social~~ ^{political machines}
 injustice and exploitation. ✓

e.) He must not be satisfied with
The slogans of democracy. They are needed,
but They are not enough.

"For instance, no Jew dare be
content with The "Four Freedoms." He
must look deeper. "Freedom from Want" can
be The slogan of a slave society;

"Freedom from Fear" can make us arrogant and
destroy our humility; fails to take note of
The fears That are The warning-signals of
Intelligence, and of The Fear of God which must
make men tremble lest They fall short
of Their high destiny;

"Freedom of Speech" is no guarantee against The
stereotypes & censorship of a money-controlled
radio and press;

"Freedom of Worship" will not save us, today,
from mere unsaturation of our ^{appetites} bellies and our machines.

f.) He, The American Jew, must never
forget that because of his economic power
and citizenship in a still democratic land,
he is today the guardian of all Israel.

His cure of his own disease will
help all Jews; and, since the disease is
general, all men.

Because of America's strategic place in
shaping the course of history toward
democracy, or away from it, The American
Jew's loyal enactment of the Great Conspiracy
is linked more immediately with the fate of
man than it has ever been since Judaism
created Christianity.

(8)
This is a tough program.

Reinhold Niebuhr Thinks Waldo Frank is asking too much — That a people as persecuted & insecure as the Jews cannot be expected to concentrate on such a high & universal function. He Thinks The Jews have a perfect right to try to save their own skins without trying to save the world. He fears Zionism.

W.F. ^{Thinks} ~~does~~ Palestine is fine, but is only partial solution. ~~Thinks~~ he is too harsh on the Jews in the heroic demands he makes of them. They ^{have} once died to save mankind — only by being willing to do so again can they create any security for themselves, either internal or external. He offers them an opportunity to be normal instead of neurotic.

Read prayer — 314-316

Yom Kippur

Atonement means being at-one-ment with your God and your fellow-man - The sense of peace and identity which comes from the knowledge that you are in harmony.

There can be no harmony in the soul of a Jew - as long as he is not at-one-ment with himself as a Jew. ^{So many Jews are in terrific rebellion. They describe it as a revolt vs. authority but it is a revolt vs. his Jewish.} The great high act of being a Jew must be recaptured. How?

p. 173-174.

Reinhold N. Thinks that Welfo F. is asking too much - That a people must first have particularistic security before it can concentrate on a universal function. Thus he joins Zimisen. W.F. says Zimisen is all right but will not give security to all Jews - nor did Jews have security for 1900 years while they carried on their work. W.F. does not think he is too harsh on the Jews in the basic demands he makes of them. On the contrary he gives Jews an opportunity to be normal instead of neurotic.



Ps. 12:28

YIZKOR - 1944

In The way of righteousness is life
and in The pathway thereof There is no death.

TEX

not literally true - but factually. Is Lincoln dead?
~~what do we believe about immortality?~~ Is your mother dead?

Foschick -

If a man is immortal at all, he is immortal
now.

Eternal life is not a possession conferred at death,
but a present endowment, the full appreciation of which
deepens, beautifies and solemnizes the meaning of our most
common days. (If we are eternally alive making the most of every moment,
then we have eternal life.) (If we are dull, then we are
dead on our feet.)

No man will really live as though he were an
eternal person until he is assured that such an interpretation
of his life is true.

Prayerbook Prayerbook Vol. II
(p. 326)

They who walk here in the light of Thy countenance
and sow good seed, though in weeping, go home to Thee laden
with sheaves. They who sow but wind may well tremble
at the whirlwind which they must reap. He who toils but for
vain things and boasts of his might, must dread the grave.

As to immortality, my conviction stands thus: If there be anything in me that is of permanent worth and service to the universe, the universe will know how to preserve it. Whatever in me is not of permanent worth & service, neither can nor should be preserved.

Horace James Bridges.

This applies even to very young people - young men killed in war. If they ~~can~~ have influenced their sisters, brothers - if their death has a meaning, then ^{their life} it is eternal.

AMERICAN JEWISH
ARCHIVES



...in the light of the ...
...in the light of the ...
...in the light of the ...
...in the light of the ...
...in the light of the ...

High Holy Days
1944

THE DEPARTED OF THE PAST YEAR
ENDED
SEPTEMBER 17, 1944

Herman Lindner	Ethel Meyer
Samuel E. Kohn	Joseph Weisberg
Rose Elsner	Ida Kurland
Raphael Levy	Rabbi William S. Friedman
Rachel Gottlieb	Sallie Ornauer
Amalia Rosenberg	Theresa M. Bernstein
Julian Newmark	Ettie Weiss
Edward Lewin	Julia Eppstein Gans
Joseph Salzman	Morris Stein
William Bensev	Hyman I. Hirschfeld
Geraldine E. Isaacson	Sarah Nurenberg
Robert Donald Milstein	Israel Wagner
Julia Amter	Morris Schenkein
Leonore Isaacson	Florence Youngman
Dorsay Miller	Camille Miller
Bertha Lindenbaum	Florence S. Krohn
Rosa Cassell	Harry Benjamin
Annie Block	Jessie H. Bensev
Rabbi Samuel Koch	Morris H. Robinson
John L. Robbins	Sarah Bensev
Ella Anna Levine	
Solomon Levine	
Annie Katzman	

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N.Y. 33

Sept 15/44.

Dear Friedman

I just returned from my vacation to find your "telegrams" on my desk. As I have to dash off again to State College, and prepare an address, among other things, I haven't much time for the consideration and criticism of your sermons.

They look very promising. The second has more body and substance to it than the first, as you yourself noticed. ~~It~~ After filling them out and

supplying the appropriate illustration,
you will have a real sermon or
two. It seems to me, in this
last moment, that the first
could serve as a good introduction
to the second - i.e. one sermon of both

AMERICAN JEWISH
ARCHIVES
You can use the decline of
ancient Rome to bolster your
thought about pseudo-relig. What
you describe is precisely what
happened there - the rise of pseudo-
Platonism, the cynics etc. - the
result - the victory of barbarism.
Start with the general notion of
religion which is pseudo. and
you can go on to demonstrate
its bad consequences.

For the second there is a
wealth of illustration in Jewish
But really these "tete grames"
are good, and they are certainly
unmistakable
~~unmistakable~~ in their import.
which is half the battle.

My regards to Mrs F.
and adieu

Yours
J. S. J.