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If I had but one sermon to preach, 1931.

Smith 701
Newton

Sermon 358

IF I HAD ONLY ONE SERMON TO PREPARE

When I first graduated I followed the orthodox method of selecting a text and expounding it. Occasionally this practice led to very satisfying results. By drilling into a text I sometimes struck some rich vein of thought. But more often the text led me into unnecessary wriggling and intellectual plastering. I found myself forcing slats into mortises not intended for them. I learned that it was easier to get a suitable frame after the picture was done. And so early in my preaching career I abandoned the text for the theme. As I develop my theme illustrative texts usually present themselves in abundance.

My sermon topics are, as a rule, in the form of problems of moral import, relevant and touching the lives of the people in the pews. Some of these problems are the large-scale, world-wide economic, political and social problems, of concern to all men as citizens of the world. Other problems are the more intimately human, of concern to men in relation to their own destinies and their immediate environment.

I find that the subjects which appeal most and "reach home" are not those which concern the great tasks of social reconstruction, but the "homely" subjects, those which relate to parents and children, to marriage and the home, to human struggle and aspiration, to the meaning of human experience and how to face life. Great preachers have been praised by admiring hosts for their courageous discussions of world problems. They have been blessed by grateful hearts for the helpful way in which they illumined for them the "homely" facts of their own lives.

But rarely do I discuss books or plays in the pulpit. I find that there is hardly one or two books a year which is legitimate subject

also
Vanities & Lust
Day Preaching
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matter for pulpit discussion. I know that one of the greatest temptations to a minister is to capitalize the interest already created in a book or a play in order to draw people to the church, and to present a digest of it - a task requiring little effort of preparation, ^{and little originality} - garnished with a sprightly running commentary. I have sometimes succumbed to this temptation myself. But all this is book reviewing - not preaching.

I try not to be doctrinaire in my preaching, pedantic, or authoritarian; and yet I do not make the pulpit an open forum or a debating platform, where all sides of all questions are presented. That I leave for my class-room. To the pulpit I try to bring the positive, directive message, based upon convictions arrived at after the closest study of which I am capable. If I am not clear in my own mind about a certain subject I do not speak of it. A confused, uncertain guide who does not know the road himself cannot lead.

I do not try to exhort, but to interpret and to illumine. As convincingly as I can, I present the judgment of religion, as I see it, on this or that social problem, or phase of human experience. I present the accumulated life-wisdom of religion, garnered from the long centuries and the deep contemplation. The result I reach after is illumination, insight, perspective. ^{One must sometimes resort to apologetics and defense but, it is a thankless job, at best.} I spend little time in defending religion per se. I let the cogency and vitality of its message speak for it. I find that most people are not hostile to religion. They wonder whether it has anything to offer to the groping mind and the famished heart of the world.

I do my best work when I have been deeply stirred by something which I witnessed, read or experienced. A prolonged, uneventful period of quiet study and reflection will give to my sermons a refined academic air and perhaps

✓ In an arithmetical fraction the numerator grows less significant as the denominator increases. One divided by three is far more than one divided by three thousand. I try to correlate the unit of the given human problem to the sum total of human experience. This gives perspective, which is the parent of wisdom.

the polish of an essay. They will ^{read} well in print, but as sermons they fail of their objective. They leave the listener unmoved and unilluminated. They are not living trees, - only lumber. When however I have been emotionally or intellectually stirred by something with which I contacted in my pastoral work or communal work, - some flash of rare human courage, or sacrifice or joy, some glint of human tragedy, something which plumbs the depths, - then there is added the touch of the living coal to the spoken word. Wings soar. There is a lift and an inrush of the spirit. A mood is created. Something happens!

I should like to preach but once a month. I have to preach once a week. Some of my colleagues must preach twice a week. That is a terrific load. Frequently I run out of subjects. Frequently I repeat myself, and my ^{When my sermon is full of quotations I know that it is empty of ideas} thoughts run thin. But one never knows when the good sermon will be preached. This keeps both preacher and congregation interested and expectant. To protect themselves against complete failure, ministers have found various ways of collecting and classifying material and of storing up ideas and impressions systematically, so that even in an "off-week," when the mind refuses to respond to the proddings of the ^Spirit, they will have at hand enough ~~of~~ material for a tolerably fair sermon. But these sermons are the minister's real "trial sermons..."

I never speak extemporaneously. I always write out my sermons in full. I do not rely on the inspiration of the moment. Sometimes it comes, and one is favored with a fortuitous concourse of clear ideas and adequate phrasing. Most often it fails to make its appearance, and both ideas and phrasing are tangled and awry.

I always memorize my sermons. I never read a manuscript from the

pulpit. When I began my ministry I found the task of memorizing very arduous. I spent one and sometimes two days in memorizing. Through continuous application I can now memorize my manuscript in half an hour.

I do not try to be "modern." I do not aim to impress my congregation with the latest scientific patois, or with current shibboleth-phrases, bandied about by the intelligensia. I have found that a new terminology does not necessarily imply a new truth. Many discarded and obsolescent ideas have a way of reintroducing themselves into human thought, tricked out in the youthful livery of pseudo-scientific modernity.

I do not attempt to preach to the "modern mind." The modern mind is a passing phenomenon. I try to speak of and to the eternal spirit of man. Man's basic needs and soul-hungers remain the same. There are things which are unchanging and immovable and there are values which are from everlasting to everlasting.

There are certain principles which are indispensable to any age regardless of its intellectual, political or economic contour. Whether the age is one of faith or reason or scepticism, whether its economic arrangement is capitalistic or socialistic, and its political organization democratic or autocratic, certain basic ideals are inseparable from it. Without them it cannot endure. They are the quintessential values which carry any civilization along, which conserve its best traditions, and which effect those adjustments which new conditions make necessary. Just as there are qualities of personal character which were precious in the sight of men five thousand years ago and which will hold their identical worth among men ten thousand years hence - integrity, social mindedness, self restraint, courage, loyalty - so there are social values,

life-time to ground my faith in any of them
I do not summon physicists and chemists to bear witness to the truth which I proclaim, any more than they ask for my confirmation. *I thus sc. chronos*
Suffice it that no demonstrated scientific fact *under* brings my position into jeopardy. I have seen too many sc. chronos cast into the rubbish *bin* my run

intellectual and spiritual out-reachings of the human race and paramount tasks with which mankind burdened itself from the beginning and which will persist until the end.

These abiding social values are quite old fashioned. They are neither clever nor smart nor heady like a new wine. They are as unsensational as a mathematical formula, - quite like the mathematical formula to which the physicist ^{is attempting to} ~~would~~ reduce the whole complex and exciting universe of ours.

Virgil concludes the four books of his Georgics with an epilogue in which he says: "Thus I sang of the care of fields, of cattle, and of trees, while great Caesar thundered in war by deep Euphrates, and gave a victor's law unto willing nations."

While vast political events were sweeping by him and mighty changes affecting men and nations were taking place all around him, the poet was nevertheless content to sing of the tillage, of planting, of the rearing of cattle and the keeping of bees. This was due not so much to his love of "inglorious ease," as he himself modestly suggests, but, ^{we are inclined to believe} ~~perhaps more subtly and profoundly~~ to his intuitive surmise that here in nature, in fields, treed and cattle, in the revolving seasons, in the eternal life-hunger of living things, in birth and resurrection, - in the things which endure though all else change, - were the abiding realities of life, the things which survive the rise and fall of empires and great Caesars thundering by deep Euphrates.

It is of these enduring realities in the moral world that I try to preach. I seek to correlate the temporal with the eternal, to point out the deep channels beneath the surface eddies and the furious cross-currents of the day and the hour. I try to recapture for men something of their lost

spiritual equilibrium and perspective and to lead them into the quieter fields of thought where one may reflect not so much on what is timely as on what is timeless.

Of course the busy restless men of our generation, caught up in our social and intellectual upheavals, do not all care to listen to this type of preaching. But greater preachers than our age can boast of, found themselves sometimes voices crying in the wilderness...

I do not mean to suggest that the sermon should not touch life in the raw or that it should avoid the pressing every-day social, political or economic problems with which men are struggling. Quite the contrary. Great preaching has always had something of the volcanics of prophecy about it.

Religion has given man both a theosophy and a social program, the former as a means of adjusting himself intellectually to the universe and to ultimate reality, the latter as a means of adjusting himself most helpfully to his social environment. Metaphysically, religion concerns itself with the nature of the universe and the purpose of existence. Socially, religion concerns itself with the establishment of the most perfect order of society. Prophecy, while deriving its propulsion from the metaphysics of religion, was largely devoted to its social program. The preacher who makes this social program central in his public ministry is of the prophetic school, and his voice will be added to the mighty chorus of voices whose power moved the world.

Prophetic preaching concerns itself primarily with the reconstruction of society after an ideal pattern of social righteousness. It derives its mandate from an overwhelming faith in a righteous God. To do justice and to love mercy is to worship him. To be holy in thought and speech is to dwell

in his presence. Neither cult nor ritual nor formal prayer nor sacred shrine is the channel of divine communion, but the passionate aspiration toward moral perfection. The preacher who holds these truths foremost in his preaching moves in the noble tradition of ancient prophecy.

The prophetic preacher will be driven by the dynamics of such a faith to a morality of battle and struggle.

Wherever palpable wrong exists, wherever men suffer from the bitter inequalities of our economic order there the minister's voice should be heard admonishing, chastising, counseling, and pointing the way to concrete and specific measures for relief and amelioration. Unless we speak fearlessly and at decisive moments, of the social wrongs which persist in our society, of the evils of our profit system, of exploitation, of economic insecurity, of unemployment, of the rights of labor to organization and to a fuller share in the social goods and of the moral drag of wealth; unless we denounce corruption in government and in high places we are faithless shepherds indeed, or rhetoricians hurling ourselves at nothing.

But always I try to bear in mind, hard though it often is, that my function is that of teacher and guide, not agitator or propagandist. My weapons can not be those of hate or class struggle. Occasionally the hot, impatient word will leap to the lips. Occasionally the hand will reach for the scorpion whip at the sight of outrageous wrong. But I force myself to remember that in the spiritual order it is the law of kindness which yields the ultimate victory. Our task is to persuade through reason and through love, and our appeal is not to class interest but to justice and compassion and human solidarity.

We work with an institution and through an institution, and, therefore, we must learn the bitter lesson of patience and practice it. There is a desperate gravitational down-pull to every organization and he who presumes to be a leader within an organization must be content to moderate his pace to its slow pedestrian tempo. Else he gets outside the range of vision of those whom he wishes to lead, and is no longer of any service to them. ^{Organization is not to be condemned} A living thing is called an organism because it is organized. Life depends upon organization. An ideal becomes a reality when it functions through an organization.

The prophets of old were not covenanted ministers of specific groups of people, who turned to them for daily guidance and instruction. They were free, knight-errants of the spirit, who had no ~~fixed~~ pulpits and served no congregations, and instructed no youth. They had no fixed abode and no shrine which they called their own. The modern minister is more of the priest or the sage than the prophet. He is head of an historic institution, and by that very token he can not roam as free as his spirit would wish. Thus while heroic martyrdom frequently was the lot of the prophet, ^{none} a martyrdom ~~none~~-the-less real, if not as heroic, awaits the true priest of men who ^{curb his ardent spirit, learn to} must build patiently from within and attempt a social reconstruction, piece-meal, ~~and~~ against terrific institutional resistance. ^{His role is not inglorious} The Rabbis of old had the temerity, ~~however~~ to maintain that "The Sage is to be preferred to the prophet."

I find it very difficult to define more sharply this thought of mine. It is very hard to draw the line between leadership and propaganda, between education and agitation, and I am aware that pusillanimity and worldliness often hide themselves behind this distinction. But

I am sure that the spiritual man will quickly detect the difference and will understand.

Some will say that this ~~program which I have outlined is~~ ^{type of preaching which I have sought} ~~to define is~~ platitudinous. They will charge it with being "gloriously safe." It is safe only as dynamite is safe, before the spark is applied to it. It may remain just a medley of fine phrases, having an overtone of sanctity. Or it may become a cleansing whirlwind let loose upon the world. It depends entirely upon the man and the sincerity with which he subscribes to this program. Some will use it as a cloak for hypocrisy and spiritual double-dealing. For others, it will be an irresistible call to action, to leadership and to sacrifice. Platitudes are truths which all men accept and - ignore. They cease to be platitudes and become alarming battle-cries as soon as men cease to ignore them.

I always know when I have preached well; not through the expressed reactions of those in the pew - though these are, by and large, a fairly reliable index, - but through my own reactions. When I have given utterance to something very close to me, emanating from my inner self, to something necessary and vital, which I feel to be, in substance and manner, in the main stream of the great religious tradition, I know that I have preached well.

1. I was re-reading '1117' - One after another I sampled those golden nuggets, the ancient wisdom. With the delight & a conviction, I weighed and inspected and pondered beyond even those most precious gems, mined from the depths of human experience. Each apothegm, each deft and penetrating proverb, upon reflection I found to be a remarkable summary of a whole line of thought, a skillful condensation, a striking epitome. I perused myself quizzing in this manner. I have now been preaching some 16 yrs. I have touchd many themes, I have traveld far and wide in quest of sub- stant matter. Fundamentally all my thinking and preaching have revolved around a few central, luminous ideas. What were they? Which one of these sayings, the other most warmly embrace them. Many suggested themselves as afford and adequate. I finally first with the unmistak- able declaration, Rabban Simon & his brother Jesus. "The world is founded upon 3 things: upon Truth, upon Justice and upon Love." Its depth below depth, affirmed to me. I / I were to present one sermon - I said to myself - this would be my text. Every thing that the Synag. or church has ever taught is but a commentary on this text. Here is the code under which we live and the world turns. Here is the Testament of all the great teachers of humanity. Here is the A and Q of all morality. Here is the essence of all religion.

2. What did Moses teach, & Zoroaster, Plato, Pythagoras, the Buddha, Jesus, Moh. What was the goal of every faith, the dream of every saint, the hope of every sope? Just this. Each travelled a diff road of specu- lation. All arrived at the same conclusion. "The world etc."

3. Truth? It is one, the foundation, the world supp of human - It is also one, the foundation of human life. The Just & Truth is one

glory and warm consolation. It lifts him above the average and
bursts him with a higher order of existence. It compensates him, in
a measure, for the tragic frustration of his mortal existence. Tragic
eye sum: "I think, ∴ I am", is more than a summary of philo-
sophism. He man is what he is because he thinks - he has
the courage to follow the bitter road of Truth intell.
questing which leads to Truth.

(1) Not all men seek the truth - the whole truth - and nothing but
the truth. Some men gain only partial truth, relative facts
which serve their interests. Often times whole generations of
men farricate lies against truth - persecute it - persecute
it. For Truth at first is never palatable. It upsets
old beliefs, undermines cherished convictions, compels new
adjustments. Men prefer routine to change, both in thought
and conduct, for the formal form is effortless while the
latter requires effort and exertion. Men do not relish
to be found out the idea of being in the wrong.
Their dignity & pride are ruffled. Few men are sufficiently
objective in their thinking to pass from one position to another
without pain or resentment. Frequently the great mistaken
of many, the church, the state, set themselves against the
progress of new truth, in order to save and some
privileges provided in the old and now discredited ideas.

(2) But Truth conquers all. The despised at first and
rejected, it will return, at last, as conqueror to the Throne. This is
the place of every truth-seeker who is would to suffer for
his fervency. From there comes the salvation to others
by the thunderbolt of hostile gods, thence that the light

which he brings at once to the children, man is forever
mystifyingly, and in its radiance for our life persists
eternally.

(3) What is Truth? queried Pontius Pilate and found
no one to answer him. What is Truth? myriads of
minds have sought for the answer - and are seeking
it to-day. An eternal question mark! A greater
muddle than the muddle of the Sphinx! Perhaps man will
never know the fullness of Truth. It would take a mind
as vast as the universe to understand the universe.
Perhaps, too, we are finite and content just dwelling upon
as at we call the earth which is an inf. speck in the unbo-
leaved immensities of cosmic space, all our knowledge must
necessarily be fragmentary partial, provisional. The
small of clay and blood and death and decay will always
be in the most exalted thought. We cannot
transcend our own humanity.

(4) But this is implied in all human truth-seeking:
There is Truth in the world! There is logic. There is rationality.
The universe is orderly - cosmos not chaos - of definite
structure, obeying definable laws, some, then, at least,
discoverable to the mind, man. Man's security and
increasing well being depend upon his ability to discover
these laws and upon his willingness to bring his life
into harmony with them. "Ye shall know the Truth and
the Truth shall make you free!"

(5) Every scientific laboratory is a testament to man's

faith in the inherent rationality, the universe and in
his own power to attain to some measure of Truth.
However incomplete it may be.

(6) It is folly to assume that Sec. Truth is unrelated to rel.
Truth. There are diff. manifest. Truth but all Truth
is one. There is not a single re. fact which has unrelated
a single rel. Truth. Sec. war. & Rel. sup. as at war with
one another - not Sec. with and rel. Rel. is blind when
it was upon Sec. Sec. is blind when it was upon
rel. Each Truth is the ans. & way to the Truth.
And all further increase the mystery the understanding,
and the mystery & creation.

"Let Knowledge grow from more to more,"

and man's existence is as small.

That mind and soul, according with, "they make no music as before"

The Great rel. Teacher & to renew will renew
& the latest & most authentic discussions & Sec.
to brothers his teaching to in the values of his
physics, chemistry, psychology to add peace
message still more powerfully, and to demonstrate
the unyielding Truth-quality of religion.

4. Justice! Have you any doubt that I am, the
founder of the new? Work about you! also you
know of any creation that exists enjoyed freely
for they say where social, political life was built
upon injustice? You need not turn the pages

1. I was re-reading - Alek 13 10
- One after another - sampled
 - With delight & courage.
 - Each apothegm - condensation.
 - I found myself - guzzling: 16 yrs.
 - Fundamentally always thinking -
 - "The World is Founded - Truth, Just, Real -
 - Its dramatic simplicity.
 - If I were to preach - this -
 - Every thing that syaggeu
 - Law - Prohibits -
 - Vade - Merem
 - Testament -
 - A and 52 -

Hoover and Our Army

IN addressing the International Chamber of Commerce in Washington President Hoover diverted for the moment the attention of the assembled foreign business men, bankers, and industrialists from such delicate problems as the tariff and war debts by calling attention to the terrific drain on the world's economic resources caused by the heavy expenditures of the leading Powers for armament. He asserted that "the world expenditure on all arms is now nearly five billions of dollars yearly." "Endeavor as we must," he continued in his amazing English, "in support of every proposal of international economic cooperation that is just to our respective peoples, yet we must recognize that reduction of this gigantic waste of competition in military establishments is in the ultimate of an importance transcendent over all other forms of such economic effort." He closed by urging the "business men of the world to insist that this problem shall be met with sincerity, courage, and constructive action."

Splendid, Mr. Hoover. Every honest advocate of world stability and world peace will agree with you. Let us get at this important task immediately. If you have the sincerity and courage that you mention, and the will to constructive action, then you can tackle this job at once and without getting up from your chair in the White House. You can begin right here at home, for we in the United States are spending more money on armaments than any other nation. This we are doing notwithstanding your statement that "the United States has a less direct interest in land-armament reduction than any of the foreign nations, because our forces have already been demobilized and reduced more than all others." Your statement is misleading in that it gives only half the picture. We have cut down the size of our standing army, it is true, but at the same time we have doubled our national guard, added 110,000 men to our reserve officers' corps, increased the scope and efficiency of military training in the colleges and summer camps, and redoubled our efforts in other directions where it has been possible to build up important trained reserves. Even Mr. Hoover's conference with the army chiefs on May 9-10 dealt only with economies in methods, rather than with radical cuts.

It may be, of course, that the White House has not in its possession any comparative statistics concerning military expenditures in this and other countries. In that event Mr. Hoover doubtless will be interested in the following table (taken from the "Armaments Year Book" published by the League of Nations) showing the sums laid out by the principal Powers for their military and naval services in 1928-29 (except in the case of Russia, where the figures are for 1927-28):

United States	\$772,984,000
Great Britain	550,080,000
Russia	422,916,000
France	357,556,000
Italy	221,096,000
Japan	215,876,000

This table puts France, reputedly the most militaristic of nations, fourth in the list, and Italy, land of the saber-

rattling Mussolini, fifth. Leading all is our own United States. It has been argued that we spend a smaller proportion of our national income on arms than does any European country except Switzerland and Austria, but after all \$772,984,000 is three-quarters of a billion dollars, almost one-fifth of the total of the world's armament expenditures. If Britain's half-billion or France's one-third of a billion is a drain on the world's resources, surely our three-fourths of a billion must also weigh heavily on the world's economic structure. Had we reduced our military outlay a year ago we should not now be facing a Treasury deficit of perhaps \$1,200,000,000. Moreover, our expenditures are out of proportion to our need for security. European countries which consider themselves beset on all sides by potential enemies are spending less than we are. If it could be reduced to a dollar-and-cents basis, the security given this country by the Atlantic and Pacific oceans would probably be found to be worth several billions of dollars.

Why, then, this great military expenditure, especially in the light of the fact that we have one of the smallest armies? A few days ago the Japanese Military Commission decided to recommend a reduction of 28,000 men in its standing army, using the money thereby saved in developing and improving military ordnance and equipment. This shows the trend of militarism; it is toward smaller regular armies and more efficient *matériel* to be used in killing men. A large part of our huge military budget goes toward the development of aviation, ordnance, and the chemical-warfare service. This is far more significant than the number of men we have in our army, for these are the weapons with which our military leaders expect to fight the next war for which they are preparing. It is idle to boast about the small size of our army, Mr. Hoover. Your plan to help the world economically by cutting down armaments expenditures should and must begin here at home.

The People's Land

WHEN Philip Snowden entered the House of Commons on April 27 to make his budget speech he was greeted by Labor members singing the well-remembered song of twenty years ago, "God Gave the Land to the People." The scheme of land-value taxation proposed in the budget speech was approved by the Commons on May 6 by a vote of 289 to 230, and will be included in the finance bill for consideration by the House of Lords. Conservative objections to the tax in the Commons took the form of protests against "proposals not for taxation but for political tactics," and it is perfectly true, as was made clear by Philip Snowden in the course of the debate, that the economic and political implications of the measure are more important than its fiscal aspects.

On their face the Snowden proposals are moderate in the extreme. In fact, the Chancellor apparently proposes nothing that we have not had in the United States throughout practically our entire history, and it is only when their implications are considered that the importance of the suggested measures appears. Mr. Snowden proposes a valuation of all land, to be repeated at five-year intervals, and a tax at the rate of a penny in the pound ($5/12$ of 1 per

cent) on its capital value. The new tax will not apply at first to agricultural land unless it is used for other than farm purposes, or to small allotments or market gardens, to sites for churches, hospitals, or almshouses, to cemeteries, or to land owned by the national trust and local authorities. Interestingly enough, university lands and playing fields are to be taxable. The tax will be remitted to any individual whose land tax does not exceed ten shillings, so it is figured that practically all the working class will be exempt. While the full details of the measure will not be known until it appears as a part of the annual finance bill, what Mr. Snowden proposes, so far as appears from the press accounts, is a trifling tax on the capital value of non-agricultural land. The extreme moderateness of the proposal is evident.

Why, then, do the Conservatives denounce it as an extreme piece of socialistic class legislation, and why do the single taxers acclaim it as a great step forward in their long battle against private receipt of income from land ownership? To answer these questions it is necessary to consider both the history of land ownership in Great Britain and the announced purpose of the Labor Party in putting forward this new taxation measure. From the days of the Conqueror the rights of the British nobility have rested primarily on land, and the privileges of the landowner have carried with them no corresponding burdens of taxation. With the World War and its staggering loads for all classes of the people, however, the process of breaking up the great estates got under way, and now Mr. Snowden boldly suggests that the present tax measure is really the first instalment of a policy of nationalization. He says:

By this measure we assert the right of the community to ownership of the land. If private individuals continue to possess a nominal claim to land they must pay a rate to the community for the enjoyment of it. They cannot be permitted to enjoy the privilege to the detriment of the community.

Land differs from all other commodities in various respects. Land was given us by the Creator, not for the private use of the dukes but for equal use by all His children. Restriction in the use of land is a restriction on human liberty.

Americans may well rub their eyes in astonishment at seeing such revolutionary implications ascribed to a land tax to which they have been accustomed all their days. When they consider British history regarding land taxation, when they consider the British method of bringing about fundamental changes, and when they consider the announced purpose of this measure in the light of present British conditions and needs, they will realize that they are witnessing the first steps in a process that will perhaps end only when the ownership of all natural resources has been transferred to the state as representative of all the people. What Russia accomplished by the sudden process of violent and bloody revolution Great Britain may yet bring about by the method of peaceful and orderly change. If so, we shall see another triumph of British common sense and British genius for intelligent political action. In the present position of world affairs, the methods of social change are of scarcely less importance than its ends, and Americans may well contemplate the meaning of the peaceful revolution that Mr. Snowden proposes and the methods by which he would bring it about.

Albert A. Michelson

ALBERT A. MICHELSON, who died on May 9 at the age of seventy-eight after a singularly well-rounded career, had the distinction of having made with his colleague, Edward W. Morley, the most famous and revolutionary scientific experiment in modern times. The intent of the experiment was to determine the nature of the mysterious "ether" through which the earth was supposed to move. Did this ether move with the earth or remain fixed? Clerk Maxwell had suggested this could be determined by measuring the speed of light in two directions—in that in which the earth was traveling on its orbit and at right angles to it. Maxwell had no instrument to make this exceedingly fine measurement, but Michelson, by developing the interferometer, was able to do it. The two beams of light showed exactly the same speed. This crucial experiment was made in 1887. Professor Fitzgerald of Dublin offered in explanation the theory that all bodies shrink in the direction of their motion. Professor Lorentz of Leyden extended this view and introduced the idea that time is "local," and varies in different parts of the universe. From this the step was made to the conception of space and time not as two separate entities but as measurements or aspects of a single space-time continuum, and on this foundation Einstein erected his revolutionary theory of relativity.

Thus without the Michelson-Morley experiment the great theories of Einstein might never have been developed. But Michelson's reputation by no means rested solely on this crucial test. His development of the interferometer made possible accurate measurements of the stars; Michelson himself demonstrated by means of it that the diameter of Betelgeuse was 260,000,000 miles. He possessed what to the non-scientific mind must have seemed an almost morbid passion for accuracy. His incredibly fine experiments had established the speed of light at 186,213 miles a second, with a probable error of only about one mile a second, but just before his death he was trying to eliminate even this.

If the widespread notion that the man of science is a mere prosaic fact gatherer had not already been completely discredited, Michelson's career in itself might serve as a sufficient refutation. Like Einstein, he was constantly fascinated by the aesthetic side of his subject, by those "higher beauties" of nature which appeal to us, "not directly through the senses, but through the reasoning faculty." Far from being unresponsive to sensuous beauty, he was, again like Einstein, himself an accomplished violinist; more, he was proficient as a painter. His capacity for enjoyment and his zest in life were reflected not only in his interest in the arts, but in his other diversions. He was fond of chess, and when he was nearly fifty he started to improve his tennis game.

He was, finally, another example of that essential humility which science seems to breed in its votaries. In his later years he was loaded with honors, but he seemed completely indifferent to them. Perhaps all great scientists come to realize, far more than the rest of us, the extent of our ignorance, and seem to themselves, as in Newton's unforgettable comparison, like boys playing on the seashore and diverting themselves with a few pebbles or shells, while the great ocean of truth lies all undiscovered before them.

150 m. to played 14 yrs ago in a sea of fratricide,
 dot blood, cant war, horror, destruction, cruelty
 and upheaval - I mean Russia - but the shame
 & glory justice - millions poured down - into
 poverty, ignorance, servitude - and the few ruling
 & exploiting them - & nothing in wealth

T. B. Col. ¹⁰⁻⁹⁻⁶³ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴

and the ~~poor~~ everywhere — and the millions
unemployed in our own land —

Then can be no peace or security anywhere,
unless the found. of the social structure are
laid in justice - men enjoy fruit
their labor - protected in man's inalienable
right to earn a living for himself &
family - unless flaunt unjust rule
to poor unhappy world!

5. Peace! - ~~Exhausted~~ ^{A parent & grand said 'I am} tired, the talk, Peace? That's
all ~~this~~ ^{has} been since last war, but nearly as fresh
as hearts, ^{multitudes all over the world} mothers, who still ache for their
children who left for the war & never returned -
or ^{many} ~~multitudes~~ ^{that} are ^{in the way of} ~~their~~ ^{their} life blind,
manned, deformed, ~~are~~ ^{with shattered fragments of their} ~~shattered~~ ^{broken}
of their bloody years, wrath & treachery.

→ (1) The foundations of ~~last~~ ^{our} ~~civilization~~ ^{and} ~~are~~ ^{are} ~~shattered~~ ^{shaken}
by last war. They may be destroyed by next.
The world is still an armed camp. Our
own skies to-day flit 5 war aerials
as maneuvering in preparation for next
war while the U.S. appeals for
disarmament 3 guerrillas Cost?
world filled with Fear Hate Hunger

→ It can't last. It will crack. ^{Cham national}
We must choose bet. the old order ^{of military}
preparations, competition armament, high war
machines, offensive & defensive alliances,
secret diplomacy - and war! And inter.
corruption, disarmament, a world court,
on the edge, the outlawry of war - & peace!
There is no other alternative.

6. To young people. if I had but 1 sermon to preach this would be my sermon! Seek Truth, justice & Peace!

The old are old. Tried! Asked their day. Their soul, was what it was - for better or for worse!

You have a new world to make - and a new civilization - or you will go down to tragic defeat!

- ① Do not fear Truth! Reverence it!
- ② Do not fear Econ. Change! Welcome it! Justly!
- ③ Do not be beguiled by War Talk. (Reverence)

AN ABSTRACT OF THE ADDRESS
IF I HAD BUT ONE SERMON TO PREACH
BY

RABBI ABBA HILLEL SILVER
AT THE TEMPLE, SUNDAY
MAY 17th, 1931

Fundamentally all my preaching and thinking have revolved around a few central, luminous ideas. I could find no better text for them than the famous dictum of Rabban Simeon ben Gamaliel: "The world is founded upon three things, upon truth, Justice and peace."

If I were to preach only one sermon, this would be my text. Everything else is commentary. This is the Law, the Prophets and the Writings. It is the alpha and omega of all morality, the essence of all religion and the testament of all the great teachers of mankind.

The quest of truth is man's glory and consolation. It lifts him above the animal and compensates him for the tragic frustrations of his mortal existence. Man is what he is because he thinks, because he has the courage to follow the bitter road of intellectual questing which leads to truth.

Oftentimes whole generations barricade themselves against truth, proscribe and persecute it. For truth at first is unpalatable, It undermines cherished convictions and compels new adjustments. Men prefer routine to change in both thought and conduct for the former is effortless while the latter necessitates exertion and initiative. Few men are sufficiently objective in their thinking to pass from one intellectual position to another without pain or resentment. Frequently the great institutions of society, the church and the state, set themselves against the advance of new truth, hoping thereby to safeguard some privileges which are grounded in older and

now to be discarded ideas.

But truth conquereth all. This is the solace of every truth-seeker. He is made to suffer for his temerity.

What is truth? Prometheus Pilot was not the only one who could find no answer to the question. It is a greater riddle than the riddle of the sphynx. Perhaps man will never know the nature and the fullness of truth. It would take a mind as vast as the universe to understand the universe. The smell of clay and blood and death and decay will always be found even in our most exalted thought. We can not transcend our own humanity. But implied in all truth seeking is the comforting belief that there is Truth; that there is logic and rationality in the universe. That the universe obeys definite laws, some of which at least, are discoverable to the mind of man. Every scientific laboratory is thus a testimonial to man both in the inherent rationality of the universe and in his own power to attain to some measure of truth concerning it, however incomplete that truth may be.

That justice is one of the foundations of the world, no one who is aware of what is going on in the world today can have any doubt. Half of mankind is today in the grip of unrest and revolution because of justice denied and because of oppression and exploitation. One hundred fifty millions of men in our own day were plunged into a sea of horror, destruction, cruelty and civil war in expiation of wrongs committed by the powerful few against the powerless many. History holds court and passes judgment upon men and nations and there is no evading its sentences. The laws of justice are as inevitable as the laws of gravitation. Our civilization is honeycombed with grave economic injustices which threaten the foundations of our civilization. Nothing that we cherish in our civilization is secure until the glaring inequalities of wealth and poverty are wiped out, until every man is restored

to his inalienable right to work and to earn a living, until all those who toil are protected against the disabilities of sickness, old age and unemployment. This is not the best of all possible worlds in which to live. It is among the worst.

The foundations of our civilization were shaken by the last war. They may be destroyed by the next. While we talk of peace the world is still an armed camp. Over our skies today fleets of war ships are maneuvering in preparation for the next war. While the President of the United States appeals to the nations of the world to disarm, in a world which is filled with fear and hate and hunger, the nations are spending today stupendous moneys rung from the masses of the earth for armament. The United States heads the list with an appalling outlay for its war machine at a time when millions of American citizens are without work and hungry, and the Federal Government, itself, is facing a stupendous deficit.

Something will crack. The present condition can not persist. The world must choose and that before long - between military preparedness and war on the one hand and disarmament and the outlawry of war on the other. There is no other alternative. It is becoming increasingly less likely that the end of international peace will be achieved through methods other than revolution. Seemingly the old order will not change. It can only break.

IF I HAD BUT ONE SERMON TO PREACH

BY

RABBI ABBA HILLEL SILVER
THE TEMPLE - SUNDAY
MAY 17th, 1931

I was re-reading the other day a small collection of Rabbinic wisdom, the selection from which I read this morning called (Hebrew) "Chapters" or "Sayings of the Fathers," and being in a reflective mood at the time, I assembled one by one, those golden nuggets of ancient wisdom and like a connoisseur I weighed and inspected and lovingly lingered over each one of those priceless gems mined from the depths of human experience.

Each apothegm, each one of these penetrating proverbs turned out, upon reflection, to be a whole summary of an entire line of thought, a compensation, as it were. And I was led into a query mood. I said to myself, here I have been teaching and preaching some sixteen years. During these years I touched upon many themes. I ranged far and wide in search of my subject matter. But fundamentally after all, all of my thinking and all of my preaching revolved around a few central, luminous ideas. What were they? Which one of these "Sayings of the Fathers" most nearly embodied them? And I again went through those short and stimulating chapters and there were many sayings that seemed to be quite adequate to summarize what I thought were the

main, basic ideas of any religious teaching however wide and varied it may be.

And finally I fixed upon one. That immortal dictum of Rabbi Simeon ben Gamaliel: "The world is founded upon three things; truth, justice and peace." The simplicity, the dramatic simplicity, the forthrightness, the profoundness suggesting depth below depth of this maxim of the ancient sage appealed to me and I said to myself: if I had but one sermon to preach, this would be the text that I would choose. Here is the Law, the Prophets and the Writing. Here is (Hebrew) for the individual, for every individual, for a nation, for every nation. Here is the testament for every great mind and soul who ever taught a human race a better way of life. This is the beginning and the end and all the essence of any religion.

What did Moses teach and Zoroaster and Confucius, the Buddha, Jesus and Mohammed if not these? This is the oracle of every faith, the dream of every saint, the hope of every sage. They all had different roads of speculation, of metaphysics, but all the roads lead to one shrine upon which were inscribed Truth, Justice and Peace.

Truth is one of the foundations of the world, according to Rabban Simeon ben Gamaliel. Surely it is one of the foundations of society. The quest of truth, my friends, ~~XXX~~ that's man's glory and man's consolation. It is the quest of truth which lifts man above the animal and links him with a higher order of existence. It is the quest of truth which compensates man in a measure for all the inevitable frustrations of mortal existence. (Hebrew)

"I think, therefore I am." That phrase is more than a battle cry of a school of philosophy. It is more than a summary of absolute idealism. Man is what he is because he dares to think, because he has the courage to walk the bitter road of intellectual questing, of mental groping, which leads to truth.

Now not all men want truth. Certainly very few men want the whole truth and nothing but the truth. Some men are satisfied with partial truth, with a selective group of facts which are congenial to them and to their special interests. Oftentimes whole generations barricade themselves against truth, proscribe and persecute it. For truth, scientific truth or social truth, all truth, is at first very unpalatable. It is only after man has digested, as it were, the truth, after he has made it part of his life and has seen how it helps him, rather than holds him back, that he accepts and becomes reconciled to the truth. But at first truth is unwelcome to man because it upsets, it undermines some of his old cherished convictions, necessitates new adjustments in life. And men do not wish to make new adjustments if they can help it. All men prefer routine to change, whether in thought or in conduct because routine is effortless while change necessitates exertion, initiative, effort. That man does not relish.

Again, man does not relish the idea of acknowledging that he was in the wrong. His dignity and pride are ruffled and very often the great institutions of society, the church and the state, set themselves against the progress of the advance of the new truth because they fear that that new truth will endanger some of the special privileges which were theirs and which were grounded in old, and now to be discredited, truths. So not all

men seek truth. But truth conquereth all. Rejected at first and despised, it returns at last as conqueror to the throne. And that is the solace and comfort of every truth-seeker who is made to suffer for his temerity.

Prometheus, riveted to the mountain slopes by the thunderbolts of jealous gods ~~and~~ was concerned with the thought that the gift of light which he brought to mankind for which he paid the terrible price of suffering, that that light would forever remain inextinguishable and that in its radiance his own life would persist eternally.

What is truth which is one of the three foundations of the world? Pontius Pilate asked the question "What is Truth" and no one was able to answer him. And the same question has been asked by myriads of minds since the beginning of the thinking life of man, and no one has answered it. It is the eternal question mark. It is a riddle far more baffling than the riddle of the Sphinx. Perhaps there is no answer. Perhaps man will never know the fulness, the nature of truth. After all a man must have a mind as vast as the universe to understand it. Perhaps man being finite and mortal and dwelling upon a little orb which we call the earth, which is an insignificant speck in the measurements of cosmic space, perhaps man's knowledge must of necessity forever remain fragmentary, distorted, provincial. Perhaps the smell of clay and blood and death and decay will always be found even in man's exalted thinking. Man can not transcend his own humanity. And yet there

is something which is implied in man's eternal project of truth-seeking which is itself a compensation, a comfort and a glory.

For implied in all truth-seeking is the belief that there is truth to be found; that there is truth in the cosmic scheme; there is logic in it; there is rationality in it- otherwise why seek?

If the world were just a wilderness of whims, meaningless chaos it would be perfectly meaningless for man to strain his mind and soul seeking for truth, logic, reason, in a reasonless universe.

So that in man's hunger after truth and in his outreaching for it, there is implied a faith that the universe is orderly cosmos not chaos, controlled by definable laws, some of which man is able to learn and to discover for himself. And that in man's capacity to discover some of these laws and in man's willingness to adjust his life to the newly discovered laws are to be found his security and his increasing well-being. "Ye shall know the truth and the truth shall make you free!"

So that every scientist who experiments in a laboratory is by that token bringing testimony to his faith in the rationality of the universe and in man's power to understand at least a little of that universe. And that is enough for man. It is therefore supreme folly to assume that scientific truth is hostile to religious truth. There are no different orders of truth. There are many manifestations of the same truth. All truth is one. There is not one scientific fact which has undermined one religious truth. The conflict has always been not between science and religion, but between scientific materialism and religious superstition. All truth is one and each truth is an auxiliary of every other truth. So that if there is any truth in science it helps

the indispensable truth of religion and vice versa. Religion is blind when it sets out to thwart scientific truth. Science is blind when it sets out to undermine religious truth. "Let knowledge grow from more to more. Let more of reverence in us dwell."

I believe that the great religious thinkers of tomorrow will utilize the latest and the most authentic discoveries of science, physics, chemistry, biology and psychology to accentuate even more strongly the truths of religion, to illustrate more forcibly every cogency and every universal truth-quality of religion. Indefinable though it is, its ultimate essence and nature likely to escape man is yet that which enables the human race to live more freely, more happily, more creatively within the hard frame work decreed for it by nature and nature's God. Everything that contributes to the emancipation of mind and spirit of man, everything that contributes to man's sense of security, everything which eases his burdens in life is truth for man. And that is all that man knows; and that is all that man needs to know.

"And Justice," said Rabban Simeon ben Gamaliel, "is the second foundation of the world." Have you any doubt about that? Look around you. Can you think of any nation that ever survived whose foundations were built on injustice? You don't have to turn the pages of history. Just turn the pages of your daily newspaper. What has let loose upon the world in our own day? A tidal wave of revolution and unrest. Why is our world so sick? One form or another of injustice, political or economic, one form or another of oppression and exploitation, that's what is shaking the foundations of our civilization. What let loose fourteen years ago in Russia? A flood of blood,

of civil war, of horror, of brutality, of destruction and upheaval, - why centuries-old injustices, millions of men ground down into serfdom, into poverty, into feud, and the few destroying them, living off them, ruling and exploiting them and wallowing in wealth. (Hebrew)

"History holds its courts of justice. There is a judge and there is a judgment." The laws of justice are as inevitable as the law of gravitation.

India, China and half of the human race are in the throws of upheaval, of unrest. Why? Because of injustices blasting their lives and embittering their days. They are seeking to break the chains, to reach out for a freer life. How long will the oppressed races of the earth tolerate oppression, exploitation? How long will the poor of the earth, the dispossessed, the denied, the unemployed, the millions who are made to suffer themselves, their wives and their children in the midst of a land of plenty? How long will they tolerate an economic system which drives them periodically to want and misery or to the greater humiliation of begging alms and charity? The foundations of our economic system unless they be laid in justice will not endure. Unless every child of God is restored to his inalienable right to earn a living for himself and his family, unless those who toil are protected against the disabilities of sickness, old age and unemployment and enabled to share more equitably in the good things of life, in the things which their labor produces, unless the glaring inequalities of wealth and poverty are wiped out, unless justice is established, our civilization will go down to defeat and nothing will save it!

"And Peace" declared Rabban Simeon, son of Gamaliel, "is the third foundation of the world."

The other day I heard a friend of mine say: "Peace, peace, I am tired of all this peace talk. Where ever I go they talk of peace. Every newspaper and magazine I pick up have articles on peace. I am tired of it all."

And I said to him: "Yes friend you are tired but not nearly as tired as the millions of mothers of the earth who sent their sons away to the last war,--sons who never came back. The millions of mothers whose hearts still ache for those who went but who never came back, they are much more tired than you are, my friend, tired with the load of hopelessness and longing which nothing will still but the grave. You are tired, my friend, you are not nearly as tired as the millions of men who came back from the war maimed, blinded, gassed and who now carry with them the fragments of their shattered lives, who go through life with broken dreams ~~and unrealized ambitions~~. They are tired."

Peace! Why talk of peace? There is no peace in the world today. Across our American skies there are today maneuvering military fleets of airships in preparation for the next war. At the very time that the President of the United States is appealing to the world to curtail armaments, at a time when the whole of the world is torn by fear and hate and hunger, nations are spending their wealth which ought to go to feed the hungry and clothe the naked, nations are using their wealth for the upbuilding of huge war machines which will make the next war inevitable.

Perhaps you think that I am exaggerating. Perhaps you too are tired of talking of peace. Let me ~~é~~ read to you what the nations of the

world are today, in the midst of an economic depression unprecedented in the annals of the last century, what the nations of the world are spending for their war machines. And each dollar remember, represents some human labor, some farmer who plows the field, some workingman who spends his day at the machine. Each dollar represented here represents human sweat. The United States of America who should love peace and talks most about it heads the list with an expenditure of seven hundred and seventy-two millions of dollars for one year, - one fifth of what the whole of the human family is spending upon war preparation, is spent by the United States.

Great Britain comes next with five hundred and fifty million, Russia with four hundred and twenty-two million, France with three hundred and fifty-seven million, Italy with two hundred and twenty-one million, Japan with two hundred and fifteen million.

This can't last, friends. The whole system will crack. We must choose and right soon between two and only two alternatives, - either the time honored national chauvenism with its military preparedness and competitive armament, huge war machines, offensive and defensive alliances, secret diplomacy - and war, or on the other hand international cooperation, disarmament, a world court for the adjudication of international differences, outlawry of war - peace. There is no other choice.

I don't think that this generation of older men and women will be able to make the choice. But my hope is, perhaps it is only a fond hope to the younger generation and the young men and women of today who are

to be the men and women of tomorrow, - if I had but one sermon to preach to them, this would be my sermon: seek Truth, Justice, Peace.

The old are old. Their day is done. Their civilization for better or for worse, was what it was. But you, you are to build a new civilization, a new world, a happier, sweeter world for free men to live in. Seek Truth, Justice and Peace. Don't resist Truth. Welcome it. Be ready to pass from one intellectual position to another even at the cost of pain. What we know is not one millionth of what there is to be known. Keep your minds open wide to the four corners of the earth and welcome all truth from whatever source it comes, from the lowliest, from the most distressed. Truth is never aristocratic. Truth is plebeian. Truth is hard, unflattering.

Seek Justice. ~~XXX~~ The civilization in which you find yourself, even though you happen to be one of the favored ones, even though you have been indulged by parents, the civilization in which you live is rotten through and through, rotten through injustice, rotten by inequalities. Don't be beguiled into thinking that this is the best of all possible worlds in which men can live; that it is better than any other worlds in which men have lived. We have achieved progress, we have achieved worthwhile virtues, but don't think that we have reached the last stopping place in man's forward march to the happy life. Far from it! A civilization which tolerates bread lines, soup kitchens and poverty is a civilization which is in its infancy. It has not yet reached the sanity of maturity. Seek Justice! Put something of the passion of your prophets into your lives. Don't settle down into selfishness, into an all-absorbing concern with your own little carcasses. Reach out into the world. Identify yourself with the great movements which

are teeming and throbbing throughout the world today, movements which aim to bring about a nobler and a more decent civilization of men.

And lastly, my younger friends, seek Peace.

✓ Last evening I read Remarque's new book - the man who wrote "All's Quiet on the Western Front" has written a sequel called "The Road Back" the road which returning soldiers from the front have had to traverse since peace was declared, in readjusting themselves to their work, in trying to find a place upon which they could stand with so many of their ideals of the olden days shattered, broken around them.

A group of soldiers are discussing their future, (this is shortly after the war,) and they are voicing their resentment, their disillusionment and one stands up. His brow is aflame, his eyes blazing, "We were duped," he cried, "I tell you duped as even yet we hardly realize; because we were misused, hideously misused. They told us it was for the Fatherland, and meant the schemes of annexation of a greedy industry, - they told us it was for Honour, and meant the quarrels and the will of power of a handful of ambitious diplomats and princes. - They told us it was for the Nation, and meant the need for activity on the part of out-of-work generals. Can't you see? They stuffed out the word Patriotism with all the twaddle of their fine phrases, with their desire for glory, their will to power, their false romanticism, their stupidity, their greed of business, and then paraded it before us as a shining ideal! And we thought they were sounding a bugle summoning us to a new, a more strenuous, a larger life. Can't you see, man? But we were making war against ourselves without knowing it! Every shot that struck home, struck one of us! Can't you see? Then listen and I will bawl it into your ears. The youth of the world rose up in every land, believing that it was fighting for freedom! And in every land they were duped and misused; in

every land they have been shot down, they have exterminated each other!
Don't you see now? - There is only one fight, the fight against the lie,
the half-truth, compromise, against the old order. But we let ourselves be
taken in by their phrases; and instead of fighting against them, we fought for
them. We thought it was for the Future. It was against the Future. Our future
is dead; for the youth is dead that carried it. We are merely the survivors,
the ruins. But the other is alive still - the fat, the full, the well content,
that lives on, fatter and fuller, more contented than ever! And why? Because
the dissatisfied, the eager, the storm troops have died for it. But think of it!
A generation annihilated! A generation of hope, of faith, of will, strength,
ability, so hypnotised that they have shot down one another, though over the
whole world they all had the same purpose!"

That's your fight of tomorrow young men, "the fight against the
lie, the compromise, the old order." Don't permit yourselves in the days to
come to be trapped as your ~~fathers~~ ^{elders & fathers} were trapped fifteen years ago.

And so if I had but one sermon to preach, I would use as
my text the ancient words of Rabban Simeon ben Gameliel who knew life, oh how
well he knew life. Rabban Simeon ben Gameliel declared: "The world is founded
upon three things, upon three things, upon Truth, upon Justice, upon Peace.

apertures - Kepler - Galileo
- to approach with unobdurate,
reverentially, the high altars of
life - the sacred actors of
humanity

WRHS



The age in which you are growing up is a restless one. It is full of change. In a sense every age witnesses changes - but in none have the changes been so swift and radical and numerous as in yours. Politically, many nations are today in upheaval and revolution. Economically the whole world is in the grip of sharp depression and economic and moral judgments are in ferment - are terribly confused. And this generation seems unable to find that set of strong unquestioned convictions to which to be loyal and upon which to build a positive and noble and tranquil moral life. Religion, too, which in olden days was a strong, sustaining influence in a man's life, bracing him, disciplining him and guiding him, is not as dominant a factor in the conduct of the average man's life today. The whole intellectual life of man is in a whirl. The road which lies ahead for mankind - and for you - is not as straight and clear as you might wish it. Many voices, some of them proclaiming strange and subversive doctrines are heard in our land and many strange teachings and philosophies.

Therefore, my young friends, as friend and teacher, I would counsel you today to think clearly for yourselves in the years to come about the finer things of life, to guard yourselves against being misled by false conceptions, however attractive they may be for the moment - and always to put first things first. You will find I am sure, as you grow older, that there are a few fundamental truths which remain unchanged and unshaken throughout all generations - which were true and valid five thousand years ago and which have lived a long time upon this earth, and through countless ideas and ways of life, always make for private and public well being and happiness and certain others always make for sorrow and disaster.

Our religion as well as other religions aims to teach men the desirable ideas and ways of life which have been found sound and wholesome and conducive to human happiness. They are not new ideas. They are eternal ideas. They are not smart and clever ideas. They are as old-fashioned and as life-giving and as indispensable as the sun.

On Confirmation day you voice your faith in these noble and enduring ideals of society and you pledge yourselves to try to live up to them and as far as it will be within your power, to regulate your future life and conduct accordingly. I pray, that you may, in a large measure succeed.

First, among these fundamental truths of life to which you are now committing yourselves is personal integrity. Integrity is derived from integer, untouched, whole, entire. - a whole number as contradistinctive to a fraction or a mixed number. Integrity is the characteristic of a man who is whole, individual, who can always be trusted because there is no guide or duplicate in him - who can always be counted upon to do the just and right thing, because his entire make-up is such that it simply will not permit him to do anything else but the just and the right thing.

There are many people whose moral life is broken up and scattered. They speak the truth when it is convenient and utter falsehoods when it is expedient. They are kind to their friends and cruel to their enemies. They are good to their families and unjust to their employees. They are honest in paying personal debts and dishonest in their business methods. They are generous to their friends but uncharitable to the stranger. These people lack integrity. You can't count on them. They are morally uncertain and spasmodic.

Try to make your lives whole, like a magnificent statue chiseled out of one solid block of marble, free from whims and vagaries.

You can train yourselves up to the point where your performance will always coincide with your , where your actions will always agree with your speech. And your way of life will always be controlled by of justice, honor and generosity.

The heart of our religion is righteous conduct - (Hebrew)
If you wish to live the Jewish life make your life one of personal integrity.

And second, Purity. A vigorous, efficient life is made possible only through cleanness of body and mind.. He, who pollutes his body in unclean, immoral living, pollutes his mind. He, who does not practice self-restraint, who does not revere the sacred relationship between man and woman degrades the divine image in which he has been fashioned. The most beautiful flowering of personality is possible only in the clean air and sunshine of moral purity. "Ye shall

Charity - which means selflessness. It is not enough to give alms to the poor. We must work for such a better order of society wherein poverty will not exist. We must not only give liberally of our money to relieve distress, we must give of our time, energy, love and enthusiasm to those worthy causes of society whose purpose is to lift crushing burdens of life from those least able to bear them, help the weak, the handicapped, the unfortunate of life. Charity, not only in act, but in thought and in speech - to judge kindly not harshly, to speak the healing word, the word of reconciliation and peace - whether we live in the twentieth century or the tenth or the thirtieth, ~~XXXXXXXXXXXXXXXX~~ whatever system of government or economic order we live under, there is always, was always, shall always be room for charity.

Loyalty. Society is a matter of group life, small or large - group life. There is the smallest unit - the family, the school, the club, the community, the state, the nation, humanity. A man has significance only as he works in and through a group. Hence one of the most necessary qualities of human existence is loyalty. It is the cement which holds life together. He who lives for himself only, is a lone wolf and society has no use for him. He is a menace. We must We must subordinate our own private for the sake of the group.

Family loyalty - one for all - all for one. No one should try to ~~XX~~ rise at the expense of another - exploit another. Loyalty to parents - they ask least and give most - you will not fully realize that until you are parents yourselves and then, it may perhaps be too late to show that appreciation to your parents for their boundless tenderness and devotion to you. Do it now. Every day. By the character of your daily acts, by your thoughtfulness, your willingness to cooperate, and your effort to make of yourselves fine men and women.

Race. You are Jews, -sons and daughters of noble ancestors and heroic race. What your race gave a modicum of it you have been taught. More you will learn later on. No race has nobler, traditions. We are a minority, scattered, frequently we are misunderstood as is the case with minorities, and discriminated against. It is not nearly as hard now as it was centuries ago. Still there is considerable left. You will encounter it, in school, college, in business, in social life. Don't cut and run! That is the way of a

coward. Don't apologize - that is the way of a weakling. Don't deny your race. That is despicable. Face it! Carry on in spirit. Ignore it, if you can. That's the best way. If you can't steel yourselves to rise above it, knowing that it is one of the survivals of medieval darkness and bigotry which mankind is slowly overcoming.

Be a proud Jew! Be a maximum and not a minimum Jew! Lead a full, rich Jewish life. Affiliate yourselves actively with a Jewish synagogie, Jewish institutions, Jewish movements, read Jewish books, continue your Jewish education. You will be better Americans by being better Jews. Don't try to be amateur gentiles. It will not make you ~~XXXXXX~~ any happier. All people are ~~XXXX~~ suspicious of those who deny their own people.

With integrity, purity, charity and loyalty in this life, you cannot go far astray. Your ways will not all be alike. No two destinies are alike. You will not share in equal measure in length of days, or health, or possessions. Our own wishes and efforts do not always determine these things. But character is within the reach of all of you - and integrity, and purity, charity, loyalty. These are a crown to every station in life. These are dependent not on long life, or wealth or health, they are treasures of the soul. Stock your soul full of them.