



Abba Hillel Silver Collection Digitization Project

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MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

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A Jew and a non-Jew talk it over, 1935.

My friends, this is National Brotherhood Day, a day dedicated to better understanding between religious races - a day of good will. One cannot estimate the efficacy of such a day. Because it deals in spiritual imponderables, its concrete achievements cannot be determined. But I believe that the very act of instituting such a day at this time is of significance, particularly in these days when so many agencies and organizations are at work fomenting discord between races. It is a particularly fine antidote.

I believe, too, that it is altogether proper to celebrate such a day in this month which is dedicated to the two well known and representative Americans - Washington and Lincoln. Both of these great Americans helped to mold our national destiny. Both of them stand at the headwaters of epochal movements which have reached down to our own age.

As far as their background and training are concerned, these two men are worlds apart but as far as their devotion to the great American tradition is concerned, both men are very close to one another.

Washington, in his day, during the founding period of the Republic was one of the great champions of religious liberty. His dream of America was the dream of a haven for the persecuted of the world.

Lincoln, through all the dark years of struggle and civil war never wavered in his devotion to the great principles of the Declaration of Independence, to the ideals of liberty and democracy. And his dream of America, too, was that of a nation bound together not by ties of blood

or ancestry, but by what he called the electric chord - loyalty to certain fundamental principles and ideals which are the essence of Americanism.

If the great American tradition of Jefferson, Washington, Adams, Franklin, Madison and Lincoln were as alive today as they were in those days there would be no need for a National Brotherhood Day. But unfortunately many Americans have drifted far away from their traditional moorings. Old world prejudices have swept over our shores and have left ugly deposits of hard suspicion. These are unsettled and unhappy times and such times are fertile for seeds of discord sown by inciters. In such days of unhappy unrest, people are quite willing to load ^{all} their suspicions on some scapegoat. And a defenseless minority is always the welcome scapegoat to carry all the national ~~misdeeds~~ *sins*.

In such times as these, it is good, my friends, to have Good Fellowship Hours frequently throughout the year, to afford Jew and non-Jew and men of all creeds and races an opportunity to talk it over. It is a particular responsibility of organized religion, church, temple and synagogue, to provide such opportunities for talking things over. For after all, it is organized religion which has pledged it self to the ideal of human reconciliation and good will, and it is organized religion which has often most grievously sinned against these very principles and ideals.

What, after, all, is the heart of all religion? Former President Elliott of Harvard, said: "The true test of the religious quality of a human being is really this - does he love man? If he loves man truly, he cannot help loving God, and there is no way of telling whether he loves

God, except by seeing whether he loves man". This really is the complete definition!

Both Judaism and Christianity have always proclaimed this ideal of love of man. Why, then, have they so often, during the ages, hated each other? What caused the tragic misunderstandings? What built up those forbidding walls of emotional antipathy?

Both Jew and Christian worship the same God. Both stress the spiritual quality of life. Both uphold the same moral law. Both revere the same holy Bible. The founder of Christianity was a Jew. His disciples were Jews. His basic teachings were Jewish. With all this agreement and similarity of origin, what caused this tragic age-old estrangement?

Not religion! Religion unites. Religion draws men together. Intolerance, bigotry, fanaticism - it is these dark obsessions of the human mind which have nothing to do with religion which have nevertheless devastated the peaceful and harmonious relationships between faiths.

It is that immemorial curse of the human race - the intolerant, illiberal mind, which breeds hate, war and massacre. It is this attitude not restricted to the religious field alone which has been responsible for the tragic estrangement of brothers.

The logic of many people is very simple and very primitive. This man differs from me. He worships another God. He therefore repudiates my God. He undermines my security. He threatens my spiritual confidence. He is my enemy. I must therefore degrade and humiliate him to such a degree that by his very debasement all men will see and be convinced of the baseness and ^{of the} worthlessness of his faith; or I must destroy him. It has been

said that while human beings are sheep in credulity, they are wolves for conformity. They will destroy all those who differ from them. This bigotry, my friends, has quite effectually in many instances destroyed the sincerity ~~of religion~~ and the generosity of religion. Men frequently seem to have just enough religion to hate one another and not enough religion to love one another.

In our day, religion no longer occupies so dominant a place in the lives of men, and intolerance, therefore, is today most in evidence in other departments - in nationalism and racialism. The Nazi who is ashamed to be known as a religious fanatic is nevertheless proud and boastful of the fact that he is an intolerant, militant nationalist, a racial megalomaniac^a, a patriotic imperialist. Of these things he boasts.

When the Jew and non-Jew sit down to talk it over objectively they will soon realize that what really estranges them is not religion, but the desire for hegemony, monopoly, prestige and power, the craving to sell one's religion to others rather than to one's self. Instead of thinking of religion as a challenge to one's self, the fanatic thinks of it as a challenge to impose it on others. Someone has very wisely said: "Men will wrangle for religion; write for it, fight for it, die for it; anything - but live for it." The common enemy of all religions is the illiberal attitude of mind which will not concede that man can be loyal to his own without being disloyal to another, and will not recognize that differences are not necessarily conflicts, and that races and religions may differ, and yet cooperate harmoniously for common human ends.

All right-thinking men of faith, who are concerned with the progress of the ideals of their faiths in the world should search their hearts and

ask themselves: "Why carry on the old prejudices? What good have they done us? What good have they done Christianity? What good have they done Judaism? Are they not defeating the best in both of us? Are they not dark survivals of forgotten yesterdays? There can be no real peace and no stable society as long as racial and religious prejudices exist... Why not get together, pool our resources and work for common ends? Poverty, unemployment, insecurity afflict the Jew as well as the non-Jew, the black as well as the white. War - why the Jewish lad is sent to the war, mutilated hacked and gassed just like the non-Jew and the black like the white lad. Crime is a menace to all alike, regardless of race or creed. Our common democracy is endangered today. So are the spiritual values of our civilization dear to all of us. Why not join as human beings and work together for these common ends? Uniformity is not a requirement for spiritual unity. Accept me for what I am and I will accept you for what you are. Let us get ~~x~~ together and learn to spend the few years which we have upon this earth in peaceful, tolerant friendly living.

Let us not make fetishes of racial pride or religious pride. When we are born into the world we are born without prejudices and when we go down to our graves, - there is no ^{room} there for pride or prejudice. Let us discover, if we can, our common human destiny.

In the last century, in visioning this 20th century, Victor Hugo said: "In the 20th century war will be dead, the scaffold will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead: Man will live! He will possess something higher than all these - a great country, - the whole earth; and a great hope, - the whole heaven." That was his dream of the 20th century.

One-third of this century, my friends, is already gone. And how far we still are from that great country and the realization of that great hope!

Germany-

The struggle for religious liberty, for the separation of Church and State and for the substitution of liberty for toleration has a long and exciting history in American life. The absolute separation of Church and State represents America's original, unique and significant contribution to mankind.

The struggle began very early in the Colonial days. Roger Williams, himself forced into exile, because of his religion, established the colony of Rhode Island and put into its charter: "No person should be in any wise molested, punished, disquieted or called in question for any difference in opinion in matters of religion."

William Penn, himself a member of a persecuted sect, the Quaker sect, founded the colony of Pennsylvania and guaranteed to all "who acknowledge one Almighty and Eternal God to be the Creator, Upholder and Ruler of the World", religious freedom. He did not, however, guarantee complete tolerance or freedom to the unbeliever.

But these two colonies were the exceptions. Most of the others had no such broad provisions for religious freedom. In fact at the time of the Revolution most of the colonies had officially established churches which discriminated against dissenters and oftentimes persecuted them.

At the time of the Revolution there was hardly a colony where a Jew or a Catholic or a Free Thinker could lawfully hold office and hardly a colony where Catholics could hold public religious services.

But something new came into American life and thought with the Revolution, and many of these barriers were removed. The leaders of the Revolution who had to ground their demand for freedom from tyranny upon the natural rights of man could not at the same time permit the new

constitution of the several States to retain discrimination against men because of their religious convictions.

The struggle began immediately with the outburst of the Revolution and the State of Virginia led the way.

Virginia had an officially established church, - the Church of England. Those who did not belong to the Church were in many ways disadvantaged and discriminated against.

In 1776 under the inspiration of such men as George Mason, James Madison and Thomas Jefferson, the struggle began to dis-establish the church and to guarantee absolute religious freedom to all peoples. And in 1785, the Act for Establishing Religious Freedom, one of the great documents in American life, the forerunner of the Constitution of the United States, was adopted. And because it is so important, and because it had such tremendous significance for later developments both here and abroad and because so few people know of it or have read it, I want to read part of this Act and the reasoning which preceded the Act, granting absolute religious freedom unto all.

Section One of the Act for Establishing Religious Freedom reads:

"Well aware that the opinions and beliefs of men depend not on their own will, but follow involuntarily the evidence proposed to their minds; that Almighty God hath created the mind free, and manifested His supreme will that free it shall remain, by making it altogether insusceptible of restraints; that all attempts to influence it by temporal punishments, or burdens, or by civil incapacitations, tend only to beget habits of meanness and hypocrisy and are a departure from the plan of the holy author of religion who being Lord

both of body and mind, yet chose not to propagate it by coercion on either, as was in his Almighty power to do, but to extend it by its influence on reason alone; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true, and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world and through all times; that to compel a man to furnish contributions of money for propagation of opinions which he disbelieves and abhors, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion is depriving him of the comfortable liberty of giving his contribution to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness; and is withdrawing from the ministry those temporary rewards, which proceeding from an approbation of their personal conduct, are in additional incitement to earnest and unremitting labors for the instruction of mankind; that our civil rights have no dependence on our religious opinions, any more than on opinions in physics or geometry; that therefore the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow citizens, he has a natural right; that it tends also to corrupt the principles of that very religion it is meant to encourage, by bribing with a monopoly of worldly honors and emoluments those who will externally profess and conform to it; that thou indeed those are criminal who do not withstand such temptations, yet neither are those

innocent who lay the bait in their way; that the opinions of men are not the object of civil government, nor under its jurisdiction; that to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession of propagation of principles on supposition of their ill tendency is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own; that it is enough for the rightful purposes of Civil Government for its officers to interfere when principles break out into overt acts against peace and good order; and finally, that truth is great and will prevail if left to herself, that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them."

These are immortal words.

Section II: "We, the General Assembly of Virginia, do enact that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or beliefs; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities."

Section III: "And though we all know that this Assembly, elected by the people for the ordinary purposes of legislation, only, have no

powers equal to our own, and that, therefore, to declare this act irrevocable would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted are of the nature of natural rights of mankind and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an infringement of natural rights."

Now these ideas embodied in this Act were not new. They were known in the Old World. John Locke, John Milton, and Voltaire had advocated them. Two great Jews also had advocated them, Baruch Spinoza and Moses Mendelssohn. But with them religious liberty was as yet a matter of academic discussion. They discussed and advocated it. But here for the first time religious liberty became part of the organic law of a state. Before very long the same ideas were embodied in the Federal Constitution of the United States.

Article Six, Section III of the Constitution of the United States, adopted in 1787, at the Constitutional Convention in Philadelphia two years after this Virginia Act, reads: "No religious test shall ever be required as a qualification to any office or public trust, under the United States." This was not a wish. This was law. The law of the greatest Republic of its day.

And two years later this idea was still further amplified in the first amendment to the Constitution of the United States. The first article in the so-called Bill of Rights which was adopted by the first Congress of the United States meeting in New York in 1789, which reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Washington championed the ideal of religious freedom and urged the enactment of this principle into law. Washington wrote to George Mason during the Virginia struggle in 1785: "No man's sentiments are more opposed to any kind of restraint upon religious principles than mine are."

And it was due to the efforts of George Washington that the first Amendment to the Constitution of the United States was passed.

Washington, when he became President, was felicitated by many of the religious groups in the United States for his courageous championing of religious freedom. They wrote addresses to him thanking him for his labor in their behalf and he replied to them. In 1789 he wrote to the United Baptist Churches of Virginia:

"If I could have entertained the slightest apprehension that the Constitution framed in the Convention where I had the honor to preside, might possibly endanger the religious rights of an ecclesiastical society, certainly I should never have placed my signature to it; and if I could now conceive that the General Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For you doubtless remember that I have often expressed my sentiments that every man conducting himself as a good citizen and being accountable to God alone for his religious opinion, ought to be protected in worshipping the Deity according to the dictates of his own conscience."

He wrote a similar letter to the Quakers of Pennsylvania and to the Jewish Community of Newport.

There were not many Jews in the United States during the Revolution. Perhaps no more than 2000 and they settled in small communities along the sea-board. In spite of their small numbers, however, they took an active part in the struggle for Independence. In 1776, there were Jewish officers in the Revolutionary army, some Jews were the close friends of George Washington and one Jew at least, Haym Solomon, helped the forces materially with his financial resources. Washington was grateful for this help which the ~~the~~ Jews rendered the Revolution and when he received an address from the Community of Newport he replied as follows:

"While I receive with much satisfaction your address replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport, from all classes of citizens."

"The Reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they were succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of advantages with which we are now favored, we cannot fail under the just administration of a good government, to become a great and happy people."

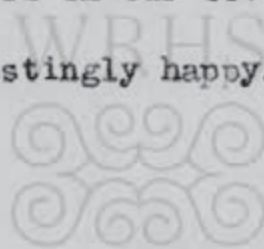
"The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its

protection should demean themselves as good citizens in giving it on all occasions their effectual support."

"It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity.

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

"May the Father of all mercies scatter light, and not darkness upon our paths and make us all in our several vocations useful here, and in His own due time and way everlastingly happy."



My friends, this is National Brotherhood Day, a day dedicated to better understanding between religious races -- a day of good will. One cannot estimate the efficacy of such a day. Because it deals in spiritual imponderables, its concrete achievements cannot be determined. But I believe that the very act of instituting such a day at this time is of significance, particularly in these days when so many agencies and organizations are at work fomenting discord between races. It is a particularly fine antidote, ~~this symbol -- this national Brotherhood Day.~~

And I believe too, that it is altogether proper to celebrate such a day in this month which is dedicated to the two well known and representative Americans -- Washington and Lincoln. Both of these great Americans helped to mold our national destiny. Both of them stand at the headwaters of epochal movements which have reached down to our own age.

As far as their background and training are concerned, these two men are worlds apart but as far as their devotion to the great American tradition is concerned, both men are very close to one another.

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Lincoln, through all the dark years of struggle and civil war never wavered in his devotion to the great principles of the Declaration of Independence, to the ideals of liberty and democracy. And his dream of America, too, was that of a nation bound together not by ties of blood

or ancestry, but by what he called the electric chord -- ^{loyalty to certain} ~~the~~ fundamental principles of ^{and} ~~a certain group of~~ ideals which are the essence of Americanism.

If the great American tradition of Jefferson, Washington, Adams, Franklin ^{Madison} and Lincoln were as alive today as they were in those days there would be no need for a National Brotherhood Day. But unfortunately many Americans have drifted far ^{away from their habitual moorings} ~~out to sea. The undertow carried them off~~ from the old moorings and the old world prejudices have swept over our shores and ^{home} left ugly deposits of hard suspicion, ~~on our own land.~~ These are unsettled and unhappy times and such times are fertile for seeds of discord sown by inciters. In such days of unhappy unrest, people are quite willing to load all their suspicions on some scapegoat. And a defenseless minority is always the welcome scapegoat to carry all the national misdeeds.

In such times ^{at these} it is good ^{my friends} to have ^{Good Fellowship Hours frequently} ~~not one National Brotherhood~~ Day but many, perhaps, throughout the year, ^{to} which afford ~~the~~ Jew and ^{and men of all creeds and races} non-Jew ^{an} opportunity to talk it over. ~~And~~ It is ~~in my judgment~~ a particular responsibility of organized religion, of ~~the~~ church, temple ^{and} synagogue, to provide such opportunities for talking things over. For after all, it is organized religion which has pledged itself to the ideal of human reconciliation, ^{and} good will, and it is organized religion which has ^{often} most grievously sinned against these very principles and ideals.

What, after all, is the heart of ^{all} ~~our~~ religion? Former President Elliott of Harvard, ~~Dr. Elliott~~ said: "The true test of the religious quality of a human being is really this, does he love man? If he loves man truly, he cannot help loving God, and there is no way of telling whether he loves God,

except by seeing whether he loves man." ^{this really is} ~~That is~~ ^{the} complete definition.

And there is a definition given by the prophets: "Love thy neighbor....."

The Father of Christianity, when he was asked in his day, "Teacher, which is the great commandment in the law?" he said, "Thou shalt love thy God with all thy might and with all thy soul...." This is the first and great commandment. And a second like unto it is this: "Love Thy neighbor..." On these two commandments the whole law hangeth, and the prophets."

Now there is this complete concurrence and agreement. After all, what constitutes the essence of religion? Judaism and Christianity believe in the statement "Love thy Neighbor." It means love thy neighbor, man -- the son of the earth, the universal man. God is the God of all man and to love God is to love all men.

Both Judaism and Christianity have always proclaimed this ideal of love of man. Why ^{then} have they so often, during the ages, hated each other? What caused the tragic misunderstandings? ~~Why does one accuse the other?~~ What built up those dark forbidding walls of emotional antipathy? ~~What caused the cruel martyrdom of people through the long dreary centuries? What created the vast anti-Jewish literature of hate and the vast legislation of hate? What created the yellow badges, inquisitions and auto da fe?~~ Both ~~the~~ Jew and ~~the~~ Christian worship the same God. Both ~~teach~~ ^{stress} the spiritual ^{quality} ~~worth~~ of life. ~~Both stress the sacredness of life.~~ ^{Both uphold the same moral law.}

Both revere the same holy Bible. The founder of Christianity was a Jew.

His disciples were Jews. His basic teachings were Jewish. With all this agreement and similarity of origin, what caused this tragic ^{age-old} estrangement? ~~which has swept over Jew and non-Jew?~~

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~~destroy him so that the field will be left free to me unchallenged.~~

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~~Now the works and effects of this type of fanaticism upon~~

Christianity and Jewish religion has been well traced in a book which appeared recently from the pen of an eminent Christian theologian -- a story of the religious prejudices, by Professor Conrad Moellman called "Christian-Jewish Tragedy" in which he traces the stages whereby the minds of the people of Europe were slowly but steadily poisoned against Judaism and Jewish people in order to establish the merit and essential values of their own faith. So out of the writings emerged a picture of the Jew as a villain..... Throughout those long centuries to this very day the minds of children are poisoned against the Jewish people because of indoctrination in Sunday Schools concerning the devil's role which the Jew played in the death of their saviour.

It was not Christianity that was responsible for this. It was the belligerence of missionary salesmen. This excessive ardor of people to champion their own religion -- that was responsible for much of this tragic estrangement of brothers.

In our day, ~~of course~~, religion no longer occupies ~~that~~ ^{so dominant} ~~a~~ place in the lives of men ~~and~~ ^{and} intolerance, ~~that illiberal~~ ^{therefore,} ~~intolerance~~ ^{to-day} is most in evidence in other departments -- ⁱⁿ nationalism and racialism. The Nazi who is ashamed to be known as a religious fanatic ~~is~~ ^{was then} proud and boastful of the fact that he is ~~a nationalist~~ ^{an intolerant, militant} individual, ~~that he is~~ ^a racial megalomaniac, ~~that he is~~ a patriotic imperialist. Of these things he boasts.

~~So that~~ ^{when} the Jew and non-Jew sit down to talk it over ~~objectively~~ ^{objectively} they will soon realize that what really estranges them is not religion, ~~but the~~ ^{but the} desire for hegemony, monopoly, prestige and power, the ~~anxiety~~ ^{craving} to sell one's religion to others rather than to one's self. Instead of

thinking of religion as a challenge to one's self, ^{the fanatic} ~~one~~ thinks of it as a challenge to impose ^{it} on others. Someone has very wisely said: "Men will wrangle for religion; write for it, fight for it, die for it; anything -- but live for it." *The common enemy of all religions*

~~Certainly when the Jew and non-Jew talk it over they will soon realize that the common enemy is the illiberal attitude of mind which~~ *will not concede* ~~refuses to realize~~ that man can be loyal to his own without being disloyal to another. The illiberal mind refuses to recognize that infallible and changeless truth, that it is short of wisdom to listen sympathetically to points of view of other people. Perhaps you may learn something *and will not recognize that differences are not necessarily conflicts, and that races and religions may differ, and yet cooperate harmoniously for common human ends.* ~~It is particularly important that Jew and non-Jew shall sit down in these dark days and talk it over because this illiberal attitude of which I am speaking is again evident in the world.~~

The Totalitarian State is built upon rigid conformity, cruelty. Bigotry is again being sanctified. Cruelty in the name of absolutes is estolled. As a result, anti-Semitism in Germany today has taken on the most vicious aspects.

If I had a chance to talk it over with a non-Jew I would avoid the danger of generalizing. All Jews are so and so and all Christians are so and so. Not all Jews believe in and practice Judaism. Not all Christians believe in and practice Christianity. We are not a religious communion. We are a people. And as a people we have our believers and our non-believers, our pious folk and our atheists, our reactionaries, and conservatives and liberals and radicals. We have our saints and our sinners.

It is quite misleading to attempt to merge all Jews into one identity just as it is unfair to hold every Jew culpable for the sins of any one Jewish group. The tendency to generalize is widespread as you well know. In one of Lewisohn's novels -- the following:

When you ask a non-Jew, "What do you think of Jewish people?" he will say, "Well, I don't think so much of them. They have bad manners. They are rather unscrupulous in business, etc. etc."

"What do you think of Mr. Cohen?"

"Mr. Cohen is the salt of the earth. He is one of the finest citizens I know."

"What do you think of Mr. Katz?"

"Splendid citizen. He is one of my dearest friends."

However, should you ask a Jew, "What do you think of Mr. Cohen?" he will answer, "He's a *ganef*."

Generalizing in both instances is misleading. The Jews have suffered from this tendency to herd us into one identity.

All right-thinking men of faith, who are concerned with the proper, thoughtful

in the world, let us ask this question and try to answer it. If I were to sit down and talk over with a non-Jew, I would say to him, "Why carry on the old prejudices? What good have they done us?"

What good have they done Christianity? What good have they done Judaism?

Has it helped Christianity? If the object of that prejudice was to exterminate the Jew, it hasn't been successful. The Jew is here. And prejudice was never the solution of the Jewish problem. Prejudice can never be counted on to normalize the situation. The Jew wants to live and will fight for himself in the world. He will not allow himself to be permanently subjected to disabilities because he is a Jew. The

Are they ~~not~~ defeating the best in both of us? Are they not dark reminders of forgotten Festivals?

~~Jews will fight for his rights. He has gifts of resolution and will-power with which to fight. What good is to perpetuate these ancient prejudices?~~

✓ ~~There can be no stable society as long as racial~~ ^{race peace and as} ~~prejudices exist.....~~ ^{and religious}

~~Prejudice never made for a stable society. I would tell it~~

~~to my non-Jewish friends if I talked it over with them. Why not get~~
~~together, pool our resources together, work for common ends? Poverty, affliction~~
~~the Jew as well as the non-Jew is afflicted. War -- the Jewish~~ ^{and} ^{unemployment, instability} ^{the black as well as the white} ^{why}

~~lad is sent to the war, mutilated, hacked and gassed like the non-Jew.~~ ^{black like the white} ^{Crime is a menace to all people, regardless of race or creed.}
~~Common ends, common social goods are desperately needed for us all~~

~~Our common democracy is endangered today. So are the spiritual~~
~~as human beings. There is democracy to be gained. Material noble things~~

~~which I need as a Jew and you need as a non-Jew. Why not join~~
~~and work together~~

~~beings for these common ends? Let us get together. Don't ask that~~

~~I change myself. I cannot change myself. I have been molded by~~

~~centuries of history, unique in experience, a unique background. I am~~

~~what I am. I can be no other. Accept me for what I am. Uniformity~~

~~is not a requirement for spiritual unity. Accept me for what I am~~

~~and I will accept you for what you are, as human beings. Therefore,~~

~~Let us get together, and spend the few years which we have upon this~~ ^{and learn to}
~~earth in agreement, in peaceful, liberal, friendly living.~~ ^{tolerant}

Let us not make fetishes of racial pride or religious pride.

~~When we are born into the world we are born without prejudices and~~
~~when we go down to our graves, there is no room for pride or prejudice.~~ ^{then}

~~It is, after all, the tired, life-spent man fashioned out of dust who~~

~~is returning to his kindred dust. Let us discover, if we can, our common~~

human destiny.

In the last century, in ~~thinking~~ ^{vision} ~~this~~ ^{the 20th} century, *Victor Hugo* said: "In the twentieth century war will be dead, the scaffold will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead: Man will live! He will possess something higher than all these -- a great country, the whole earth; and a great hope, the whole heaven." That was his dream of the Twentieth Century.

One-third of ~~the~~ ^{this} century, my friends, is already gone. And how far we still are from that great country and the realization of that great hope!



1. This is Nat. Bro. Day -
Efficacy - impoederable - very act
(Antidote - Symbol
In these days - misrepresent - forwent

2. Proper - held in February
mold - headwaters - worlds apart

3. Were the great Am. Tradition alive - Jefferson
drifted - undertow - Tides
Unsettled - fertile soil - sown by
Under emotional stress - don't think
misled - scale, out -

4. At such times - good to have opportunity
"to talk it over"
Org. religion provide such defnt.
For both Jud. & Chr. pledged - signed

5. For, what is heart of all religion? (Juste)
Restatement - of prophets - founders
Moses - Hillel - Jesus (Juste)
And by "neighbor" - Ps 137 / 318 -
God was God of all men - and to love God

6. But if both Jud. & Chr. proclaimed - what ~~caused~~ ⁽²⁾
have they hated each other so often?

What caused tragic misunderstanding - turned

" reasonable cruel - martyrdom

" erected dark, forbidding walls of exot. antiq.

" created vast anti-J. liter. & legislation

" " ghetto

7. Jews & Chr. worshipped same God - proclaimed
Both exalted His life.

" believed Sacredness

" looked forward - Golden Age - not 16/18

" revelated same Holy Book -

The Founder - Jew. Disciples - Teachings

What caused the estrangement rift?

8. Not Religion!

{ Intolerance, bigotry, rivalry - fanaticism -
primitive man lust to discourtesy, destroy
- these constitute immemorial curse - malice
- millstone
- responsible for most of dark tragedies
- Breeder of Wars and massacres

X Not restricted to rel. field - when-ever

They invade his every thought & action
politics - all social entireties till human
relationships - influenced - determined

9. Bee. Rel. was chief concern - then base - ⁽³⁾
ravaged - part. vehemence.

The logic was simple and primitive

He who differs - mocks, undermines,
threatens. Sp. security

He is your enemy! Must be ~~destroyed~~
humiliated telegram

Or he must be destroyed - unchallenged

→ "The race of men while steep in credulity,
are wolves in conformity."

This bigotry effectually destroyed true rel-
its sincerity - humanity

Disfigured it - reduced it still

"Men came to have just enough... Swift."

10. The effect workings and effects, this bitter
partisanship, "the holy strife of disputation
men", as far as just. & chr. are
concerned:

Prof. Conrad Mollman: "Chr.-Jew. Tragedy,"

"A Study of Rel. Prejudice" - who has
- partisan

- Their theat. belligerency carried them
facts -

- Working Jews - villains -

- To this day - Chr. child's word - dark

(4)
It was not Christ - but excess and
of missionary sabremen - piled

11. In our day when rel. no longer -
these primitive comput. habits - nat.
racialisim - ravaging -
Nazi - ashamed - boast - imp. lusts

12. So that when Jew & non-J. sit down to talk
turned them against each other
- ancient, vicious, purple habits
- the haughty - hegemony, monopoly,
prestige, power.
- the anxiety to sell faith to others - self-preservation

"Men will wrangle for religion; wrote for it,
fight for it; die for it; anything - but not for it."

13. Their common enemy is: not religion - but
the illiberality, attitudes, mind
must cultivate - in all spheres -

(1) Diff. of opinion or belief - hostile
you can be loyal to your own - without

(2) No absolute, infallible, unchanging truth

(3) Out of Conflict

(4) There is something higher & wider in these

14) This common enemy is part. powerful today. (15)
Totalitarian state - rigid conformity and
condemnation.
Bigotry again sanctified
Cruelty in name, absolute exfolled
In Germany led to most vicious Anti.
in 2000 years.

15. If I were to sit down with non-Jew
- Generalize -
All Jews are no tho. all chr. are no tho
{ Not all Jew believe in Judaism
" " chr. " " " Christ
- Jews are no longer a rel. community like
- we have no believers
- Even - not - for - reactionaries
- Saints -
- Just like Non-Jews!
→ misleading to generalize - assume
all Jews conform to stereotypes
→ Lewison -
→ We have suffered a great deal - heard us
- hold us all accountable
- And many of us have reacted
- unfairly

16. If I were to set down -
Why carry on old prejudices?
What good has that done?
 Hasn't helped christians - Certainly
I interfered with
Hasn't exterminated Jews - 16 m.
True + Just

17. Prejudice will not solve J. problem
or normalize chr. J. relationships
The Jew will fight for his rights -
knows how to fight - not defeated
Prejudice in employment will drive
Jew to radicalism.

There can be no stable society unless
it is free from prejudices

18. Why not get together?
Common ends.
Poverty - war - disease - Unk. Germany

19. Ask me not to change
Accept me for what I am.
Uniformity is not necessary
Must all colors

20. Lets get together - as men - And spend
- decent, regularly, friendly living -
Stop - not making false promises - For what comes

Haseo-

ABSTRACT OF ADDRESS DELIVERED BY RABBI ABBA HILLEL SILVER AT THE TEMPLE, ANSEL ROAD AND EAST 105TH STREET ON SUNDAY MORNING, FEBRUARY 24.

A JEW AND A NON-JEW TALK IT OVER

When Jew and non-Jew sit down to talk it over they will soon discover that it is not religion which has kept them apart but the illiberal attitude, the hankering after hegemony, monopoly, prestige and power, the anxiety to sell one's faith to others instead of to one's self.

Bigotry, intolerance and fanaticism are not limited to the religious field. They ravage the religious vield with particular vehemence because religion was up to recently the first concern of men. Today, that same illiberal attitude is not most in evidence/in the sphere of religion, but in that of nationalism and racialism. Thus the Nazi who is ashamed to be accused of religious intolerance, boasts of his national and racial intolerance.

Jew and non-Jew should guard himself against the easy habit of generalizing. Not all Jews believe and practise Judaism. Not all Christians believe and practise Christianity. We Jews are not a religious communion. We are a people. We have our believers and unbelievers, our pious folk and our atheists. In the field of Economics, we have our reactionaries, conservatives, progressives and radicals. We have our saints and our sinners -- just like the non-Jews do. It is to assume that all Jews conform to a given pattern. We have suffered a great deal from this tendency to herd us into one identity and to hold us all accountable for the actions of any one member of the group.

Prejudice will not solve the Jewish problem nor normalize the Christian - Jewish relationships. There can be no stable society unless it is free from those prejudices which discriminate against individuals because they are members of a given racial group or racial communion.

There are common ends in which all men might engage as men -- the eradication of poverty, war, ignorance, the cultivation of the spiritual attitudes toward life, the defense of democracy and liberalism in the world.

Let us get together as men and spend the full years allotted to us upon this earth in peace and neighborly, friendly living. Let us not make fetishes of our prejudices, for when we were born into the world, we were born without prejudices, and when we are lowered into our graves, there is no room there for pride or prejudice. It is a mortal man fashioned ^{out} of dust who is returning to his kindred dust.



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sermon 426

A JEW AND A NON-JEW TALK IT OVER
On the occasion of the celebration of National
Brotherhood Day

By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday, February 24, 1935.

My friends, this is National Brotherhood Day, a day dedicated to better understanding between religious races - a day of good will. One cannot estimate the efficacy of such a day. Because it deals in spiritual imponderables, its concrete achievements cannot be determined. But I believe that the very act of instituting such a day at this time is of significance, particularly in these days when so many agencies and organizations are at work fomenting discord between races. It is a particularly fine antidote.

I believe, too, that it is altogether proper to celebrate such a day in this month which is dedicated to the two well known and representative Americans - Washington and Lincoln. Both of these great Americans helped to mold our national destiny. Both of them stand at the headwaters of epochal movements which have reached down to our own age.

As far as their background and training are concerned, these two men are worlds apart but as far as their devotion to the great American tradition is concerned, both men are very close to one another.

Washington, in his day, during the founding period of the Republic was one of the great champions of religious liberty. His dream of America was the dream of a haven for the persecuted of the world.

Lincoln, through all the dark years of struggle and civil war never wavered in his devotion to the great principles of the Declaration of Independence, to the ideals of liberty and democracy. And his dream of America, too, was that of a nation bound together not by ties of blood

or ancestry, but by what he called the electric chord - loyalty to certain fundamental principles and ideals which are the essence of Americanism.

If the great American tradition of Jefferson, Washington, Adams, Franklin, Madison and Lincoln were as alive today as they were in those days there would be no need for a National Brotherhood Day. But unfortunately many Americans have drifted far away from their traditional moorings. Old world prejudices have swept over our shores and have left ugly deposits of hard suspicion. These are unsettled and unhappy times and such times are fertile for seeds of discord sown by inciters. In such days of unhappy unrest, people are quite willing to load ^{all} their suspicions on some scapegoat. And a defenseless minority is always the welcome scapegoat to carry all the national misdeeds.

In such times as these, it is good, my friends, to have Good Fellowship Hours frequently throughout the year, to afford Jew and non-Jew and men of all creeds and races an opportunity to talk it over. It is a particular responsibility of organized religion, church, temple and synagogue, to provide such opportunities for talking things over. For after all, it is organized religion which has pledged it self to the ideal of human reconciliation and good will, and it is organized religion which has often most grievously sinned against these very principles and ideals.

What, after all, is the heart of all religion? Former President Elliott of Harvard, said: "The true test of the religious quality of a human being is really this - does he love man? If he loves man truly, he cannot help loving God, and there is no way of telling whether he loves

God, except by seeing whether he loves man". This really is the complete definition!

Both Judaism and Christianity have always proclaimed this ideal of love of man. Why, then, have they so often, during the ages, hated each other? What caused the tragic misunderstandings? What built up those forbidding walls of emotional antipathy?

Both Jew and Christian worship the same God. Both stress the spiritual quality of life. Both uphold the same moral law. Both revere the same holy Bible. The founder of Christianity was a Jew. His disciples were Jews. His basic teachings were Jewish. With all this agreement and similarity of origin, what caused this tragic age-old estrangement?

Not religion! Religion unites. Religion draws men together. Intolerance, bigotry, fanaticism - it is these dark obsessions of the human mind which have nothing to do with religion which have nevertheless devastated the peaceful and harmonious relationships between faiths.

It is that immemorial curse of the human race - the intolerant, illiberal mind, which breeds hate, war and massacre. It is this attitude not restricted to the religious field alone which has been responsible for the tragic estrangement of brothers.

The logic of many people is very simple and very primitive. This man differs from me. He worships another God. He therefore repudiates my God. He undermines my security. He threatens my spiritual confidence. He is my enemy. I must therefore degrade and humiliate him to such a degree that by his very debasement all men will see and be convinced of the baseness and ^{of the} worthlessness of his faith, or I must destroy him. It has been

said that while human beings are sheep in credulity, they are wolves for conformity. They will destroy all those who differ from them. This bigotry, my friends, has quite effectually in many instances destroyed the sincerity of religion and the generosity of religion. Men frequently seem to have just enough religion to hate one another and not enough religion to love one another.

In our day, religion no longer occupies so dominant a place in the lives of men and intolerance, therefore, is today most in evidence in other departments - in nationalism and racialism. The Nazi who is ashamed to be known as a religious fanatic is nevertheless proud and boastful of the fact that he is an intolerant, militant nationalist, a racial megalomaniac, a patriotic imperialist. Of these things he boasts.

When the Jew and non-Jew sit down to talk it over objectively they will soon realize that what really estranges them is not religion, but the desire for hegemony, monopoly, prestige and power, the craving to sell one's religion to others rather than to one's self. Instead of thinking of religion as a challenge to one's self, the fanatic thinks of it as a challenge to impose it on others. Someone has very wisely said: "Men will wrangle for religion; write for it, fight for it, die for it; anything - but live for it." The common enemy of all religions is the illiberal attitude of mind which will not concede that man can be loyal to his own without being disloyal to another and will not recognize that differences are not necessarily conflicts, and that races and religions may differ, and yet cooperate harmoniously for common human ends.

All right-thinking men of faith, who are concerned with the progress of the ideals of their faiths in the world should search their hearts and

ask themselves: "Why carry on the old prejudices? What good have they done us? What good have they done Christianity? What good have they done Judaism? Are they not defeating the best in both of us? Are they not dark survivals of forgotten yesterdays? There can be no real peace and no stable society as long as racial and religious prejudices exist... Why not get together, pool our resources and work for common ends? Poverty, unemployment, afflict the Jew as well as the non-Jew, the black as well as the white. War - why the Jewish lad is sent to the war, mutilated hacked and gassed just like the non-Jew and the black like the white lad. Crime is a menace to all alike, regardless of race or creed. Our common democracy is endangered today. So are the spiritual values of our civilization dear to all of us. Why not join as human beings and work together for these common ends? Uniformity is not a requirement for spiritual unity. Accept me for what I am and I will accept you for what you are. Let us get together and learn to spend the few years which we have upon this earth in peaceful, tolerant friendly living.

Let us not make fetishes of racial pride or religious pride. When we are born into the world we are born without prejudices and when we go down to our graves, - there is no ^{room} there for pride or prejudice. Let us discover, if we can, our common human destiny.

In the last century, in visioning this 20th century, Victor Hugo said: "In the 20th century war will be dead, the scaffold will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead: Man will live! He will possess something higher than all these - a great country, the whole earth; and a great hope, the whole heaven." That was his dream of the 20th century.

One-third of this century, my friends, is already gone. And how far we still are from that great country and the realization of that great hope!

The struggle for religious liberty, for the separation of Church and State and for the substitution of liberty for toleration has a long and exciting history in American life. The absolute separation of Church and State represents America's original, unique and significant contribution to mankind.

The struggle began very early in the Colonial days. Roger Williams, himself forced into exile, because of his religion, established the colony of Rhode Island and put into its charter: "No person should be in any wise molested, punished, disquieted or called in question for any difference in opinion in matters of religion."

William Penn, himself a member of a persecuted sect, the Quaker sect, founded the colony of Pennsylvania and guaranteed to all "who acknowledge one Almighty and Eternal God to be the Creator, Upholder and Ruler of the World", religious freedom. He did not, however, guarantee complete tolerance or freedom to the unbeliever.

But these two colonies were the exceptions. Most of the others had no such broad provisions for religious freedom. In fact at the time of the Revolution most of the colonies had officially established churches which discriminated against dissenters and oftentimes persecuted them.

At the time of the Revolution there was hardly a colony where a Jew or a Catholic or a Free Thinker could lawfully hold office and hardly a colony where Catholics could hold public religious services.

But something new came into American life and thought with the Revolution, and many of these barriers were removed. The leaders of the Revolution who had to ground their demand for freedom from tyranny upon the natural rights of man could not at the same time permit the new

constitution of the several States to retain discrimination against men because of their religious convictions.

The struggle began immediately with the outburst of the Revolution and the State of Virginia led the way.

Virginia had an officially established church, - the Church of England. Those who did not belong to the Church were in many ways disadvantaged and discriminated against.

In 1776 under the inspiration of such men as George Mason, James Madison and Thomas Jefferson, the struggle began to dis-establish the church and to guarantee absolute religious freedom to all peoples. And in 1785, the Act for Establishing Religious Freedom, one of the great documents in American life, the forerunner of the Constitution of the United States, was adopted. And because it is so important, and because it had such tremendous significance for later developments both here and abroad and because so few people know of it or have read it, I want to read part of this Act and the reasoning which preceded the Act, granting absolute religious freedom unto all.

Section One of the Act for Establishing Religious Freedom reads:
"Well aware that the opinions and beliefs of men depend not on their own will, but follow involuntarily the evidence proposed to their minds; that Almighty God hath created the mind free, and manifested His supreme will that free it shall remain, by making it altogether insusceptible of restraints; that all attempts to influence it by temporal punishments, or burdens, or by civil incapacitations, tend only to beget habits of meanness and hypocrisy and are a departure from the plan of the holy author of religion who being Lord

both of body and mind, yet chose not to propagate it by coercion on either, as was in his Almighty power to do, but to extend it by its influence on reason alone; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true, and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world and through all times; that to compel a man to furnish contributions of money for propagation of opinions which he disbelieves and abhors, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion is depriving him of the comfortable liberty of giving his contribution to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness; and is withdrawing from the ministry those temporary rewards, which proceeding from an approbation of their personal conduct, are in additional incitement to earnest and unremitting labors for the instruction of mankind; that our civil rights have no dependence on our religious opinions, any more than on opinions in physics or geometry; that therefore the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow citizens, he has a natural right; that it tends also to corrupt the principles of that very religion it is meant to encourage, by bribing with a monopoly of worldly honors and emoluments those who will externally profess and conform to it; that thou indeed those are criminal who do not withstand such temptations, yet neither are those

innocent who lay the bait in their way; that the opinions of men are not the object of civil government, nor under its jurisdiction; that to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession of propagation of principles on supposition of their ill tendency is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own; that it is enough for the rightful purposes of Civil Government for its officers to interfere when principles break out into overt acts against peace and good order; and finally, that truth is great and will prevail if left to herself, that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them."

These are immortal words.

Section II: "We, the General Assembly of Virginia, do enact that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or beliefs; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities."

Section III: "And though we all know that this Assembly, elected by the people for the ordinary purposes of legislation, only, have no

powers equal to our own, and that, therefore, to declare this act irrevocable would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted are of the nature of natural rights of mankind and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an infringement of natural rights."

Now these ideas embodied in this Act were not new. They were known in the Old World. John Locke, John Milton, and Voltaire had advocated them. Two great Jews also had advocated them, Baruch Spinoza and Moses Mendelssohn. But with them religious liberty was as yet a matter of academic discussion. They discussed and advocated it. But here for the first time religious liberty became part of the organic law of a state. Before very long the same ideas were embodied in the Federal Constitution of the United States.

Article Six, Section III of the Constitution of the United States, adopted in 1787, at the Constitutional Convention in Philadelphia two years after this Virginia Act, reads: "No religious test shall ever be required as a qualification to any office or public trust, under the United States." This was not a wish. This was law. The law of the greatest Republic of its day.

And two years later this idea was still further amplified in the first amendment to the Constitution of the United States. The first article in the so-called Bill of Rights which was adopted by the first Congress of the United States meeting in New York in 1789, which reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Washington championed the ideal of religious freedom and urged the enactment of this principle into law. Washington wrote to George Mason during the Virginia struggle in 1785: "No man's sentiments are more opposed to any kind of restraint upon religious principles than mine are."

And it was due to the efforts of George Washington that the first Amendment to the Constitution of the United States was passed.

Washington, when he became President, was felicitated by many of the religious groups in the United States for his courageous championing of religious freedom. They wrote addresses to him thanking him for his labor in their behalf and he replied to them. In 1789 he wrote to the United Baptist Churches of Virginia:

"If I could have entertained the slightest apprehension that the Constitution framed in the Convention where I had the honor to preside, might possibly endanger the religious rights of an ecclesiastical society, certainly I should never have placed my signature to it; and if I could now conceive that the General Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For you doubtless remember that I have often expressed my sentiments that every man conducting himself as a good citizen and being accountable to God alone for his religious opinion, ought to be protected in worshipping the Deity according to the dictates of his own conscience."

He wrote a similar letter to the Quakers of Pennsylvania and to the Jewish Community of Newport.

There were not many Jews in the United States during the Revolution. Perhaps no more than 2000 and they settled in small communities along the sea-board. In spite of their small numbers, however, they took an active part in the struggle for Independence. In 1776, there were Jewish officers in the Revolutionary army, some Jews were the close friends of George Washington and one Jew at least, Haym Solomon, helped the forces materially with his financial resources. Washington was grateful for this help which the ~~the~~ Jews rendered the Revolution and when he received an address from the Community of Newport he replied as follows:

"While I receive with much satisfaction your address replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport, from all classes of citizens."

"The Reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they were succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of advantages with which we are now favored, we cannot fail under the just administration of a good government, to become a great and happy people."

"The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its

protection should demean themselves as good citizens in giving it on all occasions their effectual support."

"It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity.

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

"May the Father of all mercies scatter light, and not darkness upon our paths and make us all in our several vocations useful here, and in His own due time and way everlastingly happy."

