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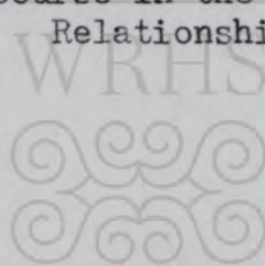
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Christian-Jew, 1939.

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CHRISTIAN - JEW
The Fifth Discourse in the Series "Fundamental Human
Relationships"



By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday morning, December 24, 1939

For a few weeks I have discussed with you some fundamental human relationships. We spoke of Parents and Children, Husband and Wife, Rich and Poor and Friends and Foes. This morning I should like to discuss with you another fundamental human relationship - that between groups, particularly that between the Jewish and non-Jewish groups. Here is a type of relationship based not upon blood, family, friendship, economic interests, but upon loyalty to a group, or group loyalty to an idea. Because there are groups in the world, and men live in groups, it is necessary to find the proper adjustments between the conflicting loyalties and principles and beliefs and associations.

To discover that basic cooperation between races, nations, religions, has been one of the major tasks of civilizations - one of the most difficult. It has been one of the most difficult not only because a group is more difficult to moralize than an individual, because within a group you may find too many conflicting interests, but also because group loyalties frequently possess the defects of their virtues.

Ideals, whether they be racial, national or religious do gather round themselves very powerful loyalties, passion as it were, zealous fealty of all kinds, sometimes to the point of fanaticism, ruthless intolerance of anything which seems to reflect or challenge these ideals. And the devotees of these ideals come to look upon their own uncompromising fidelity to them as proof of their own merit. The more intolerant they are, the more sincere they feel themselves to be and the more noble, so that in the name of ideals, men have often destroyed the very ideals which they were so zealously and so blindly serving.

Partisanship and imperialism seem to be inescapable ingredients of every strong group loyalty. Therein lurks a great danger for society.

When you come to think of it, it is great human ideals - justice, liberty, equality, faith, which have let loose upon the world torrents of hate, prejudice, and persecution and war. It is these great human ideals which have made men immoral. Not the human ideals themselves, of course, not these ideals - justice, liberty, equality - in their essential purity, and in their mission, but in their perversion in the hands of their followers, in the bizarre form which these ideals came to assume when their followers allowed free scope to the overcharged forces of their emotion.

I am not now speaking, of course, of those people who use ideals cynically, deliberately, as a cloak for their rascality. I am not now speaking of people who seek to rationalize their very cheap and low motives, by dressing them up as service to some great cause or principle, like the Russians in Finland, the Nazis in Poland, the Japanese in China, the Italians in Ethiopia, who used high sounding terminology deliberately as a camouflage. Nor am I speaking of charlatans in priestly raiments who pour holy water upon their putrid prejudices like that Big Thorn of the Little Flower.

I am speaking now of honest folk who believe somehow that sincerity is synonymous with bigotry, who think that to be loyal one must be intolerant, who believe that their truth is the only truth, that those who oppose them are necessarily also their enemies. And it is these well-intentioned, well-meaning folk who are really a menace to a peaceful society and who fill the ranks of every racketeer in the field of human loyalty, whether these be political loyalties, nationality loyalties, racial or creed loyalties.

Take Judaism and Christianity, for example. Those religions are religions of peace, brotherhood, justice, love. One is derived from the other. Here and there there is a different emphasis of some teaching or another, but by and large, the same moral mandates are regards nations,

racess, are found both in Judaism and in Christianity. And yet, what a record of hate and persecution all through the ages - not only as between Judaism and Christianity, but as between sects and subdivisions in both. Not only did the Christians persecute the Jews, but the Catholic persecuted the Protestants, and the Protestants persecuted the Catholics, and within the denominations, one sect persecuted another. The whole history is one of prolonged and bitter rivalry. And among our own people, in Judaism, we have had differences over a long period of time: Between the Pharisees, and the Sadducees, between the Rabbinites and the Karaites, the Mithnagdim and the Chassidim, the Orthodox and the Reform - conflict of basic loyalties on the part of well-meaning folk which fill them with evil. That is not ended in our so-called enlightened era.

Intolerance is not limited to the field of Religion. Of course there are some few enlightened people who regard themselves even superior to religious intolerance because they are indifferent to religion altogether. They have graduated from such degrading intolerance as religious intolerance. Yet these same people in other fields of activity and effort can be and are as vicious and intolerant as the religious zealot is in his field. Men are destroying themselves today not in the name of Religion but in the name of economic theories and systems, in the name of race. Hitler, Mussolini, Stalin are fanatics, but not in the field of religion. On whatever subject men feel strongest, they are likely to become zealots, bigots. They are likely to sacrifice all means for the end, and all men for their Gods.

What the world needs, what particularly our world needs as regards this fundamental human relationship between groups of people is a prolonged and earnest education until it becomes a part of the thought pattern and emotional pattern of people, in two ideas - the first of which is in the idea of Man -

man as such, the substratum man, the "unclassified" man, the man who is possessed of rights quite apart from rights which come to him in any group identification.

We are accustomed to thinking of man as belonging to some group, religion, nation, race, or to a party. But there is also what you might call the basic human being, the "ben Adam", who is neither Jew nor Christian, Mohammedan or Buddhist, French, English or German, White or Black or Yellow, Capitalist or Proletarian, but who is essentially a human being. And it is this concept of man with which Religion has always concerned itself. All great religions of mankind address themselves to the human being.

This concept of man with which Religion has always concerned itself, and which, by the way, is the democratic, is being expunged from the vocabulary Totalitarian of nations today quite systematically. All forms of tyranny prefer to consider man not as an individual but as a member of a group. To them man has no reality and therefore, of course no rights, unless he is envisaged in the accoutrement of attributes which our nation or race or state or party grants him. This is one of the blackest heresies of our civilization and there can be no tolerance in the world not only between the Jew and the non-Jew, but between one party and another until the essential independence of man qua man is reaffirmed and re-established. And the world needs re-education in this most simple of all important dogmas of civilization - "In the beginning God created one man and forever after, the concern of education, of religion, of government, of all human relationships is the development, the unfoldment, the ennoblement of the rights of individual human beings one to another. That is the first great idea which has to be recaptured by mankind.

The second great ideal is that of Unity in Plurality, harmony in

diversity. If truth, the essence of an idea, of a truth, the essence of any good is to become manifest in the world, it must externalize itself, naturally, always express itself. And in so doing, of necessity, it must assume a diversity of thought, a variety of expression. That is true of God himself. That is true of divinity itself. For God too manifests himself in Creation, through an infinity of phenomena, in every possible grade of existence and value. To think of Unity without diversity is simply to deny creation. And that is why, when you come to look deeper into the situation, that is why Totalitarianism today which strives after unity without diversity is essentially a throwback to chaos. Our age is suffering today from excessive social decomposition. It is trying to save itself not through a new spiritual reorientation which alone can save it, but through the iron flame of regimentation, of an external coordination or uniformity. That is the very opposite, the very antithesis of unity. Unity is voluntary organization of diversity, with each unit continuing to retain its identity, its unity in plurality.

I don't want any human being to sacrifice his conviction, but I don't want anyone to make any demands of me to sacrifice mine. That is a very simple but seemingly difficult thought for most people to grasp. I am not even averse to men who are inclined to extoll their nation or race or religion, who are inclined to claim for them superior virtues, or excessive excellencies, and excessive salvation. All I ask is that they shall not use their particular persuasions, their particular conceits to victimize me or to crush me or to victimize others or to crush others.

If a people thinks that it is the "yeast" of the earth, if a people thinks that it is the original "Urvolk", the sole original stock which alone possesses those spiritual gifts and those spiritual energies to regenerate a world, as Fichte told the German people to believe - I have no objection to that. But

I want to know at whose expense that is to be achieved. And how? At its own expense, or at mine? Through the sacrifice of itself, or through my sacrifice, or through the sacrifice of others? Through improving itself, and thereby serving as a model and inspiration to others, or through the conquest and subjection of others?

The Jews, too, frequently spoke of themselves as the Chosen People. The Jews, too, wanted to be a light unto the nations. But their technique was exactly defined. They were to be a light unto the nations by becoming the servant of God, by becoming servants unto ideals, by allowing themselves to be persecuted and beaten...through sacrifice to be cleansed. That, basically is the theology of Christianity. That basically is the magnificent ideal of salvation of the Founder of Christianity - through his blood other men would be saved. People who are ready to take on that kind of self-martyrdom for the sake of ideals, are as far as I am concerned, perfectly free to extoll those ideals. Unity in Plurality.

The essential ties of the world are not the ties of agreement, but the ties of good will, the kindly disposition to meet on the basis of our common humanity and to explore opportunities for cooperation in tasks advantageous to all concerned. That is what the world needs.

And the order of this world - this cosmos is held together not by the over-zealous, impatient and intolerant would be saviors of mankind, but by the glorious hierarchy of Men of good will whose judgment, wisdom and kindness of heart are the oil which lubricate the machine of human progress.

Good will, my friends, is much more than tolerance. Good will is much more than amiable garrulity about brotherhood in the abstract. Good will is an active principle. The emphasis of that word is on "will", the determination to destroy prejudice within one's will, to discover ways of working together

with other people. That is good will.

Tolerance can be very annoying. Tolerance is frequently a matter of patronizing other people - you are not so good, but I am a high-minded person; I will tolerate you. That is no basis, my friends, for an enduring and wholesome relationship. Frequently there has been a whole shoal of Christian apostles to the Jews cast up by the storm of recent years, well-meaning Christians self-appointed mentors of the Jews who presume to advise and lecture the Jews in a way which they would not dream of lecturing any other people or any other party. They set about telling the Jews what is wrong with them and what the Jews of the world ought to do in order to satisfy the gentiles.

And there are Jews who have been so shaken by the events of recent years, that they actually welcome these criticism, just as Jews shaken by recent events of the past years have developed a morbid craving for words of reassurance and words of praise by the non-Jew. They want to be told, and go out of their way to be told what a fine people we Jews are.

It has always been my conviction that the cure of prejudice must begin at home, and that the medicine must be taken internally. The Christian minister ought to labor among his own lot and lecture there about tolerance. He ought not to tell the Jews what fine people they are, but he ought to tell the Christians what a fine people the Jews are - and vice-versa.

Tolerance is not enough. Good will, the determination to eradicate prejudice within oneself, and to discover opportunities for working together for a common cause - that is good will. And it is as important to the non-Jew as it is to the Jew. A prejudiced relationship between Jew and non-Jew hurts not the Jew only, and oft-times not mostly the Jew. Take, for example, the case of the Jews and the Poles and the Jew. When the Nazis attacked the Jew, villified them and held up their race and culture in contempt, when they set

about systematically to impoverish them, the Poles next door to the Nazis rather enjoyed it. They did not suspect, as they should have, that this attack on the Jews and this political ethnology which the Nazis were proclaiming was just a cloak for imperialism which ultimately would engulf not only others, but themselves as well. The Jews were discriminated against through legislation, boycotts. They were harassed. Politicians, journalists, merchants, students, priests all joined in the game, insulting and harassing them. The Poles assumed that prejudice is a one-sided affair, that only the Jews would be victimized by it. Now an equally vicious onslaught by the self-same Nazis is being made on the Poles, on the same basis. The Poles are being villified. Their race, status, culture is being systematically attacked, scrapped and impoverished, after sweeping the land with the blood and fire of war.

No, prejudice is not a one-sided affair. It never was. When you read what the Germans are saying today in official places about the Poles, all that you need do is to substitute the word Pole, for Jew.

"In a speech in conquered Lodz, now annexed to Greater Germany, Dr. Robert Ley, Reich Organization Director and head of the German Labor Front has proclaimed that Germany's real war aims are the annihilation of Great Britain and establishment of the "divine Right" of the German race to rule over others.

"However, it is in line with a steadily increasing propaganda campaign based on the so-called positive side of the National Socialist racial doctrine as outlined in Herr Hitler's 'Mein Kampf,' namely, the thesis that the Germans constitute a master race that has a mission to rule over inferior peoples and create a new world order.

"The German race, that is our faith!" Dr. Ley exclaimed. "It has higher rights than all others. A German laborer is worth more than an English lord. We have the divine right to rule and we shall assure ourselves of that right.

"It is not true that the nations of Europe are equal. It is nonsense to maintain that all nations have equal rights. In the life of nations it is not otherwise than in the life of individuals. There are differences in rank and value. Not every people has the value and the weight of a nation. Not every people is capable of forming a State and not every people has the right to its own State.

"General equal right of peoples and nations is the same liberal fallacy as the twaddle of general human rights. There is a law of nations, but no rights of nations. And not every people has a national or imperial mission.

"This outburst then applied all its implications to Poland. The very creation of a Polish State was denounced as a violation of the above-mentioned rank and order among nations, which now is rectified by German arms. For the article explains that the Poles received their State without their own merit and without its being a genuine - that is, a necessary - State, inasmuch as it merely served as a tool of France and Britain, which the Poles were unable to keep in order anyhow because of their stunted national instinct."

There it is. And it is so always! Either all or none!

I have always felt that Jews alone should not regard prejudice as their problem and should not concern themselves so much with it. Jews should not permit themselves to become too engrossed in the problems. We read too many books on anti-Semitism. There is too much of it in our papers and magazines that we read. There is too much of the subject in our conversation. There should be far less of it and far less of the note of panic in our thinking.

A wise Roman once asked why Nero was such a failure. The answer given was that while Nero was a fine musician who knew how to adjust the strings of his to render proper harmony harp perfectly, in government and in political life he strung his strings either too tight or they were too loose. If a bow string is held taut all the time

and is not allowed to relax, the tone will go dead. And so with a people. This ought not to lead us to an obsession. We ought to try to recapture the larger perspective, to try to discover ways of uniting with men of good will and to re-establish on earth the principle of the rights of man, and secondly, to educate the rising generation to the concept of Unity in Diversity.

The world today has more of wealth than it ever had and more of knowledge than it ever had, and more of science than it ever had, and more of opportunities for contacts than it ever had. One thing it has less of than ever before - and that is good will, the active principle of striving to eradicate within one's self all forms of prejudice, with cooperation with other people, with other nations.

There is a legend told of a king who had a beautiful edifice on the top of a mountain of many chambers each filled with treasures. And to his only son, before his death, he gave the keys to every chamber in that palace. But one key he did not give him - the key to the outer door to the palace itself. That key, said the father to the son, you must fashion yourself. And until the son fashioned the key to the outer door of the palace itself, he could not enter into any of the chambers of the great palace, the keys to which were already in his hands. And the king told his son that the key to the outer door of the palace could be fashioned only by love and good will.

We possess today, my friends, all the keys to all the inner chambers - to science, to wealth and knowledge - to every treasure-house, but we can't use them to our advantage, to our happiness because we do not possess the key which will open the main door leading to the palace and to the real enjoyment of all these things. That key we must fashion ourselves. That key is the key of good will, love, and that is fashioned, my friends, not by vague

sentiments, or the exchange of mutual adulation. That key is fashioned through, through struggle, through discipline on the part of peoples in all parts of the world, through the curbing of prejudices which are resident in all people - Jew and non-Jew alike - through an effort to discover ways of working together for the common good.

These are requirements, my friends, in the field of fundamental human relationships between groups, particularly those between Jew and non-Jew. Active exploration of good will must begin always within ourselves. We Jews are not without our own faults. We Jews are not without our own responsibilities in what is happening. We have our own prejudices within ourselves within the Household of Israel. Before we ask the world to join with us in brotherly cooperation we must first clean our own house, set our own house in order and learn to cooperate among ourselves, respect each other's backgrounds, points of view, seek neither to dominate nor to exploit, in discovering a common interest in all the sections of Israel, in working together for a fundamental unity in plurality and fundamental harmony among others.

1/ Another type of Relat - not blood - family - friendships - econ. interests⁴
Determined by group loyalty ^{loyalty to a group or} to ideas - And because there are groups
Adjustment made necess. by conflicting loyalties to principles, beliefs
or associations.

To discover a basis of cooperation bet. groups: nations, races, religions - one of major tasks of UNIP - and most difficult.

Not only bec. a group is more difficult to "moralize" > an ind -
- too many conflicting interests and motives - but also bec.
group loyalties frequently have the defects of their virtues.

I deals - rel- nat- racial - ^{can't} father round them ^{emotional} devotion and passionate ^{jealous} pealty - some- times to point of blind fanaticism, and with his intolerance of any thing which seems to reflect upon, dispute, a challenge them. heroics come to regard their uncompromising fidelity, ^{to their ideal} and unbridled militancy, even involving persecution, in their defense as proof and vindication of their merit. The more in- tolerant they are - the more sincere, ~~they~~ ^{feelers to be} the more useful.

Thus in the name of Ideals - men have often destroyed the very
ideals which they were ^(zealously & so) blindly serving.

Partisanship and imperialism seem to be ignominies of every strong group loyalty. There is but one great danger for society. Blind - lustre - equality - faith

for society - liberty - justice - equality - faith
It is human ideals which have let loose ~~hordes~~ ^{hordes} of destroying
the ~~hermits~~ ^{hermits} of hate - prejudice - war - upon mankind.
- ~~made men~~ ^{made men} ~~up~~ ^{up} ~~human~~ ^{human} ~~ideals~~ ^{ideals} of ~~cessant~~ ^{cessant} themselves, of course, in their
essential purity and mission - but in their perversion
in the hands, their devotees - in the bizarre and 'baroque'
poses which they came to assume, when their followers
allowed free scope to their over-charged forces of emotion.

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I am not now speaking of those people who use ideals cynically as a cloak for their rascality - who seek to rationalize their very cheap and low motives by dressing them up as service to some great cause or principle, like the Russian in Finland, the Nazis in Poland, the Japanese in China, the Italians in Ethiopia - or ^{like the} charlatans in priestly raiment who pour holy water on putrid prejudices. ... like that, too, the Little Flower....

I am speaking of honest folk who believe that sincerity is synonymous with bigotry - who think that to be loyal ~~one~~ must be intolerant - they are the lies of truth - only truth; and his opponent necessarily his enemy.

(- are enemies to peaceful society and they)
These folk fill the ranks of every racketeer in the fields of int. human loyalties - whether they be pol. nat. racial or religious.

2/ Talk Judaism & Christianity

Both Religions of Peace and Love and Justice and Brotherhood.
One derived from the other -

Here and there a diff. emphasis, but by and large, the same moral mandates as regards the relat. bet. groups, races and nations.

And yet - what a record of hate and persecution, not only as bet. two religions - sects ~~with~~ and sub-divisions within these religions: Catholic vs. Protestant. And within seeds of Protest - liars, rivalry & blood shed.

Jewish sects: Pharisees - Sadducees -
Kabbalists - Karaites
Mithradem - Chasidim -
Orthodox - Reform.

3) Not ended in our day.

Not is intol. limited to field of Rel.

There are such - indifferent to Rel - unction to their souls -
graduated from such degrading intolerance -

Intolerant in other fields - nationalism - racism -

economic ~~the~~ view points - men are destroying each other
to day - not in name of Religion - but Econ. system - Nation

Race - State - Mussolini - Hitler - are not fanatics
of Religion -

On whatever subject men feel strongly - likely to become
zealots - bigots - sacrifice all means to their end -
and all men to their Gods...

4) What world needs - + partic. our ~~our~~ world - is education
- prolonged and earnest - in 2 ideas - thought patterns -

I The Idea of Man - Man as such - the substratum
man - the "unclassified" man - who is possessed of rights
quite apart from acquired rights which come to
him by virtue of his group identifications -

We have accustomed ourselves to think of man as
belonging to categories - nation - race - class - religion
to income groups - to party -

But there is also the "Ur-man" - the basic human
being - the p3 k 12 - who ~~has~~ is not Jew Christ
Arab or Hindoo - French - Eng - a German - White - Black
a Jew - Capitalist or Proletarian - but a Human Being

(4)

This concept of man - with which Rel. has always concerned itself - and also demor. point - expressed from Vocab. lang of Total. countries to-day - ^(all forms of Tyranny hope to consider man who are forced - but man is a member of people) man has no reality - and ∴ no rights, unless envisaged in ^{the} achievement of peace at the time when the nation or race or state or party grants him.

There can be no real tolerance in the world but Jew & Chin - etc - until the essential ideals. Man gives man is reaffirmed and re-established.
- all men are created equal -

II Unity in Plurality.

Harmony in Diversity.

For ~~the~~ the Essence of a Truth to manifest itself in the world, it must externalize itself - and in so doing must of necessity assume a diversity of forms. That is true of divinity itself. God manifests Himself in Creation, thus an infinity of phenomena - in every possible grade of existence and value.

Unity without diversity is a denial of Creation!

That is why Totalit. today is essentially a throw-back to Chaos!

~~The~~ Our age suffering from excessive social decomposition tries to save itself, ~~then~~ not thru a new rel. reorientation - but thru the iron frame-work of Regimentation - super-imposed Coordination + Uniformity.

That is the very antithesis of Unity - which is ^{vol.} organization ⁽⁵⁾
within mutual diversity.

- I want no one to sacrifice his convictions
I want no one to demand of me to sacrifice mine!
- I am not even averse to men extolling their nations -
race - religion - claiming for it superior virtues or
even exclusive excellences - or exclusive salvation.
- all I ask is that they do shall not use their preminence,
or convictions, therein to victimize me or other men.
- If a people thinks - "I lead the earth" - "unravel"
the original stock, alone possessed, the sp. energy to
regenerate world - Fichte -

At whose expense?, and how! Then sacrifice self
or sacrifice one and others? Then improving itself
or then conquest and subjection of others -

Jews too, - "Chosen People" - "light unto Gentiles"

. 326 - "then his shoes" -

Jews

5/ Essential Ties of world are not agreement but
Good-will.

A kindly disposition to meet on the basis of an
common humanity and to exploit opportunities for
cooperation in tasks advantageous to all concerned.

The order, of the world is maintained not by the over-zealous,
impatient and intolerant world-be-servers of man-
kind but by the glorious hierarchy of men of God.

will, whose judgment, wisdom and kindness heart are the oil which lubricate the machines of human progress. 16.

6/ Good-will is more > tolerance. It is more than amiable familiarity about brotherhood in the abstract.

It is an active principle.

The emphasis in Good-will is upon 'will': Determination to destroy prejudice ^{with in one self} and discover ways of working together.

Tolerance can be very amusing - Patronizing -

This is no basis for an enduring & wholesome Relationship

Whole shoal of Chr. apostles to the Jew - cast up by storms of recent years - well-meaning Chr. members of the Jews - who presume to advise and lecture the Jews, as they would not dream of doing to any other people. What's wrong with us. What ~~we~~ need to do in order to satisfy the Gentile -

And there are Jews who have become so shaken by events - actually welcome these curtain-lectures - even as they have come to crave words of praise and reassurance from their non-J. neighbors.

The cure of Prejudice must begin at home - The medicine must be taken internally. The Christian divine must talk among Christians and lecture about tolerance not in J. synagogues but in Chr. churches. And vice-versa.

7/ A prejudiced relat. bet. Jew + non-Jew hurts not the Jew only. + some-times not even most.

When Nazis attacked Jews - vilified them - race - culture - impoverished them - Poles rather enjoyed the spectacle - ^{shy + trick beguile} joined in - Same methods of discrim. - leg. status - boycott - harass them - insult them - Politicians - journalists - merchants - students - Priests all joined in the game.

And to-day? An equally vicious attack is made by same Nazis upon them - race - culture - status - after sweeping their land with blood + fire - and destroying their nat. life.

(Just)
And it is so always! Either all or none!

8/ Not Jews alone who should be or are concerned with Refugees.
Jews should not permit eos - engrossed

Too many books -
Too much of it in our magazines - Conversations
Less Fraude - Nero - Relax how things - Tant.

9/ Larger Perfection - Unity with men of Good-Will
re-establish on earth (1) Rights of Man.
(2) Principles of Unity in Diversity

10/ World has more Wealth - Knowledge - Science - Contacts
But it is falling into chaos.
More of every thing - but less of Good-Will - less, Religion.

less of Judaism - less of Christianity.

11). Palace - Key to every door ^(inner chambers) Outer door - lost -
Good-will -

Must be ~~found~~ fashioned

12). Kindly Word - Word of Truth spoken in Kindness
The "Word" has been polluted in our day ^{וְכֵן יִשְׁמַע ה' וְיָשׁוּב וְיִסְמַח וְיִשְׁמַח וְיִשְׁמַח} "Vile person speaks Villainy"
"In the beginning was the Word" בראשית -
In the end - also the Word - וְכֵן יִשְׁמַע ה' וְיָשׁוּב וְיִסְמַח וְיִשְׁמַח וְיִשְׁמַח -

Redeem the speech of men & nations from lying propog.

"The stroke, the whip maketh marks in the flesh, but
the stroke, the tongue breaketh the bones"

13). ^{- Jews & Christians} Let us begin to speak to one another the truth as we
see it in Kindness - relying upon the power of truth,
illumination & persuasion in words, rather than upon
the power to irritate, inflame and hurt which are also
in words - to help us along

NAZI 'DIVINE RIGHT' TO RULE ASSERTED

Dr. Ley Says Reich's 'Mission'
to Dominate Other Nations
Is Among War Aims

WOULD WIPE OUT BRITAIN

'Annihilation' of Obstacle to
German Destiny Demanded
by Labor Front Head

By OTTO D. TOLISCHUS
Wireless to THE NEW YORK TIMES.

BERLIN, Dec. 18—In a speech in conquered Lodz, now annexed to Greater Germany, Rr. Robert Ley, Reich Organization Director and head of the German Labor Front, has proclaimed that Germany's real war aims are the annihilation of Great Britain and establishment of the "divine right" of the German race to rule over others.

Dr. Ley's formulation of the German war aims, perhaps the most sweeping yet advanced in public, goes considerably beyond any official pronouncements, either by the German Government or by Chancellor Hitler himself, who merely demanded "living space" and a proper share in world riches.

However, it is in line with a steadily increasing propaganda campaign based on the so-called positive side of the National Socialist racial doctrine as outlined in Herr Hitler's "Mein Kampf," namely, the thesis that the Germans constitute a master race that has a mission to rule over inferior peoples and create a new world order.

Britain as Chief Obstacle

"The German race, that is our faith!" Dr. Ley exclaimed. "It has higher rights than all others. A German laborer is worth more than an English lord. We have the divine right to rule and we shall assure ourselves of that right."

The bitterest enemy Germany has in her attempt to realize that aim, Dr. Ley declared, is Britain. But, he exclaimed:

"Just as Poland was annihilated, so also will England be annihilated! There is a difference between now and 1914. Then we had a strong army, but our domestic front was weak. And yet we missed beating England only by a hair. Today England faces a solidary nation of 84,000,000. England will have to yield. We have accepted the battle."

"We know the issue; it is to be or not to be. But we also know that Germany will live. For England is already blockaded. The country that wants to starve us is itself shut up like a mouse in a trap. We want to be hard in this war. We are going to forget the arch-evil, our good nature, and will be hard and relentless in battling for our demands."

Nations' Equality a "Fallacy"

Whether Dr. Ley's pronouncement that the German race has higher rights than all others is meant to imply the right of that race to rule over all others or only some others still is not clear. But it is meant to proclaim the right of that race to rule over Poland, as constantly stressed by official German newspapers now issued in conquered Polish territory and further expounded in an authoritative article in the Boersen Zeitung recently, which starts off:

"It is not true that the nations of Europe are equal. It is nonsense to maintain that all nations have equal rights. In the life of nations it is not otherwise than in the life of individuals. There are differences in rank and value. Not every people has the value and the weight of a nation. Not every people is capable of forming a State and not every people has the right to its own State."

"General equal right of peoples and nations is the same liberal fallacy as the twaddle of general human rights. There is a law of nations, but no rights of nations. And not every people has a national or imperial mission."

This outburst then applied all its implications to Poland. The very creation of a Polish State was denounced as a violation of the above-mentioned rank and order among nations, which now is rectified by German arms. For the article explains that the Poles received their State without their own merit and without its being a genuine—that is, a necessary—State, in as much as it merely served as a tool of



BRITISH PRIME MINISTER
Neville Chamberlain at an air

Finns Threaten to Bomb Leningrad in Reprisal

By The United Press.

HELSINKI, Finland, Dec. 19—Finnish military leaders, anticipating a resumption of big Russian air raids on Helsinki, were reported early today to be considering reprisal bombing attacks on Leningrad, Russia's second largest city of more than 3,500,000 population.

Surrounded by frozen marshes, with no large towns near by and with few means of transportation, Leningrad's populace would have no place to which they might be evacuated and a Finnish air attack might cause serious panic, Finnish quarters said.

The Finns explained that thus far they had refrained from such air attacks, but might be forced to undertake them if Helsinki was bombed again.

France and Britain, which the Poles were unable to keep in order anyhow because of their stunted national instinct.

Just who determines the rank and order among nations, this article did not say, but it must be assumed that the missing explanation is provided in Dr. Ley's speech, which followed it.

Youth's Vacations Just a 'Pain'

LOUISVILLE, Ky., (AP).—Vacation to Dick Eudaley, 18, college student, is just "a pain." Dick's string of bad luck vacations include: 1932, scalded foot; 1933, front tooth knocked out playing shinny; 1934, dislocated wrist; 1935, poison ivy; 1936, whooping cough; 1937, arm injured in automobile accident and 100 stitches taken; 1938, broken toe; 1939, mumps.

U. S. N PLANE

Continued

has declared Johnson Act war debts in credit here for tary supplies.

It is understood cash is being paid. Even should eventually declare to exist between Finland, Finland supplies here for

Mr. Edison's Finland is buying fighters would be that the navy has revelation of military the Military Secretary involved in the permitting Finland planes. The Brew know nas F-28's in

A "moral embarrassment of airplanes to Russia has been manufacturers by Cordell Hull. This because of the bor

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