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But Mordechai Bowed not Down!, 1936.

WRHS



"BUT MORDECAI BOWED NOT DOWN!"
An Ancient Tale and Its Modern Application

Delivered By
Rabbi Abba Hillel Silver

At
The Temple

On
Sunday, March 8, 1936

"The Jews rejoiced - in joy, happiness and honor." That is the keynote of Purim. Purim is a festival of relaxation for the Jewish people. The Jew, in spite of the strain and tension of his life in the galut, in the exile, knew how to relax. Frequently he knew how to distill much joy and gladness out of his life's experience, however sombre and oftentimes tragic it was. For the Jewish people was always a healthy people, not given to moodiness, moroseness, pathological depressions. The Jewish people always believed in a God of whom it could exclaim time and again: "Thou has turned my mourning into

." "Thou hast taken off my sackcloth but thou hast me gladness." A bow, my friends, except when it is putting out in shipping, must be unbraced, because as the bow remains constantly strung, taut, sooner or later, it breaks. So our people knew how to unbrace, how to relax.

Israel had its Sabbaths, its festivals, its seasons of gladness. And the happiest of all its seasons of gladness was Purim. Purim was a carnival, a festival of hilarious joy, masquerade, dancing, singing, feasting. On Purim, the spirit of revelry was introduced into the most sacred of places, and during the reading of the Meggilah, the Scroll of Esther, a veritable panorama did break loose in the synagog when the name of Haman was mentioned.

"These days shall be remembered and observed in every generation," you read in the Meggilah. And the days of Purim were observed and remembered in every generation to this day. Why?² Because the Festival of Purim is so characteristic of Jewish experience in exile, Purim is our one festival, the locale of which is in the exile,

outside of Palestine, and everything connected with the story of Purim is typical of Jewish experience in exile from those days to these days.

First of all Esther, the Story of Esther, is a story of the uncertainty and impermanence of Jewish life in the diaspora. For years, people lived at peace in the great Empire of Persia. Suddenly, out of the clear sky came this desperate fact into the their lives that a man, close to the king, had been angered by a Jew and because of his anger, he persuades the king to destroy not merely this man or his family, but the entire Jewish people. This tragic insecurity of the Jews in the diaspora is brought out most dramatically in the Book of Esther: "And thy life shall hang in doubt before Thee. You will have no assurance in your life." That has been the mark of Jewish existence in the diaspora.

In those days as in these days in Germany, then and now comes a recrudescence of anti-Semitism. Haman was not the first and was not the last of the anti-Semites. A thousand years before Haman, Pharaoh sought to destroy the Jews of Israel and twenty-five hundred years later, another anti-Semite in Germany is now trying to annihilate the Jews.

In a few weeks we will celebrate Passover and will read in the Haggada, this law in exile:

"Not one man alone arose to destroy us, but in every generation people will arise to seek and destroy." In those days as in these days, and from the reading of the Book of Esther, we learn how little originality there is to these foes of Israel - how identical are all their motives and their methods. For example, Haman was not at all of Persia any more than Hitler is of Germany. Haman was an Amalekite, an immigrant.

"He was not from our place at all. And because he was an Amalekite, and a stranger, he was a super-patriot.

Haman starts out on his anti-Semitic career with a personal grudge against Mordecai. Mordecai^{who} sat in the gate of the Palace of the king, would not kneel to Haman as did all the other people. The Rabbis explain that by saying that Haman carried upon his garment the symbol of an idol and Mordecai the Jew who was forbidden to kneel to any idol, refused to kneel to Haman. Be that^{as}/it may, Haman became angry at Mordecai and this hurt pride led him to turn against Mordecai and his people. "Haman wasn't satisfied to put his hand out toward Mordecai alone but he turned against Mordecai's people." How typical and characteristic this is of Jewish experience in exile! The anti-Semite starts with a personal grudge against some individual Jew and ends up as an enemy of the entire Jewish people. There is no originality with the anti-Semites. And Haman, like all anti-Semites preceding and following him, found high sounding titles and phraseology for his spite and enmity under the cloak of patriotism. He had a personal grudge against Mordecai so Haman proceeded to incite charges against the Jews on the ground that all Jewish people are disobedient, traitorous, dangerous to the empire - charges similarly turned to the Jewish people in Germany today. In Germany, economic rivalry, competition, hate of the competitor, envy of the Jew cloaked themselves in the garb of patriotism, nationalism, pride, race and blood. Haman, we are told in the Scroll of Esther, resorted to bribery - ten thousand talents of silver would Haman give to the king in order to win his signature on an edict of annihilation. That is always a favorite theme of the anti-Semite who bribes either outright

or with promises of a great boon which will come to the people if the Jews are expelled or annihilated. Hitler promised the German people - he gave them golden promises of glory that would come to the German people.

Haman appealed to the king on the basis of differences which exist between the Jew and the non-Jew - a favorite device of all enemies of Israel. He appealed to Ahaserus on the basis that throughout the country there is a scattered people and their customs, religious customs, are different from the others. That is a fear that can easily be stimulated and aroused in the masses. The suspicion and fear of that which is different - the masses love conformity, unity. When you arouse them to a sense of fear, a sense of difference, you are on the way to victory - in those days as in these days in Germany.

And Haman did not persuade the king at once. The king was unwilling to destroy the Jew. And in our Midrash it is written that Haman carried on for a long time a propaganda with the king. "Haman kept propagandizing the king before he finally persuaded him, just as the Nazis carried on fifteen, eighteen years of propaganda to poison the minds of the people against the Jews. That is the danger of propaganda. If you repeat something often enough, the people come to accept it as an axion, something which requires no proof, no investigation. That is a dangerous power of propaganda.

There is no originality with the anti-Semite even in his ruthlessness. Haman was like unto Hitler of 1936. Rabbis say that other people sought to destroy the people of Israel. Pharaoh in Egypt was satisfied with the destruction of children. "Every child that ^{is} ~~was~~ born shall be thrown into the Nile." Nebuchadnezzar destroyed the First Temple.

Haman, too, tried to uproot, to annihilate. He wanted to uproot the last germ of the House of Israel. Haman then and Hitler now. There is little originality among our enemies.

And from the same Book of Esther, deliverance comes to our people, how our people are saved from hate. Deliverance comes as a result of loyalty of the Jews. Mordecai was strong, proud, persevering, Mordecai who would not bow down, who would not court toleration through kneeling, through prostrating himself and Esther at the risk of her life, intercedes for her people. Courage, faith, loyalty - these, my friends, are the factors which will save our people in these days whenever persecution will come. The Jews in these trying times must remember the lesson and not kneel, must not bow down to untoward circumstances, must not become servile or become stampeded.

We have been hearing talk in the last few weeks of the need of Jews to leave Germany today, that country of exodus, and I say to you, my friends, all that talk is foolish, vicious and dangerous talk. This hope of saving one's self through flight, this hope of solving the problem and taking one Jewish community and transplanting it to another country is a vain hope, vain in the first place, because there is no place where Jewish uprooted communities can go. In the second place it is ^a dangerous thing for the world. It would be setting a precedent for anti-Semites in other parts of the world who are certain to do the same thing. Whatever Jews are emigrating, whenever Jews must emigrate, Jewish people must help to establish them in new homes, to finance them generously. That has been a Jewish

tradition and a Jewish obligation from the beginning. But to organize an exodus of a whole Jewish community - it is dangerous and that counsel is the counsel of despair which says that because in Germany an anti-Semitic government has continued in power and remained in power three years, therefore the Jewish position is hopeless, that a whole community of Jewish souls - 500,000 souls must be taken out. That is evidence of lack of vision and lack of faith. Jewish history never thinks in terms of three years or five or ten years.

Our strategy in the world today is to join forces with all the liberal elements in the world and fight this recrudescant barbarism with every power at our disposal, to harass, to undermine and ultimately to destroy ^{it.} The German problem will be solved when the Nazis are destroyed, not before, and in no other way. Any Jew because of his timidity or complacency, any Jew who does not enter the struggle today to save the precious values of civilization, who does not fight for democratic human life, is underwriting his own suicide.

There can be no peace for sixteen million Jews in the world if the program and the policies of the Nazis spread throughout the world. It is not going to spread if the Nazis are destroyed. Even if we get two, three million Jews out of countries of Europe and settle them in Palestine that doesn't solve the problem for the rest of the Jews who are going to remain in the diaspora. So, our problem is to fight for an order of society to allow us to live any place, anywhere on the face of the earth.

It is not enough to raise money for relief. It is important to raise money for relief but it is more important to raise money for

war against the enemies of civilization.

Haman prepared the gallows for Mordecai and upon those gallows Mordecai was not hung, but Haman was hung. The Nazis prepared destruction for the Jewish people. There is a law of history which operated not only in Shushan of Persia but which operates in Berlin of Germany. And that law of history says that in the long last it is not bigotry, intolerance, hate which win the day, not the things which bring destruction to human life which win the day. It is not Mordecai, but Haman, the symbol of hate who led Mordecai, the symbol of faith, in triumph through the capitol. In the long last, it is the ideals of freedom, good will and tolerance which win in these days.

So Purim comes to us, my friends, with a reassuring message. When Mordecai heard the decree the king had issued on the thirteenth day of Adar, that all the Jews of Persia shall be destroyed, he was, of course, terribly depressed. He put on sackcloth and ashes and went through the streets wailing and bemoaning the fate which was to overtake his people. He met three little Jewish boys coming from school. He stopped one and asked him: "What did you study in school today?" And the lad recited to him a verse from the Book of Proverbs which he had learned that morning: "Do not be afraid of a sudden terror and the wickedness of thine enemies for God will be kind and he will keep thy foot from being caught." And he turned to the second lad. "What did you study in school this morning?" And the boy quoted a verse from the Prophet Isaiah: "You enemies of Israel take counsel together but your counsel will be destroyed. Speak the word of destruction but it will not come to pass for God is with us." And he turned to the third little lad and asked: "What did you study in school this morning?" And he

also quoted a verse from Isaiah: "Listen unto me, O House of Jacob:
Unto old age I shall be with you, Even to hoary hair I will carry you.
I made you and I will carry you. I will bear you up and I will
deliver you."

And when Mordecai heard what these three little Jewish lads had
learned on this day, on the day of the dire decree, he laughed long,
loud and joyously. Mordecai laughed on that day and for twenty-five
hundred years since that day, Mordecai's fellow Jews throughout the
world - on the Festival of Purim, however dark the world around them
may be, on this Festival of Reassurance - on this day which reminds
them of recurrent threats ^{and} of deliverance of the people, the brothers
of Mordecai laugh joyously and confidently, and laughing, they face
the future.



1. Relaxation on Purim.

אויפצוקומען פאר אים וואס וואלטן זיין
- honor -

Jew knew how to distill gladness - laugh.

Healthy being - not given to morbidness - morose.

Believed in a God of whom he could explain: אויף אים האט ער געקענט זאגן

... אויף אים האט ער געקענט זאגן

Bow - unbraided - If always strung it breaks.

~~Purim~~

Sabbath + Festivals were seasons of gladness אויף אים האט ער געקענט זאגן

Purim was even more - Carnival - Heterianly joyous -
masquerades - play - song - joyous revelry - Feasting.
Even into solemn prayers & synagogue - spirit allowed
to enter - pandemonium at mention of Haman

2. אויפצוקומען פאר אים וואס וואלטן זיין

Characteristic holiday of J. experience in exile.

(1) Uncertainty + Impermanence - One man - dangers -
well or whim - אויף אים האט ער געקענט זאגן

"And thy life shall hang in doubt before thee.

אויף אים האט ער געקענט זאגן - "and thou shalt have no
assurance of thy life"

(1a) As in Germany!

(2) The reminder of Antiochus - Antiochus - of Hamans -

Haman was the first - not the last. Pharaoh preceded

for few weeks him 1000 yrs - Hillel succeeded him 2500 yrs -
אויף אים האט ער געקענט זאגן

אויף אים האט ער געקענט זאגן - אויף אים האט ער געקענט זאגן

(2a) As today in Germany.

(3) Little originality about these enemies of our people -
their motives or their methods.

(a) Haman e.g. not a Persian - Amalekite - Hillel -
a stranger himself - an immigrant - super-
patriot -

- (b) Start with personal grudge - take it out on people.
 Hurt pride of Haman - Men would not kneel.
 - 1221 1222 21 1221 1222 5211
- (c) Find high sounding name for their ^{injustice} spite-enmity.
 Cloak their personal vendetta in garb of patriotism
 Incites King against Jews - desecration - disobedience to
State - dangerous.

(3a) Even as in Germany. - Rivalry, competition, hate
 of competitors cloaked in garb of exalted patriotism
 and pride of race and blood.

(4) Haman resorts to bribery to persuade King.
10,000 talents of silver into King's treasury.

(4a) Even as in Germany - Only promises - prospects.
 jobs - etc. 1221.

(5) Appeal to instinctive hatred of Differences,
of 1221 1222 1221.
Love of Community -

(5a) Even as in Germany to-day.

(6) Propaganda ^{Midrash} Unash. unwilling. 1221 1222 1221
1221 1222 1221 1222 1221

(6a) Even as in G. - 15 per. of lying -

(7) Ruthless. Midrash

Pharaoh - 1221 1222 1221

Nebuchad - 1221 1222 1221 - Craftman's hand

Haman - 1221 1222 1221

1221 1222 1221 1222 1221

(7a) - Even as Hitler in Ge. To-day

8. Little originality about these enemies -

3. Deliverance always came as result of courage, faith +
unconditional loyalty of Jews + Jewesses.

17 Esther

11/ Mordecai - the strong - the prudent - the persevering -
who "stood up before him" - Idol -

Court toleration by submission + sacrifice of Conscience

12/ Esther - who risked her life - when desperate need

4. Will come again - to-day - if Jews - strong - fight -

(1) Jew who does not lead himself - Timid - Complacent -

(2) There can be no peace, security for Jews as long

5. Haman prepared gallows -

Nazis " destruction - Law of history! .

Valid in Berlin as in Plushan

אין אמת אין חיים - All that threatens...

~~He~~
In the last last it is not He who leads H in
triumphant procession - but He symbol of pride,
pride, bigotry, hate who leads H symbol of wisdom,
justice, truth, in the triumphed - proclaiming...

6. Purim in these dark days brings memory, Reawakening

Faith: Decree - 3 children:

Prov.

1 - אין אמת אין חיים : "Be not afraid of sudden terror"!
the destruction, the world - אין אמת אין חיים

2 - "In the end will be your confound" אין אמת אין חיים!

"And will keep they fast from being caught"

(2) hara'ah דבר דבר ודבר דבר

דבר דבר ודבר דבר . "Talk counsel together and it
shall be best to us" - Speak the word and it
shall stand . "For God is with us!"

(3) hara'ah . ודבר דבר ודבר דבר ודבר דבר ודבר דבר

והוא יאמר : "Even to old age I am
the same." ודבר דבר ודבר דבר : "Even to your hair, I
will carry you" ודבר דבר ודבר דבר : "I have
made you and I will bear you" ודבר דבר ודבר דבר :
"I will carry you, and I will deliver you"

7. When Mod. heard - he laughed - long - loud -
and heartily:

And Israel, since then & for 25 centuries - in
face of persecutions - ~~as~~ strong in its deathless
faith - on Purim day - so typical of its experience,
of recurrent threat & deliverance - laughs
joyfully & bravely -

And faces the future unafraid !

ABSTRACT OF ADDRESS DELIVERED BY RABBI ABBA HILLEL SILVER AT THE TEMPLE
ANSEL ROAD AND E. 105TH STREET ON SUNDAY MORNING, MARCH 8, 1936

"BUT MORDECAI BOWED NOT DOWN!..."

The Festival of Purim is a characteristic holiday of Jewish experience in exile. The story of Haman is typical of the many Hamans who preceded him and followed him in the long century of Israel's life. There is little originality about the enemies of Israel either as regards their motives or their methods. Haman was not a Persian but an Amalekite - an immigrant and therefore a super-patriot like Hitler who is not a German but an Austrian.

The anti-Semite starts with a personal grudge against some individual Jew and ends up as an enemy of the entire Jewish people. Haman hated Mordecai and so he decided to destroy the nation to which Mordecai belonged. The anti-Semite cloaks his personal spite in the garb of patriotism. Haman incited the king against the Jews on the ground that they are disloyal and disobedient to the State. The Nazis cloaked their own envy, their economic rivalry in the garb of exalted patriotism of pride and race and blood. Haman resorted to bribery to persuade the king. He offered him then thousand talents of silver to destroy the Jews. The Nazis offered their followers the golden promises of jobs and professional posts from which they would drive the Jews. Haman appealed to the instinctive hatred of differences among the people. "And their customs differed from the customs of other people." He invoked the primitive prejudices of conformity even as the Nazis did.

Deliverance came to our people in those days as a result of the courage, faith and sacrificial loyalty of Jews and Jewesses - of the strong, proud and persevering Mordecai "who did not bow down" and

of Esther, who risked her life to save her people. And as a result of these same qualities of inner strength, deliverance will come to our people in their trials today. There is a law of history which is operative in Berlin as in Shushan. Haman must hang upon the gallows which he prepares for Mordecai. Bigotry, intolerance and persecution must in the last analysis destroy themselves. In the long last, it is not Mordecai who leads Haman in triumphal procession but Haman, symbol of greed, bigotry and hate, who leads Mordecai, symbol of wisdom, justice and truth, in triumphal procession through the streets of the capitol.

Purim brings to Israel a message of reassurance and on this day so typical of its experience of recurrent threat and deliverance, Israel relaxes long enough to laugh joyously and confidently in a hilarious carnival mood, and laughing, faces the future unafraid.

"BUT MORDECAI BOWED NOT DOWN!"

at The Temple, March 8, 1936

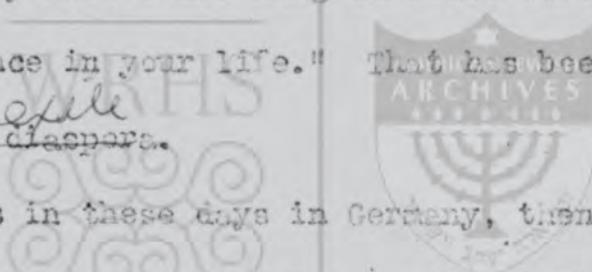


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In those days as in these days in Germany, then and now, comes ^{now} a recrudescence of anti-Semitism. Haman was not the first and was not the last of the anti-Semites. A thousand years before Haman, Pharaoh sought to destroy the Jews of Israel and twenty-five hundred years later, another anti-Semite in Germany is now trying to annihilate the Jews.

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leave
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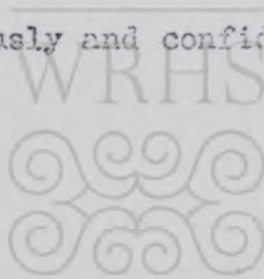
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Haman prepared the gallows for Mordecai and upon those gallows Mordecai was not hung, but Haman was hung. The Nazis prepared destruction for the Jewish people. There is a law of history which operated not only in Shushan of Persia but which operates in Berlin of Germany. And that law of history says that in the long last it is not bigotry, intolerance, hate which win the day, not the things which bring destruction to human life which win the day. It is not Mordecai, but Haman, the symbol of hate who ^{is by} led Mordecai, the symbol of faith, in triumph through the capitol. In the long last, it is the ideals of freedom, good will and tolerance which win in these days.

So Purim comes to us, my friends, with a reassuring message. When Mordecai heard the decree the king had issued on the thirteenth day of Adar, that all the Jews of Persia shall be destroyed, he was, of course, terribly depressed. He put on sackcloth and ashes and went through the streets wailing and bemoaning the fate which was to overtake his people. He met three little Jewish boys coming from school. He stopped one and asked him: "What did you study in school today?" And the lad recited to him a verse from the Book of Proverbs which he had learned that morning: "Do not be afraid of a sudden terror and the wickedness of thine enemies for God will be kind and he will keep thy foot from being caught." And he turned to the second lad. "What did you study in school this morning?" And the boy quoted a verse from the Prophet Isaiah: "You enemies of Israel take counsel together but your counsel will be destroyed. Speak the word of destruction but it will not come to pass for God is with us." And he turned to the third little lad and asked: "What did you study in school this morning?" And he

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And when Mordecai heard what these three little Jewish lads had
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hundred years since that day, Mordecai's fellow Jews throughout the
world - on the Festival of Purim, however dark the world around them
may be, on this Festival of Reassurance - on this day which reminds
them of recurrent threats ^{and} of deliverance of the people, the brothers
of Mordecai laugh joyously and confidently, and laughing, they face
the future.



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"BUT MORDECAI BOWED NOT DOWN!"
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Sermon, The Temple, March 8,
1936

"The Jews rejoiced - in joy, happiness, and honor." That is the keynote of Purim. Purim is a festival of relaxation for the Jewish people. The Jew, in spite of the strain and tension of his life in the galuth, in the exile, knew how to relax. He knew how to distill some joy and gladness out of his life's experience, however sombre and tragic it oftentimes was. For the Jewish people was always a healthy people, not given to moodiness, moroseness, pathological depressions. The Jewish people always believed in a God of whom it could exclaim time and time again: "Thou hast turned my mourning into rejoicing." A bow which remains constantly strung taut, sooner or later breaks. ^{how to} So our people knew how to unbrace, relax.

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Israel had its Sabbaths, its festivals, its seasons of gladness. And the happiest day of all its seasons of gladness was Purim. Purim was a carnival, a festival of hilarious joy, masquerade, dancing, singing, feasting. On Purim the spirit of revelry was introduced into the most sacred of places, and during the reading of the *Megillah*, the Scroll of Esther, pandemonium broke loose in the synagogue when the name of Haman was mentioned.

"These days shall be remembered and observed in every generation," you read in the *Megillah*. And the days of Purim were observed and remembered in every generation. Why? Because the festival of Purim is so characteristic of Jewish experience in the exile; Purim is our one festival, ^{whose} the locale of which is in the exile, outside of Palestine, and everything connected with the story of Purim is typical of Jewish experience in exile from those days to these.

First of all the story of Esther is a story of the uncertainty and impermanence characteristic of Jewish life in the diaspora. For years people ^{had} lived at peace in the vast empire of Persia. Suddenly out of the clear sky came this desperate fact into their lives - that a man close to the king had been angered by a Jew, and because of his anger, he had persuaded the king to destroy not merely this man or his family, but the entire Jewish people. The tragic insecurity of the Jews in the dias-

Megillah:

pora is brought out most dramatically in the ~~Megillah~~ "And thy life shall hang in doubt before thee." You will have no assurance in your life. That has been the mark of the exile.

In those days as in these days, ^{Came} then and now, there comes a recrudescence of anti-Semitism. Haman was not the first nor the last of the anti-Semites. A thousand years before Haman, Pharaoh sought to destroy the Jews of Israel, and twenty-five hundred years later, another anti-Semite in Germany is seeking to annihilate the Jews. In a few weeks we will celebrate Passover and will read in the Haggadah this rule of exile life: "Not one man alone arose to destroy us, but in every generation people will arise to seek and destroy."

In those days as in these days, and from a reading of the Book of Esther, we learn how little originality there is to ^{these} ~~the~~ foes of Israel - how identical are all their motives and their methods. For example, Haman was not at all of Persia any more than Hitler is ^{all} of Germany. Haman was an Amalekite, an immigrant. The naturalized must prove their ^{ir} loyalty. ^{Haman} Because ~~he~~ was an Amalekite, and a stranger, he was a super-patriot. Haman starts out on his anti-Semitic career with a personal grudge against Mordecai. Mordecai, who sat in the gate of the palace of the king, would not kneel to Haman as did all the other people. The ~~Rabbis~~ ^{Mordecai's boldness} explained ~~that~~ by saying that Haman carried upon his garment the symbol of an idol, and ^{as a Jew} Mordecai ~~the Jew~~ was forbidden to kneel to any idol. Be that as it may, Haman became angry at Mordecai. Hurt pride led him to turn against Mordecai and his people. Haman was not satisfied to put his hand out toward Mordecai alone; ~~but~~ he turned against Mordecai's people. How characteristic this is of Jewish experience in exile! The anti-Semite starts with a personal grudge against some individual Jew and ends up as an enemy of the entire people.

There is no originality among the anti-Semites. Haman, like all anti-Semites preceding and following him, found high-sounding titles and phraseology for his spite and enmity, ~~unlike the anti-Semites of today~~. He masked greed and malice under the cloak of patriotism. ^{Because of his} He ~~had~~ a personal grudge against Mordecai, ~~so~~ Haman proceeded to incite charges against the Jews on the ground that all Jews are disobedient, traitorous, dangerous to the empire. Today in Germany, ^{economic} rivalry, competition, hate of

the competitor^{and}, envy of the Jew cloak^{of} themselves in the garb of patriotism, nationalism, and pride^{he offered}, race and blood. Haman resorted to bribery ^{he offered} ten thousand talents of silver ~~would Haman give~~ to the king in order to win his signature on an edict of annihilation. The anti-Semite either bribes outright or with promises of ^{the} great boon which will come to the nation if the Jews are expelled or annihilated. Hitler promises golden days of glory for a Germany Judenrein.

Haman appealed to the king ^{on} ~~in~~ the basis of differences which exist between the Jew and the non-Jew ^a a favorite device of all enemies of Israel. "There is a religious scattered people and their customs are different from ours." Suspicion^{and fear} of the unknown can easily be stimulated ~~and fear aroused~~ in the masses. The masses love conformity, unity. When you arouse them to a sense of fear, a sense of difference, you are on the way to victory - in those days ~~and~~ as in these days in Germany.

Haman did not persuade the king at once. The king was unwilling to destroy the Jews. Our Midrash tells us that Haman ^{carried} on a protracted campaign of propaganda before he finally persuaded ~~him~~ the king, just as the Nazis have carried on fifteen, eighteen years of propaganda to poison the German minds against the Jews. If you repeat something often enough, the people come to accept it as an axiom, something which requires no proof, no investigation: that is the dangerous power of propaganda and its appeal to the anti-Semite.

START → There is no originality ⁱⁿ ~~with~~ the anti-Semite even in his ruthlessness. Pharaoh in Egypt was satisfied with the destruction of children. Every male child that was born ^{was to} ~~shall~~ be thrown into the Nile. Nebuchadnezzar destroyed the first Temple, and rooted out a nation. Haman, too, tried to uproot, to annihilate. He wanted to uproot the last germ of the ~~House~~ of Israel. Haman then and Hitler now. There is little imagination among our enemies.

And from the same Book of Esther, we read how deliverance comes to our people, how our people are saved from hate. Deliverance comes as a result of the loyalty of the Jews. Mordecai was strong, proud, persevering; Mordecai would not bow down, would not court toleration through kneeling. Esther, at the risk of ~~her~~

her life, intercedes for her people. Courage, faith, loyalty - these are the factors which will save our people whenever persecution ~~will~~ come. The Jews in these trying times must remember the lesson and not kneel, must not bow down to untoward circumstances, must not become servile or stampeded.

Our strategy in the world today is to join forces with all the liberal elements in the world and fight this recrudescant barbarism with every power at our disposal, to harass, to undermine, and ultimately to destroy it. The German problem will be solved when the Nazis are destroyed, not before, and in no other way. Any Jew who, because of his timidity or complaisance, does not enter the struggle today to save the precious values of civilization, who does not fight for democratic human life, is underwriting his own suicide.

There can be no peace for sixteen million Jews in the world if the program and the policies of the Nazis spread throughout the world. It is not going to spread if the Nazis are destroyed. Even if we get two or three million Jews out of countries of Europe and settle them in Palestine that does not solve the problem for the rest of the Jews who are going to remain in the diaspora. So, our problem is to fight for an order of society which will allow us to live any place, anywhere on the face of the earth.

It is not enough to raise money for relief. It is important to raise money for relief, but it is more important to raise money for war against the enemies of civilization.

Haman prepared the gallows for Mordecai and ^{from} upon those gallows not Mordecai but Haman was ^{hanged.} ~~hung~~. The Nazis prepare destruction for the Jewish people, but there is a law of history which operates not only in Shushan but in Berlin. And that law of history says that in the long last, bigotry, intolerance, and hate do not win the day. Haman, the symbol of hate, is led by Mordecai, the symbol of faith, in triumph through the capital. In the long last, it is the ideals of freedom, good will, and tolerance ^{that} ~~which~~ will win in these days.

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