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Friday night sermons. 1949.

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American Jewish Archives website.

SABBATH SERVICES
Friday Evening, Jan. 7, 1949, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"THE ROMANCE OF JEWISH MUSIC"

We all talk a great deal about the beauty of the cultural heritage of Judaism, yet we are not too well informed as to its details. This Friday evening a most unusual program has been planned. The sermon will sketch the background of Jewish music and after the Services,

MR. HEINRICH SCHALIT
will give a performance of
outstanding Jewish music.

Mr. Schalit, a newcomer to Denver, is a gifted and well-known composer as well as pianist. His compositions have been played and sung in Temples all over the land and in many countries of Europe.

KADDISH LIST

Jacob L. Stern	Hattie N. Solomon
Elias Pelton	Louis E. Schwartz
D. C. Schoenberg	Augusta F. Weinberg
Max L. Kahn	Bessie-Teresa Rodman
Tillie Friedman	Carrie S. Friedman

The Jewish Welfare Board, which sponsors Jewish Book Month and Jewish Music Week, will have a display of cultural and ceremonial objects in the Vestry Room.

A. Music in The Bible

I. First period, 2000-1000 B.C.E. is "primitive" - no musicians; people sang, played, or danced upon occasion.

a.) When Moses had led his people through the Red Sea, he and the men of Israel "sang unto the Lord" and Miriam the prophetess, the sister of Moses & Aaron, took a timbrel in her hand; and all the women went out after her with timbrels & with dances"
Ex. 15:1-20

b.) When Jephthah returned home from war "his daughter came out to meet him with timbrels & with dances"
Judg. 11:34

c.) After David's victory over the Philistines, "The women sang one to another."
1 S 18:17

ANTIPHONAL singing of 2 choruses; RESPONSORIAL with soloist.

II. Second period, ca. 1000, introduces instruments - harp, drum, pipe & lyre. Saul familiar with these.

III. Third period, after 1000 - time of David & Solomon; suddenly many foreign instruments appeared, such as oboe, zither, cymbals, & sistrum. One of Solomon's wives is said (in Talmud) to have had "thousand kinds" of musical instruments in her dowry.

IV. Levites - trained corps of musicians for Temple worship - 288 Levites, divided into 24 groups were taught "by their fathers for song in the house of the Lord, with cymbals, harps & lyres." 1 Chr. 25:6

V. Full symphonia by David's time in 6th cent. BCE.

B.) MUSIC in THE SYNAGOGUE

(8)

- I. Chanting of the Scriptures - use of Nigun or mode. Gregorian chanting of Church taken over from this.
- II. Banning of instrumental music after destruction of Temple, based on punitive restrictions of authorities who desired to prohibit whatever was reminiscent of former Temple glory. Others say, organ playing forbidden as sign of mourning for the destruction.
- III. Chazanim assumed leadership in public worship by 8th cent., intoned prayers in ancient mode & chant - recitative.
- IV. Development of rhythmical song, for group rendition. By 10th cent. Arabic meters and melodies were being used in synagogues of Spain & Babylon. With the help of such songs and hymns, the general appeal of the liturgy increased. Sabbath & festival prayers given new musical settings. By 13th cent. the musical renderings were so prominent as to arouse protests from the rabbis, who felt the rivalry of sacred song to piety & devotion.

V. The chants of the Chazanim, based upon ancient modes (The Kol Nidre was recited as early as the 11th Cent.), were fixed in main outline, but their elaboration was left to the fancy & vocal skill of the individual cantor, who was permitted latitude in the embellishment of these tunes.

More rigid were the hymn tunes written for the metrical verses of the liturgical poets. The Adlin Han (Pesach), Mog Tsum (Chanukah) and several forms of En Keldhem were borrowed from German folk songs and were fixed.

Lechah Dodi has a Moorish (10th cent.), Polish (16th cent.) and German (17th cent.) melody for origin.

Hatikvah comes from Suetana.

VI. Reforms in Music: Harmony & Polyphony.

With the dawn of the new era of emancipation, musical changes became necessary. As early as the Renaissance in Italy, the need for a more artistic form of synagogue music made itself felt.

In Germany and adjacent lands musical reforms were introduced in beginning of 19th Cent. Vienna, the home of Haydn, Beethoven, Mozart & Schubert, was the logical community for the innovations of Salomon Sulzer, noted cantor & composer.

He had the aid of Schubert, Fischel and other non-Jewish musicians. He enhanced the liturgy with his brief responses, dignified melody, harmony & style, and established the four-part (male) song in the service.

While instrumental music was not permitted by religious law to be used on the Sabbath & holidays, nevertheless we hear of a portable organ in the Altmenschul in Prague used for weddings, sacred concerts, and other non-liturgical purposes. The organ was first introduced in the Reform Temple in Berlin in 1815 by Israel Jacobson.

Folk-Music

Holidays
 Weddings - Klezmer (Klei zemir
 after 16th cent. "instruments of song")
 ensemble of 8 players
 violin, flute, ban-viol, cymbals

Klezmer even played in school at
 Chanukah, Hoshana Rabbah, when new
 sukkah was being dedicated.

PALESTINIAN Music

whole new field, expressing spirit of
 work, fight, build, etc.

CANTATAS, etc.

Finish with Eisenstein statement.

(7)

What is Jewish Music? - Judith Eisenstein

The true composer creates music because he can't help himself. A true composer who creates Jewish music does so because he can't help himself. His music may be mediocre, good, or sublime, in accordance with his talent. But it will be Jewish by virtue of an inner drive. The source of whose energy is found in some facet of Jewish life, past or present. The drive might come from two things - either the impact of certain sounds, or the need to express an emotion engendered by some Jewish experience.

① The drive may be entirely the impact of certain sounds, such as the Bible + prayer melodies of the synagogue; the less aristocratic, more hybrid Hasidic nigunim; the Horah tunes of the Kibbutz or the Lullabies of the Falashas. If a composer heard any of these constantly from childhood; if he has heard them so much more than he has heard anything else, he might write string quartets or symphonies, but fragments, rhythmic patterns, perhaps even long

⑧

melodic lines will force themselves into his music, and make it Jewish.

② The other possible drive which will produce Jewish music is the overwhelming need to express the emotion engendered by some Jewish experience. If a composer feels so closely identified with the Jewish group that he is moved to creation by any experience of the group, he will produce Jewish music.

The experience need not always be on the catastrophic scale. Unfortunately, the only experience of the Jewish people which has been able to move our younger composers has been the horrible slaughter of European Jewry. But there have been other experiences in Jewish life which call forth feeling.

There is the annual rebirthing of the liberation from bondage, on Passover. There is the almost physical memory of the glory of the ancient harvest, the gaiety of carnival and the joy of thanksgiving in the lulav and the sukkah. There is the welcome which the Jewish people extends to the establishment of a new home in Israel, in the beautiful wedding ceremony. There is the blessed

(9)

peace of the Sabbath and the clumsy
foolery of the Purim masquerade. Is there
a composer who has felt the intensity of
these experiences, and hundreds of others?

He will translate that feeling into songs,
dances, hymns & oratorios, marches, tone poems
and operas - music with title, text or program -
Jewish music.

But nothing will substitute for the
drive. No conscientious research can take the
place of an overpowering melodic environment.
And no hurried thumbing of the history books
can substitute for deeply felt experience. The
synthetic product will call forth no response
in the hearts & minds of the Jewish audience.
And the true creation will be able to
transcend the bounds of the Jewish audience
and speak for us to the world.

SABBATH SERVICES

Friday Evening, Jan. 21st, 8:15 P.M.

RABBI JOEL ZION

will preach on the theme

"THE YOUNG LIONS--
A PORTRAIT OF THREE SOLDIERS"

The Young Lions by Irwin Shaw has been one of the most discussed books of 1948 and is still a best seller. Rabbi Zion will analyze the implications of this novel, which has been misunderstood by all too many people.

COFFEE HOUR FOLLOWING SERVICES

Sabbath Morning Services, 11:30 A.M.

Eddie Kleiger,

Son of Mr. and Mrs. Phil Kleiger,
will be Bar Mitzvah.

KADDISH LIST

Robert S. Oberfelder

Simon Frank

Joseph Salzman

Sarah Cain

Maurice Tauber

WM. S. FRIEDMAN CLUB MEETING

Sunday Evening, Jan. 23rd, 7:30 P.M.

Special Notice

Beginning next Friday, Jan. 28th
Rabbi Herbert Friedman will present

"FOUR PORTRAITS OF JEWISH GENIUS"

in four consecutive lectures:

JUDAH HaLEVI

MAIMONIDES

SABBATAI ZEVI

BAAL SHEM TOV

SABBATH SERVICES

Friday, February 11th, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"SABBATAI ZEVI, False Messiah"

This is the third lecture in the series
of four portraits of Jewish Genius.

Sabbatai Zevi, born 1626, lived only
fifty years, yet his life was a fantastic
career of intrigue and mysticism which in-
fluenced many thousands.

The large attendance at the two previous
lectures is evidence of the interest in the
series. We urge you to take advantage of
this opportunity to learn more about excep-
tional figures in Jewish History.

KADDISH LIST

Louis M. Weiner	Benjamin Borwick
Simon Wachtel	Jacob L. Urbach
Jennie Lesser	

SISTERHOOD INTER-FAITH LUNCHEON

Monday, February 14th

Each Sisterhood Member is urged to bring
a guest of another faith.

For reservations call:

Mrs. David Jacobs	- FR 6880
Mrs. Allan Kayser	- EA 5810
Mrs. Ben Kortz	- EA 2650

1874 - DIAMOND JUBILEE YEAR - 1949

SABBATH SERVICES
Friday Evening, February 18, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"BAAL SHEM TOV"

This is the last in the current
series of Portraits of Jewish Genius.

Israel, Baal Shem Tov, great
mystic and ecstatic, founded CHASIDISM,
a religion for the masses--a religion
which taught that piety could also be
expressed through song and dance.

COFFEE HOUR
Immediately After Services

KADDISH LIST

Sigmund Porges	Evalyn Shere
Sarah C. Lohman	Barnat Shraiberg
Frieda Appel	Rochelle Aaron
Edgar G. Seeman	Leon Grauman

CHILD STUDY ASSOCIATION of P.T.A.
Sunday Evening, February 20, 8 P.M.

SISTERHOOD STUDY GROUP
Monday, February 21st, 1:30 P.M.

MEN'S CLUB INTERFAITH DINNER
Wednesday, February 23rd, 6:30 P.M.

CHIEF JUSTICE BENJAMIN C. HILLIARD
Will Be Guest Speaker
You Are Urged To
Mail Your Reservations NOW.

SABBATH SERVICES

Feb 25, 1949

RABBI JOEL ZION

will speak on

"AMERICA WHEN SEEN THROUGH
RUSSIAN EYES."

The famous journalist and writer
W. L. WHITE, in his new novel,
"LAND OF MILK AND HONEY,"
presents a challenging discussion of
Soviet-American relations. Rabbi Zion will review this unusual
book and draw some conclusions about
the present conflict of East and West.

Sabbath Morning Services, 11:30 A.M.

KADDISH LIST

Julia L. Lewin	Meta Meyer
Nancy Simmons	Morris H. Eber
Bertha Eppstein	Harry Morris

MEETING OF PARENTS OF CONFIRMANDS

Immediately after Services,
parents of Confirmants will meet in
the Lounge.

WM. S. FRIEDMAN CLUB

Sunday Evening, Feb. 27th, 7:30 P.M.

R E S E R V E

SUNDAY, MARCH 13th FOR
TEMPLE PURIM CARNIVAL

Festivities begin at 11 A.M.

SABBATH SERVICES
Friday Evening, March 4th, 8:15 P.M.

RABBI HERBERT FRIEDMAN
will speak on

"CAN ONE WORLD GOVERNMENT UNITE
57 NATIONS?"

Can one world government bridge
the chasm between East and West?

Can one world government bring
peace to a mankind frightened by the
possibility of atomic obliteration?

Rabbi Friedman will describe how
the welding together of the early
13 colonies into one union has grown
into a government of 48 separate
but federated units which we call the
United States.

This we know is a workable reality.
Can we now achieve the same thing with
57 NATIONS OF THE WORLD?

Saturday Morning Service, 11:30 A.M.
Bar Mitzvah of Craig Bowers,
son of Dr. and Mrs. A. E. Bowers

KADDISH LIST

Dorcher Hyman	Samuel Pells
Solomon Lehrburger	Lesser Levy
Ben F. Englander	Sarah Rechnitz
Herman Goldsmith	Rosa Silversmith

TEMPLE SUPPER CLUB
Sunday Evening, March 6th, 6:30 P.M.

DIAMOND JUBILEE YEAR
1874 - 1949



THIS SIDE OF CARD IS FOR ADDRESS



Rabbi Herbert A. Friedman,
3001 Forest St.,
Denver 7, Colo.

*Friday Evening
Services*

TEMPLE EMANUEL

is very happy to announce that

RABBI ARYEH LEV

Director of Religious Activities of the J.W.B.
is in Denver

and will be a guest of the
Congregation, Friday Evening, March 4th.
He will bring greetings to you
from the National Jewish Welfare Board

RABBI HERBERT FRIEDMAN
will speak on

"CAN ONE WORLD GOVERNMENT UNITE 57 NATIONS?"

Friday Evening Services

4 March 49

AMERICAN JEWISH
ARCHIVES

" Can One World Government
Unite 57 Nations? "

THESIS:

Our international situation today is not essentially different from the chaos in America in 1780.

- Tom Paine: G. Washington - many
despaired of creating union

We must do it again, if
the world is to survive!

I. Revolutionary war over -
13 colonies bound by
Articles of Confederation, "a
heap of sand which could
bind no one" (G.W.)

Congress declined in
prestige. Incident of ¹⁰⁰ unpaid
Phila. veterans tossing Congress out of
Independence Hall. Anarchy, chaos,
shame abroad.

States made commercial war
against each other - tariffs, tonnage, etc.
New York & Rhode Island worst in this respect.

States made military war -
incident of fight between Conn. & Penn.
over Wyoming Valley.

No money - in 1782 - depression
in 1786.

N.Y. & Virginia agreed over
territory of Ohio river

Maryland agreed compromise.

N.J. agreed with N.Y. over
tariffs in '86

GW. proposed a Conference to consider
navigation on Potomac - only 5
states came. Recommended constitutional
convention

~~Every thing was bad~~

States gathered in
mood of suspicion.

Conn. compromise on
upper & lower house.

(5 slaves to be counted as 3
individuals.)

Speech of Jonathan Smith.

Sam Adams was run over.

Mass. ratified by 187-168. Close!!

Maryland + So. Carolina came in.

Virginia by majority of 10.

New Hampshire by 11

Decisive struggle in New York -
Hamilton agreed for sweets. Vote
was 30-27 !!

only 10 states elected Washington

BUT IT WAS DONE !

After constitution drawn,
began fight to get it
ratified. Richard Lee +
Patrick Henry opposed. N.Y.
walked out.

5 states quickly ratified -
Del., N.J., Georgia, Penna., Conn.


Then everyone waited for
Mass. Even if 9 states
ratified, could union work without
big state of Mass. ? (Equivalent
question today with Russia ?)

Same Problems Today

objections:

1. Impossible, before even trying
2. Sovereignty of states
3. ~~big~~ Hatred of "foreigners". Want to let foreigners rule you?
4. Different languages & religions
5. Different monies & state armies.

We must federate the world,
beginning with those who wish
(France, Italy, China have permissive
clauses in respective constitutions),
and building a world government
which can prevent war.



SEARS AND GOLDSMITH

ATTORNEYS AT LAW

ERNEST AND GRAMMER BUILDING

DENVER 2, COLORADO

ACOMA 4824

EDWIN M. SEARS

3/7/49

Dear Rabbi,

In view of your recent sermon
+ speeches I am sending you
the enclosed article which deals
with "the" fundamental question
regarding world government.

EN5

CORRELATION OF POWER, POLICY AND LAW
IN INTERNATIONAL RELATIONS
(The Problem of Dumbarton Oakes)

EDWIN M. SEARS*

I

When Mrs. Smith tries to lure her Hubby into washing the dishes and he does not feel like obliging, he might well ask himself these pertinent questions:

CAN I resist? If he is rash enough to answer in the affirmative, then he might ponder over the sequel: SHOULD I resist? And if then he braces himself to a "Yes", he might soon after find himself in a court room with lawyers arguing whether his refusal constituted an act of mental cruelty, of desertion, or any other recognized ground for divorce.

Our hero's plight, and his way of attacking it, have some implications worth considering.

It has been said to be characteristic of every living being that it models and mirrors the whole in each of its component parts (e.g. in the cell). So the Smith incident discloses something reaching far into national and international life. It exemplifies the three approaches to private, national, and international affairs: the Military, the Political, and the Juristic.

The Military tells you what can be achieved (or resisted) by application of force. Policy weighs the utility of possible conduct against a desired end. And the Judiciary measures such conduct by the yardstick of pre-existing rules, once a controversy has arisen.

II

The failure to correlate properly these three aspects in the sphere of "state-behavior", i.e. of international relations, is largely responsible for the present war.

While Germany was disarmed after the last war, and right

*Born in Germany, in 1903. Private Secretary to Dr. Albert Einstein, while studying law. Assistant Instructor of Law, University of Berlin, 1931. LL.B., University of Berlin, 1930; J.D., University of Berlin, 1933. Fellowship and scholarship, granted by John W. Davis committee, at University of Denver Law School, 1940. LL.B., University of Denver, 1942. At present: Instructor, Denver University Law School. Mr. Sears' name was legally changed from *Edwin M. Sieradz* to *Edwin M. Sears*, in Dec. 1944.

down to 1933 when Hitler came to power, political considerations of creating a counter-force in Europe against Russia, over-powered military views to such an extent that Germany was allowed, without interference—and hence with tacit consent on the part of Chamberlain's England and Daladier's France—to re-arm right under Allied noses, that Italy was permitted to rape Abyssinia, and both were given a free hand in Spain. Neither coercive measures¹ were employed, nor legal proceedings, such as might have been available,² were instituted to adjudicate and enforce assumed obligations.

Neither "power" alone, nor a "peace organization" without more, not even international law and an international court, can safeguard us against repetition. Safety can be achieved only through a scheme realistically correlating the military, political and juristic forces of "all peace-loving nations" for the purpose of re-establishing "law and order".³ Proponents of such plan must accept with a scholar's dispassionateness a few indisputable facts: the first is that after this war the Big Four will be the only nations left capable of waging war or stopping aggression. Another axiom is that no nation, and certainly not the United States, has ever been, or will be willing in the near future, to submit vital questions to the control of others, be the other a government, or an association of governments, as e.g. a league.

How then can an effective security system be established within the framework of an international organization if the principle of "sovereign equality"⁴ of ALL nations, big or small, powerful or weak, is to control?

III

No security organization or international compact would be necessary if disarming the enemy were all that had to be done. It is clear that disarming and confining the aggressors is a purely military operation, and should therefore be guided by no considerations other than regard for our security. No right other than the right of the victor need be alleged to support such action. And while accord among the victorious Al-

¹See COVENANT OF THE LEAGUE OF NATIONS, Art. 16 (dealing with sanctions).

²See COVENANT OF THE LEAGUE OF NATIONS, Art. 16 (dealing with the Permanent Court of International Justice).

³Moscow Declaration, N. Y. Times, Nov. 2, 1943, p. 16. "Washington Conversations on International Organization," Rocky Mt. News, Oct. 10, 1944. This document is hereinafter referred to as the "Security Plan", or the "Dumbarton Oaks Proposal" (which is tentative).

⁴*ibid.*

lies, particularly among the Big Four, as to the extent of emasculating the axis nations would be salutary indeed, it would not be necessary at this initial stage of the drama. Only the dictates of our security and the reach of our arms could delimit the extent to which the enemy must be subjugated.

But it would be naive to close our eyes to the fact that "*tempora mutantur, et nos mutamur in illis*". Nations do not, at all times, wish to exert their power to the limit, to force a certain course. Military rule may accede to more politic administration. Changing conditions may demand concessions, re-shaping of basic or ephemeral principles of policy, a change of the status quo.

It is at this stage that an international organization, whatever its name,⁵ becomes a necessity. For the two older forms of "settling" such political controversies—direct negotiations and war—are obviously not sufficient.

This organization should consist of an Assembly with each represented nation having one vote, and of an executive committee, a Council, in which the Big Four (later five), will have preponderant influence, supplemented by seven (later six) smaller nations elected to it in rotation.⁶ As "sovereign equality" of all member nations is to be the basis of the League, the meaning of this by no means self-explanatory term must be clarified.

"Sovereignty" has been defined in many ways since Bodin⁷ introduced the term and the concept into political science and law. Bodin invented it to establish the King's power as "supreme", and as not subject to any limitations except those imposed by God. It is apparent that Bodin's "sovereignty" aimed at establishing, or justifying, a political credo, is very far removed from today's political notions, and therefore inconclusive for us today and here.

Sovereignty has on the other hand been whittled down, particularly by German writers,⁸ to mean simply the "supreme power" which a government exercises over its subjects. Here again, the purpose was political, to-wit: to save the sovereignty of the German states whose powers had been greatly reduced in favor of the central government under the Bismarck Reich

⁵Hereinafter often referred to as the League.

⁶*loc. cit. supra* note 3.

⁷LES SIX LIVRES DE LA REPUBLIQUE (1576).

⁸e.g. WAITZ, POLITIK (1862).

of 1871, and under the Weimar Republic of 1919, and thereby to make federalization palatable to the States.

IV

The meaning of "sovereignty" in the Security Plan must be developed from the controlling documents themselves.

The Moscow declaration and tentative security plan significantly speak of "sovereign equality", not just of "sovereignty", as the basis of the future world organization, and it proposes "the re-establishment of law and order".

The postulate of "sovereign equality" for the member nations makes it clear that they are, as against each other, to retain their "supreme power" even after they join the League; it particularly implies that they shall in their political dealings be subject to no binding⁹ authority other than their own. If they are to be "equal",^{9a} then no nation, and no association of nations, can have the right to impose its will on any other state in matters of political expediency, because if such right is given to one government as against another, then the former is obviously not equal but superior to the latter.

The postulate (or aim) of "law and order" in international relations on the other hand unequivocally announces that the power of the member nations, though supreme in the sense of being independent from other governments, is limited by the precepts of international law.¹⁰ And that must mean not only abstract subjectness to the substantive rules of that body of law, but submission to the authority of specific law agencies (e.g. international courts) as well. For the inauguration of "rule of law" in international relations must remain an empty phrase if its commands, as perceived by the Judges, are given no binding and delimiting effect.

"Sovereignty", or "sovereign equality", within the meaning of the Moscow declaration and the tentative security plan, can therefore be defined to mean "independence of a nation from non-national forces except international law and the agencies of international law".

V

The problem then is how to establish an international security organization (in which the individual state will must

⁹i.e. enforceable.

^{9a}On "equality"; 1 OPPENHEIM, INTERNATIONAL LAW (4th Ed.) 19.

¹⁰Compare J. B. MOORE, INTERNATIONAL LAW DIGEST I, 1-9; 1 OPPENHEIM, INTERNATIONAL LAW (4th Ed.) 127.

necessarily be curtailed) consistent with the "sovereign equality" (as just defined) of its members.

Every living community needs an agency which will adapt and adjust the established order of things to changed conditions with power to change the legal "status quo": the "legislative".¹¹ It needs an organ to settle controversies which may arise under an established order: the "judiciary", and it must have an agency through which it may speak and act: the "executive".

The future world organization should correspondingly have an Assembly, a Court, and a Council, which should as much as possible approximate the functionalism just referred to, with such modifications as required by the specific differences distinguishing the international from other communities.

The first such differential is that Assembly and Council, unlike the legislature and executive of a nation, are not above but equal to its constituents, the member-nations.¹² It follows that neither Assembly nor Council can on their own authority bind a member-nation if the latter's sovereign equality is to be heeded. It is an elementary principle of international law that the duties of a nation cannot be increased, nor its rights diminished without its consent.¹³ The result is inescapable that Assembly and Council actions, when aiming at a change of the "status quo",¹⁴ cannot take any form other than that of declarations and recommendations. They cannot be made binding and enforceable upon a member against its will unless we are willing to abandon the principle of sovereign equality to this extent.

A simple hypothetical case will illustrate the point. Assume that ten years from now the Assembly and Council consider the established boundary line between Hungary and Poland as unsatisfactory and a possible cause of serious trouble in the future. Assembly and Council, therefore, resolve to correct this evil and order a change in the boundary line without consent of one or both of the nations involved. It is quite obvious that here Poland or Hungary, or both, would be subject to a non-national force, infringing upon their sovereign equality. It makes no difference that the League's command might be to the best interest of both those states; one incident to the

¹¹Against the principle of "status quo" as a rule of law, Wood, 28 MINN. L. REV. 43.

¹²1 OPPENHEIM, *loc. cit. supra* note 9a.

¹³1 OPPENHEIM, *op. cit. supra* note 9a, 15.

¹⁴Not law enforcement actions.

right of self-determination (of individuals as well as nations) is to make one's own mistakes. The principle of sovereign equality announced in Moscow and Dumbarton Oakes reserves to the nations that right. Assembly and Council Acts, aiming at a change of the "status quo", can be declarations and recommendations only, not binding and enforceable commands.

It might be said that by joining the League, the member submits in advance to such binding authority of Assembly and Council, and that therefore *any* Assembly or Council action would be with the member's consent.

If that be true, then League action could also be instituted against the United States, unless we made that impossible by requiring unanimity of at least the big powers in the Council for effective League action,¹⁵ and that would certainly be a precarious result.

But I do not base my rejection of the "consent" theory on this ground of possible conflict with American interests. I reject it because it violates the almost indisputed rule of international law that the consent must be real and present at the time the act, claimed to bind the affected nation, occurs.¹⁶ In other words, joining the League and submitting to its compulsory powers as to changes of the status quo would not prevent the member from withdrawing effectively its consent at any later date.

Again it follows, that Assembly and Council actions, aiming at a change of the status quo, can be recommendations and declarations only, not binding and enforceable commands unless consented to.

A limited legal effect should, however, be given to these recommendations by providing that any acts in accordance with the recommendation, though not authorized by law, shall not be deemed such violation of the law as will invoke the sanctions provided against law breakers.¹⁷ It is not inconsistent to deny recommendations of the League direct legal force, and still clothe them with some effect in law. This is indeed familiar legal technique. The trespasser on land today, will be its owner, by adverse possession, eighteen years hence.¹⁸

¹⁵In fact it is Russia, not the United States, which insists on unanimity of the Big Four in the Council; Time Magazine, Oct. 2, 1944, p. 20.

¹⁶Kelsen, YALE L. J. 209 (*arguendo*).

¹⁷Kelsen, *op. cit. supra* note 16, 4th paragraph *et seq.*

¹⁸COLO. STAT. ANN. c. 40, s. 136.

VI

Assembly and Council, as political and quasi-legislative agencies, are concerned where a change is sought which is not based on law, but on policy. The law is there involved only by "differential diagnosis" in that the absence of a legal right to the change is presupposed.

We are turning now to the problem of eliminating that unknown: "absence of a legal right". We are, in other words, to consider now how the existence or absence of a legal right to a change¹⁹ (as distinguished from the advisability of a change under rules of policy and statesmanship) is to be determined.

The agency to deal with such controversies must be an international court, similar to, though not entirely like the Permanent Court of International Justice in Hague. Innumerable problems are suggested by this proposal alone,²⁰ once it is agreed that this court should be a really independent agency, composed of men of highest scholarship and unimpeachable moral strength, that it should apply (and thereby develop) law, and promote justice.

The Court should be the center and powerhouse of the international world organization. This follows from the aim to re-establish "law and order" which is obviously the peculiar province of a court. To make a court, rather than a political agency, such as the Council, the keystone of the future security organization seems advisable also because court decisions, even decisions of international courts, have always commanded more respect for impartiality than pronouncements of political agencies. This will help to give the future organization that moral prestige without which the new League might deteriorate into an alliance against some, rather than a community of all, peace-loving nations.

All court members should be "leading authorities of international renown in the field of international law", and in case of doubt, a binding opinion might be given by the teachers of international law in three leading law schools, e.g. Harvard, Oxford, and Moscow. This provision will eliminate the undesirable result of having a number of mediocre talents on the court, as was at times the case with the Hague Court in the

¹⁹All controversies involve a claim to a change. Where the claimant seeks to maintain the present status, there his opponent, of course, is "*rerum novarum cupidus*"!

²⁰See WEHBERG, *The Problem of an International Court of Justice* (Oxford, 1918).

past, due to the more mechanical method of nominating and electing its judges.²¹

The judge should not be the representative of the nation of which he is a national. To implement this provision, he must by appropriate legislative action of his home state be given express immunity for the casting of his vote whichever way it may fall. This implementation to the postulate of independence, generally overlooked, is necessary because some teachers of public law²² have stated that a judge may commit treason (in the broader sense of his national penal code) by casting his vote against the interests of his nation even if the law, as he understands it, compels him to do so.

One-half of the judges could be nominated and elected in a way similar to the methods employed for the justices of the Hague Court,²³ subject to the qualifications stated in the preceding paragraphs. But the other half should be called by majority resolution of the judges themselves which will best serve the purpose of establishing a court consisting of men of highest scholarship and moral caliber.

Court decisions should require a three-fourths, not a simple majority. We require unanimity in our jury trials, and we should not be satisfied with much less in the International Court. In a national court, as in our Supreme Court, a simple majority can carry the weight necessary for the highest tribunal. But in an international tribunal, composed of very different and possibly divergent members, applying rules of law which, at best, are not definitely established, there a decision rendered by a bare majority will often carry little weight. The Hague decision of 1930, condemning the Austro-German customs union as violative of the treaty of St. Germain, was such an eight to seven decision and has been sharply criticized in this country.²⁴ When the votes then cast are weighed rather than counted, the correctness of that holding becomes doubly doubtful.²⁵ The requirement of a three-fourths majority will help to bring the influence of the better lawyers to bear.

Being a court, this tribunal has to apply law, and having

²¹See 2 OPPENHEIM, INTERNATIONAL LAW (4th Ed.) 47.

²²e.g. Carl Schmitt, Professor in Berlin.

²³See 2 OPPENHEIM, *loc. cit. supra* note 21.

²⁴e.g. Cassidy, 20 GEO. L. J. 57 *et seq.*

²⁵The great Anzilotti was among the seven. Had the court decided the other way, the whole course of history might have changed; enhanced prestige of the Weimar Republic with the Germans, and more favorable economic development of Germany and Austria might have prevented Hitler's rise.

to decide controversies between nations the applicable rules must be those of the "international law". This law is expressed in international conventions and international custom. Subsidiary sources are court decisions and the publications of internationally recognized writers in the field of international law.²⁶

The comparative scantiness of undisputed and unequivocal rules in this field, when compared with the vast body of definite rules of municipal law, covering almost every conceivable aspect of individual conduct, has given rise to the notion that there may be controversies between nations to which no applicable law exists.²⁷ This doctrine is dangerous, and it is wrong.

It is dangerous because it eliminates a vast number of controversies from the orbit of judicial adjudication which has always been the most convincing way of settling disputes, even international disputes. Even where a method of conciliation or arbitration is available in such a situation,²⁸ such procedure does not result in a decision of legal or moral force equal to that of a court. This theory that international disputes may occur in a "legal vacuum" must therefore be abandoned if effective methods of peaceful settlement in international controversies are to be developed.

The theory of the "legal vacuum" is objectionable from two more viewpoints.

First, the sources of international law are inadequately stated by pointing to international conventions and custom as exclusive rule-making forces. The courts and scholars of international law have neglected to utilize fully the general principles of law, and in this sense, the law of equity as part of the international law.

True, the Hague Court was to apply "general principles of law" and even had the power to decide cases "ex aequo et bono" with consent of the parties.²⁹ But it made very little or no use of these potentialities; and as the court's jurisdiction was limited, it never reached the really big issues of the thirties—Abyssinia, Czechoslovakia, Danzig.

Equity in a broader sense, similar to the Roman "ius aequum", simply means reasonableness, justice, fairness.³⁰ The

²⁶1 OPPENHEIM, *loc. cit. supra* note 9a.

²⁷This theory underlies Art. 13 of the COVENANT OF THE LEAGUE OF NATIONS.

²⁸As in the Bryan-Treaties, and in the Locarno-Pact.

²⁹HAGUE COURT STAT., Art. 38.

³⁰Orfield, 18 Ky. L. J. 31.

norms of international law could be vastly intensified and be given immeasurable contents if equity in this sense were recognized as part of all law, and therefore also part of international law. An international court would not become a political agency by applying such equitable principles as they would have to be developed slowly and in the recognized methods of "analogy" and "broad interpretation". By such intensification of the existing rules of international law, the scope of "justiciable", as distinguished from "political" controversies, could be greatly enlarged even if the correctness of the distinction between "justiciable" and "political" (non-justiciable) controversies were unquestioned and unquestionable.

But if we are really to have a world organization based on, or striving at, justice, then the International Court must be not a peripheral feature, but the center of that organization with unlimited jurisdiction. It must also, and particularly, have jurisdiction in political controversies because otherwise the potentially harmful disputes between nations would be beyond its reach. The German claim to the Sudetenland, and to Danzig; the Italian claim to Abyssinia; and the Japanese claim to Manchuria, should have been brought before an international tribunal, and it is entirely possible that the mere word of such a court, even if not implemented by direct means of enforcement, would have changed the course of recent history. It is questionable, for instance, if Chamberlain's England would have ceded the Sudetenland so easily to Germany if there had been a Court decision unequivocally denying the existence of a German claim to that area, in law and in equity.

A controversy of this kind would, by many, be considered as "non-justiciable" for one of several possible reasons:

- (1) Because of the alleged lack of applicable law,
- (2) Because it involves "vital interests" of a nation,
- or,
- (3) Because it touches the nation's honor.

Ground (1) is one of those inexplicable monstrosities that should not have lived a day, but somehow managed to creep into the textbooks and to gain currency in the face of logical impossibility. When a party puts a claim forward, and he can show no law (including equity) to support it, then, obviously, he has no claim³¹ but the controversy is nevertheless justiciable,

³¹This statement is correct even though the international courts are here ascribed broad powers to develop the law. International law is not immutable; but there is no "right" to even a politically wise change unless such right can be shown to exist by direct or analogous application of a recognized rule of law.

that, is, capable of adjudication. The Court then simply states that there is no right, and plaintiff loses his case.³²

The same is true of grounds (2) and (3). The fact that a nation considers a certain controversy vital, or touching the national honor, does not logically put it beyond the reach of judicial adjudication. It is entirely possible that a Court might hold as not supported in law that which a government considers vital. The Court would not be barred from so stating just because the government in power in a particular nation at a particular time does not like it. The next government of that same nation might agree with the Court! And it is at any rate good for any government to realize, and to re-examine, its position on that vital issue when repudiated by the Court.

Of course, a state may not wish to be subject to international adjudication on such vital matters. And this is precisely the question now before the American people. Any world security organization should be built around an International Court. Our participation in such organization would be an empty gesture if we proposed to make the Court's decisions binding upon anybody on any issue, except upon us where we consider a vital interest of ours involved.

In theory, there is no possible conflict between our national interest, our "sovereignty", and an adverse Court holding. As the Court has to apply law, and the international law binds us anyway, except as we have modified it by statute,³³ a Court decision could not, in theory, enlarge our duties against our will. Any adverse court holding would simply state what the law had always been. No right that we ever had, could therefore be taken from us by an adverse Court decision, nor could it burden us with something that had not always been our responsibility.

In such formal contemplation, no impairment of our sovereignty could occur through an adverse Court holding. It is fundamental that a nation's rights and powers, its "sovereignty", are limited at all times by international law. A Court decision fixing a nation's position within such limits of the law might therefore be thought of as merely defining more clearly that nation's sovereign orbit, but as not possibly taking away from its "suprema potestas".

This reasoning, however, is unconvincing because it overlooks the patent fact that the Court's decision may be wrong,

³²Kelsen, 53 YALE L. J. 216 (1944).

³³U. S. CONST. Art. VI, § 2 (regarding treaties); CORWIN, THE CONSTITUTION AND WORLD ORGANIZATION (1944) 3.

in which case indeed "something new might be added to", or detracted from, a nation's status. And this difficulty is not eliminated by pointing to the alleged fact that submission to court decrees, as distinguished from non-judicial pronouncements, has never been considered an infringement upon sovereignty.³⁴ Even if this be unqualifiedly true for the past—which I am not ready to concede—in the past judicial determination of international controversies was the exception. Cases involving vital interests and national honor were excluded. As shown above, this must be different in the future if an international court is to become the center of a peace organization. I doubt, therefore, if the doctrine of unconditional compatibility of adjudication and sovereignty, if ever true in the past, can be simply taken over into the future.

We are forced, therefore, to admit that any nation, including the United States, joining the world organization and submitting in advance to its Court, loses to this extent its sovereignty, that is its legal independence of all non-national forces. Speaking as an American, I doubt if it would be wise for us to join such an organization if by joining we could be compelled to enforce a decision we hold wrong, or to conform to a decision adverse to our interests.

We are confronted then with the dilemma of advocating an international court rendering binding decisions, and having to repudiate at the same time any attempt to make us fight to enforce a court decision where we do not wish to fight.

The solution of this dilemma lies at the enforcement end.

Decisions of the Court should be enforced, in manner provided by the Council, if the Council, or at least the Big Four, unanimously so decrees. The mere fact that the sword *might* be used will make actual enforcement against most nations unnecessary. If a decision were rendered against a Council member, the moral force of a judgment might make it conform to it; and this moral force is the only means, except war, of arguing against the Big Four, anyway.

To the extent of exposing ourselves to adverse judgments of the Court, we should accept it if we strive for a government of law in international relations. Since a judgment could not be enforced against our vote, it could not become physically harmful to us against our will.

No enforcement could be had if we vote against it. There-

³⁴Kelsen, *op. cit. supra* note 32, at 219.

fore, we could not be made to *fight* against our will. And this, I submit, is all we can reasonably ask. An adverse Court decision should make us stop to think whether our policy should be pursued in the face of such adjudication. But if then we still find it sound and necessary, then we cannot be forced to abandon it, as no enforcement of a Court decision could be had against our vote.

This is an "American" solution insofar as it tries to eliminate that dilemma for this nation. But it is not just a device of power politics cloaked in legal garment. It is a solution under the law, if it is remembered that the law is the "order of a group";³⁵ and that the future world order depends on collaboration of the Big Four.

The great responsibility here desired for the Council as a law enforcement agency is not subject to the same objection previously made against independent binding powers of the Council,^{35a} or, at least, not to the same extent. Submission to international law agencies (according to some) never infringes upon sovereignty.^{35b} Even if this theory is not followed,^{35c} sacrifice of sovereignty to a law agency will be more readily accepted by the nations than its loss to another power, or to an association of powers as, e.g. a Council of the Big Four with independent binding authority.

VII

The fact that the Council will be controlled by the Big Four does not pervert this international organization into an "Unholy Alliance". True, there is and there will have to be, an alliance³⁶ or at least an understanding among the great powers as to their aims and limits.³⁷

The existence of such an understanding between the great powers is not discredited as a force of peace by historical precedent, though it has been called an inevitable law of history that alliances deteriorate soon and make for war rather than for peace.

³⁵ARISTOTLE, *POLITICS* (translated by Jowett, 1943) 55.

^{35a}OPPENHEIM *loc. cit. supra* note 9a.

^{35b}U. S. CONST. Art. VI. § 2.

^{35c}Kelsen, *op. cit. supra* note 32 at 219.

³⁶Jefferson warned against "entangling" alliances only, not against alliances as such.

³⁷In this respect LIPPMAN'S *U. S. War Aims* is the most penetrating study. It seems unrealistic, however, and not necessary, to split Europe into a Russian and an Atlantic orbit, instead of integrating it into a loose new unit which would be a stronger force of peace than nations drawn against their will into some "orbit".

The reference³⁸ to the so-called "Holy Alliance", in 1815, of Prussia, Austria, Russia, England and later France, which of course did not end all wars, is based on surface similarities, if any, not on true historical analysis. There was then an alliance among those powers "to maintain against all attacks the order of things which shall be the happy outcome of their efforts", and there were wars after: Russia fought Turkey and Persia; England and France were warring in Africa; Prussia fought Austria; and later France declared war on Prussia. But is it not a fact, nevertheless, that no major disaster enveloped the European continent for many decades following establishment of the "Holy Alliance"? The thesis of the inherent dangerousness of alliances is, therefore, not borne out by the events following the "Holy Alliance".

Then, that Alliance bore within itself the seeds of future discord at the very time it was established. Austro-Prussian rivalry for hegemony within the German states was as vivid in 1815 as fifty-one years later when it produced the Austro-Prussian war. No such irreconcilability of interests exists among the great powers of today. They are essentially satisfied, or so it seems, with their present holdings, possibly enlarged at the cost of smaller nations, by some strategic positions of Russia in the North and West, and of the United States in the Far East.

Further, the "Holy Alliance" embraced only a small part of the world, and the means of military effectiveness at a remote point of the Globe were very limited indeed. The Big Four today span and control this planet. The world is no wider than thirty flying hours, and the reach of bombs is no more limited than that. The Big Four today know that self-interest commands their cooperation as it did not in 1815 when each of the constituents had some secret ambitions, hopes, and curses for the other. The Big Four know that they can stop aggression at any point of the Globe by concerted action. Therefore, nothing suggests that they must inevitably disintegrate into quarreling and rivaling adversaries.

Finally, it is here suggested that the Council have the right to employ military force only in case the occurrence or threat of a law violation is judicially established. Such a solution would be in marked distinction to the "Holy Alliance" and would be proof to the smaller nations that by joining the

³⁸e.g. Hard, Readers Digest, Sept. 1944, 1 *et seq.*; Brown, Denver Post, Oct. 29, 1944 (Cosmopolitan Section, p. 1).

League they are subscribing to a government of law, not of the great powers.

To summarize the last preceding sections:

(1) As the re-establishment of law and order in international relations is the avowed goal of the security plan, its center and powerhouse should be not political, but law enforcement agencies, i.e. courts with appropriate instrumentalities to enforce their decision. The right of the Council to employ force against a nation should be predicated upon a court's holding that that nation has violated the law, or would violate it in certain circumstances which later materialized.

(2) Assembly and Council, as political agencies concerned with changes of the status quo, can have no independent right to render enforceable decisions unless the principle of sovereign equality is abandoned. They can act independent from the court only by recommendation and declaration.

(3) The Council is to be "sheriff of the court" and is to have the right and duty to enforce the court's decisions if the Big Four in the Council so agree (joined, perhaps, by a majority of the other Council members).

VIII

The Dumbarton Oakes proposal must evoke criticism under several viewpoints if its goal of establishing law and order in international relations and the basic right of member nations to their sovereign equality is remembered.

For one, the Council, not the Court, is the center and driving force under that proposal. While the latter's jurisdiction will probably be broader than that of the present Hague Court, it does not seem to be general and to include all controversies, political or otherwise (excepting only those where the claimant expressly states that his claim is based not on law but that he seeks a change of the status quo on grounds of expediency and policy).

The Council seems to have the independent right to act bindingly as legislator or judge; and it is also its own sheriff.

The Council seems to have authority to decree a solution as a legislator would. In the previously given example of a boundary dispute,³⁹ it could therefore prescribe a line of its

³⁹Hard, *loc. cit.* *supra* note 38.

own making and force it upon the parties. This is incompatible with their sovereign equality. Council and Assembly should in such situation recommend the solution it deems appropriate. Such proposal should not be directly enforceable although it could be given some legal force by declaring member actions in accordance with the recommendation not such law violations as would empower and bind the Council to proceed as against a law breaker, if the Court should find that the member's action though in accordance with the recommendation, has no basis in law, as effecting a change of the status quo.

Only by such a scheme will the sovereign equality of the members be safeguarded and the understandable apprehension of the smaller nations allayed that the Council will be an instrument of power politics instead of law enforcement.

The Council, according to the Dumbarton Oakes proposal, is to have one more responsibility for which it, as a political agency, does not seem fitted. It is to be the judge of certain law violations; it is, specifically, to determine whether an act of "aggression" occurred.

Having the Council, a political agency, decide law questions such as the presence of a law violation, would be bad enough if the question involved were a simple one to answer as no "rule of law" can be established unless its expert and impartial application is secured. Only a court, therefore, is ordinarily adequate to be the final judge as to presence or absence of law violations. A political agency, as the Council, cannot with equally convincing force dispense justice. Political considerations will, or at least may, color its decisions which is all right in the political, but often objectionable in the juristic sphere.

But it so happens that the term "aggressor" is one of the most complex and most difficult concepts in the whole field of law. For example: Who was the aggressor in the Franco-Prussian war of 1870? France, because she first declared war?; or Prussia, because she refused to accede to France's demand forever to renounce any claim of any German Prince to the Spanish Crown?⁴⁰ The League of Nations had one commission working for years on a definition of "aggressor" and it never was able to agree on one.^{40a} The Council is not equipped to apply such uncertain terms with any hope of making the decision look like (even if it is), a pronouncement of law

⁴⁰See H. G. WELLS, *THE OUTLINE OF HISTORY* (1940-'41 Ed.) Volume III, p. 1004.

and not the result of policy, which we are told, sometimes includes horsetrading practices.

The much vaunted controversy⁴¹ concerning the right of any permanent Council member to veto the Council's determination that one of the Big Four committed an act of aggression, is indicative of the explosive material loaded upon the Council if the latter is given the responsibility to decide bindingly, instead of enforcing court decisions, in the field of law. I would take this responsibility from the Council and give it to the Court and I would thereby eliminate many possible and dangerous friction points among the Big Four, and would at the same time assure an approximation of a true "rule of law" in international relations.

The courts, by their independence from political forces, by training and tradition, and by their peculiar method of "gradually" defining (by confining themselves to and deciding strictly on the facts before them) can and will do a better, and certainly a job more readily acceptable, as an impartial law pronouncement than the result of political expedencies, likes and prejudices.

The argument that the Council could not act swiftly enough if such court decision were required is without merit. Aggression does not spring from the blue sky. The aggressors in the thirties took all the time they wanted, certainly a sufficient amount to get a court decision. Decisions on hypothetical questions, e.g. on threatened law violations which have not occurred yet,⁴² might become a useful means to make prompt Council action under law possible.

The Assembly, under the Dumbarton Oakes proposal, is mainly an advisory body in which the members may discuss the problems of the day possibly followed by recommendations. No objection against its competency is possible under any principle of law. And it seems politically wise, also, not to give it the right to decree forcible action. The latter must remain with the Council (subject to court direction, as I see it) because the Big Powers will have to bear the brunt of, and should therefore have the right to decide on, the use of armed force.

It seems to me, however, that the Assembly's responsibili-

⁴¹*acq.* Denver Post, Oct. 29, 1944, p. 1.

⁴²Time Magazine, Oct. 2, 1944, p. 1.

⁴³Similar to the declaratory judgment act.

ties have been curtailed in such a way as to make it difficult for the smaller nations to join the future League. Under the Dumbarton Oakes proposal they are asked, practically, to sell their souls to the Council, i.e. (under the tentative security plan) to an almighty political agency acting independently and not under a court's supervision. All they get in return is the right to talk their heads off in the Assembly. And even this right is limited. The Assembly has no authority to discuss any matter of which the Council has taken jurisdiction. The "little fellows" in the family of nations might apprehensively ask if they get their money's worth in a (limited) right to talk for giving up a big chunk of their sovereignty. They should at least be given the right to discuss what they please and to force the Council to consider problems which they hold vital.

We may thus sum up this criticism of the Dumbarton Oakes proposal as follows:⁴³

(1) It fails to establish a government under law by making a political agency (the Council), instead of a court, the basic force, thereby jeopardizing the sovereign equality of its members.

(2) It makes this political agency the legislator, judge and sheriff all in one, and thereby suggests an organization which will be politically unattractive to many smaller nations.

(3) It fails to properly correlate power, policy and law, by subordinating in effect, the court to a political agency, the Council.

IX

American participation in any world security plan suggests several problems arising under our Constitution, the adequate solution of which may become a condition sine qua non of effective United States participation and hence the success of the League.⁴⁴

The Constitutional provisions involved are the treaty clause of the Constitution requiring a two-thirds majority in the Senate for ratification of international treaties,⁴⁵ and the war

⁴³Space does not allow to discuss the problems not even touched upon at Dumbarton Oakes: "Peace-lovingness" as a condition of admission should be defined. The right to "secede" should be excluded. Adherence to "minimum standards of domestic state behavior" (e.g. right to life and liberty) should be set up as a condition of admission to the League.

⁴⁴The following is intended as an introduction to, rather than a full discussion of, these problems.

⁴⁵U. S. Const. Art. II, § 2.

clause giving Congress the right to declare war.⁴⁶ The first question is whether the Senate must ratify a security plan under that treaty clause, or whether the Constitution offers another way to make the plan binding upon us. The further question then arises, whether congressional action is required under the war clause each time our representative in the Council votes to furnish an American contingent, e.g. for a demonstration against a would-be aggressor country.

(1) It is obvious what the effect is of requiring a two-thirds majority in the Senate for ratification of the security plan. It means that a minority of one-third plus one of the Senators, representing possibly less than 8% of the people, can bar this nation from joining an organization desired by a unanimous house and 92% of the people.⁴⁷

Of course, if the Constitution requires this procedure, then we have to abide by it. But it has been too often overlooked that the treaty clause provides only one of several ways in which this nation may act in the international field. Some of the others are "executive agreements" by the President alone, as Commander-in-Chief,⁴⁸ and as the representative of this nation in its dealings with foreign countries,⁴⁹ and so-called "executive-congressional agreements", the latter requiring a compact of the President with the foreign nation plus joint majority resolutions of both houses.⁵⁰

The latter method is available whenever Congress has jurisdiction to legislate. For, where Congress has the power to legislate at all, it has such power not only in domestic, but in matters of external effect as well.⁵¹ Trade treaties under the commerce clause are perhaps the most outstanding examples of international agreements by executive-congressional action.⁵²

The question then is whether Congress has power to act in the field covered by an international security plan. Our Constitution, some Supreme Court cases, and American political practice in the past seem to suggest a tentative "yes".

⁴⁶U. S. Const. Art. I, § 8.

⁴⁷See generally: Wendell Willkie, *Colliers*, Sept. 16, 1944.

⁴⁸Prize Cases, 2 Black 635; *Martin v. Mott*, 12 Wheat. 19. (U. S. 1827).

⁴⁹U. S. v. Belmont, 301 U. S. 324 (1937) declaring valid certain executive agreements following American recognition of Soviet Russia.

⁵⁰Examples: The annexation of Texas (1845), Annexation of Hawaii (1898), War termination with Germany (1921), The Hull-Lothian Agreement affecting the famous destroyer exchange. (See N. Y. Times, Sept. 4, 1940).

⁵¹Corwin, *op. cit. supra* note 33 at 44-46.

⁵²Dodd, A. B. A. J. 1944, p. 361.

Section 8, Article I of our Constitution gives Congress the authority to "define and punish . . . offenses against the law of nations". Inasmuch as it is the purpose of the security plan to "re-establish (international) law and order", this neglected⁵³ provision of our Constitution might be a sufficient basis for congressional action to join the security plan. The Constitution does not limit the nation's right to punish violations of international law to those committed by individuals. And it could delegate this power to the International Court as far as law violations by other nations are concerned. This interpretation of the Constitution would not contradict the principle of sovereign equality (of the possible offender-nation) because, as stated before,⁵⁴ submission by a nation to a non-national court is not on the same level as submission to other foreign agencies. Advance waiver of extraterritoriality, widely exercised, e.g. by Soviet Russia in international business agreements, prove this point. Then, our Supreme Court has said⁵⁵ that Congress' power to wage war includes that to eliminate the evils which have risen from it. Peace treaties have in the past been concluded by executive-congressional action rather than with Senate approval.⁵⁶

Inasmuch as any security plan aims at permanently eliminating the evils of this war and of making the peace permanent, a strong case can be made for the constitutionality of adopting such plan by executive-congressional action, thus making a two-thirds majority in the Senate unnecessary.

(2) The second problem arising under our Constitution with regard to our participation in a world organization relates to the authority of our Council representative to vote for the use of American armed forces against law-breakers. The question is whether congressional action is necessary in each such case, under the War Clause; whether Congress can delegate its power to the American Council-representative; or, whether congressional action can be wholly dispensed with. For the last mentioned view, it could be argued that armed interference on Council vote is not "war", but in the nature of police action and that Congress' war power is therefore not involved. One could further point to numerous statements sanctioning armed American intervention without congressional declaration

⁵³Norton, *THE CONSTITUTION OF THE U. S.* (1940) 69.

⁵⁴Norton, *op. cit. supra* note 53 before note 33.

⁵⁵Hamilton v. Ky. Distilleries & Warehouse Co., 251 U. S. 146 (1919).

⁵⁶Corwin, 18 MICH. L. REV. 669 *et seq.*

of war—where international developments make that necessary.⁵⁷

It seems to me, however, that the "police" argument is not convincing because the employment of American forces to police the world would still be within the War Clause of our Constitution which, I submit, intends and purports to include any foreign use of armed American forces for whatever purpose they may be employed, excepting only those extraordinary situations dealt with in the last cited cases. And these exceptional situations would not as a rule be present when our Council representative is called upon to vote on coercive measures.

But it does not follow that our delegate in the Council has to turn to Congress each time he approves the employment of force by the Council. Congress can, at least within reasonable limits, delegate its power to decide on armed American intervention to our Council representative. The maxim "*potestas delegata* (i.e. delegated to Congress by the states)⁵⁸ *delegari non potest*" has been limited in the leading case of *Field v. Clark*.⁵⁹ This case dealt with the delegability to the President of Congress' power to regulate foreign commerce and affirmed that delegability in language and with reasoning applicable to the problem here considered. The court there said:

"It is often desirable, if not essential, for the protection of the interests of our people, against the unfriendly or discriminating regulations established by foreign governments . . . to invest the President with large discretion in matters arising out of the execution of statutes . . ."

And again:

"(The Legislature) can make a law to delegate a power to determine some facts or state of things upon which the law makes, or intends to make, its own action depend."

This reasoning might justify limited and circumscribed congressional delegation to our Council delegate of its power to employ the armed forces of the United States as well.

EPILOGUE

I do not wish to leave the impression, which a critical

⁵⁷Prize cases, 2 Black 635; *Martin v. Mott*, 12 Wheat. 19 (U. S. 1827).

⁵⁸U. S. CONST. AMEND. X.

⁵⁹143 U. S. 649 (1892). Also *Hampton v. U. S.* 278 U. S. 394 (1928).

study as this might give, that the Dumbarton Oakes proposal is without merit. It does not, in my opinion, happily correlate "power, policy and law", but the citizens of this country have been called upon to discuss the plan "intelligently", and from our combined suggestions and criticism a better scheme may emerge and be finally adopted. Even as the plan stands now, it is a big step forward⁶⁰ toward the goal of an ideal international society in which justice and might will be one, so that justice will be might, and might, justice.

⁶⁰Compare *e.g.* the Council's right to employ force with the old League of Nations' authority to "recommend" war against an aggressor, COVENANT OF THE LEAGUE OF NATIONS, Art. 16.



SABBATH SERVICES
Friday Evening, March 11th, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"ARE WE SURE HAMAN IS DEAD?"
(A Pre-Purim Sermon)

We are all rejoicing this year because of the birth of Israel, the death of the concentration camp, and the movement of the oppressed into a new, free land.

We are rejoicing for the first time in two decades because Jewish life looks happier both here and abroad.

Purim has taught us that we can rejoice with assurance only if we are certain that FREEDOM and LIBERTY are firmly established all over the world. Only then will Haman be truly dead.

KADDISH LIST

Amanda Kahn	Isadore Grimes
Saul Wilan	Fannie Frossess
Minna Isaacson	Morton P. Cross
R. David Hirsch	Ida Kurland
Joseph Gass	Eva May
Philip H. Berland	Maurice Amansky
Leopold Brin	Harry Gordon

P U R I M . C A R N I V A L

Sunday Morning, March 13th from 11 A.M. through the afternoon. Luncheon will be served about 12:15 for children and parents at a nominal fee. (Children should come in their costumes.)

1874 - DIAMOND JUBILEE YEAR - 1949

SOME PURIM REFLECTIONS

Purim falls this year on March 15th, and the thoughtful Jew might spend part of the day profitably in considering the theme of the ancient story. The machinations of Haman to destroy the Jews were thwarted and the day of doom was turned into a day of destiny. How frequently this note of irony appears in Israel's history!

Merneptah was a Pharaoh of Egypt. He ordered these words carved on a stone slab: "Israel is destroyed. Its seed is no more." That was more than 3000 years ago!

Mesha was a king of Moab. He erected a stone monument glorifying his victories, on which he chiseled the words: "I have defeated Israel with an overwhelming defeat." That was 2800 years ago!

Titus was an emperor of Rome. He brought Jewish slaves to Rome to march in chains and on the magnificent arch bearing his name he depicted menorahs which were captured trophies of war. The coins issued by his mints carried inscriptions declaring: "Judaea is captured. Judah is enslaved." That was almost 1900 years ago!

Torquemada was the Grand Inquisitor of Spain. He initiated a program of terror which led Jews to die at the stake and culminated in their expulsion from Spain. He proclaimed: "Death to the Jews." That was more than 450 years ago!

Hitler was the Fuehrer of Germany. He boasted that he would establish the German Reich for a thousand years and embarked upon the policy of exterminating all the Jews of the world. He cried: "Juda verrecke!" That was only yesterday!

Strong men—men of power and force, men of iron and blood—they have been crushed and are forgotten. But the Jew lives on!

Why? This is something to think about. And what are you doing to merit this survival? What do you want the faith of the Jew to become? We live in a crucial age; these are decisive days. The words of Mordecai to Esther have special meaning for the thoughtful Jew today:

"Who knows whether thou art not come to royal estate for just such a time as this?"

DR DANCE—SAT. APRIL 23rd

Story of Wiesel
Uri Saraf

Why couldn't you be
like ~~Moses~~ Rambam, etc.

For those questions I
have no fear, but if
they ask me why I
didn't act like Uri could
have acted, then I'm
afraid.

Gott of Kaplan

What is secret of?
Israel's success.

Natural cause - God's promise

Miraculous cause - That Jews
could make army &
fight

(I believe you are describing the two Magillas, but cannot pick up your opening remarks)

This one, the smaller and the thicker, was brought to us in a very interesting and round-about way. Last summer, if you remember, we redecorated and cleansed the painting and the decorations here in the Temple. Working here, for many months within our building during the summer, was a young Italian painter - a Roman Catholic. After having become to be familiar and friendly with the Temple and to know Mr. Rose and myself, he one day brought to us this Magilla, this scroll, in this very tattered paper box. And told how he had gotten it when he was a sergeant in the army. He had come to a city called ^{Augsburg} Vicksburg, and there had run across a whole depot - a supply place - where there were many such scrolls, both Magillas of Esther for Purim, large Torahs, Haftorahs, written on parchment. And they were all heaped ^{and piled} together in sort of abandon. And overlooking them a group of German workers. When he came in - or when his commanding officer actually came in - the Germans made haste to indicate that they had nothing to do with the persecution of Jews - quite the contrary they had even preserved Jewish holy objects, and they pointed to the pile of scrolls which they said they had preserved. No one knows to this day whether they had preserved them or whether these things had existed by accident and had simply been exploited by that particular group of Germans to protect themselves. At any rate, the sergeant, our painter here, asked his captain if he might have one. The captain said "Surely, they're no good for anything we'll just throw them out anyway - you take one." No one seemed to have much conception of what they were or what their worth was. So he brought it back and then a year or so later working here and coming to know the Temple left this scroll here. As you can see from the color of it, it's a very old parchment. It's burned in places, and it's something we shall keep here and treasure, without any idea of its identity.

We don't know from what synagogue it came, nor to whom it belonged. It's an anonymous reminder of the existence of the Jewish people through fire, through water, through death and destruction of fiendish calculation, which somehow can never destroy entirely that which it seeks to obliterate.

The other scroll seems to be a much newer one. This is one I found in a burned and destroyed synagouge in a little village called ^{Bad} Merganheim in

I think it was. A small building - there couldn't have been very many Jewish families in the town, because the synagogue wasn't very big. It was burned. There wasn't very much left to it ~~XXXXXXXX~~ except the foundation and the great heap of ashes and sort of wet plaster and dust. There were some army prayer books lying around when I came in which indicated that some Jewish soldiers must have used the place for worship before. And poking around in the debris and down on the bottom, underneath the foundation of what must have been the pulpit and the ark, I found this cylinder, and this scroll seems to be much better preserved than the one which our Catholic friend found. This seems to be fairly clean, fairly white, has no water marks or fire marks upon it. It's the same scroll, the same one that was used in New York, London, Bombay, any place where Jews live you find this scroll; beginning with the same wonderful words:

(Hebrew)

In the days of Ahasuerus. (Hebrew)

He was Ahasuerus, the king. And the story goes on to unfold that ancient Purim narrative. Instead of reading the usual Biblical portion tonight, I should like to read an abridged version of this Magilla. The story of Ahasuerus, Mordecai and Esther - the villain, Haman. Now it was in the days of Ahasuerus, that is Ahasuerus the king, way from India even to Ethiopia, that there was a certain Jew in Shushan whose name was Mordecai. And Mordecai brought up Esther - that is Hadassah, who was his niece. And Ester obtained favor in the sight of all them that looked upon her. And Esther was taken unto King Ahasuerus, and he loved her so that he set the royal crown upon her head and made her queen instead of Vashti. After these things, Ahasuerus did promote Haman unto the king's servant and made him the chief of all of the king's court. And Haman commanded all to bow down before him. Mordecai bowed not down nor prostrated himself. And when Haman saw that Mordecai would not bow down, he became full of wrath and he sought to destroy all the Jews in Persia. And he went unto Ahasuerus, the king, and said: "There is a certain people scattered among your provinces whose laws are different from the laws of all others, and if it please the king, let me destroy them and I will pay 10,000

tons of silver into the king's treasury. Isn't this the way of the anti-semite? The Jews are different. They have different laws from all other people. Let me pay you for the privilege of destroying. And the king took the ring from off his finger and gave it unto Haman, the Jew's enemy and he said: "Do thou what thou wilt with them." Now when Mordecai heard all this and knew that the Jews were decreed to death, he rent his clothes and put on sack cloth, and he came to Esther and he begged Esther to intervene with the king to save their people. And this is what Mordecai said to his niece. "Think not with thyself, that thou shalt escape any more than the other Jews simply because thou art the king's wife. For if thou keepest quiet and wilt not speak, then relief will come to the Jews from some source, but thou wilt not have served thy people. And who knoweth whether thou art not come to royal estate for just such a time as this." Mordecai telling his own niece - you must come to the rescue of your people. Destiny has placed you in a position of royal favor where you and you alone can help. Do you think that you can hide and not suffer the fate of all the Jews.

There are some among us who would escape, but Mordecai has taught us, no Jew is different from any other. And when one is in danger, so are we all. It came to pass that Esther did go in/ to Ahasuerus and begged from him an audience and he did say what wilt thou Queen Esther. Whatever thy request even unto half of my kingdom and she said I would that thou wouldst come, my good king, to a banquet which I would give for thee and Haman. And Ahasuerus did promise to come. That night, being sleepy, but being unable to sleep, he ordered the chronicles to be brought to him and read the story wherein Mordecai ~~was~~ once saved his life, unbeknownst to the king. And the king asked what reward had been given to this man and he was told no reward whatsoever. And so the king did call unto Haman and say, Haman, my premier, what advice givest thou me? What shall I do for a man for whom I would very greatly honor. And Haman said. The one who you should honor should thou place upon the whitest horse, lead him through the streets of the capital bedeck him with all thy jewels and bestow upon him thy most gracious favor. Haman giving this advice because he thought that he was the one who would receive such delicate treatment at the hand of his monarch. Ahasuerus said, fine

let so be done for Mordecai who has saved my life. Haman then much chagrined, came to the banquet that night with Ahasuerus, and there Esther did say, that this vile and evil man had decreed that her people should be slaughtered on the morrow. The ^{king} shocked, unknowing that she herself was one of those destined for destruction, ~~rescinded~~ rescinded his decree and did order that Haman should hang on the very gallows which had been prepared for Mordecai.

And Mordecai went forth from the presence of the King, in royal apparel, and Haman was hanged upon the gallows. So Mordecai sent letters unto all the Jews that were in all the provinces of the King Ahasuerus, near and far to enjoin upon them that they should keep this day as a day of gladness. For this was the day wherein mourning had been turned into feasting, and that they should make ~~that~~ ^{them} days of feasting and gladness, sending gifts to one another and gifts unto the poor. And the Jews took upon them to do as they had begun and as Haman, their enemy, had been destroyed. Therefore, because of all the words of this story, the Jews are ordained and did take upon them and all their descendants the responsibility that they would keep this day. That it should be remembered through every generation, through every province, through every city and that these days of Purim should never fail in the memory of the Jews. But that it should be an everlasting reminder that their faith was imperishable, and that their enemies all would come to discomfiture and destruction.

The reading of the Magilla story is much more beautiful when it is done in the Hebrew, when it's chanted. The story of the Magilla is itself the finest sermon, and nothing additional need be preached upon it. There is only one question, which is always last. After we read the story. After we realize that this was simply another instance in history, perhaps the first, but only one of many, where tyrants have attempted to destroy the people and its religion, and they have failed to do this consistently through all the millennia of history. After we read the story and reflect on that one fact, then there is only the question left for us. How can we know that this tyrant will be the last? How can we know whether Hitler is the last of the Hamens or whether we are yet

doomed to have another. And so the sermon for this evening was announced as a commentary on the text of the Magilla. Are we sure that Hamen is dead? The answer, of course, is no. We are never sure that the original Hamen or all of the Hamen prototypes are dead once and for all. There may be at any time a retrogression, a rebirth of another Hamen somewhere upon the earth whose evil tentacles will reach out sooner or later and touch us even though they may not start with us. Yet one cannot live in history with this overburdening, overpowering sense of imminent destruction and murder and misery. One must live in history with a sense of optimism and joy. A people which does not know how to laugh is a sick people. A people which only cries and weeps and wails is a psychotic people. So we cannot worry whether all the Hamens of history have been once and for all laid to rest. We look back upon the long calendar of Hamens. We see that each boasted that he had destroyed the Jews forever, but his boast was then nullified by the obstinate persistence of these people to continue living. And having noticed that fact then we can but go forward disdainfully almost, if you will, of the possibility of another Hitler rising or another Hamen rising.

There are three or four very striking examples of Hamens who came and went - who flashed across the scene of history. One was a Pharaoh in Egypt whose name was He lived some 3000 years ago. He carved these words on a stone which archaeologists have discovered. He said Israel is destroyed. Its seed is no more. Three thousand years ago. After the Pharaoh, there came one who was called the king of Mohab. And on a stone fragment that was found, which he erected to glorify his victory over the Jews, he said in words which are chiseled into hard stone. "I have defeated Israel with an overwhelming defeat. She shall not rise." This stone is in the British museum. It was carved 2800 years ago. After Moshe, the king of Mohab, we come to Titus, the emperor of Rome. Titus who captured Jerusalem

and destroyed the Temple put up an arch which is still to be seen in the Roman Forum with the words engraven on it "Judah capta es" - "Judah is captured". Nothing more than that. The implication being she is captured; she is through; she is finished. We have taken 10,000 of her best people and marched them under this arch in chains for they are capta es. This was 2000 years ago. Coming down from ~~Spencer~~ Titus, 400 - 500 years ago - Torquemada, was the grand inquisitor of Spain. He who hounded and tortured and made life miserable - first by insisting that the Jews convert to Catholicism to save their lives and then after they had converted, if they were so much as backsliding one tiny fraction back to practicing their Judaism in secret he had the dread and evil forces of his inquisition upon their heels. Torquemada said "Death to the Jews," in the presence of Ferdinand and Isabella who drove them out in 1492. And yet Torquemada is dust - the inquisition is gone. Even the church itself which it was attempting to strengthen ~~was~~ ^{is} rocking slightly upon its heels today.

Hitler, of course, with his one word slogan "This earth must be pure and free of filthy Jewish contamination. This is only in the last twenty years."

The long list of the Hamans, each time we think they are dead, each time they come again. Can we be sure that Haman the prototype of the Jewish enemy is obliterated from the consciousness of man? No, we cannot be sure of that. We can only be sure of one thing. That there must be some reason for this persistent survival. There must be some special formula or mechanism or strength which we have, which has enabled us to outlast the 3000 year's worth of Hamen. We must know the clue to our own survival, and then it makes no difference whether all the Haman's are dead. Even if a new one should come in the future, if we understand the clue of our survival, we shall survive again. It's a very difficult thing to explain. Why we are here. Why by all the logic of history we should not be. Anyone of these men whose names I have recited should have succeeded in liquidating us for good.

There is an old story in the Midrash, where one rabbi asked another about what generation of people would be privileged to see the coming of the Messiah. The second rabbi answered. "The Messiah shall be witnessed either by a generation of saints and scholars or by a generation of unscrupulous ^{sinner} ~~apostates~~. I think we, this generation of Jews, have as much cause to rejoice this Purim as any generation has had and I don't know whether it's because we're saints or we're sinners. We may be one or the other. We have outlasted many Hamans. We have entered a period now where things look good on the Jewish horizon. There is no Haman imminent today. There is only imminent today the same kind of persistent Jewish survival which has carried us down through the corridors of time, expressing itself in the rebirth of Israel; the death of the concentration camps and the DP camps; the liquidation of the idea of homelessness and wandering Jew and refugee. This is a happy generation of Jews. This is a happy generation in which we live, if we are witness to see all these things. The^{ir} miracle is that all these things have occurred so quickly. Then ask yourself/^{not only} the big question - why have the Jews survived, what clue what has enabled them to do it - their faith, their loyalty, their trust~~ing~~ in God, their devotion to each other? Whichever answer you give. When you ask not only that bigger question, but when you ask the smaller question, Why has our generation been privileged to see this period of happiness and rejoicing? Then I think the answer can be found only in the statement that a miracle has taken place. And let me tell you what Mr. Kaplan, one of the new leaders of the State of Israel, said the other day when he talked about miracles. It's a current joke that's going around ~~about~~ Israel - when one Jew asks another. How is it that we have managed to survive all of the attacks of the Arabs and the British and everybody who has been plotting and scheming against us? What special miracle enabled us to live through this? And the other Jew said/^{well} it was two causes - there were two causes. There was a natural cause and there was a miraculous cause. The first Jew said that sounds logical to me. What would you say was the natural cause and what the miraculous one? The answer came I think ~~was~~

with a sort of an inverted humor which is so typical. The natural cause said the Jew is that God keeps his promise. He helped us. He told us in the Bible that we would have our land again. And He has done it. That is a perfectly natural thing. The miraculous cause is that all Jews were able to merge their differences, make an army and fight the Arabs. That is the miracle. The natural thing is that God helped us. This, I think, gives the clue.

Each generation of Jews, and this is the one point I would make in the Purim story and with this I'm through. Each generation of Jews has the opportunity to do what Mordecai asked of Esther, namely, to use the position of her royal state to speak out in defense of her people. Remember his words to her when he was urging her to go to Ahasuerus and fight Haman's influence. He said to her, "Who knows whether thou art not come to royal position for just such a time as this?" That is the clue I think to our survival, because each generation has had the feeling - some more than others. We in our generation have it particularly strongly. That we are come to royal estate just at a time like this when our people need us most. Every Jew who has rallied to the support of his people and his religion in this most crucial generation of the 20th century has done, I think, what Esther did. Has utilized his money his strength, his energy, his brains, his love. Has utilized everything on his own royal estate to help at just such a time as this. So whether we are saints or sinner - in the long run it makes no difference. We have come to high positions in Jewish life. For the first time in 20 centuries we have created again dignity and pride. We have eliminated fear, nausea, homelessness. In so doing we have pleaded the cause of our people most eloquently. Only this kind of action shall constantly preserve us. Only this will enable us to say Haman may not be dead. He may arise again, but it makes no difference. We shall always him if we continue to have this spirit.

There is a story told of a Chasidic rabbi, Rabbi called the burning one. Apparently a very famous preacher who was asked by another rabbi - are you afraid of dying? No. Do you think you would go to heaven? There's a possibility. What will you do if before the heavenly court, the judge upon

the throne ~~the~~ of justice says to you. Rabbi (beginning of new cylinder cannot get beginning)

It will be perfectly clear to the heavenly judge that I could be nowhere near the genius and stature of Moses. I simply could not have the gift, the talent, the ability. I am certain that I will be able to explain to ~~know~~ our Heavenly Father that I could not be anything like Moses and He should not expect it of me. Well then Rabbi what will you do if the heavenly judge says. Why did you not spend your life in study like Maimonides? That too I am not afraid of, he answered. There can only be one Maimonides. Does it not say from Moses to Moses there is no one like Moses. No one could expect anybody of my ~~training~~ ^{training} and life to be like the great Ramban. No I'm not afraid of that question either. But I will tell you what question I am afraid of. If the heavenly judge says to me, Rabbi Urie, "Why did you not live your life as well as Rabbi Urie could have lived it? If they ask me that question, I will be afraid." Because for that question I will have no answer."

^{if}
And so it is ~~that~~ we, this generation, live our lives as well as our royal estate would enable us to live it, then we will add another strong brick in the preservation of the structure of Judaism. Let us live up only to the best potential within ourselves, and no Hamens, however powerful, will ever be able to obliterate us ~~from~~ from the face of the earth.

Amen

SABBATH SERVICES
Friday Evening, March 18th, 8:15 P.M.
RABBI JOEL ZION
will speak on

"SELF-HATRED AMONG JEWS-CAUSES & CURES"

That self-hatred is present among Jews is a fact that the non-Jew would hardly believe, but which is known to exist among Jews. Rabbi Zion, utilizing the studies of Professor Kurt Lewin, will seek to interpret the causes and cures of self-hatred.

COFFEE HOUR AFTER SERVICES

Sabbath Morning Service, 11:30 A.M.

Bar Mitzvah of Michael Weiker,
son of Dr. and Mrs. Max Weiker.

KADDISH LIST

Leah Sarah Frankle	Abe J. Schloss
John L. Robbins	Julius Wolf
Max Schwartz	Harold H. Aarons
Dena David Newhouse	Mae L. Machol
Isaac Kurland	Annie D. Dubin
Lena Stein	

OPEN MEETING-P.T.A. and
CHILD STUDY ASSOCIATION,
Sunday, March 20th, 8 P.M.
"ANTI-SEMITISM AND THE JEWISH CHILD"
Speakers: RABBI JOEL ZION
DR. COTTER HIRSCHBERG
- - - - -

SISTERHOOD STUDY GROUP
Monday, March 21, 1:30 P.M.
Speaker: MILLER BARBOUR, Secretary
Urban League
Subject: "NEGRO CULTURE IN AMERICA"

1874 - DIAMOND JUBILEE YEAR - 1949

SABBATH SERVICES
Friday Evening, March 25th, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"TRIAL AND ERROR"

THE AUTOBIOGRAPHY OF CHAIM WEIZMANN
First President of Israel

Lloyd George once told a fellow cabinet member, "When you and I are forgotten, this man will have a monument to him in Palestine."

AMERICAN JEWISH
Rabbi Friedman will review this book which gives an interesting picture of a man of great humor and humanity. Weizmann; one of the celebrated modern chemists, has devoted his life to the twin causes of Science and Zionism. He is one of the truly important men of this century.

KADDISH LIST

Betty Weinberger	Philip Rascower
Lillie Schradsky	Johanna Seligsohn
John W. Waitney	Harry E. Isaacson
Barbara M. Guggenheim	

P.T.A. MOTHER & DAUGHTER LUNCHEON
Tuesday, March 29th, 12:30 P.M.

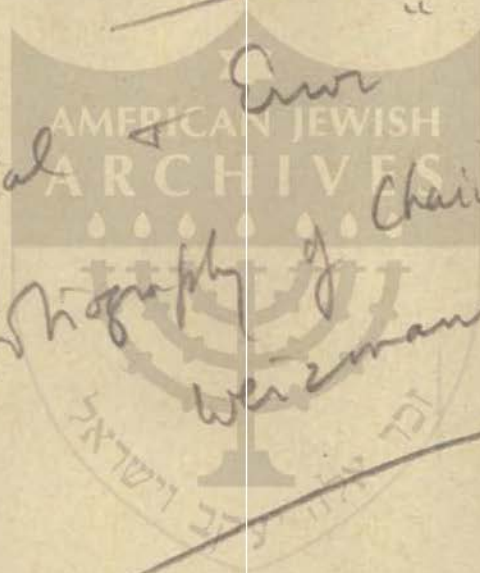
MEN'S CLUB FATHER & SON CIRCUS
Thursday Evening, March 31st, 6:15 P.M.

WM. S. FRIEDMAN CLUB
Sunday Evening, March 27th, 7:30 P.M.

1874 - DIAMOND JUBILEE YEAR - 1949

Friday Evening
25 March 1949

"Trial of
Autobiography of
Weizmann



Criticisms of Book

1. Ignores role of U.S. Zionists
2. Doesn't give Herzl enough credit.
3. Ignores present Israeli leaders.

But in that, great
book & great man.

Quote B-b.

Ben Gurion said
"I doubt whether the
Presidency of Israel is
necessary for Dr. W., but
the Presidency of Dr. W. is
a moral necessity for the
State of Israel."

Motel - near Minsk - 20 miles

from town with road.

12 children
5 boys - 7 girls
9 settled in Pal.

school in Pinsk

graduated Gymnasium 18

went to Darmstadt in Germany
Jewish boarding school

later to Berlin - student meeting

Heizl

1896

fight in Switzerland with Lenin
+ Trotsky for loyalty of Jewish
students.

Spent 4 years in Geneva 1900 - 1904
in chemistry - dyestuffs.

met wife Vera - medical student

Tour of Russia after Kishinev
pogrom 1903

Uganda offer - rejected.
~~Had died~~ W. to England
1904

Why England? - p-93

Met Balfour in 1906
B. Declaration issued in 1917.
Eleven years of cultivation

Exploded myth about TNT.

"There is no immediate
solution of great historic
problems. There is only movement
in the direction of the solution."

W. worded hard.

laid cornerstone
~~Opened~~ of Hebrew U. July 1918
act of Faith
Inauguration April 1925

British Govt sabotaged
Balfour Declaration and W.
fought them.

Twin loyalties -
science & Zionism -
inter-twined. Science
needed to build Palestine.

W. Institute of Science
Agricultural Experimental
Stations, etc.

His program for
The country:

1. Justice
2. Education
3. Moral industrial development
4. Decentralization
5. Separation of church & state
6. Cooperation with Arabs
7. Expansion of foreign trade

I Think As I Please

WEIZMANN BOOK IGNORES ROLE OF U. S. ZIONIST ENTIRELY

Editor's Note: This is the last of four columns by Columnist Alpert in a major review and analysis of Chaim Weizmann's autobiography.

IN A book as comprehensive as "Trial and Error" there are literally hundreds of incidents which call for comment from the discerning reader. It will be somewhat of a shock to the American reader, for instance, to learn that in 1922 a motion for the repeal of the Balfour Declaration passed the House of Lords "by a substantial majority," though it was defeated in Commons; that in 1935 or 1936 Weizmann saw "a possible solution" in a legislative council on which Jews and Arabs would be equal in number, with the balance of power held by British officials; that Weizmann's reaction to the Churchill White paper of 1922 was as follows: "In short, it limited the Balfour Declaration to Palestine west of the Jordan, but it established the principle of 'economic absorptive capacity'—thus giving the inference that the one was adequate compensation for the other.

Dr. Weizmann could have eliminated some of these references, and presented his career only in its most favorable aspects, but it is an indication of the essential honesty of the man that such things were retained. It is an honest book.

CERTAIN FINAL OBSERVATIONS must be made. Granted that Dr. Weizmann's associations with American Jewry were casual and sporadic, he should have reflected more fairly and more adequately the role played by American Zionists in the great drama of which he was the central character. This is the only respect in which the book is deficient. He reports the Brandeis controversy with as much objectivity as can be expected in view of his previous treatment of Herzl; he devotes two pages to an expression of his contempt for fund-raising methods in the United States—and for the remainder he simply ignores American Jewry or American Zionists as any force in the movement.

When the Mandate was submitted to the Council of the League for ratification he worried about Spain and about Brazil, which had votes in the Council, to be sure, but there is nary a word about the U.S. Joint Congressional Resolution of 1922, obtained by American Zionists, which other historians credit with having swung the tide in favor of the mandate.

In all the events leading up to the United Nations decision of November 29, there is hardly an allusion to any role played by American Zionists, except in passing. Indeed, one gathers the impression that not American Jewry, but Dr. Weizmann, alone and single-handed, influenced the American government in its favorable stand on partition, and later induced President Truman to grant immediate recognition to Israel.

Zionist membership, Zionist public relations campaigns, Zionist meetings and efforts and agitation over a period of many years are simply ignored. One social call by Weizmann—one letter from him to the White House wrought miracles. Not even the most fervent admirer of Dr. Weizmann can fail to admit that the distinguished statesman has been less than fair.

It will be recalled that Dr. Weizmann practically ignored Ben Gurion's role in the creation of the Jewish State. Abba Hillel Silver is therefore in good company. Dr. Weizmann does not criticize; he simply ignores any role of importance which Dr. Silver might have played before the U.N. Yet there are many who will recall that it was only seven years ago that Dr. Weizmann, speaking before Dr. Silver's congregation in Cleveland, declared that when his time to retire came, the mantle of leadership could fall on no more worthy shoulders than those of the Cleveland rabbi. Dr. Weizmann has no doubt forgotten those words.

He has forgotten, too, that in emergency after emergency, for twenty years and more, he had sent pleading and frantic cables to American leaders seeking their aid—political, financial, moral—and was never disappointed. No American Jew can read the book without expressing amazement and disappointment at Dr. Weizmann's ill-concealed contempt for American Jewry.

WITH ALL ITS WEAKNESSES and deficiencies, "Trial and Error" is nevertheless an epic of our times—the life story of a great statesman and a great scientist. Dr. Weizmann has rendered notable service to his people, and today, as President of Israel, sees his dreams fulfilled. He thus attains to a happy fulfillment which had been denied to both Moses and Herzl.

WEIZMANN SAW IN HERZL MANY OF HIS OWN FAULTS

Editor's Note: This is the second in a series of columns by Columnist Alpert devoted to a major review and analysis of Chaim Weizmann's autobiography, "Trial and Error."

By CARL ALPERT

DR. CHAIM WEIZMANN has influenced the Zionist movement in many ways, and his autobiography, discussion of which I began last week, touches upon every phase of his career. The great Hebrew University, of which every Jew is proud, might never have existed if not for his stubborn insistence. The potentialities of scientific research and discovery and the role they are destined to play in the future of Israel, are eloquently described in the book. It can never be denied that the present advanced status of science in the Jewish State is the result solely of Weizmann's interest, enterprise and initiative.

"Trial and Error" explodes several legends which have accumulated about the person of Dr. Weizmann, and he is to be congratulated on stating the facts, simply and straightforwardly, though many will doubtless be disappointed to learn that some of the legends which have gained credence were indeed only legends.

One popular myth he dismisses thus: "For some unimpeachable reason they always billed me as the inventor of TNT. It was in vain that I systematically and repeatedly denied any connection with, or interest in, TNT."

An even more persistent tale is to the effect that when Lloyd George approached the scientist and asked how Britain could reward him for his chemical discoveries, so helpful during World War I, Weizmann is supposed to have answered: "For myself—nothing; but for my people—give us Palestine." Weizmann records no such conversation, even remotely, but he does tell that he received from the government "a token reward for my work" amounting to about ten thousand pounds, in those days about fifty thousand dollars.

SOMETHING MUST be said of Weizmann's attitude toward his colleagues and associates, principally toward Herzl. It is common knowledge that he opposed Herzl on the Uganda plan, but these memoirs reveal a much more deeply seated opposition. Weizmann pays tribute to elements of Herzl's greatness, but the criticism is bitter and insistent. Herzl's whole magnificent and daring plan was to Weizmann merely a naïve idea of getting "the rich Jews to give the Sultan money to allow the poor Jews to go to Palestine." This is unjust and unfair to Herzl, but it is not all.

Herzl's "leaning toward clericalism distressed us, so did the touch of Byzantinism in his manner. Almost from the outset a kind of court sprang up about him, of worshippers who pretended to guard him from too close contact with the mob. I am compelled to say," Weizmann continues, "that certain elements in his bearing invited such an attitude."

Yet some of the traits in Herzl to which he objected appear to have become ingrained characteristics of Weizmann himself. Herzl did not fit well with the Russian Jews, Weizmann writes, because "he was full of Western dignity." Later Weizmann became the leading exponent of "dignity" in Zionist relations.

Herzl, he says, played to the rich and powerful, to Duke and Sultan and Kaiser. "We, on the other hand, had little faith in the benevolence of the mighty." This comes from the one man in Zionism whose entire policy was based on faith and reliance in the mighty British Empire!

During World War I, when the first draft was drawn up of what was later to become the Balfour Declaration, Weizmann exults: "And now our discussions took on a new character. We were, so to speak, in the world arena; we had taken the plunge into international politics." Ignored is the elementary fact that it was Herzl who had made Zionism a political matter of international concern because of his very negotiations with the "mighty" from many lands.

WEIZMANN'S CALL for a decline of Zionist partisanship will strike a responsive chord in many. He deplores the existence of a great many parties, and consequent factionalism. He condemns the school system in Israel based on "class divisions" and appeals for a unified, national education, teaching citizenship, not party interests.

In these he will have earnest support, and it is hoped that he will press for implementation of these views.

Fighter for Humanity

TOMORROW IS BEAUTIFUL. By Lucy Robbins Lang. New York, Macmillan, 1948. 303 pages. \$3.50.

NATIONS like individuals are gripped by fear and hysteria. This seems to have been the case in the days of the Haymarket riot and in the days of the San Francisco explosion during labor struggles. Such times usually result in some legalized murder or unjust imprisonment.

Fortunately, even during such periods there are some individuals who are moved to action to redress the injustices done. Among these is Lucy Robbins Lang, whose book *Tomorrow Is Beautiful* portrays such periods vividly and dramatically. The book represents a goodly part of her life. Born in a small town in czarist Russia she was brought here as a child by her pious Jewish parents. She went to work at an early age. She saw, and felt, hunger and oppression and unbridled exploitation. Her soul revolted. She devoted herself to movements for a better world.

Creating Sentiment

Among other things, she became interested in freeing Tom Mooney. The organized labor movement hesitated to respond to her appeal in behalf of Mooney. The head of the Chicago Federation of Labor confessed he would like to help but he knew his people would not follow his lead. Sentiment must be created first. How to start? The head of Chicago's organized workers counselled her:

"Start with the Jews. Start with the tailors and cloakmakers. They have a vision of social justice. They know what persecution means."

Lucy is a determined person. She can go through stone walls once she decides that a task has to be fulfilled. She did not rest until Mooney was free.

The same held good for redressing the injustice done to Eugene Debs in a time of national hysteria. There were other lesser lights whom she helped.

Child of Russian Ghetto

Who is this indomitable person? A child of the Russian Ghetto. Little schooling, except the schooling for a better world which comes to most Jewish children from the lore of their people.

One of the most significant parts of her story is the picture she draws of Samuel Gompers. He lifted the Ameri-

Pioneer Jewish Center Worker

HALF A CENTURY IN COMMUNITY SERVICE. By Dr. Charles S. Bernheimer. New York, Association Press, 1948. 146 pages. \$2.50.

THE author of the autobiographical account of *Half a Century in Community Service* has seen New York City and the country as a whole grow spectacularly in population, technology, industry, government and community service. During those fifty years, the Jewish community of New York City and of America developed as spectacularly. The growth of the Jewish community was interwoven with the life and service of the author, Dr. Charles S. Bernheimer.

His primary interest from his early days was in education and social service. In fact, his Doctor of Philosophy thesis was dedicated to Public Education in Philadelphia.

When Jewish immigration from Eastern Europe in the late nineties and the first two decades of the twentieth century was at its peak, he devoted his talents and energies to the adjustment of those immigrants to the American way of life through the University Settlement in New York City and the Hebrew Educational Society in Brooklyn.

In his public addresses, writings, and daily work he stressed the desirability of cultural pluralism in contradistinction to the melting pot theory which was prevalent at the beginning of the century. He maintained that each ethnic group should contribute its distinctive culture to the totality of American culture.

can worker from the slough of hunger and despair to human dignity and hope. How many of the millions Gompers helped remember that he was a Jew? Nor was he merely of Jewish ancestry. He was a Jew who never forgot it. Not an observing Jew, from a religious point of view, but a Jew who tried to follow the teachings of the Prophets for a better world.

This book is the story of the Jewish immigrant for a few decades, during a period of stress and struggle. It is well done, with sincerity, simplicity and honesty.

OSCAR LEONARD

Give Jewish Books as Purim Gifts

The author devotes a considerable portion of his book to a consideration of the standards and status of Social Work as a profession, which he strove to elevate during his career as a professional social worker. He calls attention to the training that social workers are now required to obtain in qualifying for the particular branch of social work they have chosen. He observes that there are today many highly trained and specially skilled workers in the field, fully as well trained as members of the profession of medicine, law or any other profession.

During the fifty years that the author devoted to community service, he saw social work change from almost exclusive concern with charity and philanthropy to the development of community life, the improvement of economic, social and political conditions, and the reshaping of opportunities and personalities.

The author devotes several chapters to the program of the National Jewish Welfare Board, stressing the expansion of Jewish Centers, the growth of their programs, and the vast network of services JWB renders to American Jewry today. The recent adoption of a Statement of Principles by the National Council of the National Jewish Welfare Board, setting forth in concise and clear terminology its aims and objectives, is another significant step in the progress and development of Jewish Center philosophy. Toward the attainment of that result, the author has worked faithfully and well.

PHILIP R. GOLDSTEIN

A FRESH INSIGHT

(Continued from page 2)

cause our goal is always beyond us. We cannot despair because the infinite power and love of God always holds out to us a fresh beginning.

The foregoing are a few of the religious insights with which this book is replete. There are details in respect to which this reviewer does not see eye to eye with Dr. Baeck, particularly in connection with the mission of Israel. But one does not have to agree with all that the author says in order to feel the stimulating impact of his religious personality. When one reads his book, one can understand how Dr. Baeck was sustained through the terrible ordeal of the Theresienstadt Concentration Camp. "The righteous man lives by his faith."

EUGENE KOHN

The World Of Books

WEIZMANN'S BOOK RECORDS SINGLE-MINDEDNESS OF GENIUS

"Trial and Error" by Chaim Weizmann, Harper and Brothers, New York, 1948.

REVIEWED BY RABBI CHARLES E. SHULMAN,
RIVERDALE TEMPLE, N. Y.

WHAT makes a good Jew?

Knowledge of Jewish life and understanding of the Jewish purpose of living; that is surely a requisite set by Jewish tradition. Participation in the Jewish experience; that is also a necessary item, for the Jew has always been bidden to guard against separating himself from the congregation. Practice in Jewish living; that has always been considered vital in the continuity of the Jewish idea of justice and righteousness.

When these elements are magnified to an extraordinary degree in one person, you find a great Jew. Chaim Weizmann is preeminently the leader of his people throughout the world because he combines the qualities of Jewish knowledge and profound love of his people in his thinking and in his acting. Lloyd George was not mistaken when he once told a fellow cabinet member, "when you and I are forgotten this man will have a monument to him in Palestine." He has earned it. In his two lives, one as a leading world scientist and the other as the symbol of the aspirations of the Jewish people, he stands as one of the unique personalities in world history.

HIS AUTOBIOGRAPHY "Trial and Error" tells the story of his life as a Zionist and chemist. But it tells much more. It delineates his philosophy, the Jewish philosophy of life. He is not interested in settling homeless wanderers in permanent abodes merely for the sake of transferring their locale. It must be Zion that is the place of their settlement. Therefore, he was bitter in his opposition to Theodore Herzl on the question of Uganda. He is not impressed with the western Jews who rely so strongly on their patriotism and their apparent security to protect them.

He, the simple Russian Jew of Motel and Pinsk, sees through their veneer. His experiences in Russia have for ever convinced him that the only real security the Jew will ever know will be among his own in the land of his forefathers. The book is essentially a record of this conviction.

I remember hearing Dr. Weizmann tell an American audience about differences in Jewish settlement. He spoke of those whom Baron deHirsch had sent to Argentina to undertake farming. They did not remain long in their

communities. There was no attachment to that soil. They drifted to the large centers and became ordinary burghers.

But the Jews who went to the land of Israel to till the soil remained rooted to the soil. The ingredient that held them there was the magic quality of the Jewish memory and experience. On that soil their prophets had walked. On that soil the enduring character of the Jewish people had been formed. The contact of the Jewish people with their ancestral homeland brought forth the shining spirit that had once given the western world the Bible. Who could tell what wondrous contributions to humanity would come from future contact with that same homeland?

DR. WEIZMANN has strong likes and dislikes. They are attuned to his life loyalties. He appreciated Herzl's capacities, but he also discerned his limitations. When Herzl advocated the settlement of Jews in Uganda Weizmann's reaction covered more than his opposition to that particular move.

"How was it," he writes, "that Herzl could contemplate such a shift of objective? It was the logical consequence of his conception of Zionism and of the role which the movement had to play in the life of the Jews. To him and to many with him—perhaps the majority of the representatives of the Jews assembled in Basle—Zionism meant IMMEDIATE solution of the problem besetting their sorely tried people. If it was not that, it was nothing at all. The conception was at once crude, naive and generous. There is no IMMEDIATE solution of great historic problems. There is only movement in the direction of the solution."

The same reaction to Herzl's proposition concerning Uganda is seen in Weizmann's attitude in his struggle over securing the Balfour Declaration and in his stubborn resistance to many American Jewish points of view regarding Zionism.

In all his battles he has been consistent, however. He has not changed his course. He began his career as a Jew from Pinsk who saw the afflictions of his people, who understood their wonderful character, who knew their tremendous potentialities and who shared their wholehearted and single-minded purpose to live Jewishly on Jewish soil.

Because of his intense loyalties

he fought against Lenin and Trotsky in Switzerland in the struggle for control of Jewish youth, opposed the Montagus and Lucien Wolfs in England, the James Simons and Paul Nathans in Germany, and others in France, Russia and the United States. He who breathed the same air that Ahad Ha'am and Shmarya Levin breathed could hardly be expected to show sympathy to the viewpoint of the assimilationist Jews in the various countries in which he labored on behalf of his beloved Zion. He had to fight as hard against the left as against the right. With regard to the struggle to win over the wealthy and influential Jews to the cause of Zionism Dr. Weizmann quotes a typical witicism of Shmarya Levin to the effect that a rich man always puts him in mind of the fat and lean cows of Pharaoh's dream; the rich man will give you a fat donation, and then follow it up with a lean philosophy which eats up the fat donation.

ONE OF THE most dramatic moments in the history of Zionism is colorfully portrayed in the chapter concerning the Balfour Declaration. The War Cabinet of Britain had requested the Zionists to draw up a memorandum for its guidance. Under the chairmanship of Nahum Sokolow the Zionist Committee a strong memorandum was prepared. It called for the right of the Jewish people to build up its national life

in Palestine under a protection to be established at the conclusion of the First World War. It called for recognition of Palestine as the National Home of the Jewish people. It called for the recognition of the principle of internal autonomy to the Jewish National Home in Palestine, freedom of immigration for Jews and the establishment of a Jewish National Colonizing corporation for the re-establishment and economic development of the country.

Because of the anti-Zionist Jews inside and outside of the British Cabinet the memorandum suffered modification until it was finally delivered in the form of the present Balfour Declaration. Weizmann's indignation at the machinations of these Jews (Montagu and Lucien Wolf) is intense. He tells us that "from the individual expressions of opinion which came from members of the British War Cabinet there cannot be the slightest doubt that without outside interference—ENTIRELY FROM JEWS!—the draft would have been accepted early in August substantially as we submitted it."

It is with melancholy hindsight that we can contemplate the disastrous results of the influence of such Jews. The Balfour Declaration became the subject of legal interpretation in days to come. Lloyd George and McMahon and others had to emphasize its intentions to help the Jews while millions of Jews were being slaughtered in the Nazi concentration camps. Behind the wording of the Balfour Declaration many a renegade to British decency took shelter. The British government would not have found it so easy to issue the White Paper of 1939 regarding its notions of the absorptive capacity of Palestine if the influential Jews of England had not tampered with the original contemplated Balfour Declaration drawn up by the Zionists at the request of Balfour himself two decades earlier. Such are the ironies of history!

WEIZMANN REFERS often to his twin loyalties—chemistry and Zionism. In truth they constitute but one—Zionism. Since he is of the masses of Jewry his instincts concerning those masses have never been wrong. His scientific achievements seem always to be pointed toward the aid of his people. From the legend (Dr. Weizmann indicates that it is a legend) of the reward of the Balfour Declaration for his service to England during the First World War to the present experi-

ments in his laboratory in Rehovoth, the President of Israel has constantly bent his scientific genius toward the welfare of his people in their new home.

He knows that Israel is a tiny land and that it must be peopled by millions. It is therefore necessary to make science do what nature cannot do to solve the problem of space. He was among the first to understand the meaning of the Negev to the Jewish people. In his book he tells us about the importance of the port of Akaba on the Red Sea. His observation share important to an understanding of the current Israeli struggle to keep the Negev.

No one has better described the remarkable author of "Trial and Error" than the author himself. In a single classic paragraph which is worth remembering, the first President of Israel and the world's Number One Jew tells us how to look upon the movement to which he has given his life; and his part in it:

"To me Zionism was something organic, which had to grow like a plant, had to be watched and watered and nursed, if it was to reach maturity. I did not believe that things could be done in a hurry. The Russian Zionists had as their slogan a saying of the Jewish sages: 'That which the intelligence cannot do, time (that is work, application, worry) will do.'"

There will be other biographies of accomplished Jews in days to come. It is doubtful if they will match in interest and appeal this moving account of a man who rose from the obscure surroundings of a Russian hamlet and by dogged will power harnessed to genius became one of the great statesmen and scientists of modern times.

I Think As I Please

WEIZMANN'S STORY REVEALS
IMPACT OF INFERIORITY FEARS

Editor's Note: Terming Chaim Weizmann's autobiography "Trial and Error," the greatest book of our times, NJP Columnist Carl Alpert begins a major review and analysis of the book in this week's column. This is the first of several columns on the Weizmann autobiography. The Post will subsequently present a review from a different approach by Rabbi Charles E. Shulman of Riverdale Temple, New York.

By CARL ALPERT

I consider Dr. Chaim Weizmann's autobiography, "Trial and Error," the most important book to have been published in the past 50 years' history of the modern Zionist movement. Nothing since Herzl's "The Jewish State" can compare with it. And for this reason, I plan to devote this, and several ensuing columns, to an analysis of the book—the sort of analysis which will not be found in the platitudes and superficialities of the reviews appearing in the non-Jewish press.

"Trial and Error" has all the strength and all the weakness of Herzl's diaries. There is the same first-hand, intensely personal account by a man who stood at the very center of the history of his day; and the same inability to be objective, or to separate personality from events.

To be sure, this is an autobiography, and one could hardly expect Dr. Weizmann to write of life and his beliefs in other than highly personal manner. In this respect the book is most revealing, for Dr. Weizmann has spared no important detail, and many puzzling mysteries about his personality, his traits, his actions, here receive their first explanation. The degree to which the course of Zionist history has been influenced accordingly, in proportion to Dr. Weizmann's virtues and shortcomings (like all great men he has his share of both) can at last be understood.

In short, the life of Weizmann is also the history of the Zionist movement, and the book must inevitably be read from that point of view.

THE PSYCHIATRIST can not fail to discern a meaningful revelation of the real Dr. Weizmann, which may provide the answer to a major trait of the leader's personality. In dozens of places in the book we find evidence of an inferiority complex stemming directly from his East-European origin. In such passages Dr. Weizmann unconsciously reveals that he has perpetually battled a feeling of insecurity, a suspicion that others—the Germans, the Western Europeans—were looking down on him.

The feeling began early in life. As a young man he spent perhaps the most unhappy period of

his existence at a boarding school in Germany, and here for the first time he met not only the smug blindness of German Jews, but also their unfortunate contempt for the Easterner.

"I remember how, shortly after my arrival, one of the teachers asked me what nationality I was; and when I answered 'Ein Russischer Jude' (a Russian Jew) he stared at me, then went off into gales of laughter."

That incident, and others in the eight unhappy months spent in Germany during his impressionable youth, appear to have left a mark on Dr. Weizmann's soul which even he may have failed to appreciate. Again and again in the book he puts the chip up on his shoulder with respect to his origin.

When he first moved to Manchester he adjusted himself slowly to the local community; but he refers to the Russian Jews there, "who were as usual, very poor, very Jewish and, to me, very attractive. With them I felt most at home."

IN ANOTHER connection, expressing justifiable resentment against the difficulties placed in his path by assimilationists, he declares in a revealing outburst: "If anyone of their tribe had done the amount of work I did for the university there would be no end of trumpet blowing. Starting with nothing, I, Chaim Weizmann, a Yid from Motelle, and only an almost professor at a provincial university, have organized the flower of Jewry in favor of the prospect . . ."

Fred Kisch, he notes elsewhere, was "better able to talk to the assimilated Jews of America than I was, for he did not bear the stigma of being an East European Jew." Weizmann did not like Nordau because the latter's "attitude toward the East-European Jews was a patronizing one."

Dr. Weizmann appears to have

A Revealing History



CHAIM WEIZMANN

labored under that self-imposed stigma all his life. And this may explain his restraint, what at times seemed his servility, in the face of British provocation. He has lacked the utter and complete confidence in self so necessary to the political leader of a struggling movement. After all, how could a little "Yid from Motelle" talk back to the British lion? And if he were accepted into their company as an equal, despite his humble background, how could he be so thankless and ungrateful as to berate the British? Even his strongest criticisms of the British, in most recent years, have been characterized by politeness and reserve.

He has stood constantly on dignity, on appearance, on the "correct" thing. At some of the most critical stages in Zionist history his inexplicable restraint or inactivity were motivated by his criterion of dignity.

When Ussishkin and others urged him to combat vigorously the policies of the British in Palestine, he records that constant repetition of protests and demands would have been "both futile and undignified." He did not lobby at the sessions of the Mandates Commission of the League of Nations, he wrote, because he did not consider it "dignified." To the 22nd Zionist Congress, which likewise asked for stronger measures, he explained that our justified protests should be made "with dignity . . ."

DR. WEIZMANN'S lack of self-confidence, based on early experiences in Germany, and his consequent inability to conduct the political movement other than by protocol and in dignity, has had serious effects on the Jewish history of our time. It must be recalled that even recently Britain did not easily and idly yield Palestine to the Jews. It was only when the policy of subservience and dignity was at long last abandoned, that there came a change in the political fortunes of Zionism.

To what extent the history of the past 30 years might have been different if the policy had been changed earlier, can be left only to speculation.

SABBATH SERVICES
Friday Evening, April 1st, 8:15 P.M.

RABBI JOEL ZION
will speak on

"JOB -- A PARABLE FOR OUR TIME."

Modern man, like the Biblical "Job" stands anxious and frightened, in an atomic world ready to explode. Rabbi Zion will reinterpret the meaning of the Book of Job for our time.

AMERICAN JEWISH
COFFEE HOUR
immediately following Services

Sabbath Morning Services, 11:15 A.M.

KADDISH LIST

Henry Frankel	Hattie Amter
Mary Margaret Hahn	Rachel Ehrlich
Hattie S. Friedenthal	Leah Shiffner
Samuel Plotkin	Lena Cohen
Rachel Stern Sachs	

TEMPLE SUPPER CLUB
Sunday Evening, April 3rd, 6:30 P.M.
Election of Officers

PAT and BETTY WESTFELD
"INTERNATIONAL WORLD GOVERNMENT"

TEMPLE PASSOVER SEDER
Wed. Evening, April 13th, 6:30 P.M.
COME TO THE SEDER AND LET US CELEBRATE
TOGETHER.

1874 - DIAMOND JUBILEE YEAR - 1949

SABBATH SERVICES
Friday Evening, April 8th, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"FREEDOM --
IS MODERN MAN BORED WITH IT?"
A Pre-Passover Sermon

In the modern world, men seem to rush into movements of the Right and the Left, wherein they relinquish their freedom to the dictators. Why do they do this? Is Freedom no longer beautiful and desirable? What makes men, be they Germans or Russians, willingly enslave themselves?

Passover reminds us that Jews have always cherished freedom, more even than life itself. Are Jewish values different from those of other peoples?

KADDISH LIST

Fannie Schoenberg	Esther A. Harrison
Louise Lehman	Eva Cohen
Irwin L. Jacobs	Max Fischer
Philip Munishor	

P.T.A. CHILD STUDY ASSOCIATION
Sunday Evening, April 10th, 8 P.M.

WM. S. FRIEDMAN CLUB
Sunday Evening, April 10th, 7:30 P.M.

SISTERHOOD MEETING
Monday, April 11th, 1:30 P. M.

PASSOVER SEDER
Wednesday Evening, April 13th, 6:30 P.M.

1874 - DIAMOND JUBILEE YEAR - 1919

Freedom: Is Modern Man
Bored with It?

Men seem to give up freedom
easily? Is it not precious?

1. They give up to a dictator
of no right, who gives them
in return ego satisfaction.

(Quote Morris Cohen)

"None are so happy as
those who have given up their
freedom and gladly enslaved
themselves to some leader
beloved person, or sacred cause."

(2)

Quote - title of
Alfred Rosenberg's book

"Blood & Honor -

a Fight for German Rebirth"

2. They give up to a
dictator of the left, who
gives them promises of
food & security

(Again, Morris Cohen)

"Most men gladly sell
their freedom for security,
for bread and work."

How can we encourage
men to retain Their love
for freedom and resist
the blandishments of the
two extremes?

By following the experience of
the Exodus - Passover story.

1. By stating what they
had in the desert.
 2. By stressing the individual
ego, rather than the
national.
-

Walter Lippmann -

"Only the regenerate,
the disinterested, the mature
can make use of freedom."
(spiritually
reborn)

The Jews have always
been this.

Thus, modern man, with
little faith in himself or his
fellows, must seek to bargain his
freedom for something else.

Jews, spiritually sensitive, don't
do this - but instead fight in
all liberal causes for an extension
of freedom. They are not bored
or cynical. They remember the
Passover story. It is their constant
inspiration.

949

SABBATH SERVICES
Friday Evening, April 15th, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"THE ETHICS OF THE FATHERS"

The wisdom of Judaism is contained in the few chapters of the Talmud called "Pirke Aboth--Ethics of the Fathers." These chapters are customarily read during the seven weeks from Passover to Shavuos. Little pearls of wisdom; gems of ethical instruction; among the best to be found in any literature of the world make up this treatise. The Rabbi will select and explain many of the epigrams, witticisms and bits of rabbinic advice.

PASSOVER MORNING SERVICES
Thursday Morning, April 14th, 10:30 A.M.
In The Lounge

KADDISH LIST

Isaac Isaacson	Matilda Salomon
Reuben Simmons	Emelie F. Spitz
Naoma Pelton	Stella A. Michael
Moritz Lowenheim	Max Kean
Sara Lowenstein Simon	

SISTERHOOD STUDY GROUP
Monday, April 18th, 1:30 P.M.

ANNUAL MEETING OF CONGREGATION
Sunday Evening, May 8th, 8 P.M.
Guest Speaker--RABBI MAURICE EISENDRATH

1874 - DIAMOND JUBILEE YEAR - 1949

I, 5 - position of women
(gossip) III, 4

I, 10 - basis of democracy

I, 13 - deflation of the great

I, 14 - evaluation of individual.

I, 17 - value of silence

III, 4 - elevating conversation
not gossip

IV, 21 ✓
IV, 2 ✓

study & work } * (Kest)
study & work }

IV, 1 - qualities of a good man.

IV, 11 - reward of study

IV, 17 - ~~true~~ goals in life

IV, 27 - outward appearances can fool.

IV, 28 - false goals in life
II, 16 }

I, 1 - program of rabbinic Judaism

I, 2 - basis of Jewish life
Religion, worship, Humanity

I, 3 - definition of spiritual life
(selflessness)

II, 5 - Golden Rule (Hillel)

III, 19 - Free-will (Theology)



SABBATH SERVICES
Friday Evening, April 22nd, 8:15 P.M.

RABBI JOEL ZION
will speak on

"THE HIGH COST OF JEWISH LIVING"

If we are alarmed at the high cost of living, what must be our reactions to the high cost of Jewish living? What price do we have to pay to be a Jew? What are our liabilities and our assets? Rabbi Zion will take inventory of the available Jewish resources that are needed in a modern world.

MEMORIAL SERVICES

Wednesday morning, April 20th, 10:30 A.M.
Yizkor services will be read on the concluding day of Passover. The names of the departed will be recalled with reverent memory.

Sabbath Morning Services, 11:30 A.M.

KADDISH LIST

Hattie Braham	Jacob S. Gross
Louis Thalheimer	David S. Lehman
Johanna Alexander	Hirsch J. Katz
Albert Israel	Abraham Schlesinger
Paula Gladys Striker	

WM. S. FRIEDMAN CLUB
Sunday Evening, April 24th, 7:30 P.M.

ANNUAL MEETING
Sunday Evening, May 8th, 7:30 P.M.

1874 - DIAMOND JUBILEE YEAR - 1949

Sabbath Services

Friday Evening, April 29, at 8:15 o'Clock



RABBI HERBERT A. FRIEDMAN

will speak on

1874 **Stephen Samuel Wise** 1949
THE ETERNAL JEW

as the Nation Mourns for

RABBI STEPHEN S. WISE

one of its greatest champions of democracy, a heavy sense of loss pervades particularly our Jewish household. For, precious as he was to all men, he was especially beloved to Israel, whom he served as a twentieth century prophet.



*This Friday evening, there will be solemnly observed, with
great sadness, a special service of*

MOURNING AND EULOGY

SABBATH SERVICES
Friday Evening, May 6th, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
and
RABBI JOEL ZION
will conduct the services and offer a
special Mother's Day Tribute.

PI TAU PI FRATERNITY
will participate in the service in
observance of Mother's Day. This is
an annual custom of the fraternity.

WILLIAM WINTER
will speak on
"MOTHERS AND TODAY'S JUDAISM"

MRS. DAVID HINDLEMAN
will kindle the Sabbath lights.
The following members of the frater-
nity will participate:

SHELDON ALPERT NATHAN BAUM
HUBERT WEINSHTENK

KADDISH LIST

Morris Printz	Lewin F. Solomon
Louis Hahn	Louise Anfenger
Miriam Schenkein	Jacob Friedman
Sallie Ornauer	

Sabbath Morning Services, 11:30 A.M.
Stanley Fox,
son of Mr. and Mrs. Samuel Fox
will be Bar Mitzvah.

ANNUAL MEETING

Sunday Evening, May 8th, 7:30 P.M.
DR. MAURICE N. EISENDRATH
will speak at 8:30 P.M.

Pi Tau Pi Fraternity

with which is joined

Hai Resh

*cordially invites you and your family
to honor your mother and all Pi mothers
at its annual Mother's Day Service*

*Friday Evening, May Sixth, Nineteen Hundred Forty-nine
at eight fifteen o'clock*

Temple Emanuel, East Sixteenth and Pearl Streets

Members of the Fraternity in participation

Reception will follow Service in Temple Vestry Rooms

SABBATH SERVICES

Friday Evening, May 13th, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"THE DIGNITY OF MAN"

The world often seems so perplexing and frustrating that we sometimes wonder whether there is any sense to it all. At such moments it is necessary to pause, grow calmer, and reflect upon the wonderful goodness of the gift of life itself. When we do this, we come to understand wherein we can find our own dignity. The sermon this Sabbath will attempt an analysis of the factors making for dignity and self-respect, which are basically man's only anchor in a confused world.

Sabbath Morning Services, 11:30 A.M.

KADDISH LIST

Minnie C. Hene	Joseph S. Dreyfuss
Louis A. Hornbein	Henry Kubitshek
Bertha N. Wolfe	Pauline Olcovich
Abe Schoyer	Max Gerstle
Fannie Goodman	Dora Kornfield

BETTER HURRY AND MAKE YOUR
RESERVATIONS NOW
FOR THE "BRIGADOON" THEATRE AND
SUPPER PARTY, JUNE 1st

1874 - DIAMOND JUBILEE YEAR - 1949

DIGNITY of MAN

1. Honesty with self -
live up to best. Don't
shirk, don't cheat.
See yourself - story of
drunkard.

2. Respect for others
no gossip (story of
Chinese fear men)
love neighbor
no fights in neighborhood or
world

3. Work for progress

complacent, indifferent people
will be overwhelmed by tragedy,
and later wonder how it happened.

Dignity doesn't mean
being puffed up - but
being simple & honest.

(Story of great rabbi who
bought own vegetables in market)

Conclusion -

Story of giving hands
sooner.

SABBATH SERVICES
Friday Evening, May 20th, 8:15 P.M.

RABBI JOEL ZION
will speak on

"THE ARAB REFUGEES--
WHOSE RESPONSIBILITY?"

Many articles have appeared in our local press and much has been said by individuals and organizations regarding the plight of the Arab Refugees. How are they to be resettled? What is the relationship of the State of Israel to this problem. Who is responsible? Rabbi Zion will attempt to analyze some of the basic problems involved.

Sabbath Morning Services, 11:30 A.M.
Bar Mitzvah of Lee Bricker,
son of Mr. and Mrs. Eli Bricker

-- KADDISH LIST --

Amanda R. Flesher	Abr. L. Jacobson
Harry Steinberg	Benj. D. Schwartz
Jacob Berkowitz	Minna A. Rosenthal
Hyman Olcovich	Solomon Shwayder
Sam Conner	

-- SISTERHOOD ANNUAL MEETING --
Monday, May 23, 12:30
Rabbi Friedman will review
"THE GOD SEEKER" by Sinclair Lewis

-- MEN'S CLUB ANNUAL MEETING --
Monday, May 23rd, 8 P.M.
Guest Speaker: S. HERBERT KAUFMAN,
President, National Federation
of Temple Brotherhoods

SABBATH SERVICES

Friday Evening, May 27th, 8:00 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"THE DIGNITY THAT IS IN GOD"

Two weeks ago, the sermon dealt with the subject "The Dignity of Man" and stressed the fact that man seeking an anchor in this troubled world, could find it within himself, if he lived as a dignified and self-respecting being.

Man's greatest anchor, of course, even more than himself, is his God. The sermon this week will revolve around the problem of how modern man can find his security in a philosophy of the Divine.

KADDISH LIST

Emily Thalheimer Sara I. Fine
Esther Klein Elizabeth E. Barnett

SISTERHOOD STUDY GROUP

Thursday, May 26th 1:30

Guest Speaker: Mr. Peter Brunswick

BRIGADOON THEATRE & SUPPER PARTY

Last call for tickets. Call Temple
Office - AC 2839

Don't miss out on the fun!

Shabuoth Confirmation Services
Sunday morning, June 5th, 10:30 A.M.

1. Modern man doesn't let himself
be overcome by a belief in God, and
a faith in God's love + care. Modern
man demands proof (Voltaire) There is no
proof. (quote Scholem Asch.)

(quote Emerson)
2. Modern man used to being treated
as one of a ^{mass} has lost
sense of individuality - and this is
God's special area. (story of
Metternich + Napoleon - card 11) (quote
St. Augustine)

3. Can only reach God by being
heroic (quote Mordecai)

One day in Paris a religious
procession carrying a crucifix
passed Voltaire & a friend.

Voltaire, who was generally regarded
as an infidel, lifted his hat.

"What!" the friend exclaimed, "are
you reconciled with God?"

Voltaire, with fine irony, replied,

"We salute, but we do not
speak."

It is utterly impossible to apprehend faith, or to have faith in faith, save by faith itself; there is no other instrument in our possession which is capable of taking hold of it. It slips out from the instruments of the senses. Every intellectual proof which the intelligence brings in favor of it, can be countered by an intellectual proof in the contrary sense.

Faith in itself is already a beginning of divinity.

Stolem Asch.

God enters by a private
door into every individual "

Emerson



"
He loves us every one
as Though There were but
one of us to love"



11
God has been broken
up into bits and divided
among heroic men. "



SABBATH SERVICES
Friday Evening, June 3rd, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will preach on

"HERE AM I, O LORD, TAKE ME"

This Sabbath evening will be the last service before Confirmation. The sermon, therefore, will discuss the basic theme of confirmation, wherein our children dedicate themselves to serve their people and their God. The young students have been trained to offer their devotion and loyalty to the preservation of the faith of our fathers. The title of the sermon constitutes the pledge each young person takes upon his graduation from our religious school.

CONFIRMATION BIBLE AWARDS

The boys and girls of the Confirmation Class will receive their gifts of Bibles during the Service, this Friday evening.

KADDISH LIST

Rachel Rosenthal	Wolff May
Sarah White	Arthur Lichtenstein
Harry Schlesinger	Maurice B. Shwayder
Miriam S. Erdman	Leopold H. Guldman
Charles Hene	

SHABUOTH CONFIRMATION SERVICE

Sunday Morning, June 5th, 10:30 A.M.

A Reception

will be held in the Assembly Hall and
Lounge Sunday evening 8 - 10 P.M.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL
EAST 16TH AVENUE & PEARL STREET
DENVER 5, COLORADO

DATE _____

TO:

We can devote ourselves to
money or power but these
are unsatisfactory goals in life.

Devote self to religion of
mercy, justice & humility (Micah)

Example of Isaiah, ch. 6 -
who volunteers to serve God.

SABBATH-CHANUKAH SERVICE
Friday Evening, Dec. 24th, 8 P.M.

RABBI HERBERT A. FRIEDMAN
will recount the story of
CHANUKAH
and the choir will render
Handel's Oratorio
"JUDAS MACCABEUS"

In order to better appreciate the
background of this exquisite and stir-
ring music, a narration by Rabbi
Friedman will be interspersed between
the various arias and choruses of the
Oratorio.

RABBI JOEL ZION
will conduct the Service

Immediately after the Services,
the High School Dramatics Group will
present a CHANUKAH PLAY in the Assembly
Hall to be followed by REFRESHMENTS and
Social Hour.

KADDISH LIST

Esther L. Weinberg	Anna Kohn
Julia Kaichen Simpson	Dora Meyer
William Drexler	Simon Appel
David Todorofsky	Louis Cohen
William F. Gross	Doris Peyser

A REMINDER
to the children of the Religious School
to bring a CHANUKAH GIFT SATURDAY and
SUNDAY morning to exchange with other
children.

SERVICES FOR THIS FRIDAY WILL BEGIN AT
8:00 P.M.

TEMPLE EMANUEL SABBATH SERVICES

Friday Evening, July 1st, 8 o'clock

RABBI HERBERT A. FRIEDMAN

will conduct the Services and will speak on

"KORAH: REBEL WITHOUT CAUSE"

This week's portion of the Torah contains the story of Korah's rebellion against Moses and its outcome. Korah was selfish of the position of leadership held by Moses and sought to depose him by exploiting the discontent of the people - a familiar technique of unscrupulous men.

KADDISH LIST

Hattie W. Guggenheim, David Cahn, Adelle A. Levy,
Abraham Sands, Aaron Friedman, Robert Levy,
Robert C. Shapiro, Felix Grant

Rebellion of Korah - The Great Mutiny

Bad features

1. Petty - based on jealousy against Aaron
2. Demagogic - story of poor widow
3. Ruthless - exploits grievance of Dathan & Abiram against Moses.
4. ~~Fanatic~~ Revolutionary - joins civil and religious rebel

Good features

1. Stresses fact that ~~all~~ ^{whole} people are holy - why need one special leader? This is specious, of course - enough of a half-truth to be alluring.

Revolt based upon disbelief in one leader

Actually, revolt simply climax of many "murmurings" against Moses:

1. At Red Sea when pursued
2. When thirsty (striking rock)
3. When hungry (manna)
4. At report of spies about giants ahead.

Moses had to talk weak people and hammer them into shape.

TEMPLE EMANUEL - SABBATH SERVICES
Friday Evening, July 15th, 8 o'clock

RABBI HERBERT A. FRIEDMAN
will conduct the Services and will speak on
"WHAT IS CONSCIENCE?"

This week's portion of the Torah tells the famous story of Balaam and the ass. Balaam was travelling to curse the children of Israel, and the animal tried to prevent him from journeying further. The ass represented the conscience in this struggle. What is conscience, which attempts to steer us into correct channels of conduct? How do we obtain a conscience? Why are some people totally lacking in it and others blessed with it in full measure?

KADDISH LIST

Lulu Frankel, Frank R. Silversmith, John S. Fine
Jacob L. Wolff

(1)

Balaam + the Ass - The Voice of Conscience

Balak employs Balaam to curse Israel.
On journey toward Canaan Balaam's animal tries to
dissuade him and direct him. Balaam strikes
animal three times. Struggle between Balaam + ass
represents string of conscience to hold man back from
doing evil

What is Conscience?

Conscience is the possession of a moral ideal -
a goal or purpose of high ethical content. This is
the source of progress.

Not enough to say merely that our
conscience tells us what is right and what is
wrong. Our cultural background tells us that.
Even people without consciences know the difference between
right & wrong.

The conscience is the moral ideal which
restrains us from the wrong & urges us to the right.

Where Does Conscience Come From?

(2)

- 1) Kant believed conscience was an inherited or original capacity of the soul. Thus an implanted thing. Swedenborg said "Conscience is God's presence in man."
- 2) Another school, Descartes, Spinoza, etc - believed that conscience was the product of experience, deriving from man's living in his social environment and adjusting to it - finally that he needed a conscience as he progressed in civilization.



(3)

Does our Conscience Operate
How ~~Do we obtain a Conscience?~~

From two sources - our intellect & our emotions. Our intellect helps make judgments as to whether we should or should not do a certain thing, ^{as to what is good, etc.} Our emotions generate feeling which stir us - i.e. remorse, guilt, regret, etc.

Why Do some People have it & Others not?

Matter of training and also of personal goals. Some, with high ambitions, suppress their conscience ruthlessly. Others are animal-like, insensitive creatures and have no emotional pangs. The more civilized a man is, the more delicate & sensitive he is.

Conscience is an essential element
in the system of Jewish Ethics.

All Jewish laws are for the purpose of
"hallowing life" - of making the Jewish people into
"a Kingdom of priests and a holy nation."

Thus, conscience, whether planted in man
by God, or derived from experience; whether
operating on the basis of intellect or emotion;
has been highly developed in Jews - who are
constantly urged in their tradition, to be
merciful & gracious, compassionate and patient - for
God is all these things.

Folk saying "A Jew without a conscience
is a rare thing."

Let us always be that way.

TEMPLE EMANUEL - SABBATH SERVICES
Friday Evening, July 22nd, 8 o'clock
RABBI JOEL ZION

will conduct the Services and will speak on
"EMILE ZOLA AND THE DREYFUS CASE-A NEW EVALUATION"
Fifty years ago, Emile Zola published his immortal
polemic "J'Accuse." He was put on trial for
attacking the court martial which had used the
power of France to deny Justice to the Jew,
Alfred Dreyfus. What was Dreyfus like? What
did Zola really fight for? This famous case has
vital implications for our time.

KADDISH LIST

Samuel Fischer, Barney Rodman, Charlotte Heitler,
Ben Grimes, Lillian Frankle, Babette Wohl, Laurence
Kusick, Joseph Halperin, Marianbelle Levie,
Archie A. Weissburg, Gabriella Goldsticker.

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Kusick, Joseph Halperin, Marianbelle Levie,
Archie A. Weissburg, Gabriella Goldsticker.

TEMPLE EMANUEL - SABBATH SERVICES

Friday Evening, August 5th, 8 o'clock

RABBI JOEL ZION

will conduct the Services and will speak on
"THE MOST DRAMATIC MOMENT IN JEWISH HISTORY"

The destruction of Jerusalem in 70 A.D. forms one of the classic epics of all times. This is not only because of the sheer drama of the fall, the super-human endurance and the fanatical zeal of a little people pitted against the world's greatest Empire. It is so primarily because it marked a turning point in Jewish history and Western civilization.

KADDISH LIST

Louise Hanchett, Isadore D. Bronfin, Max S. Schayer
Lt. Alvin L. Rosenbaum, David Michael, Ed Levy,
Freda E. Brown, Florence G. Emanuel, Meyer Burgess

TEMPLE EMANUEL - SABBATH SERVICES
Friday Evening, August 12th, 8 o'clock
RABBI JOEL ZION

will conduct the Services and will speak on
"AFTERTHOUGHTS ON THE RECENT CONFERENCE OF
AMERICAN RABBIS"

Last month the Central Conference of American Rabbis held an important convention in Bretton Woods. Rabbi Zion, who was privileged to attend the Convention, will discuss some of the highlights as they relate to the development and growth of Reform Judaism in America.

KADDISH LIST

Albert R. Klein, Bertha Ehrlich, Ethel Greenfield,
Elias F. Schoenberg, Tillie Mayer, Isadore Striker,
Anna Solomon, Joseph D. Iskow

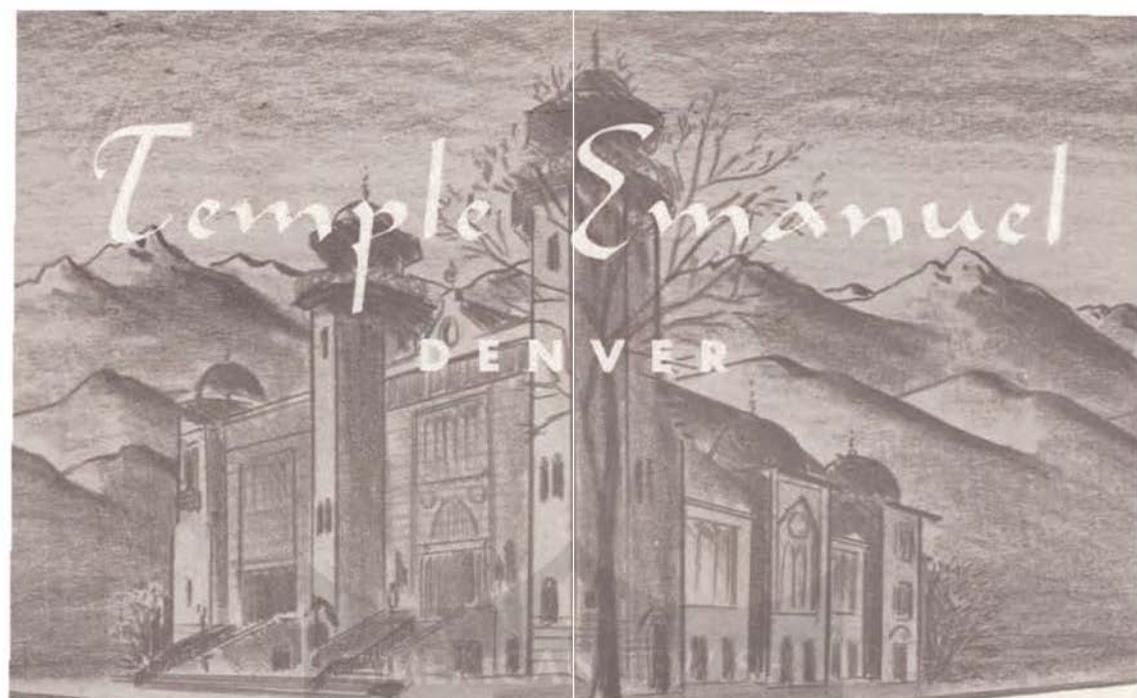
TEMPLE EMANUEL - SABBATH SERVICES

Friday Evening, August 19th, 8 o'clock
RABBI JOEL ZION
will conduct the Services and will speak on
"THE ILLUSION OF SECURITY"

Today every man is living through an apocalypse of violence. Fear enters the door with the daily newspaper, and the last radio report in the evening creates a waking nightmare. What powers do we have for survival? Has our generation become too smug in a world full of insecurity?

KADDISH LIST

Pearl J. Fine, Hazel Blumenthal, Samson Rindskopf,
Samuel L. Schlesinger, Bertha S. Guldman
Etta Rachofsky, Ben Disman, Babette B. Hart
Joseph Lustig



RABBI HERBERT A. FRIEDMAN

RABBI JOEL ZION

Volume XII

September 16, 1949

No. 2

Sabbath Services

Friday Evening, September 16, 1949, 8:00 P. M.
in the Lounge

Rabbi Herbert A. Friedman

will speak on:

"JEWS OF TREMBLING HEART"

I will lift up mine eyes unto the mountains:

From whence shall my help come?

My help cometh from God. Ps. 121

Published Bi-Weekly from September to June
by

Congregation Emanuel

16th Ave. and Pearl St.
Denver 5, Colorado

TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study,
AComa 2830

Rabbi Joel Zion—Study, AComa 2830
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Mr. Louis C. Isaacson, President
Mr. Samuel Rose, Executive Secretary
Temple Office—AComa 2839

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Mrs. Isadore Striker, President

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Mr. William Schenkein, President

P. T. A.

Mrs. Benj. Kortz, President

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Mr. Norman Z. Fried, President

EMANUEL CEMETERY

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SERMON NOTES

"Jews of Trembling Heart"

In last week's portion of the Torah, there was a prophetic description by Moses of what would happen to the Jews, should they depart from the heritage of their people. They would become a scattered degenerate group, subject to "a trembling heart, failing of eyes and fainting of soul."

The sermon this week will analyze the trembling-hearted Jew, in an effort to help him understand why he is so faint of soul, and what he can do to strengthen himself.

Most particularly can we all utilize this High Holy Day season to renew our faith and deepen our convictions. It is a time to replace trembling with pride and firmness.

The story quoted below, by one of the most eminent Christians in America, is highly significant.

HAF

Opening Dates of Religious School

The opening sessions of the religious school have been set for Saturday, September 17, 9:15, and Sunday, September 18 at 9:30. The children in pre-school through grade five inclusive, will attend on Sunday mornings; pupils in grades six through ten inclusive will meet on Saturday. It is essential that every new pupil be registered with the Executive Secretary a week before the opening of school. All pupils coming to the religious school for the first time, whether in the pre-school or some later class, must be registered in the Temple office by a parent in person. New pupils who come to the first session of the religious school without being properly registered will not be enrolled in a class. Registering your child properly will help save much confusion later. This is particularly relevant to the enrollment of five-year-olds in the pre-school class.

APROPOS THE SERMON

... I was speaking in Perth Amboy, or some such place, and when I finished there were questions. One young mother, of 30 or 35, seated in front, stood up and said: "I have nothing to tell my children—nothing to say to them which would help them live in this world." I pulled myself together and said to her: "I don't know. Except that it seems to me you must become more Jewish. You must learn more. You must have something to give out of yourself." I didn't convince her. She went away depressed and bemoaning the fact that she was born a Jew and that her children were Jews. This is an illustration of the poverty which un-Jewishness leads to. And so my plea would be that what American Jewry needs more than all of its defense activities, more than powerful organization, it needs a rebirth and rededication to Jewishness.

DR. JAMES G. McDONALD,
U. S. Ambassador to Israel

1874 - Diamond A

High Holy Day Preaching Schedule

RABBI FRIEDMAN will preach at the Rosh Hashonah and Kol Nidre 9 P.M. services, and RABBI ZION will preach at both 7 P.M. services. Thus, all members of the congregation will have the opportunity of hearing each rabbi twice. The same sermons will be presented to both groups of worshippers.

For the day services, RABBI FRIEDMAN will speak on Yom Kippur morning, and RABBI ZION on Rosh Hashonah morning. Sermon titles will be published in next week's Bulletin.

RABBI ZION will speak at the children's service on Yom Kippur Day at 1 P.M., and RABBI FRIEDMAN will preach at the Yizkor Memorial service at 4 P.M. on Yom Kippur Day.

Consecration Service - October 8

The consecration service has become a delightful and significant ceremony in our Temple. The new pupils who have been enrolled this year in the pre-school and first grade, are brought to the Temple and consecrated by the Rabbis in a beautiful children's ritual. This annual consecration ceremony will take place on Saturday morning, October 8, 11:30.

Parents are urged to bring newly enrolled pre-school and first year pupils to the Temple on that Saturday morning, which is the opening day of the Succoth festival. The consecration service symbolizes the tradition of handing down the Torah from generation to generation.

Following the service, parents and children are invited to a luncheon in the auditorium, to be served by the P.T.A.

Kaddish List for Friday, September 16th

Albert Groussman
Harry Grinspan
Louis Degen
Simon Weinberger
Abram Heitler
Morris H. Robinson
Joseph S. Jaffa
Joseph A. Krohn
Dr. Sidney Weinstein
Max Fiedelman

Hospitality to Jewish Servicemen for High Holy Days

The Jewish community of Denver has an excellent national reputation in making Jewish servicemen feel at home. In this effort, Temple Emanuel has always had an important share. This year, about 150 Jewish men and women are stationed at Fitzsimons General Hospital and Lowry Air Base. They will be coming into Denver for the Holy Days and a number will be accommodated at the Temple. Rabbi Joel Zion, who has recently been appointed by the Jewish Welfare Board to serve these two installations, urges the congregation to invite military personnel to their homes for the Holy Days. These men can be contacted by phoning the office of the Jewish Welfare Board in Denver, Alpine 1207. Such hospitality can do much to engender a warm community feeling on behalf of newcomers to our city.

Grade Six to Meet on Saturday

As we have already announced in last week's Bulletin, grade six will become a part of the Saturday school this year. This is due to the very rapid growth of our religious school, requiring additional facilities and personnel. The sixth grade will be divided into two sections, permitting smaller classes and improved classroom teaching. These pupils will also be enabled to attend the regular Sabbath morning services which are part of the curriculum of the upper school.

10 DAYS OF REMEMBRANCE

The Great Holy Days of Rosh Hashonah and Yom Kippur have many meanings. One of the most striking is implicit in the term "Yomin No-rahym," meaning "Awesome Days" or "Days of Awe." Why such a phrase to describe a period in the Jewish year traditionally associated with holiday spirit, family visiting, new clothes, and feasting?

We are told in an ancient legend that these ten days between Rosh Hashonah and Yom Kippur represent the time when the Judge of all men decides the fate of each of us for the year to come. Some are to be inscribed in the Book of Life and some are to meet sorrow and misfortune. "It is determined who shall live and who shall die." The Heavenly books are opened on Rosh Hashonah and closed at the last blast of the Shofar ending the Yom Kippur fast.

These ten days are tense, awesome, and fraught with a terrible sense of balance. Every Jew searches his soul, probes his relationship to God, seeks strength and inspiration for a higher standard of ethical conduct. In a spiritual sense, we aspire to the infinite and universal. It is a time for self-improvement. The Sabbath between the two Holy Days is called The Sabbath of Repentance, further illustrating this theme.

And when the ten days are concluded, it is presumed that each Jew has made peace with himself, his neighbors, and above all, God, stimulated to a year ahead of higher resolve, nobler action, and deeper religious motives. The "Days of Awe" thus elevate and ennoble those who appreciate their significance.

Congregation Emanuel

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TEMPLE EMANUEL - SABBATH SERVICES
Friday Evening, August 26th, 8'o'clock
RABBI JOEL ZION

will conduct the Service and will speak on
"WHAT DO JEWS BELIEVE -

WHAT DO CHRISTIANS BELIEVE?"

What essentially distinguishes Judaism from other religions? Both Jews and non-Jews are often heard to put this question; the former to make sure where they stand; the latter because they wish to know why we remain Jews and at all costs keep from merging with any other religious body.

KADDISH LIST

Abraham Wilan, Florence S. Krohn, Fanny Rosenthal
Hattie Friedenthal Dreyfuss, Sidney Coleman

ring
4

This Chapter (D. 28) called
The Warning - 5712/13

Blessings in agriculture

Blessings in war

Blessings in religious supremacy

Warnings are terrible.

Hunger & Thirst

Defeat & slaughter

Plagues & exile

Curses are national not individual.

Trembling heart, failing eyes, pining soul
was last & worst. For that meant
The spirit of the People was gone. When
that happens, extinction is inevitable.

The will to live is gone.

Old argument - what keeps the Jews
alive? Pressure from without - or
desire from within? THE LATTER.
(Examples - Babylonia, Spain).

But when we get trembling-hearted
and don't want to live as Jews - we're
sunk!

Warning vs. self-hatred.

Read McDonald's appraisal.

^{3(B)}
Trembling in Pashi + Targum
translated as fearing (B)
"T"

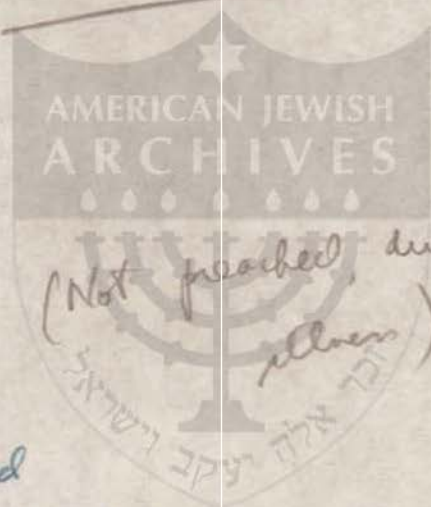
Failing of eyes, in Pashi, is used of
one who expectantly looks for help and
it does not come. (E.g. - we cannot
look to Israel to help us survive -
if we do not do it ourselves, we
will perish.)

Say with Jonah 5/1 '84
"I am a Hebrew - and I fear the Lord."

Haftrah on Y.K. afternoon

Sabbath of Repentance

Sept 30, 1949



(Not preached, due to
illness)

preached

1 Oct 54

①
There is more joy in
Heaven over one sinner
who repenteth Than over
ninety & nine righteous persons,
who need no repentance.

Sanhedrin 99a



Chasidic Legend

(2)

Man with 2 sons. One stayed home - gave no trouble. Other left, fell into bad company, sinned, gave father much anguish.

Something opened his eyes, he repented and came home begging forgiveness for all the worry he had caused. Father was overjoyed and showed him more love + favor than son who had never gone astray.

Likewise, when grievous sinner repents + returns to Lord, He receives more joy from this, than from conduct of Those who never sinned + didn't need to repent.

Mother + child who run across street in traffic.

(Prodigal
Son)

(Prostitute) ③

Both Jesus & the Rabbis
agree that the sinner son
is better than the 11/16 p'38.
If they run down the virtue
boys and concentrate on the
sinner, there must be something
interesting in it.

Why is one repentant
sinner better than all the
righteous?

Because in sinner
you have the actual drama
of the man who falls and
rises. This is enrichment of
the soul, for there is
GROWTH.

(4)

Adulthood is not merely
returning to a former state
of innocence, but to a
more mature state of understanding.
One who has never strayed
& repented, has never grown.

AMERICAN JEWISH
ARCHIVES

Everyone has a path.

Adulthood is the turning of that
path in the direction of God.

Man would remain morally
infantile if he never became
acquainted with his weaknesses
and temptations. He grows in the
struggle to re-achieve the heights.
Adulthood comes through suffering

(5)

God knows man will
sin. Seven Things were
created before the world was
created, in anticipation.

One was The Torah (moral
law) and another was Repentance
(to prepare for the breaking of
that law)

Tragedy is when we
sin and don't repent.
This is ugliness and evil.

To sin - to suffer -
to repent & grow wise - This
is beauty. Not insipid beauty
of the unlined face, but the
beauty of scars & tragedy.

(6)

② Repentance must be genuine. How do we know?

Talmud (Yoma 86b) says:

"Who is the penitent man?"

R. Judah answered: The man who, when the same opportunity for sin occurs again, refrains from sinning. He added: The same woman, the same time, the same place.

④ Repentance must be accompanied by Prayer & Charity

5738 2021 2/21

Sabbath of Repentance is provided for us to reflect upon these things - and to grow through improvement.
Rise after the fall.

A. Prayer must not be allowed to degenerate into a mechanical and perfunctory performance.

"When you pray, regard not your prayer as a fixed task (Kava) but as an appeal for mercy & grace before the All-Present."

(Abot I, 18)

The meaning of the word (Kava) is discussed in the Talmud and variously defined:

"It includes anyone whose prayer seems to him a burden; anyone who does not recite it in language of supplication; anyone who is not able to add something new thereto." (Ber. 29 b)

"Anyone whose mind is not at rest should not pray" (Eru. 56 a)

"A man should always examine himself (before offering prayer); if he can direct his heart to God, let him pray; otherwise he should not pray." (Ber. 30 b)

B. Charity as atonement

On the occasion when R. Johanan b. Zakkai and his disciple R. Joshua were leaving Jerusalem, the latter gazed upon the destroyed Temple and called out: "Look unto us! The place where Israel obtained atonement for sins is in ruins!" R. Johanan said to him, "My son, be not distressed, he still have an atonement equally efficacious and that is the practice of benevolence (צדקה).

(ARN, IV)

An act of charity not only helps the needy but confers spiritual benefit upon the giver. "More than the household does for the beggar, the beggar does for the household."

(Lev. R. 34:8)

An interesting account has been preserved of a conversation between R. Akiba and the Roman Governor Tiberius Rufus on this subject. T.R. asked, "If you God loves the poor why does He not provide for them?" Akiba answered, "So that we may be delivered through them from the penalty of Gehinnom" (i.e. charity is a means of atonement for sin).

(B.B. 102)

(over)

100.318
"Who fulfills his stay at table,
fulfills his life; perhaps a poor man
will come and he will give him some
food. So long as the Temple was in
existence, the altar used to atone for
Israel, but now a man's table atones for
him." (i.e. by doing charity in having poor as guests).

(Ber. 55a)



Summation

(9)

1. The Repentant sinner, who has stumbled, fallen, risen again has truly ~~not~~ experienced growth. This is the high drama of life.
2. The unrepentant sinner is simply vulgar and animal-like.
3. How judge true repentance?
 - a. If the error be not ~~repeated~~ repeated
 - b. If it be accompanied by true prayer and true charity.

Sabbath of Repentance is opportunity to reflect on these things and to prepare for Y.K. during which genuine repentance can be achieved.

SABBATH SERVICES

1949

Friday Evening, September 30, 8:15 P.M.
Shabbat Shuvah—Sabbath of Repentance

RABBI HERBERT A. FRIEDMAN
will speak on
"GUILT, SIN AND COMPLEXES"

The Sabbath between Rosh Hashanah and Yom Kippur is considered one of the most sacred Sabbaths of the Jewish calendar. In olden times, the Rabbis were wont to preach only two sermons during the year—one on this Sabbath and one on Shabbat Ha-Gadol, the Great Sabbath before Passover. This fact emphasizes the importance of the particular day.

We urge the members of the Congregation to ATTEND SABBATH OF REPENTANCE SERVICES so that the entire Holy Day period may be made more meaningful. The development of a genuine spirit of reflection and repentance on that Sabbath prepares the worshipper for the awe and majesty of Yom Kippur two days later.

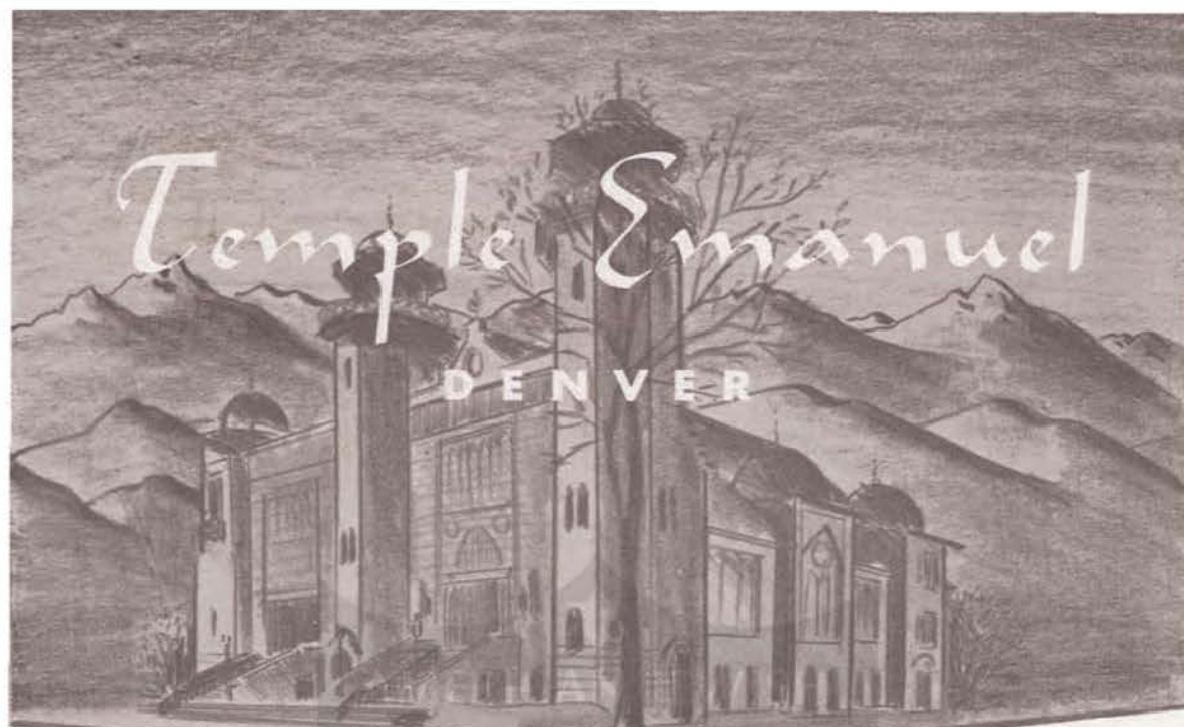
KADDISH LIST

Sol Solomon	Benedict Shubart
Vernon I. Goldstein	Herman Lindner

RELIGIOUS SCHOOL

classes will resume Saturday, Oct. 8th 9:15
and
Sunday, Oct. 9th 9:30

1874-DIAMOND JUBILEE-1949



RABBI HERBERT A. FRIEDMAN

RABBI JOEL ZION

Volume XII

Friday, October 7, 1949

Number 4

Sabbath Services

FIRST DAY OF SUKKOS

Friday Evening, October 7, 8:15 P.M.

"WHAT HAVE WE LEARNED IN OUR WANDERING?"

☆ ☆ ☆ ☆ ☆ ☆

LAST DAY OF SUKKOS

Friday Evening, October 14, 8:15 P.M.

"THE JOY OF READING THE TORAH"

☆ ☆ ☆ ☆ ☆ ☆

**Rabbi Herbert A. Friedman
will speak at both services**

☆ ☆ ☆ ☆ ☆ ☆

CONSECRATION SERVICE for NEW CHILDREN

Saturday Morning, October 8, 11:30 A.M.

I will lift up mine eyes unto the mountains:

From whence shall my help come?

My help cometh from God. Ps. 121

Published Bi-Weekly from September to June
by

Congregation Emanuel

16th Ave. and Pearl St.

Denver 5, Colorado

TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study,
AComa 2830

Rabbi Joel Zion—Study, AComa 2830

Mr. A. B. Cowen, Honorary President

Mr. Louis C. Isaacson, President

Mr. Samuel Rose, Executive Secretary
Temple Office—AComa 2839

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Mr. William Schenkein, President

P. T. A.

Mrs. Benj. Kortz, President

TEMPLE SUPPER CLUB

Mr. Norman Z. Fried, President

EMANUEL CEMETERY

Telephone AComa 2839

WELCOME TO NEW MEMBERS

Temple Emanuel, its Rabbis, Officers, and Trustees, extend a most cordial welcome to the more than 80 families who have recently affiliated with the Temple.

To these new members we express the hope that our manifold activities will interest them, and that they will become part of the active life of the Temple family.

We greet their children in the Religious School, and hope they will come to us with enthusiasm for Jewish study.

The Temple program is so broad and varied as to appeal to everyone's interest, and we sincerely hope that all our new members will find their places in our organizations and activities.

Sermon Notes

SUKKOS

The Festival of Sukkos is the great agricultural and harvest holiday of the Hebrew people. The Pilgrims who came to America fashioned Thanksgiving on the basis of this ancient Biblical feast.

The Jews kept alive the notion of the harvest by building little booths (called Sukkahs) and decorating these with the fall fruits and vegetables.

The subject of the sermon for the first evening of Sukkos, October 8, will be:

"WHAT HAVE WE LEARNED IN OUR WANDERING?"

Our people wandered with Moses in the desert for 40 years, and across Europe for more than 40 generations. They have passed through every corner of the globe and met with all races in all climes. What have we learned as we wandered? What wisdom have we garnered as we erected our booths in East and West, in old and new worlds? We call ourselves an ancient people — are we also a wise people?

SIMCHAS TORAH

On this, the last day of Sukkos week, we celebrate with happiness and rejoicing the completion of the annual reading of the Torah.

These Five Books of Moses, are the object of our love and reverence — and when we have finished the cycle of weekly readings, we have a joyful parade, carrying the scrolls and singing psalms of praise. This ceremony, called Hakofos, was instituted last year in the Religious School for the first time. The children marched behind the Torahs, carrying flags and apples. A movie was made of the mammoth procession.

It is precisely this spirit which has always characterized this holiday. The subject of the sermon on Simchas Torah, Friday evening, October 14, will be:

"THE JOY OF READING THE TORAH"

1874 - Diamond A

TEMPLE EMANUEL OPENS INSTITUTE INSTITUTE OF JEWISH STUDIES FOR ADULTS MEETS WITH ENTHUSIASTIC APPROVAL; CLASSES TO OPEN, WEDNESDAY, OCTOBER 26TH, 7:30.

For a long time, it has been felt that the field of adult Jewish education has been sorely neglected in American congregations. With the growth of the American Jewish community to five millions, the largest concentration of Jews in the world today, the need to increase Jewish self knowledge is uppermost. It is well known that Jews spend much time discussing the Jewish problem, but are ill equipped to explain the basic beliefs of Judaism. In our attempt to raise the Jewish educational level of the congregation, we are pleased to announce the opening of an Institute of Jewish Studies for members of the congregation and their friends.

Plans for the Institute are as follows; Regular classes, following a planned curriculum, will meet at the Temple on the second and fourth Wednesday of every month, from 7:30 to 9:30. The opening date of the Institute is Wednesday, October 26th, 7:30, at which time enrollment and the selection of courses will take place. Class members will be enabled to select two out of the six following courses;

1. BEGINNERS HEBREW—PETER BRUNSWICK
2. SURVEY OF THE BIBLE—RABBI ZION
3. THEOLOGY AND JEWISH PRACTICES—RABBI FRIEDMAN
4. SURVEY OF JEWISH HISTORY—RABBI ZION
5. THE JEWISH FESTIVALS—RABBI FRIEDMAN
6. AMERICAN JEWISH COMMUNITY ORGANIZATION—PETER BRUNSWICK
AND GUEST LECTURERS.

The Institute of Jewish Studies will be conducted with high educational standards in mind. Every effort will be made to make the above courses fresh, vital and informative. Registration will take place on Wednesday, October 26th, 7:30, in the Temple lounge.

Kaddish List

(Taken from the Memorial Tablet)

OCTOBER 7th

Joseph Oberfelder
Sigmund Friedenthal
Emma Sigmund
Millie Cowen

OCTOBER 14th

Amalia Moos
Eugene Fried
Samuel E. Kohn
Emanuel Friend
Martha Harris

School Resumes

May we remind you that after the two-week recess caused by the High Holy Days, the Religious School will resume its classes this week-end.

Grades 6 - 10

Saturday Morning, Oct. 8 at 9:15

Pre-school - 5

Sunday Morning, Oct. 9 at 9:30

TEMPLE SUPPER CLUB

OCTOBER MEETING

Sunday, October 9 — 6:30 P.M.

TEMPLE LOUNGE

"SHOULD WE HAVE A JEWISH
COMMUNITY COUNCIL TO
SPEAK FOR US?"

Anniversary - 1949

Men's Club Inaugurates Downtown Luncheon

The Men's Club of the Temple has a wonderful new idea for the coming season.

It has decided to hold a luncheon in the downtown area on the fourth Tuesday noon of each month, at the Albany Hotel. All members of the Men's Club and any of their friends are welcome to drop in, whenever they happen to be in the neighborhood.

Lunch will be served at 12 o'clock and will be completed within the hour. Rabbi Friedman will then speak to the group for 15-20 minutes on major current events of Jewish interest, which have occurred during the past month, and we will adjourn by 1:30 at the latest.

The purpose of the luncheon club is therefore two-fold: to meet together in an atmosphere of fellowship around the table, and to enjoy a running commentary by the Rabbi on important items in the Jewish news.

Congregation Emanuel

16th Ave. and Pearl Street

DENVER 5, COLORADO

SISTERHOOD REGIONAL CONVENTION

October 18-20

Program

Tuesday, October 18, 6:30 P.M.

CHUCK WAGON DINNER

Temple Vestry Room

Wednesday, October 19, 12:30 P.M.

LUNCHEON, Town Club

Wednesday, October 19, 7:00 P.M.

BANQUET, Brown Palace Hotel

Thursday, October 20, 12:45 P.M.

LUNCHEON, Green Gables

(All Sisterhood members are cordially invited and urgently requested to attend.)

Kindly call reservations to:

Mrs. Phil Miller, EA. 1790

Mrs. Alan Kayser, EA. 5810

Mrs. M. J. Baum, EA. 6266

Arrangements as to menu, price, etc., are currently being completed with the Albany, and the next issue of the Bulletin will carry the specific details.

Remember the first luncheon date:
TUESDAY NOON, OCTOBER 25TH.

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Sutkos -

(1)

living in booths
wandering around world,
in fragile structures.

What have we learned
in the wandering?

I How to adjust in a
hostile environment. Otherwise
we would have gone crazy.

Proverbs

1. Dem Yidn simcha iz mit
a bisl sheck

(A Jew's joy is not without
fright.)

2. Dort vu men hot dich lib, gey
venig - vu men hot dich feind,
gey gor nit.

2

(Go rarely where you are
loved, and never where you
are hated.)

3. Ein Gott in azoyfil sonim
(Only one God + so many enemies.)

We adjusted by:

- a) tightening our own internal
family life (and hiding in ghettos)
- b) excelling in things we could do best
- c) disregarding the Goyim.

~~Handwritten signature~~

II

How to have a sense
of humor - not take
ourselves + our problems too
seriously - laugh at ourselves.

Proverbs

1. A Yid, az er is klug, iz er klug-
un az er iz a nar, iz er a nar.
(A wise Jew is very wise -
a foolish one is a fool indeed).
2. Ale Yiden kenen zayn chazonim, ober
maysterns zaynen zey hegzemik.
(Every Jew can be a cantor,
but he is usually hoarse.)
3. "Ato bochartume mitkol ha-amim" -
vor hoertu gevolt fun di Yiden?
(Thou hast chosen us from among
all nations" - why did you
have to pick on the Jews?)

(4)

4. Az a Jid ken nit vern
Keyn shuster, tragt er fun
vern a professor.

(When a Jew can't be a
cobbler, he dreams of being
a professor.)

This is then said in Hithemes
+ some:
(i.e. - cobbler trade forbidden to Jews)
yet he dreams of higher things.

Said in ^{with} criticism of our lack of
mechanical ability.

III.

To rely on The
Torah and on learning
as our secret weapon -
our best defense vs. attack
from the outside and
degeneration from within.

Quotation from
Bialik's "Matmid" -

"In The Yeshivah is a
holy silence
Which he, The holy youth,
is first to break;

For there in the dark corner,
wait for him -

Faithful companions since (6)
The day he came -

Three friends: his stand,
his candle, and his Talmud.

As if the moments could not
move too swiftly

That lie between him and
his trusted friends,

He hastens to his place and
takes his stand,

And, like a jester, stays from
noon to night.

Still standing he will eat his
mid-day crust,

Still standing he will half
out-watch the night.

Granite is gilding clay compared
with him -

A Jewish boy into the Torah vowed.

TV To have faith in
one destiny for the human
race - One God, one
mankind, one brotherhood.
This ^{faith} will outlast even the
atom's fearful power.

We may not be as noble
today as were our ancestors, but
these few things we have learned -
and they have sustained us in
our wanderings.

Perhaps we shall wander no
longer. Perhaps in Israel & America
we shall find peace & home.

SABBATH SERVICES

Friday Evening, October 14, 8:15 P.M.

SIMCHAS TORAH

RABBI HERBERT A. FRIEDMAN

will speak on

"THE JOY OF READING THE TORAH"

On this the last day of Sukkos week, we celebrate with happiness and rejoicing the completion of the annual reading of the Torah.

These Five Books of Moses are the object of our love and reverence. The completion of the cycle of weekly readings is observed with a joyful parade, the carrying of the scrolls and singing psalms of praise. This ceremony, called Hakofof, was instituted last year in the Religious School for the first time. The children marched behind the Torahs, carrying American flags and apples. It is precisely this spirit which has always characterized this holiday.

KADDISH LIST.

Amalia Moos	Emanuel Friend
Eugene Fried	Martha Harris
Samuel E. Kohn	Max Frome
Millie Cowen	

SISTERHOOD REGIONAL CONVENTION

October 18-20

MEN'S CLUB DOWNTOWN LUNCHEON

Tuesday Noon, October 25

Albany Hotel

1874 DIAMOND JUBILEE 1949

Message of Sukkoth in general is happiness
and rejoicing over Harvest. Toil is ended
and fruits are in. Great joy. Also
Anches. Torah - joy of Torah. Happiness
attached to study. This is THEME.

Describe beauty of Hallelos.

Read translation of שיר השירים Innet lee
Hertz - Jewish Thoughts - p 254

Describe old men in Bebenhausen
dancing with Torahs - לדור ודור

Read allegory of lover from Zohar
In Time & Study p 132

Ecclesiastes read on Sukkoth.
at first This might seem inappropriate,
because This is usually considered book
of cynicism, disbelief, weariness - "All is
vanity."

Yet on deeper reading, we come
to see This is not so.

True the book describes the dissatisfaction of man, ~~but~~ who feels his aims and desires cannot be fulfilled - and even when he achieves his end, all is fleeting & impermanent.

Yet in spite of being frustrated & unsatisfied, each man is his final pleasure and happiness in and through his daily work, such mental and physical enjoyment being expressly allotted him by God.

Thus the "eat, drink & be merry" of chapter II is not pure sensuality & hedonism, but God's reward for a job well done.

And that is basic theme of book - That in spite of unsatisfaction, still we do our labor as best we can, and be happy in whatever we accomplish.

Following quotations:

③

Wherefore I saw that there is
nothing better, than that a man
should rejoice in his works; for that
is his portion: for who shall bring him
back to see what shall be after him.

3:22

I withheld not my heart from any joy,
for my heart rejoiced because of all my
labor; and this was my portion from all
my labor.

2:10

(4)

So Ecclesiastes quite compatible
with Suffer & Simchas Torah.

Read T. L. Gordon
"Simchas Torah"

found in Herz "Book of Jewish
Thoughts" - 257



REMARKS
RECEIVED
LIBRARY

SABBATH-SERVICES

Friday Evening, October 28th, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"IS READING THE BIBLE SO DIFFICULT?"

The Bible is the perennial best-seller. Printed in hundreds of different languages, it is the most popular book in the world.

Presumably this means that more people are familiar with it than with any other book. Yet ask the average person, Christian or Jewish, to discuss the contents of the Bible and he is at a loss. He has a copy in his house, yet he doesn't usually read it. Why, therefore, has he bought it? Superstition?

Or if he does try to read it, he is usually baffled by it, doesn't understand the language and soon gives up in dismay. Is there any way in which we can read the Bible and grasp its contents, so that we will derive from it the same joy and inspiration our ancestors did?

KADDISH LIST

Marcus L. Robbins
Anna Baur
Leonard H. Wolff
Joseph Sigmund

Helene Beckhardt
Jeanette L. Cohen
Gustave J. Ornauer
Fred Levy

SABBATH MORNING SERVICES 11:30 A.M.

REGISTRATION FOR INSTITUTE OF JEWISH STUDIES
October 26 at 8:00 P.M. Temple Lounge

1874 **DIAMOND JUBILEE** 1949



Temple Emanuel

DENVER

RABBI HERBERT A. FRIEDMAN

RABBI JOEL ZION

Volume XII

Friday, November 4, 1949

Number 6

Sabbath Services

Friday Evening, November 4, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on:

"WHAT I MEAN BY A UNIVERSAL SYNAGOGUE"

☆ ☆ ☆ ☆ ☆ ☆

Friday Evening, November 11, 8:15 P.M.

RABBI JOEL ZION

will speak on:

"ANOTHER DRAMATIC MOMENT IN JEWISH HISTORY"

I will lift up mine eyes unto the mountains:

From whence shall my help come?

My help cometh from God. Ps. 121

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Mr. Norman Z. Fried, President

EMANUEL CEMETERY

Telephone AComa 2839

Kaddish List

(Taken from Memorial Tablet)

November 4th

Anna K. Grimes
Marcus Alexander
Nanette L. Schaefer
Joseph Goalstone
Bennett Cowen

November 11th

Albert Lewin
Lee Simmons
May Berger Ettenson
Adolph Z. Salomon
Rebecca G. Levy
Maurice Selene
Amalie Porges
Walter L. Tishler

Sermon Notes

"WHAT I MEAN BY A UNIVERSAL SYNAGOGUE"

In my Rosh Hashanah message through the Jewish press, I suggested that we should be thinking about the future form of Judaism in America. I suggested that we should try to develop a common synagogue, to serve all Jews, which would cut across and transcend the present divisions of Orthodox, Conservative and Reform.

Many people have asked me exactly what I meant by that proposal. Several Jewish organizations in the city, including B'nai B'rith Mile-High Lodge, Council of Jewish Women and the D. U. Hillel Club, have invited me to appear before them, to clarify my views.

I have accepted all these invitations, but also feel that I would like to elucidate from my own pulpit to my own congregation.

Therefore, the sermon on Friday evening, November 4th will be devoted to an exposition of this topic, which I would like to see discussed as widely as possible.

HAF

"ANOTHER DRAMATIC MOMENT IN JEWISH HISTORY"

Few periods in Jewish history have been filled with as much glamour and general happiness as the Golden Age in Spain. From the eighth century, when the center of gravity shifted from Babylon to Spain, until well into the fourteenth, scores of Jewish communities basked in the Andalusian sunshine. Jews rose to high political and social position. Their statesmen developed diplomatic policy; their financiers helped to keep the little province solvent.

Then in 1391, an epidemic of riots swept the land and thousands of Jewish lives were snuffed out. By no means a small part of the tragedy was the sense of frustration of the Jews who had felt so secure on the soil where their ancestors had lived so many centuries.

The Spanish period has much to teach the Jews of America. Among the questions we must face are—does Jewry really feel secure in the western world? Are the forces that destroyed the Spanish-Jewish community to be felt in our American society as well? JZ

1874 - Diamond A

ANNIVERSARY TIME IS HERE!

Special Service

FRIDAY EVENING, NOVEMBER 18th

Thrilling Banquet

SUNDAY EVENING, NOVEMBER 20th

Come to the Service

Come to the Banquet

Rabbi Edgar F. Magnin

of Los Angeles
will speak at the

SERVICE, NOVEMBER 18th

Dr. Nelson Glueck

of Cincinnati
will speak at the

BANQUET, NOVEMBER 20th

This Celebration is once in 75 Years

WATCH FOR FURTHER ANNOUNCEMENTS

anniversary - 1949

HOMES AND JOBS FOR NEWCOMERS

Quietly, and without very many people being aware of the tremendous tasks involved, over 150 families of New Americans have been welcomed and absorbed in our community. These folk have come from the DP camps of Europe, and have been brought to Denver by means of the funds you have contributed to the United Jewish Appeal. It has been a heartwarming and thrilling story of rescue.

Our local Jewish Family and Children's Service Agency has co-ordinated the work of its professional staff and many volunteers to help absorb these new families into our community. All sorts of services are provided for them, but first things must come first—and the two most important needs are *homes and jobs*.

We thank God that the foot-sore and the weary are coming to us in such large

numbers—but when they arrive we must have ready a place for them to rest and a job for their self-sufficiency.

Will you please co-operate by offering these things, housing particularly? If you have available for rent, or if you know of the availability of any spare rooms, flats, apartments, or living space of any type—won't you please call the Jewish Family Agency, AComa 4731, immediately?

I wish you could all be with me in my home each month, when I greet the newcomers who have arrived during the past thirty days. They are wonderful people—our brothers and sisters who have survived unimaginable hardship—and they will make good citizens of our city and our country. I am certain you want to help in every practical way possible.

Rabbi Herbert Friedman

Congregation Emanuel

16th Ave. and Pearl Street

DENVER 5, COLORADO

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SAIBATH SERVICES

Friday Evening, November 11, 8:15 P.M.

RABBI JOEL ZION

will speak on

"ANOTHER DRAMATIC MOMENT IN JEWISH HISTORY"

Few periods in Jewish history have been filled with as much glamour and general happiness as the Golden Age in Spain. Then in 1391, an epidemic of riots and persecution swept the land and thousands of Spanish Jews were killed and dispersed to all corners of the globe. The Spanish period has much to teach us. Among the questions we must face--"Are the forces that destroyed the Spanish-Jewish community to be felt in our American society as well?"

KADDISH LIST

Albert Lewin	Rebecca G. Levy
Lee Simmons	Maurice Selene
May Berger Ettenson	Amalie Porges
Adolph Z. Salomon	Walter L. Tishler
Robert Newlander	Sarah T. Levy
Bertha Rosenthal	

TUNE IN KLZ

Sunday, November 13th 8:30 P.M.

Listen to a Dramatization
of the

STORY OF TEMPLE EMANUEL
on the

"Westward America Program"

1874

DIAMOND JUBILEE

1949

TEMPLE EMANUEL-SABBATH SERVICES

1949

Friday Evening, July 8th, 8 o'clock

RABBI HERBERT A. FRIEDMAN

will conduct the Services and will speak on
"JEWS IN EARLY AMERICA"

At this season of the Fourth of July, our thoughts turn to the early founding of America and its struggle for independence. Jewish pioneers and patriots of those days played a substantial role in the establishment of the new country. Our love for America is based upon deep roots in its past and a deep stake in its democratic future.

KADDISH LIST

Leon Alexander, Samuel Cohen, Morris S. Mayer
Anna Haisner, Louis Herman, Eliza Gerstle,
Rev. Samuel Krohn, Rose Cramer

①
First five cities to have Jews

New Amsterdam -	1654
Newport, R.I. -	1658
Philadelphia -	1726
Savannah, Ga. -	1732
Charleston, S.C. -	1741



(2)

Struggle to land in
New Amsterdam in 1654

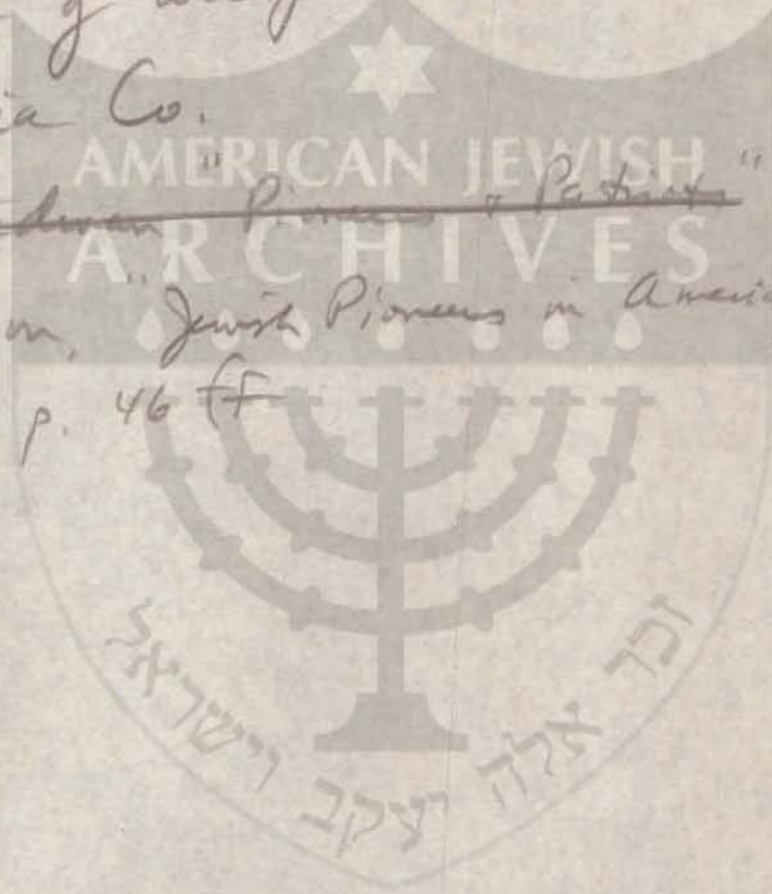
Opposition of Peter Stuyvesant to 23
immigrants from Brazil. (and greater negroes)

Exchange of correspondence with Dutch
West India Co.

(~~Friedman Pioneers & Pioneers~~)

(Lieberman, "Jewish Pioneers in America")

p. 46 ff



(3)

Asser Levy van Swellem

arrived 1654

In 1655 petitioned for right to do military service
and be exempt from compulsory Jew-tax.

In 1657 applied & won rights of burgher (citizenship)

Became fur trader & butcher. Built slaughter-house
on Wall St. ^(didn't kill hogs) Bought property on William St.

In 1664 was one of wealthiest & respected inhabitants.
Gave 100 florins for defense of city vs. British.

Jew in Comm., fined for Sabbath-breaking, appealed to levy
to intervene with magistrates, and court abated fine

175 "as a token of their respect to said Asser Levy."

Grandson, Asser Levy, served in first New Jersey regiment in
Revolutionary war.

Statements of G. Washington

1.) to Hebrew Congregation of Newport:

"All citizens of the U.S. possess alike liberty of conscience and immunities of citizenship.

It is now no more that tolerance is spoken of For happily, the Government of the U.S., which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support

May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig-tree and there shall be none to make him afraid."

2.) The concept of religious liberty and complete separation of Church and State was an early part of the Washington tradition. In the treaty with Tripoli, G.W. insisted on following inclusion:

"The Govt of the USA is in no sense founded on the Christian religion. The U.S. is not a Christian nation any more than it is a Jewish or Mohammedan nation." *

Under this atmosphere, the Jews have prospered and been secure; thus being enabled to love America and to contribute to its growth.

* see Jacob L. Reisner
"Gentile Persecutions to Jewish Jews"
p. 775, plus note, p. 806

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JEWISH ARCHIVES

The American people need no reminder of the service which those of Jewish faith have rendered our nation. It has been a service with honor and distinction. History reveals that your people have played a great and commendable part in the defense of Americanism during the world war and prior wars, and have contributed much in time of peace toward the development and preservation of the glory and romance of our country and our democratic form of government."

F. D. R.

Address to Jewish War Veterans
26 August '38

SAIBBATH SERVICES

Friday, December 9, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on

"THE DEATH OF A SALESMAN"

While in New York recently, Rabbi Friedman saw this play, considered to be one of the finest dramatic presentations ever offered to the American public.

It deals with the basic question - What is life all about? The salesman wanted to be "popular." What did he accomplish in his years on earth? He came to an end which leaves us shaken, for it could be the end of any one of us.

May we urge every member to hear this sermon.

KADDISH LIST

Matilda Weil	Clara Schott
Sarah Schlesinger	Elsie Schayer
Louis Anfenger	Samuel Lang
Milton Lindner	Edward Lewin
Rosa Amansky	Jacob M. Greenblatt

FRIEDMAN CLUB

will meet this Sunday,
December 11, at 7:30 P.M.

INSTITUTE OF JEWISH STUDIES

will meet on Wednesday
December 14, 8:00 P.M.

①

all his life Arthy Loman had been a travelling salesman, and not a very good one. Dreams and evasions had kept him from seeing himself as he was. He had a credo:

YOU MUST BE WELL-LIKED

(p. 33)

He kids himself through life, by exaggerating his deeds (p. 35) - and then when he is exposed, turns upon himself in a fit of manic-depression, and berates himself for not being well-liked (p. 36, 37)

(2)

Portrait of Brother Ben - all glamor
+ far places - walked into jungle -
walked out rich: Alaska, Africa.
Disparaging reference to Willy's drab life
of selling. Willy idealizes Ben - uses him
as model for bringing up Bill + Happy
(pps 48-52)

Scene between mother + boys (p. 54 ff)
Bill + Father fight. Father disappointed that
Bill is failure (golden football helmet as youth)
Mother's portrait of Father as failure in
old age (p. 56, 57) Bill agrees to try
again in business world. Father gets
enthusiastic. Bill is afraid.

Contents of Act I

(3)

1. Willy's standards of being well-liked 30, 31, 33
 2. Willy's bluffing (35) and his inadequacy (37)
 3. Willy's experiences on road with women (being wanted) 38
 4. Linda's recognition that he is failure 57
-

1. Willy's disappointment in Bill, who has never amounted to anything (by Willy's standards), after a promising start. Willy uses image of Ben as measure of success 50-52.
-

1. Bill's inability to adjust to demands of business world (wants to whistle in the elevator). Looking to find himself in open spaces, working with hands.
-

1. After big fight, when Bill learns that father is contemplating suicide, he agrees to try again, and immediately Willy is happy once more.

Act II

(4)

After 34 years with firm, Willy pleads with son of founder for easier job at home. Howard treats him with callousness. Willy explains meaning of his life - why he became salesman (p. 81)
Willy is fired.

Ben challenges Willy's life - asks for the tangible - what is he building?
Willy begins to doubt himself - then re-asserts through gold-helmed Biff (p. 86)

Old friend Charley tries to refute Willy's credo about being well-liked.
Tries to make point that men must accomplish by ability. (p. 97)

(5)

Scene at restaurant between Willy and the boys. Willy tells that he's fired - and then transfers hopes to Bill. Bill tries to flout out that he has failed too, but Happy prevents this. (p. 106 ff)

Scene where Bill (at 17) discovered his father with prostitute in hotel room in Boston. This was cause of antagonism between father & son - remembered by Bill, long since suppressed in memory by Willy.

The illusion destroyed. (p 118 ff, esp. 120)
This caused Bill to die ^{spiritually} ~~and lose initiative~~.
121

Willy, at 63 a failure, and forced to face reality, cannot do so, and contemplates only course open to him - suicide. He discusses it with Ben (p. 125-6). He seems himself redeemed through a big funeral, which will convince everyone he was not a failure, and will impress Bill.

(6)

Climax of Play - Bill has showdown with Willy
~~expose~~ between Father & Son
wherein Bill tries to tell Willy
what's wrong with him, and how he
has given a false philosophy to his son.
(p. 131, 2, 3) Explains reason for his failure.

after the explosion, Willy feels Bill
loves him, and then the motive for
his suicide changes. Instead of doing it
to spite Bill and prove by a big funeral
that his father was really important, Willy
now thinks of suicide in order to let Bill
have \$20,000 with which to make a new start
in life. Ben agrees to this.

Willy commits suicide.

⑦

Requiem

Nobody at funeral. Only Charley & his son.
Bill repeats that Willy had many dreams.
Charley defends him. Says Willy
was not to blame (p. 138).

AMERICAN JEWISH
ARCHIVES

ISN'T THIS STORY TRUE OF ALL
OF US? DON'T WE DREAM FALSE
DREAMS?

THE DEATH OF A SALESMAN (FAILURE + BITTERNESS)
AWAITS US IF WE FAIL TO ADMIT
WHAT WE ARE - IF WE CONSTANTLY
STRIVE TO BE SOMETHING WE ARE NOT -
IF WE ARE DISHONEST WITH OURSELVES -
IF WE HAVE FALSE VALUES - AND IF
WE BRING UP OUR CHILDREN IN THIS
SAME FALSE IMAGE.

SABBATH SERVICES

FRIDAY EVENING, DECEMBER 23, 8:15 P.M.

RABBI JOEL ZION

will speak on

"RELIGION AND RACE - BARRIERS TO COLLEGE?"

When Levi Jackson, Yale football star was elected captain of his team, newspapers carried the story throughout the nation. Why such widespread interest in Mr. Jackson? The answer: He was the first Negro ever to be elected captain of Yale's football team. He is one of the very few Negroes ever to attend Yale.

In my sermon, I will analyze the social, economic and psychological forces that keep religious groups and races from entering our universities. Two current motion pictures, "Lost Boundaries" and "Pinky" will also be considered with relation to minority groups.

FOLLOWING SERVICES, A NEW AND VERY
SPLENDID MOTION PICTURE WILL BE PRESENTED
DURING THE COFFEE HOUR.

KADDISH LIST

Lizzie Nelson

Sigmund G. Elbe

Sanford Ehrlich

Esther L. Weinberg

Anna Kohn

Dora Meyer

Simon Appel

Julia K. Simpson

Louis Cohen

William Drexler

David Todorofsky

E. J. Wolff

RELIGIOUS SCHOOL CLASSES

will meet as usual Saturday and Sunday,
December 24th and 25th

There will be No School on Saturday and
Sunday, December 31st and January 1st.

SABBATH SERVICES

Friday Evening, December 30th 8:15 P.M.

RABBI HERBERT A. FRIEDMAN
will speak on
"WHAT FACES YOUNG PEOPLE IN
ATOMIC YEAR 5 (1950)?"

This sermon is directed to the young people of Temple Emanuel now home for their winter vacations. As they work and study in their universities, what preparation are they receiving for life in the atomic era ahead? What philosophy must all of us, not only young people, develop in order to adjust to this crazy and tragic world?

KADDISH LIST

Harry Kavin	Henry Frankle
William F. Gross	Blanche S. Kohn
Doris Peyser	Max Meyer
Morris Ripley	Anna Cramer
Alex Striker	Fannie Weinberger
Harris Ornauer	William A. Reveles

REMINDER

There will be no Religious School classes this SATURDAY or SUNDAY, DEC. 31, JAN. 1.

HAPPY NEW YEAR GREETINGS

from

Rabbis, Officers, Trustees and Executive Secretary to members of the Congregation and all their loved ones.

11

What Faces Young People in Atomic Year 5 (1950).

This sermon is directed to
The young people of Temple Emanuel,
now home for their winter vacations.
As they work & study in their
universities, what preparation are they
receiving for life in the atomic era
of ahead? What philosophies must
all of us, not only young people,
develop in order to adjust to this
crazy + tragic world?

- | | | |
|------------------------|----------------------|---|
| (cynical)
epicurean | 1. either withdrawal | } - This is clear
- If you decide on
this, what should
you do? |
| (idealistic) | 2. fight for peace | |
1. develop goals
 2. find like-minded people
 3. give yourself no
feeling that it
will