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When standards break down - the decline of standards among
our people, 1954.

WHEN STANDARDS BREAK DOWN

The Decline of Standards Among Our People

December 12, 1954

(Machine difficulties)...

What distinctive patterns of conduct, what standards did it develop among Jews? Did the Jewish people come to be recognized by others for certain characteristics of theirs, certain qualities that could be attributed to their religious culture? What were these characteristics?

That Jews were different is the common tribute or the common complaint of many writers of antiquity, friends and foes. Some applauded it. Some condemned it. All seemed to be baffled by this distinctiveness of the Jewish way of life. In the Bible we read that the heathen prophet Balaan, who was sent to pronounce a malediction upon the people, to curse the people of Israel, found himself instead pronouncing a benediction upon them, blessing them. "Lo, a people," he said, "dwelling apart, and not reckoning itself among other nations (Hebrew) - how beautiful, how beautiful are thy tents, oh Jacob, thy dwelling places, oh Israel." Another heathen who sought to destroy the people of Israel in ancient days, Hamaan, said of them, "Their customs are different from those of every other people." Among the Romans, the Elder Pliny, writing of our people, speaks of them as of a race famous for its insults to the Gods and branded them as exclusive, misanthropes, and Tacitus denounced the Jews because their customs are perverse and they regard the rest of mankind with a hatred of enemies. They were different and therefore suspect. But not only non-Jewish writers speak of the distinctiveness of the Jewish people, but Jewish writers as well. In the Book of Leviticus in the Bible we read, "I am the Lord your God who has separated you from the peoples." The darkest heresy, according to the prophets, was for Jews to say, "Let us be like all the other nations of the earth;" the Rabbis built

what they call "hedges" around the law, surrounded the life of the people with numerous regulations, restrictions, in order to safeguard the integrity and the distinctiveness of the Jewish way of life. The prophet Jeremiah likens the Jewish people to an olive tree and the Rabbis asked "Why did Jeremiah compare Israel to an olive tree?" and the answer, "Because all liquids co-mingle with one another, but oil refuses to do so and keeps separate."

Now what was the meaning of this separateness? What motivated it? Surely the Jews were not misanthropes. Surely they did not hold the rest of the world in contempt. Quite the contrary. Culturally the Jewish people was always receptive, always cooperative, always sought for the best in alien cultures and adopted them. It received gladly, even as it shared gladly with other cultures. Jews never isolated themselves from what was fine, noble, in the lives and the cultures of other peoples. To this day that is so. The minds of our people are open wide and receptive to new ideas coming from without. What motivated this separateness of which both heathen and Jews speak throughout the ages, not only in ancient times but in medieval times and in modern times. Only on two issues did the Jews insist on being a people apart, refused to make compromise. One was on the issue of monotheism - there is but one God, the father of all men - on that they refused to compromise; and the other was on their morality, on their distinctive morality. Now much need not be said here at the moment on our people's heroic championing of the idea of the one God through the centuries, and their martyrdom on behalf of this ideal. It is all too well known. What is not so clear is that the Jewish people fought equally determinedly to preserve its moral standards, its clean way of life, uncorrupted by pagan or even licentiousness and vulgarity.

In a few days the Jews of the world will celebrate the festival of Chanukah. Chanukah, as you know, commemorates the victory of the Maccabees over the Greeks, the Syrian Greeks. Chanukah was the culmination of a struggle over what we call

Hellenism and Hebraism. Why did the Jews resist Hellenistic culture? It was a very beautiful culture, a very rich one, a very glamorous one. All the peoples of the ancient world gladly accepted that culture in its entirety. Why did the Jews resist it to the point of fighting against it to the death? In their violent reaction in the second century before the common era to Hellenism, the faithful among our people were demonstrating not against Greek intellectual and artistic excellence, they were demonstrating against the gross moral corruption and spiritual decadence which so frequently attended them. It was not the Academy, the Lyceum, or the Stoa which the Jews feared, but the Greek gymnasium, the stadium, the hippodrome, the theater from which much profligacy and moral corruption flowed, threatening to overwhelm the religious and moral disciplines and traditions of the people.

These were the considerations which forced the responsible leaders of Judaism to come to grips with Hellenic culture and to set themselves against that brilliant civilization. It was not the spread of the ideas of Plato which the leaders of Judaism feared, although even some of the ideas of Plato were repugnant to them. Plato's advocacy of the community of women and children, the abandonment of family life, Plato's advocacy of slavery, his distrust of democracy - these were repellent to the leaders of our people in those days, but more essentially it was the licentiousness and depravity of a decadent Epicureanism which they feared. They feared the drainage of these sewers of moral corruption pouring into the stream of Jewish life. The glamor of Greek civilization caused many Jews to (quoting the Book of the Maccabees) "join the heathen and to stand aloof from the sacred Law," from the disciplines of Jewish life. Especially did the Jewish youth, the youth among our people, chafe under the restraints of the strict Jewish code of personal morality. They hankered after the broad-brimmed hat, the high-laced boots and the graceful dress of these "ephebi", these Greek youths, who symbolized to them

the fortunate youth of the world who belonged to the dominant civilization and enjoyed a freer and more spacious life, as they thought.

That resistance against Hellenism was followed centuries later on the part of our people by a violent resistance to Roman influence. Some centuries later the teachers of Judaism had to face the challenge of the social and moral corruptions which emanated from Rome. The eminent writer, Dr. Dollinger, some years ago wrote a book on "Heidenthum und Judenthum," which has been translated into English as "The Gentile and the Jew," speaks of the moral corruptions of the Roman Empire. "Rome carried its own moral corruption into all lands...One can see from the accounts of Tacitus how every spot occupied by the Roman executive became a school of demoralization, where insatiable rapacity and luxury indulged in every caprice... Vices gnawed at the marrow of natives, and, above all, of the Romans... Men were denuded of all that was really good, and, surrounded on all sides by the thick clouds of a blinded conscience, they caught with wild eagerness at the grossest sensual enjoyments in the wild tumult of which they plunged to intoxication." Unlike Greece, Rome lacked even the veil of beauty to cover the ugly features of its vices, of its corruption, of its cruelty.

One need only read Seneca, Juvenal, Martial, Suetonius, other Roman writers, on the moral corruptions of Roman society in their day and glimpse the cesspool of licentiousness, of promiscuity, of sodomy, of lesbianism that it was and the extent of divorce and the contempt in which marriage was held, to realize the sharp contrast which it presented to the Jewish conceptions of sexual decency, and the sanctity of marriage, and the purity of family life. Said the Rabbis, "If a man divorces the wife of his youth, the very altar of God sheds tears." Men and women were urged by Judaism to cloak and modesty and reserve even things permitted to them.

The principle applied was: "Sanctify yourself even in things permitted to you." New concepts were introduced in the world of human culture. There was the concept of "Zni-ut" - modesty, chasteness, moral delicacy; the concept of "Boshet," - reticence, sensitiveness to all that is gross." "There is nothing more beloved of God," said the Rabbis, "than Zni-ut"- this modesty, this chasteness. "Three things distinguish the Jewish people," said the Rabbis. "They are compassionate people. They are morally modest people. They are benovolent people." Three things which distinguish the Jewish people - three hallmarks. "He who does not possess the quality of "Busha," they said - of moral decency, of restraint, of being ashamed of the things immoral - "He who does not possess that quality - it is certain that his ancestors were not present at Mount Sinai - that he is not a Jew."

Even unclean speech was condemned. "Whoever speaks obscenely," declared Rabbi Hannan b. Rabbah, "even if a sentence of seventy years happiness had been sealed for him, it is reversed for evil." Gehenna is made deep," declared the Rabbis, "for the man who speaks lewdly and for him who listens to it and is silent." Throughout men are urged to use the "lahon nekiah," the clean, chaste speech, the "lishna ma-'alya," the elevated speech, to avoid the coarse.

Judaism endeavored to build dykes against the gross licentiousness of the pagan world which corrupted human instincts and against the bestiality of arenas where human life was degraded and defiled. The Jewish people were admonished to separate themselves from these abominations of the Gentiles. These Gentiles in those days lived not only beyond the borders of Palestine but within the land itself, at times in great numbers, and in nearly all the principal cities of Palestine. Galilee was known as the Galilee of the heathen. Contact with them was inevitable and the danger of being pulled down to their low sex standards especially on the part of the young people was serious and ever-present. Many

of the Biblical and later Rabbinic injunctions which have been characterized as "particularistic" and "exclusive" were motivated by this over-riding concern to keep the life of the individual Jew and Jewess and of the Jewish family clean and uncorrupted.

This code of "Boshet," of which I have spoken, their reaction against depraved living, was not the result of any prudery on the part of Israel. It was an expression of reverence for life itself and all that contributes to its preservation and to the dignity of man and woman. It was what might be called the esthetics of morals, which Judaism introduced to the ancient world, the "beauty of holiness." The concept of the dignity of man - in contrast to the contempt of man which Cicero held to be the mark of a great mind - the concept of the dignity of man dictated the attitude of Judaism towards all social problems. Three thousand years of Jewish literature is distinguished by a remarkable freedom from vulgarity and lubricity. "It is a man's duty to keep away from unseemliness, from what resembles unseemliness, and from the semblance of a semblance of unseemliness."

These were the moral standards of our people which the ancient and the medieval and even the modern world found so different and in a sense so strange among them. The pure family life, the sex decorum, the relative absence of divorce among our people, the absence of drunkenness among our people, the restraint, the moral cleanliness. These were the hallmarks of Jewish life through the ages. And I ask myself, how is the present generation of Jews living up to these standards? Are these standards holding fast among our people? Are we still distinguished by these characteristics, or are there signs of a breakdown here and there?

I believe that there are signs of a breakdown here and there, and as

the disciplines of religion become more lax among our people, the moral standards begin to break down more and more. There has been a noticeable increase in divorce among our people. Of course the increase is more noticeable in the non-Jewish world. But in the matters of moral standards our people has never been guided by the non-Jewish world. They resisted those standards, refused to accept them. I am the Lord thy God who separated you from the peoples.

Of course there are many factors which have contributed to the increase of divorce and I have spoken of these on numerous occasions and do not wish to repeat them here, but when all is said and done, the most basic factor among our people today is that the same dedication, the same self-dedication of the individual man or woman does not exist as it existed among our forefathers; the same dedication to the preservation of the sanctity and the integrity of the home and the family; the same determination to subordinate oneself, one's egoism, to what is greater than oneself - the family, the home.

Jewish divorce laws have never been rigid among our people, but Jewish public sentiment and tradition was firm set against it. This tradition has begun to give way nowadays, unfortunately, and great and regrettable is the loss.

There is a notable increase of drinking and drunkenness among our people, especially among our young people. That was practically unknown among our people, though prohibition was never part of our tradition any more than any form of asceticism or austerity was part of our moral tradition. The nations of the world are becoming seriously alarmed today about the extent of alcoholism in their midst. In France it has become today the most burning issue of domestic concern to the people of France. We have a serious problem of it in our own country. It was never a problem among our people. It is by way of becoming a problem. And with drinking and drunkenness comes looseness of tongue and coarseness of speech and looseness of conduct and moral laxity. Sobriety was one of the

proud distinctions of our people. No one ever said(Hebrew). No one. Are we losing that distinctiveness? It seems that even organized philanthropic efforts among our people, campaign meetings, cannot be held today without a preliminary large-scale cocktail party, the idea being that you must make people mellow before you make them generous.

There is a noticeable decline of modesty among our people - this very thing I have spoken about - this "Boshet," this . I have attended public entertainments in the past few years under the auspices of worthy and honorable Jewish organizations of which the burlesque theaters might well be proud. Jewish men and Jewish women seem to find it very amusing to participate in bedroom farces on the stage, to sing bawdy songs, to dance vulgar dances, to dress immodestly - all in the name of sweet charity under the auspices of Jewish organizations. What has happened to our good taste? What has happened to our sense of values? Propriety? to our standards? Who has begun to set the standards of our people? Hollywood? Night clubs?

I am hoping that this is a momentary, a passing aberration among our people because it is so fundamentally un-Jewish, but it should be stopped. What has not broken down, fortunately, is this other quality that our Rabbis spoke about as being one of the of Jewish life - the Jewish people is still, fortunately, preeminently a people of compassion, a people of benevolence, a people of charity. It is a noble characteristic of our people. But here too I have noticed a trend which I hope is not serious that the generation which inherits wealth is far less charitable than is the generation which acquired wealth.

There are two other things to which I must point - to other standards or habits of life which have suffered in our generation - one is the habit of worship, the other is the habit of study. Our people is a worshipful people. They believed in their God and they prayed to their God on set times, set occasions. Our fathers and forefathers prayed thrice daily, not to speak of daily or weekly.

It has become very difficult for their descendants to pray once a week, or more than twice a year. There is no religion without the habit of worship, and our people taught mankind prayer and the ritual of worship. Jews used to study, not scholars, not the rabbis, but the average Jew who was able would set aside a period of time daily to read a page of the Bible or (Hebrew) - or some book on ethics, morals. He would feel his life incomplete if he would dedicate it exclusively to his occupation, to his business, and to the earning of a livelihood. Learning was a characteristic of Jewish life. One of the by-products has been, of course, through the ages that the Jewish mind, the Jewish intellect has been kept alive, active, because it was always used in some enterprise of serious study, not scanning the headlines of the newspapers or reading a magazine. It would be a wonderful thing if Jewish laymen, laywomen would set aside a fixed period, if not daily than weekly for serious study in a book related to religion, Judaism, ethics, a book that requires a little probing, a little stretching of the mind, serious study. What I am saying, of course, all sums up to this one theme with which I began, namely, that we ought to dare to be different, that we ought to resist the so-called standards about us - if they are such standards about us - and the pressures of our environment; not to be so indicative - not to be afraid to be different - on fine things, on worthwhile things. I find time and time again mothers saying, "I'd like to do this, but nobody else does it. I'd like my child to do this and that, but the other children don't do it. I don't want to make my child stand out." Why not? We've always stood out. It is those who stand out who give leadership to their community and to the world. All that I have said, I have said not by way of indictment nor as an expression of any pessimism on my part but by way of sounding what I believe is a necessary warning to the people, the Jews of our day, to look to the standards of Jewish life; not to tear down the landmarks which our fathers have set. They are guides, true guides, to happy, meaningful, fine, and noble lives.

1) The test of a people's faith is how it expresses itself
in conduct.
The test of Israel's faith - Judaism - is how it expressed
itself in the life and conduct, the people, Israel.
What was the way of life which it achieved for the people?
How did it mold their lives? What standards
What distinctiveness patterns of conduct, did it
develop among them?
Did the J. people want to be recognized by others for
certain characteristics of theirs, which could be
attributed to their religious culture?
What were these characteristics?

2/. That Jews were different - Crusades Intolerance or
complaint - of ancient writers: - friends & foes
Some applauded it - Some condemned it - All are baffled
by it.

Babylon - "Lo, a people dwelling alone, and not reckoning
itself among the other nations" 2 71 71 1/2 1 1/2 6 6 2 2

Haman - "Their customs are different from those of every
other people."

The elder Pliny - in ancient Rome - writes, the Jews as a
race famous for its insults to the Gods - branded
as exclusive, misanthropic.

Tacitus - demonstrates "where customs are
harsh and disgusting - regard the rest
marked with all the hatred, & enmities"

3. Jews - ~~'build fences'~~ ^① Lev - "I am the Lord your God, who have separated you from the peoples.."

② Darkest heresy - "Let us be like all the other nations, the Gentiles"

(3) Rabbi - no = fences -

Why did Jewish converts have to own fences?

(11.16) Because all legends co-mingle as well as others, but all refuse to do so and keep separate.

4. What was the meaning of this separation? What was the idea?

① Actually the Jewish people was always separate - cooperative

② On two issues ^{always} it insisted on being apart - to make no compromise, (a) more than by morality

(3) Would need not be said here as Jews' heresies denying of the No God - their antithesis; manifest

(4) What is not so clear is that J. fought equally determinedly to preserve his moral standards - his clean way life - uncontaminated by pagan beauties and vulgarity.

5. In another few days 22/11 - Hellenism vs. Hebraism

Why did Jews resist Hellenistic culture - so placable - so easily accepted by other peoples

In their violent reaction - to the sec. the farther away Pop. Jews were demonstrating

20 ~~445~~ ~~1642~~

not against Greek intellectual and artistic excellence, but against the gross moral corruption and spiritual decadence which so frequently attended them. It was not the Academy, the Lyceum, or the Stoa which they feared, but the gymnasium, the stadium, the hippodrome and the theater from which much profligacy and moral corruption flowed, threatening to overwhelm the religious and moral disciplines and traditions of the people.

In his "Laws," Plato calls attention to the influence of the gymnasia in encouraging unnatural love among the youth of Greece. "Now the gymnasia and common meals do a great deal of good, and yet they are a source of evil in civil troubles; as is shown in the case of the Milesian and Boeotian, and Thurian youth, among whom these institutions seem always to have had a tendency to degrade the ancient and natural custom of love below the level, not only of man but of the beasts. The charge may be fairly brought against your cities (Sparta and Crete) above all others, and is true also of most other states which especially cultivate gymnastres." ("Laws" I, 636) ~~This was one among other considerations which forced the responsible~~

leaders of Judaism to come to grips with Hellenic culture and to set themselves against that brilliant civilization. It was not the spread of the ideas of Plato which the leaders of Judaism feared, although even some of his ideas were repugnant to their higher standards of pure family life, and his philosophic God concept fell far short of their conception of a personal God of justice, mercy and forgiveness. It was the licentiousness and depravity of a decadent Epicureanism which they feared. They feared the drainage of these sewers of moral corruption pouring into the stream of Jewish life. The glamor of Greek civilization caused many Jews to "join the heathen and to stand aloof from the sacred Law." (I Mac. I.15)

Especially did the Jewish youth chafe under the restraints of the strict Jewish code of personal morality and religious discipline. They hankered after the broad-brimmed hat, the high-laced boots and the graceful ~~chlamys~~ ^{dress} of the "ephebi" which

*his advocacy, even as usual reverence for wisdom & children -
A as well as his -
had
different
planned
in a different
way*

21 2-11-63

symbolized to them the fortunate youths of the world who belonged to the dominant civilization and enjoyed a freer and more spacious life.

Some centuries later the teachers of Judaism had to face the challenge of the social and moral corruptions which emanated from Rome. ^{D's Doyne} "Rome carried its own moral corruption into all lands... One can see from the accounts of Tacitus how every spot occupied by the Roman executive became a school of demoralization, ^{where} when insatiable rapacity and luxury indulged in every caprice... Vices gnawed at the marrow of natives, and, above all, of the Romans... Men were denuded of all that was really good, and, surrounded on all sides by the thick clouds of a blinded conscience, they caught with wild eagerness at the grossest ^{sensual} enjoyments in the wild tumult ^{of} which they plunged to intoxication." (John J. Dollinger, "The Gentile and the Jew" (1906) II, p. 299-300. From the German, "Heidenthum und Judenthum.") Unlike Greece, Rome lacked even the veil of beauty to cover the ugly features of its vice, corruption and cruelty.

15-11-63

the community of women for his warrior-saints. It was, in fact, a throwback to the most primitive of practices of the human race as are so many communistic ideas and proposals. The theory was also subscribed to by many Stoics. Zeno (4-3c B.C.), the founder of the Stoic school at Athens, advocated it, as well as the Stoic Chrysippus. (3c. B.C.) So did Diogenes the Cynic, according to the testimony of Diogenes Laertius. "He advocated community of wives, recognizing no other marriage than the union of the man who persuades with the woman who consents. And for this reason he thought sons too should be held in common." ("Lives of Eminent Philosophers" VI.72; VII 33 and 131) Epictetus set himself the task of correcting this view of his fellow Stoics, a view which was popular, according to him, among the women of Rome. "At Rome the women have in their hands Plato's Republic" because he insists on community of women." (Fragment 15 in "Epictetus" Loeb Class. Lib. II p. 461)

As evidenced in the writings of Clement of Alexandria, such ideas were entertained even by some of the heretical Christians sects, like the Carpocratians, whose founders derived them from their Hellenistic environment and traced them back to Plato. (Stromata BK. III, 2) The orthodox Church vehemently denounced and repudiated these sects. In all matters of basic morality, the Christian Church remained true to the Hebraic code of chastity, sex modesty and the sanctity of marriage, regardless of the number of Hellenistic ideas in the field of theology and doctrine which it incorporated.

→ One need but read Seneca, Juvenal or Martial, Tacitus, Suetonius or Dio Cassius on the moral corruptions of Roman society in their day and glimpse the cesspool of licentiousness, promiscuity, sodomy and lesbianism that it was and the extent of divorce and the contempt in which marriage was held, to realize

the sharp contrast which it presents to the Jewish conception of sexual decency, the sanctity of marriage, ^{and} the purity of family life. "If a man divorces the wife of his youth, the very altar of God sheds tears." (Git. 90b; San. 22a) This was based on Malachi (2.13-14): "You ask, 'Why does He not (accept the people's offering),' because the Lord was witness to the covenant between you and the wife of your youth to whom you have been faithless, though she is your companion and your wife by covenant." (In contrast, too, ^{to} the incestuous sister-brother marriages which were the common practice in ancient Egypt down to Hellenistic times, stands the stern Biblical prohibition: "Cursed be he who lies with his sister." (Dt. 27.22))

Judaism not only banished all sexual rites from religious worship and the obscene institution of sacred prostitution, it sanctioned no vowed chastity as a form of worship, ^a a religious institution which was also common in antiquity. ~~It also denied toleration to what was a commonplace in antiquity, the institution of secular prostitution, the honored heterae, the ganika.~~

Men and women were urged by Judaism to cloak in modesty and reserve even things permitted to them. The principle applied was: "Sanctify yourself even in things permitted to you." (Yeb. 20a) New concepts were introduced "Zni-ut" - modesty, chasteness, moral delicacy; "Boshet" - reticence, sensitiveness to all that is gross. "There is nothing more beloved of God than "Zni-ut" (Pesik R. ed. M. Friedman, p. 185b) ^{These characteristics} ~~"This nation is distinguished by three characteristics: They are merciful, they are possessed of a sense of ashamedness in the face of moral improprieties, they are benevolent."~~ ^{Compassionate} (Yeb. 79a) ^{the Jewish people!} "He who does not possess the quality of "Busha", it is certain that his ancestors were not present at Mount Sinai." (Ned. 20a)

The coarseness, bawdry and obscenities of Attic comedy, such as that of Aristophanes, which delighted Athenian audiences, would not have been tolerated in any city in Israel. Socrates was a sage of unimpeachable moral character, "the best, wisest and most upright of his age." The charge that was brought against him that he "corrupted the young," undoubtedly referred to his association with and education of men like Alcibiades, Cretias and Charmides, who had turned traitors and enemies of the Athenian democracy, and in the case of Alcibiades, guilty also of gross sacrilege. But what sage in Israel would have boasted playfully of being a lifelong victim of Eros, a "lover" of Alcibiades, and would have spoken of homosexual perversion as playfully and complacently as Socrates did? And what was the moral tone of a people that would tolerate it? "With the Greeks this phenomenon (paiderastia) exhibited all the symptoms of a great national disease, a kind of moral pestilence...The strictest moralists in pronouncing upon this relation were excessively indulgent...In very truth, the whole of society was infected with it, and people inhaled the pestilence with the air they breathed." (Döllinger, "The Gentile and the Jew" (1906) *Herodotus Persian learned* It was from the Greeks, according to Herodotus, that the Persian learned this perversion. II, p. 252) And as for the Romans - "By the time the last days of the free republic were reached, the vice had attained a fearful degree among the Romans" (ib. p. 289)

~~To the sages of Israel sexual perversion was unspeakably obscene and under the curse of God.~~ Even unclean speech was condemned. "Whoever speaks obscenely," declared R. Hanan b. Rabbah, ^(3c) "even if a sentence of seventy years happiness had been sealed for him, it is reversed for evil." Gehenna is made deep, declared the Rabbis, for the man who speaks lewdly and for him who listens to it and is silent. (Sab. 33a) Throughout men are urged to use the "lashon nekiah,"

although It was so rare among the people and regarded with such *abhorrence* that "a Jew was not *suspected* either of *pederasty* or *bestiality*." (Kid. 82a). *suspected*

the clean, chaste speech, the "lishna ma-'alya" the euphemism, to avoid the coarse, literal term.

Judaism endeavored to build dykes against the gross licentiousness of the pagan world which corrupted human instincts and against the bestiality of its areas where human life was degraded and defiled. The Jewish people were admonished to separate themselves from these abominations of the Gentiles, ^{These for the} lived not only on the borders of their land but within their land, at times in great numbers, and in nearly all of their principal cities. Galilee was known as the Galilee of the heathen. Contact with them was inevitable and the danger of being ~~contaminated by~~ ^{pulled down to} their low sex standards especially on the part of the young, was serious and ever present. Many of the Biblical and later Rabbinic injunctions which have been characterized as "particularistic" and "exclusive" were motivated by the over-riding concern to keep the life of the individual Jew and the ^{Jewish} family clean and uncorrupted.

~~This attitude on the part of Israel.~~ ^{this} This code of "Boshet" (Ecclus 41.16) ^{on the part of Israel. It} ~~this~~ reaction against depraved living, was not the result of any prudery but was an expression of reverence for life ^{itself} and all that contributes to its preservation and to the dignity of man and woman. It was what might be called the esthetics of morals, which Judaism introduced to the ancient world, the "beauty of holiness." The concept of the dignity of man - ^{in contrast to} ~~not~~ the contempt for man which Cicero held to be the mark of a great mind - dictated the attitude of Judaism towards all social problems. Three thousand years of Jewish literature is distinguished by a remarkable freedom from vulgarity and lubricity. "It is a man's duty to keep away from unseemliness, from what resembles unseemliness and from the semblance of a semblance." (Lev. R. 10.21)

^{S. H. T. P.} The object of Judaism was to remove man as far as possible from the beast with which he had physically so much in common and to which level he could so

6) ~~It was this~~ These were our moral standards which the
ancient & modern world found so different, & in
a sense, so strange among all people. ~~the religious, divine~~
the pure family life - the sex decision ~~the religious~~
~~and companionship for all life~~ - the abstinence, devotion -
the restraint, the moral cleanliness

7. Three periods - hall marks (1) Compartment (2) Robert
(3) Herbert. Equally

I ask myself - how is the present generation (Jews
living up to these standards?

Are they holding fast? Are ~~the~~ we still distinguished
by them?

Are there signs of a break-down? Here & there -

8. I believe that there are - and as religious draftmen
break down, their moral standards break down with
them.

(a) A noticeable increase in divorce among all people -
of course the increase is even more noticeable in non-J.
world. But in matters of moral standards all people has
never been guided by non-Jew. world - Resisted

Many factors - Love factor - same education does
not exist, as it existed among our people - to the preservation
of the sanctity & integrity of the home - to subvert the
self & even expose to what is morally & physically harmful to the society
of human + the

(b) J. divine laws were ~~always~~ never rigid - but J. public (10)
Sustained, ~~no~~ tradition, was held out against it.

That tradition has begun to pass away. - and Great
and regrettable is the loss!

9/. There is a noticeable increase of drinking, and a few unhappy
our people - esp. among the young people -

This is particularly noticeable among our people -

though prohibition was never part of our tradition at all

- all from astronomy - sanctified. U.S. France

with drinking and drunkenness comes looseness, depravity
and immorality, speech - and often losses

conduct - and moral decay -

Are there a few steady drinking habit people
every where part to be seen and even public houses
visited by philanthropic organizations if they would
make their faces well before they make them
friends.

Sobriety was a fine characteristic of our people. As an even
said 3/10 to all of it -

Are we losing it?

10/. There is a noticeable decline of virtue, among
our people -
I have attended public entertainments under

the surface of unity and harmony of organizations, ^{which} ~~so~~ (11)
the Bundesrat theatre might well be found. ~~the~~
It appears on the men side of women who talk
part in such ~~other~~ hours
J. men, however, find it very amusing, to sing ^{to} ~~being~~ ^{hand} ~~hand~~
ways, to dance only as dances, to dress in modestly —
all in the name of sweet charity. ~~and is~~ ~~behalf~~
and causes under the surface of Jewish groups.

What has happened to our good faith? to our
deeds, values & proprieties? to our standards?

Who has begun to set standards for our people?
Halfly worth? ~~Widely~~ ^{Widely} ~~clubs~~ ^{clubs} ~~Trans-Plan~~ ^{Trans-Plan} ~~ally?~~ ^{ally?}

11). I am hoping that it is a momentary — a passing
alteration — It is so fundamentally un-Jewish!

12). What has not broken down — ① Confession & Benevolence —
Sound —

13). Habits of Prayer —
Habits of Study — Abol. Rabbi — 2741/10

14). Resist!