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More gold standards, 1931.

MORE GOLD STANDARDS

BY

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THE TEMPLE, SUNDAY, OCT.

19th, 1931

I began last week a discussion of the subject "Gold Standards," a discussion of the fundamentals underlying our private and public morality. You will recall that I spoke of three gold standards last week, - work, thrift and economic justice. This morning I wish to speak of three others, quite as indispensable, as the three which I have just enumerated. And the first of these is Obedience to Law.

We are not a law-abiding people. We make many laws but we observe few. We advocate many laws for other people. We enact laws which we believe would be a good thing for the other fellow, we ourselves, are presumably above the need for such laws. Thus the rich people in our country assisted in enacting the Dry Law, presumably to increase the efficiency of the workingman. But if anything it has decreased the efficiency of the rich and increased the proficiency of the bootlegger and the racketeer. This knack of making laws for other people, of advocating laws which we think will benefit somebody else, has made for a vast amount of hypocrisy in our national life.

In legislation, the Golden Rule really ought to be reversed. It should be: "A law which is not likely to be good or necessary for you is not likely to be good or necessary for your neighbor."

The Wickersham Report which was recently issued merely gave official confirmation to that knowledge which was commonly held, that we are a lawless people. From the least to the greatest, from the petty thief to the president of the huge corporation, we are a people cynical of law and quite well aware of how the Law can be evaded. We know that there is always on hand the corrupt official, the venal judge, the bribable jury to assist in the violating of the Law. The gambler, the racketeer, the bootlegger, the grafter, the violator of the law in the higher bracket of our economy, I mean men of the type of Fall, Sinclair, Doheny all know that they can find their strongest allies among the people charged with the duty of law enforcement. There are always special interests to keep men of the type of Mooney and Billings rotting in the prison and who sent men of the type of Zacco and Vanzetti to their death, to the everlasting shame of American Justice.

The true gauge, my friends, of a people's civilization is the quality of its Law and the way in which its citizens cooperate in obeying and enforcing the Law. And by that standard we are not a civilized people. We are a crime-ridden people, first because of our haste in making unwise and unsound and unnecessary laws for the other fellow to obey and secondly in our lack of training in law observance from childhood up. And thirdly because of our early background of pioneering days when each man was a law unto himself, when the only law was the law of force and vigilantes.

Now Obedience to Law is one of the gold standards of a nation's life. Our peace, our security, all that we possess, depends upon the readiness of our people to abide by the laws which they make, by the presence of honest, dependable men in our police departments, in our prosecuting offices, in our judiciary, who are ready to enforce the Law and to punish the violators of the Law.

One of the three things upon which the world stands, according to our Rabbis, is the Law, (Hebrew). We have drifted from that gold standard in our national life.

And then there is another gold standard to which I should like to call your attention this morning and that is the gold standard of national tolerance.

We are a nation of many peoples. We are not racially homogeneous, - probably never will be. We are a composite people. All the races of the earth have poured their blood into this nation and our progress and peace depend upon our vision and statesmanship to adjust these diverse elements in our national life and to bring them into eager and happy cooperation in our common, national tasks, to eliminate as far possible frequent hostility, and rivalry between these numerous national groups which make up the composite picture which is America. ~~AND~~ By and large this has been the philosophy of American life. But unfortunately from time to time, more particularly since the upheaval of the last war, there crops up in American life all forms of ugly prejudices and intolerants who set about to create discrimination and rivalries between these groups.

Not only do individuals exist in our midst, but groups which on this basis or that basis preach what amounts to hate, in our national life. In one instance it is hate against the Catholic, in another it is hate against the Jew, in another it is hate against the Negroes or the foreigner. All these lead to national disaster for there is a day of reckoning for all such preachments of evil.

Men who are denied their rightful opportunities in professions, in trades, in business, men who find themselves circumscribed because of the existence of groups in their national life, will not long tolerate such a condition. When the moment of crisis comes, which they regard as their opportunity, they will speak and speak in thunder. Peoples now-a-days can not be permanently or repressed or discriminated against ~~by~~ economically or politically or socially reduced to citizens of the second or third class. A day of reckoning comes.

The gold standard for America has always been the broadest kind of generous toleration, cooperation, good-will and of seeking below the surface of differences for a common denominator of human needs and common aspirations and uniting in the satisfaction of these common needs.

There is another form of toleration from which we are drifting far. And that is the toleration of unpopular opinion.

When we were sound and strong we were not afraid of those who expressed radical points of view. We either listened to them or ignored them. But we did not turn upon those who uttered these notions, seeking to silence them or to destroy them. ~~We did not set~~

We did not set aside heresy hunting in our midst. We prided ourselves upon free speech, the free press without restrictions or qualifications. But this has not been the case in the years which followed the war. We became repressed. And this is not American.

The founders of this country who lived in times even more troubled, more uncertain than our own, were not afraid of free speech. They were not even afraid of revolution. Thomas Jefferson who framed the Declaration of Independence had this to say about freedom of thought and about the right and desirability even of occasional revolutions:

"I hold that a little rebellion now and then is a good thing, and as necessary in the political world as storms in the physical. Unsuccessful rebellions indeed generally establish the encroachments on the rights of the people which have produced them. An observation of this truth should render honest republican governors so mild in their punishment of rebellions as not to discourage them too much. It is a medicine necessary for the sound health of government... The spirit of resistance to government is so valuable on certain occasions, that I wish it to be always kept alive. It will often be exercised when wrong but better so than not to be exercised at all. I like a little rebellion now and then. It is like a storm in the atmosphere. God forbid we should ever be twenty years without such a rebellion."

Think of someone saying this on the public square today.

"The people cannot be all, and always, informed. The part which is wrong will be discontented in proportion to the importance of the facts which they misconceive. If they remain quiet under such misconception, it is a lethargy, a forerunner of death to the public liberty."

"What country can preserve its liberty if its leaders are not warned from time to time that the people preserve the spirit of resistance? Let them take arms. The tree of liberty must be refreshed from time to time with the blood of tyrants. It is its natural manure."

Now, of course, Thomas Jefferson did not advocate unnecessary rebellions or revolutions. I don't suppose for a minute that he believed that revolutions every twenty years were necessary. Certainly not in a free country, in a country where the people have an opportunity to change the government. But from this extreme view of Thomas Jefferson, which was shared by the fathers of our country, you can understand that the early American was not afraid of dissenting opinions. Quite the contrary. And especially in this age of ours, of free inquiry, unchecked exchange of views on all subjects is absolutely vital. Everything must be thrown into a crucible today. We have lost faith, much of our faith at least, in ~~KKK~~ a democracy which does not insure popular government. We have lost faith, much of our faith at least, in the demi-gods of big business which were to make us prosperous for ever and ever. We have lost faith in many of the axioms which were unquestionable heretofore and we need a free and unchecked discussion of everything in our political, social and economic life. For the man today, who tries to answer free inquiry by an appeal to slogans or petty catch phrases, is like one who howls in the face of a raging hurricane. My friends, cooperation with those who choose to differ from us and with all those who are by race or religion different from us, this is one of the gold standards of our national life.

And the last standard to which I should like to refer this morning is the standard of moral sobriety. Since the war we have entered an era of paganism which does not possess aestheticism or classicism. A cheap, vulgar, sex obsession has taken hold of our literature, our theatre, our magazines and our movies which has reflected itself in the conduct of young and old, in the home and in all of the basic relationships of life.

Whatever the cause may be, whether it is the backwash of the war or the newer psychology or the newer economic freedom of women, - whatever the cause, the fact is that we have been drifting in the last decade to a complete impurity, if you will, a retreat to naturalism in morals which is but one step removed from the animal. We have gone on a moral tear. We have exalted sex laxity in the name of emancipation, science, psychoanalysis, self-expression, - what not.

If you think that I am exaggerating let me read a paragraph or two from a critic who is himself far from a puritan. He reviews the theatre and our literature during the past year or two. This article appeared in the New Freeman of November 5th, 1930 written by George Jean Nathan, and is called "Does Dirt Pay?"

This is what he said: "after careful and studious investigation, it pains me to disillusion the hopeful, for that investigation reveals that never before in the history of America has there been so great a market for dirt and so great a piling in of revenue for its merchants...The picture may not be a pretty one, but facts have a way of being not always comely. Let us begin with the theatre, covering its commercial career

in the last season and a quarter alone. Among the plays very profitably presented in it during that period were..." And he lists eight or ten plays, "all relying upon dirt of one quality or another to entertain the customers... Every musical show or review that succeeded on a big scale with the exception of", and he lists four, "contained episodes and sketches, to say nothing of jokes and lyrics, of a sewer flavor... Clean plays nine times out of ten spell bankruptcy... As goes the taste of New York, so goes the taste, it seems, of the rest of the country. Only dirty plays and dirty reviews make money in Boston and Chicago. But one clean play and one clean musical show have succeeded in the former city in the last two years and but two clean plays in the latter in the same period."

That's quite a record for Chicago.

"The same thing is true of Philadelphia, where only putrescence attracts sufficient customers to keep the theatres open. On the Pacific coast, the successes of recent months have been," and he again lists six or eight plays, - "all open and shut sex exhibits. Not a single clean play has enjoyed a really profitable engagement."

"Now we come to books. Although, as is well known, the last eight months have marked the lowest ebb that the publishing business has registered in a long time, the statistics show that, despite the low ebb, dirty, scandalous or suggestive books have continued to enjoy considerable prosperity. What the country apparently wants and is glad to pay out its money for, is such stuff as", and he enumerates a list of these books, - "hypothetically 'inside' accounts of the love-lives and mysterious deaths of our Presidents, backhouse Kultur as purveyed by works like

"Lady Chatterley's Lover," studies in inversion like "The Well of Loneliness," sexual declarations of independence like the often estimable Bertrand Russell's tales of Hollywood orgies as revealed in such opera as "Queer People," peep-show biographies and de luxe editions of the more spicy classics with and without quotation marks. Any book temporarily suppressed by the professional bloodhounds of vice and subsequently released by court order jumps instantaneously in sales. While it is perfectly true that certain books that fall outside the category under consideration sometimes also sell widely. It is the catalogue of dirt that booksellers find that they must rely upon secretly for safe and certain revenue."

Now in such a poisonous atmosphere, which is circumambient for the children and the grown up, how can the youth of this world be reared into fine manhood and womanhood? How can the virtues of moral sobriety, cleanliness, devotion, faithfulness, be taught? What becomes of the home in such a world where standards long tested by time are derided and mocked? We throw up our hands in horror at Russia, at its lax laws of marriage and divorce and we shut our eyes to the movements in American life, that expose of our corrupt morality that goes on daily in Reno and thousands of divorce courts in our own land.

I am not pleading for an old morality just because it is old. And I am not denouncing a new morality just because it is new. This new morality, so-called, which is today being preached from theatre,

literature and magazine, is not new. It is old. It is ancient. Life has discredited it over and over again. It was tested and found wanting. For the claims advanced for it, namely, that national immorality would make people happier and freer, proved false. Moral laxity, sex promiscuity enslaved men and women to appetites, to jealousy, cruelty. They don't make for greater happiness. They make for greater unhappiness, insecurity, instability in human life.

This moral insurgency of our day, my friends, is not a product of the mind ripening of our age. It is not due to any increased knowledge or wisdom which has come to our age. Not at all. It is the kind of moral rebellion which is characteristic of any age and has been characteristic of many ages in the past which have been torn loose from their moorings and is drifting compass-less, rudder-less. It is characteristic of every age whose cry is, "After us the deluge!" An age which has lost faith in itself and in its ideals.

A lovely story we read in our home a week or two ago written by a Polish philosopher, Roman Dyboski, called "How Ethics Went Up In Smoke" tells his experiences in a Soviet dungeon where he and seventeen other men were incarcerated for a period of time. He himself, was not a smoker but his other fellow prisoners were and they suffered terribly under the deprivation of not being able to smoke. He succeeded in inducing the guard, through the customary means by which guards are induced, to have some tobacco smuggled into the cell.

The prisoners were delighted when they learned that they were going to have tobacco. When they were ready to roll the cigarettes however, they found that they had no paper. But fortunately this man had been allowed to take into the cell with him two thick volumes of a book written by a German on the subject "The History of Ethics" and as he was sitting one day and reading, one of the prisoners came up and said to him, "Please give me a little ethics, I want to have a smoke" and he tore out a page which he had finished reading and gave it to the prisoner and the prisoner rolled a cigarette and the "Ethics" would go up in smoke.. This went on for many days, the same typical scene was repeated in the cell. One after another the pages that he had read of the "Ethics" was torn out of the book and rolled into cigarettes and the smoke rose from them into the air, until the last page of the second volume was consumed and he found himself exclaiming "See how the ethics have gone up in smoke in the realm of the Soviets!" And he draws this very interesting moral from this symbolic tale: "Ten years have passed. My fate has led me to no further prisons but to lecture halls and clubs in England and afterwards in America. And there, in an environment so remote in every respect from that of my Siberian experience, I was nevertheless often reminded of the words, "ethics have gone up in smoke," when I see how, from the smoke of countless cigarettes, the old principles of life were vanishing into space - or, if you prefer, whatever scruples or general moral prejudices were still harbored in the breasts of those strange beings of the female sex, with their closely cropped hair and their short skirts, (nota bene of 'society' women and girls,) who, sitting over their daintily

mixed 'cocktails,' interspersed the sounds of a jazz band with unbelievably bold and brazenly outspoken conversation, and from time to time started up to indulge in the convulsive contortions of a fashionable dance. I need not have traveled either to England or to America to see these marvels, but it so happened that I did gaze at them in London and in New York, the old capitals of Puritanism."

"So ethics, in more than one place in the world and in more than one sense of the word, have in our time "gone up in smoke" - from the cannon smoke of the World War to the tobacco smoke hovering in thick clouds over the dance halls of the post-war world. Having escaped in this smoke into worlds beyond, will they ever descend once more to this earth of ours?"

"Meditating upon the vanishing of old social forms, the great English writer, John Galsworthy, wise with a sort of sad wisdom, concludes his masterpiece, "The Forsyte Saga," with a terrible picture of the rising waters, a sort of destroying deluge of change that is drowning out irrevocably the whole world of yesterday. But while he himself does not see the new forms that are to emerge in place of the old, nevertheless he does not fail to add that they will rise when the waters of the deluge recede, and that their basis will be an 'instinct older than the fever of change - the instinct of Home.'

No system of intelligent civilized living is possible which does not make as its foremost and indispensable components the home and an integrated family life, where those loyalties which build and maintain

a home, simple reticence, moral sobriety, sacrifice, devotion, - maxims as old as the sun and as nourishing and as healing as the sun,- no system of intelligent civilized living is possible where those virtues do not hold sway.

These are three gold standards from which unfortunately we are drifting. Obedience to Law, Tolerance, Moral Sobriety. Our Rabbis likened the righteous man to a tree whose roots are deep and many so that when a storm comes the tree endures. A nation, too, in order to outlive the storm must have its roots many and deep. These roots, my friends, are work, thrift, economic fair play, obedience to law, moral sobriety and a broad and generous toleration. As we maintain these gold standards, we are secure. Depressions will come and go, banks will come and go, cycles will come and go, storms will sweep over us, but we will stand firm and secure, grounded in this basic strength of character. Without them all the magnificent edifices of our national prosperity may some day crumble to the ground.

A return to fundamentals, my friends, that is the crying ^{this} need of our day. Not so much ~~XXX~~ economic measure or that, not so much a change in tariff. But basically, if you are concerned with the preservation of the people, not with the monetary problems, however grave, the real problem is to restore American life to its sanctity, to its moral temperance, - basically it is to make fathers and mothers think more in terms of the character of their children than in terms of their economic future, to think more in terms of home, of pride, of moral sobriety of cleanliness, higher manhood and womanhood, high ideals, than of comfort, luxury, pampering. Basically it is a question of making our citizens think in terms of clean government and their

responsibilities towards government.

If these months and years of depression will set us thinking of our moral liabilities as individuals and members of a people, ^{its} ~~this~~ visitation will not have been without its benefit for our entire American race.

Next week I shall consider with you a problem which has been forcibly brought home to us by world renowned scientists and thinkers, the fact that the tempo of civilization today is undermining both the physical and spiritual health of the race.

My subject will be "Is Civilization Outracing Man?"



1. Gold Standards - work - thrift - Econ. justice

2. Obedience to law - we are not - we enable -

we ask for laws - other fellow; Rich - Why Law

Hypocrisy - Golden Rule -

(1) Wickersham Report - revealed officially -

lawless - from least - criminal - evaded.

Corrupt officials etc counted upon - assist

The gamblers etc - Fall-Sundries - Do - adhes

(2) Special interests protect those - just as

Mooney - Killings; Sacco Vanzetti - Thompson

(3) The True Gage -

standard we are -

haste to pass -

~~we are not~~ - By this

we are crime-ridden

hardening - fast-growing

(4) Gold-Standard - our security depends upon

3. Tolerance - Ours is a nation - homogeneous

can never be - Our peace & progress - adapting

encouraging -

By and large - unfortunately

bitter racial -

ignorance -

Preachers - the

leads to disaster -

House divided against

(1) Radical Ideas -

when we were sound - we loathe those who question our Econ. syst.

anxious - Silence! Heavy hunting

(2) This is not American. Founders were not afraid - Jefferson (Intro p. 6-7).

(3) Esp. in these days - lost faith - Crucible
Those who would silence criticism - humiliate

4. Moral Sobriety - Since war - ^{entire} Era preparation -
A cheap, vulgar sex obsession has taken hold
whenever the cause - our nation drifting
completely impersonal - naturalism -
Moral Teas - Exalted sex laxity in
name of science - psycho - "new" freedom -
Moral principles - two-tested - scruples -
prejudices - mores.

(1) Exaggerated (Intro 457). ✓

(2) In such a prison atmosphere how is
youth - How is cleanliness, in. sobriety -

(3) What becomes, Home? Russia! Raw!

(4) No wholesome nat. life possible
- anxiously waiting

(5) No pleading for old time -

It does not make free - happy -
enclaves - to appetite, jealousy, cruelty

(6) Moral resurgence - mind opening -
- characters are then moving

lost faith in it - ideas - "Gifts us the
needing!"

(7) No system of social morality - no form of
civilized living possible which does -

8. "How & this went up in smoke"

Roman Wlyboshi - "It History & this"

"Please give me a little & this"

"See how the & this has gone up in smoke"

(Just)

5/ ~~Principles~~ 12th. Rabbi's taken rights
~~It shall be man to free~~ roots many -

We need deep roots -

↳ Work

↳ Thought

↳ Justice

↳ Obed. to Law

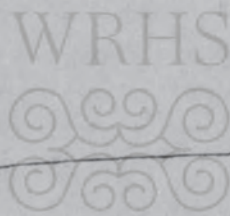
↳ Tolerance

↳ Moral Sobriety.

~~For Civilization Outlawing Man!~~

5/ Probe - 210/-

We need deep roots - Work. Thrift
Econ. justice, Law Education,
Moral Whorl -



(To Civilization Outracing Man.)

(1) No system, ^{social} ~~personal~~ ^{individual}, no form, civilized living
is possible which does not include as its ^{as a part of} ~~as a part of~~
indispensable components, the home, and an
integrated family life -

(2) How & thus went up in smoke - Roman why broke
Russian why broke - cell - 17 - after smoke - symbolism - He did not
smoke - others defused sufficient - smuggled in tobacco - No paper
with which to roll tobacco to make cigarettes.

He had ~~many~~ shot in 2 unbound books, several hundred
pages each. "The History of Ethics", by Friederich
Jodl. - "Please give me a little Ethics - for I
simply must have a small" He tore out,
one after another, the pages, and they rolled them
into cigarettes! ^{just to explain} "See how the Ethics has gone
up in smoke!" (Jude)



1. Gold Standards. - Work - Thrift - Econ. Justice.

2. Obedience to Law. We are not a law-abiding people. We make many laws. We should make only few. We advocate ~~many~~ ⁹⁹ ~~laws~~ ^{reimposing discipline} which we claim will do good to the other fellows. We are ~~inclined~~ ^{presumptuous} to ~~use~~ ^{use} them as ~~the high evoked~~ ^{the high evoked} ~~first~~ ^{to prevent eff.} ~~5~~ ^{under}. But they ~~are not~~ ^{are not} ~~the~~ ^{the} ~~best~~ ^{best} ~~for~~ ^{for} ~~reference~~ ^{reference} in public & private life. In legislation, there are better if we returned the golden rule. What is not good for us will probably not be much good for our neighbor.

① McKerham Report revealed ~~all~~ ^{practically} what was common knowledge. That we are a lawless nation - that from the least to the highest, from the petty thief ~~thief~~ ^{thief} to the pres. & vast corpora, there is a general contempt for law. ~~And a knowledge of how law can be evaded.~~ ^{And a knowledge of how law can be evaded.} Then know that law can be circumvented with impunity. Corrupt officials, venal judges, ~~corrupt~~ ^{corrupt} bribable police, predatory politicians can be counted upon in most cases to avert the violation of the law.

3. Tolerance. ^{Our} ~~There~~ is a ^{nation} ~~people~~ of many people.
We are not a homogeneous race. Can
never be, as ^{and progress} ~~our~~ ^{dependence} upon our
vision and state-~~ship~~ ^{ship} is adjusting interest
& various races, creed & color in our ~~com-~~
nat. life; in encouraging each to ~~each~~ and
happy cooperation in common nat.
tasks. My ~~stay~~ ^{has been} this ~~is~~ the ~~phil.~~ ^{phil.} of
Am. life. Unfortunately ~~the~~ racial & rel.
prejudices frequently ~~was~~ this ~~relat.~~ ^{relat.} &
Quibb sets it and de ~~communion~~ ^{communion}, which
in turn tend to drive ~~each~~ ^{each} as ~~persec~~ ^{persec}
back upon itself to ~~become~~ ^{become} ~~inferior~~ ^{inferior} &
embittered. There are ~~freemen~~ ^{freemen}, hate in
our midst - who ~~single out~~ ^{single out} now the Cath,
now the Jew, now the ~~widow~~ ^{widow} for ~~continued~~
& ~~econ.~~ ^{econ.} ~~disability~~ ^{disability}. This leads
to ~~disaster~~ ^{disaster}. There is a day of ~~reckoning~~ ^{reckoning} for
all that.

^{Next}
① Radical ideas. When we were sound, we
were not afraid of them. We could laugh at
them & ignore them. But now that our ~~stand-~~
ing ~~superiority~~ ^{superiority} is not as valid, & we ourselves
have lost faith in ~~many~~ ^{many} ~~our~~ ^{our} ~~hitherto~~
unquestioned Econ. & pol. axioms -

7m
The moral unsurgery of an age is due not
to any mind ripening - to covered knowledge,
a. profounder wisdom. Not at all! It is
due to charact. of an ^{age torn from its moorings} ~~expected~~ age - a
drifting, ~~confused~~ compass-less, needle-less
~~civilization~~ age. An age which has lost faith
in itself and in its ideals. A pre-deluge age.
After us the deluge!



ment of the Metternich era in Austria: *Abolutismus gemildert durch Schlamperei* (abolutism tempered by slovenliness). My peregrinations through Russian prisons, under all governments without distinction, had taught me that there were no administrative orders in Russia so rigorous that one could not completely circumvent them through the philosophical laxity of their administrators. So also in this case, through a "slight oversight" of the authorities in their search for our papers, I had succeeded in smuggling into the prison two whole unbound books of several hundred pages each, which afterwards constituted my spiritual fare through the long weeks in the cell. And this was a book of no common sort: *The History of Ethics* by the late Friedrich Jodl, my former professor of philosophy at the University of Vienna—in a Russian translation made under the supervision of the great religious thinker, Vladimir Solovyev, and furnished with a preface by him.

And now, time and time again, the same typical scene was repeated in our cell: I am seated in a corner, reading my book, and one of my colleagues comes up to me and says: "Please give me a little Ethics—for I simply must have a smoke . . ." I tore out, one after another, the pages that I had read of the *Ethics* and they rolled them around the Makhorka, and, to the delight of the smokers, clouds of deadly, acrid smoke rose from them into the air. At last—fortunately towards the end of my six weeks—the moment arrived when I devoted the last page of the second volume—devoutly read through—to this friendly service to my colleagues. And then, quite involuntarily, the exclamation burst from my lips: "See how ethics have gone up in smoke in the realm of the Soviets!" In the cell a long silence ensued.

III

TEN YEARS have passed. My fate has led me to no further prisons, but to lecture halls and clubs in England and afterwards in America.

And there, in an environment so remote in every respect from that of my Siberian experience, I was nevertheless often reminded of the words, "ethics have gone up in smoke," when I see how, from the smoke of countless cigarettes, the old principles of life were vanishing into space—or, if you prefer, whatever scruples or general moral prejudices were still harbored in the breasts of those strange beings of the female sex, with their closely cropped hair and their short skirts (*nota bene* of "so-

ciety" women and girls), who, sitting over their daintily mixed "cocktails," interspersed the sounds of a jazz band with unbelievably bold and brazenly outspoken conversation, and from time to time started up to indulge in the convulsive contortions of a fashionable dance. I need not have traveled either to England or to America to see these marvels, but it so happened that I did gaze at them in London and in New York, the old capitals of Puritanism.

So ethics, in more than one place in the world and in more than one sense of the word, have in our time "gone up in smoke"—from the cannon smoke of the World War to the tobacco smoke hovering in thick clouds over the dance halls of the post-war world. Having escaped in this smoke into worlds beyond, will they ever descend once more to this earth of ours?

Meditating upon the vanishing of old social forms, the great English writer, John Galsworthy, wise with a sort of sad wisdom, concludes his masterpiece, *The Forsyte Saga*, with a terrible picture of the rising waters, a sort of destroying deluge of change that is drowning out irrevocably the whole world of yesterday. But while he himself does not see the new forms that are to emerge in place of the old, nevertheless he does not fail to add that they will rise when the waters of the deluge recede, and that their basis will be an "instinct older than the fever of change—the instinct of Home."^{*}

If this pitilessly acute observer of social processes, utterly emancipated from illusions through long and rich experience of life, speaks to us such words, it is perhaps not unfitting for us, ordinary mortals, in spite of the pictures that surround us on all sides in the world of today—of the dissolution of the old family structure—and on this day of all others, on the festival of the Resurrection, to give expression to a rational confidence that after all the tumultuous changes in the manners and social morals of our era, the structure of the family, now seemingly crumbling into ruins, will again be resurrected. Existing as it does at the behest both of our sense for civilized order and of the simple necessity of maintaining our existence, a restored ideal of family life will become one of the fundamental and indispensable components of a renewed system of morality. If we must combine in one sentence that which we see about us today with that in which we put our faith for the future, we can only exclaim: *La famille est morte—vive la famille!*

^{*} John Galsworthy. *The Forsyte Saga*, N.Y., Scribner, 1925. Book iii (To Let), Part iii, chap. xi, p. 870.