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Is America afraid? And why?, 1957.

The Temple  
Sunday Morning Services  
December 8, 1957

IS AMERICA AFRAID? AND WHY?

Recent events which have shaken the confidence  
of the American people

by

DR. ABBA HILLEL SILVER

Two months ago, dear friends, the American people were greatly disturbed over the fact that the Russians had succeeded in rocketing a satellite into outer space. They got ahead of us and our pride was hurt. It was the Russians who succeeded in inaugurating <sup>the</sup> new age of outer space for mankind and we had lagged behind them, in a field of science where we had been led to believe we were far out in front. And the American people is greatly disturbed over this fact. It is also disturbed over the fact that it had suffered a propaganda setback in the cold war where prestige is of vital importance. <sup>For some</sup> ~~And so for two~~ <sup>now</sup> months we have been chewing the bitter cud of frustration and disquiet. We have been searching our souls and in some way beating our breasts. What <sup>is</sup> ~~was~~ wrong with us? ~~we asked~~ <sup>asked</sup> ourselves. The American people is frequently given to self-criticism ~~= self-examination =~~ sometimes <sup>to</sup> ~~in~~ excess. In moments when our self-confidence is ~~radely~~ shaken and we are suddenly stabbed into an awareness of some great short-coming in our national life we become severely critical of ourselves. The mood does not last long, ~~of course~~. After a while we return to our customary complacency, but as long as the mood does last we do flagellate ourselves most unmercifully.

And we did so during these past few weeks in self criticism in the press, pulpit, in academic circles - everywhere. And now, two months later, the American people is given another and yet more severe jolt. Our long prepared and widely heralded attempt to duplicate the achievement of the Russians, even if on a smaller scale, with a smaller satellite -- this attempt ended in dismal failure. The rocket Vanguard which

was to lift our spirits, as well as itself, which was to lift our spirits high again and restore some of our lost prestige on the eve of the convocation of NATO. Vanguard hardly got off the ground. It exploded in two seconds in a mass of smoke and fire. And this dramatic and dramatized failure was to the American people more than a severe jolt - it was a source of deep mortification and of great humiliation and we not point out that it was a propaganda and prestige defeat of colossal proportions.

The first reaction of the American people to what took place at Cape Canaveral was one of bitter criticism. Why all this hullabaloo about the launching of the Vanguard? Why all this build-up - this raising of the nation's and for that matter, the world's, expectancy to fever pitch - to the calling of Press Conferences and bulletins in advance of the launching of the rocket? Why was it all necessary? Those responsible for the enterprise must have known that it was in the nature of an experiment - a scientific experiment which might, or might not succeed - and assuredly they must have known what the world's repercussions to a failure might be, and how disastrously it would effect our standing -- our prestige standing -- on the international scene.

Why then, the American people asked, why then was not this experiment carried out quietly -- if necessary, in total secret? If unsuccessful, it could have been tried again and again until a success was registered. Surely the Russians' successful launching of the Sputnik must have been preceded by a series of failures. Why was it necessary for us to advertise a possible defeat? One is reminded of the story of the little immigrant boy who came from Europe to the city of New York and walked down one of the streets and passed by a jewelry shop and stopped to look at the watches and the rings in the window display and he saw some beautiful watches and a sign over them which he spelled out 'g - e - n - e - v - a watches' and to him it read, not Geneva Watches but Genavah Watches and he asked himself, if a gonoff watches why do you have to advertise?

It is clear that the American people should not have been subjected to this humiliation and to such a propaganda set-back. The cold war, my dear friends, is essentially a propaganda war, and in a war of propaganda the essential factor is psychological. It has to do with a profound understanding of public relations. It has to do with skill in anticipating what the world's reactions would be to a given contemplated act or pronouncement. It has to do with a delicate sensitiveness to what makes the peoples of the world respond -- to what principals, to what events, to what personalities. These are tremendous factors in a propaganda war.

Unfortunately, our government has too often relied, not on these factors, but on money and power to win friends and influence peoples. So that in spite of our lavish expenditures of monies and the great build-up of our military power, which a few years ago, because of our exclusive possession of the A-bomb, gave us supremacy beyond all question or challenge in the world -- in spite of all these factors we failed to make friends and influence peoples. And perhaps our principle failure has been in just this area -- of skill and tact and foresight and imagination and anticipation. We used to call all that statesmanship in the olden days. These factors are paramount in the cold war. We have been, I am afraid, rather heavy-handed -- rather dull and uninspired in our foreign relations and in the handling of such critical enterprises and situations like the launching of the Vanguard; situations which effect our position on the international scene.

Now I do not despair about what happened a few days ago, or of what happened a few weeks ago. <sup>the last few weeks</sup> What has happened in ~~recent~~ days may well work out all to our ~~advantage~~ <sup>good</sup>, if -- if it sobers us, ~~in the first place~~, as a people -- if we come to realize that we are not sitting on top of the world any more, but rather on the top of a powder keg. What has happened may prove all to the good if it teaches ~~our government~~ and our designated servants in government, the quality of humility -- humility. A realization that we cannot go it alone -- that we no longer have, if we ever <sup>did</sup> ~~had~~, a monopoly of wealth, or power, or scientific skill, or genius, in

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the scientific fields ~~if we realize that we need allies, not when we need them~~  
but also when they need us -- trusted allies, who can also trust us and with whom  
we are willing to share ~~whateverscientific~~ scientific information we come into possession  
and pool our information with theirs, willingly and eagerly. Our public officials,  
charged with the conduct of our foreign policies need the humility to realize that  
the enemy whom we are facing is neither politically weak nor scientifically back-  
ward nor economically on the verge of collapse and that all talk of Soviet weakness  
as a consolation for what has happened is an act of self-delusion. The enemy we  
are facing is <sup>too</sup> powerful ~~that he cannot~~ <sup>be</sup> ignored, ~~and cannot~~ <sup>be</sup> quarantined and  
we must find ways of living in the same world with him. ~~We may lose our friends --~~  
and certainly we shall not gain friends among the uncommitted nations of the world  
if we persist in our dogmatic, intransigent and unyielding line of non-cooperation.  
The only road open to civilization is the road to mutual accommodation and reconciliation  
and cooperation. Every other road leads to chaos and ruin and death.

I had occasion the other day to tell a distinguished audience of Cleveland  
citizens who were gathered under the auspices of The National Conference of  
Christians and Jews here in our community, <sup>after</sup> that when all is said and done, <sup>including</sup> Sputniks  
and counter-Sputniks - ~~when all is said and done~~, the major problem of our day  
is not how to match our intercontinental ballistic missiles with those of the  
Russians, or our artificial moon with theirs, ~~the major problem confronting us~~  
<sup>but</sup> ~~today is~~ how to live in the same world with ~~the Russians~~ <sup>them</sup> and the persistent human  
problem is not how to make interstellar space safe for missiles but how to make  
this world of ours safe for man! The fundamental human problem is how to do away  
with the need for ballistic missiles and the A-bombs and the <sup>atomic</sup> H-bombs. The human  
situation remains what it was before the Russians ~~they~~ <sup>they</sup> launched their satellites,  
The human problem still remains how to accommodate ourselves one to another - nation  
to nation, system to system, race to race, religion to religion. Surely there must  
set in, sooner or later, unless we are resigned to catastrophe - I might almost say  
to annihilation - surely there must set in sooner or later, some rapprochement

between the East and the West consequent upon the realization - the simple realization - that one power bloc cannot destroy the other without destroying itself. Surely the time must come, sooner or later, when the war-obsessed in both camps, the East and the West, and their incessant war-scares and war-cries must be pushed aside, and others who are not war-obsessed, but peace-obsessed will come to take their place of leadership in their respective worlds. Surely the time must come when this concept of co-existence which has been derided and held in contempt and made tantamount to black heresy and disloyalty -- when this concept of co-existence will come to be regarded not merely as practical, but also as mandatory - as inevitable. And therefore our responsible public officials today must, in a new spirit of humility and in dedication to our country's and to mankind's supreme good, move resolutely in this direction -- of finding ways of mutual accommodation and reconciliation. And if that happens, then Sputnik and what followed Sputnik may well be the overture to the pacification of our world.

~~And one other thought comes to my mind -- that what has happened may prove~~ to our good in the long run, IF it helps us to work for a new climate in the education of our people. If it helps us to raise a new generation of men and women who will be more reverent of learning and more devoted to the exacting disciplines of the mind, not only in the field of science but also in the field of the humanities. In my judgment it would be a great loss to our people and to American civilization, if our present discontent should catapult our entire educational system in an all-out technological direction - in an allout pure science program and degrade the importance of what we used to call liberal education ~~and humanities, social sciences.~~ Of course civilization needs scientific research in all fields. Of course civilization needs the physicist and the chemist and the mathematician and the engineer and the biologist -- there is no civilization without them -- but it also needs, to be a wholesome civilization, ~~it also needs~~ the artist, the musician and the writer and the poet and the philosopher and the minister and the lawyer and the statesman and the economist and the sociologist, and above all, it needs the cultured well-rounded

individual being, whatever his profession or station in life may be. It needs men trained in the art of living who will contribute to the well-being of their communities and to the building of the good society. What civilization needs are wholesome, clean-living, high-thinking, socially-minded human beings. And the study of science alone will not give us that.

~~And~~ Furthermore, it should be borne in mind that not all pupils are ~~so~~ <sup>able</sup> gifted as to be able to master abstract sciences or <sup>be</sup> ~~be~~ qualified for theoretic scientific research. ~~and~~ this too should be borne in mind -- that we cannot train men for genius. ~~And~~ <sup>all</sup> this means that what we need is not a one-sided program of education but a comprehensive form of education. And what is essential -- and this is the thought that is of great importance to bear in mind -- ~~what is~~ <sup>essential</sup> is that whatever is taught, whether in the fields of the sciences or of the humanities, it should be well-taught. What is learned should be thoroughly learned. What is <sup>prerequisite</sup> ~~essential~~ is that the disciplines of study and instruction should be high and exacting for teacher and pupil and that adequate facilities and adequate financial support should be made available for education.

Now, as a nation, we have not been entirely niggardly in our expenditures for education, for our schools and our colleges and universities. I understand that we spend some fifteen billion dollars a year on public and private education. But that is clearly not enough.. We spend almost as much on smoking and drinking. Our teachers are underpaid - the average remuneration of a college professor is less than that of a skilled laborer. We have not enough teachers or enough schools. This is all very serious. But what, in my mind, is even more serious is that there is a qualitative deficiency in our education to which many thoughtful men have called the attention of our people. The qualitative deficiency.

I recently came across an address which was delivered by Rear-Admiral Hyman Rickover, who, you will recall, built our first atomic submarine. You may have had the occasion to listen in on an interview with him here a week or so ago. And in this address, delivered in the city of Detroit, Admiral Rickover said that

"when he took the job of building this first atomic submarine in the world" (and we ought to bear in mind that there have been many great firsts which the American people scored in the fields of science) when he took that job he "became starkly aware of not only the shortage of scientists and engineers but also the shortcomings of the basic education of our young people. He set up his own training schools at New London, Conn. and if he had run an advertisement for help on his submarine project, he once told Congress, it would read like this: 'No country clubs. You will have to work like hell. You will have to work many hours a week without getting paid overtime. And you will have to go to school at night in addition'. 'It is time', he said, 'we face up to the fact that few American students at the age 21-22 know as much after a four-year college course as most European secondary school graduates know at the age 18-19'. As for our high schools -- Admiral Rickover feels that the high school diploma in many cases is a meaningless piece of paper because pupils have been allowed to elect "soft" courses and avoid the fundamentals in mathematics, languages, science and English."

Now what is indicated in this criticism of the Admiral, and in the criticism of many educators, self-criticism, is not a reduction in consumer's goods on the part of the American people; a sort of a penitent, rigid austerity to be introduced. The problem, in my mind, is not one of money at all, although some will confuse you about it and every failure will be explained away by those interested in explaining it away by the statement that there wasn't enough money for the experiment or the project (that, in my judgment is not always the case. We may spend much more, and get no further) the basic problem, in my mind, is one of a fundamental change of attitude, and the introduction of a new type of discipline in the education of our people. <sup>human</sup> We need a new reverence for learning, for the intellect, ~~for education.~~

We must demand more of our schools and ~~of~~ <sup>in terms of</sup> our colleges and ~~more~~ <sup>of</sup> our children ~~in~~ <sup>in terms of</sup> terms of their being students in these schools and colleges. And ~~here~~ <sup>is</sup> is where we have gone soft. <sup>in any of</sup> Our pupils, ~~many of them,~~ are not returning a dollar's worth of ~~real~~ conscientious educational effort, ~~and self-training,~~ hard self-training, for every

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tax-payer's dollar which is invested in them. Just as our military establishment, many of us suspect, is not returning a dollar's worth of concrete effort and achievement for every tax-payer's dollar spent on them. Too much duplication - too much waste - too much red tape - too much rivalry - too little sense of the urgency of what is involved in the military situation. And money is no cure for softness. Only hard-disciplined work is the key to any real education. The Russians require it of their pupils and every advanced country in western Europe makes these demands, ~~and they get results.~~ We have not made <sup>in many instances</sup> similarly exacting demands. The brains are here and in the main the <sup>educational</sup> facilities are here but the attitudes and the disciplines and the standards are not ~~here.~~ <sup>not here.</sup>

I called this address of mine IS AMERICA AFRAID? AND WHY? America has nothing to fear, as former President Roosevelt said, but fear itself. We have nothing to fear but ourselves. We have nothing to fear but the loss of faith in the principles and the ideals which gave rise to our Republic. We have nothing to fear but a lowering of standards in our lives. A cheapening - a loss of discipline - a crisis of nerves. Yesterday our people commemorated the Pearl Harbor disaster. Well that too, many authorities maintain, was the result of insufficient vigilance, insufficient discipline, insufficient anticipation. But from that terrible disaster we quickly recovered, we took ourselves in hand, we realized what we were facing and we marshalled our resources and made tremendous demands upon ourselves and sacrifices and we moved forward to victory.

I am certain that we shall regain the lost ground of the last few months and before long we shall send a satellite into space - and before long perhaps our intercontinental missiles may outrange even those of the Russians.

But we must be thinking of the days ahead. Not merely of this particular scientific achievement. We must think ahead in terms of our position of leadership in the world and therefore we must look to our citadel of strength - our educational system. That means we must look also to our other citadel of strength -

our home and the training which our children achieve in the home. We must find  
our way back to a great reverence which we must transmit to our children, reverence  
for scholarship, for the accumulated intellectual treasure, the human voice,  
for learning in whatever field they find themselves in. Reverence for doing  
supremely competent work and reach after perfection and strain after perfection  
themselves. through self-training and hard-work. We must not permit sloppiness, laziness  
of mind to undermine the strength of our country. Here is what We must take ourselves in  
hand and set our house in order.

If we do that, then what has happened in the past few months may prove  
to be of great service to a people which often, because of its great prosperity,  
sinks back into complacency and mental indolence which are fatal to the individual  
and to a nation.



10 Some have <sup>just the</sup> blamed ~~the~~ <sup>the German pop</sup> what has happened upon the  
American people as weak - ~~It~~ has ~~been~~ <sup>been</sup> ~~was~~ <sup>was</sup> ~~not~~ <sup>not</sup> ~~fat~~ <sup>fat</sup>, ~~slit~~ <sup>slit</sup> ~~thru~~ <sup>thru</sup>  
rings and complacent ~~and~~ <sup>and</sup> ~~let~~ <sup>let</sup> ~~down~~ <sup>down</sup> ~~the~~ <sup>the</sup> ~~victim~~ <sup>victim</sup>  
to ~~write~~ <sup>write</sup> ~~convulsion~~ <sup>convulsion</sup> for ~~admits~~ <sup>admits</sup>, ~~confront~~ <sup>confront</sup> and ~~of~~ <sup>of</sup>  
carvanes. It is lost to all things, and to all values  
except ~~how~~ <sup>how</sup> ~~the~~ <sup>the</sup> ~~wanted~~ <sup>wanted</sup> ~~peace~~ <sup>peace</sup>? (add. p. 51 Jan. 5)



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Two months ago, dear friends, the American people were greatly disturbed over the fact that the Russians had succeeded in rocketing a satellite into outer space. They got ahead of us and our pride was hurt. It was the Russians who succeeded in inaugurating a new age of outer space for mankind and we had lagged behind them in a field of science where we had been led to believe we were far out in front. And the American people is greatly disturbed over this fact. It is also disturbed over the fact that it had suffered a propaganda setback in the cold war where prestige is of vital importance. And so for two months we have been chewing the bitter cud of frustration and disquiet. We have been searching our souls and in some way beating our breasts. What was wrong with us? we asked ourselves. The American people is frequently given to self-criticism - self examination - sometimes in excess. In moments when our self-confidence is rudely shaken and we are suddenly stabbed into an awareness of some great short-coming in our national life we become severely critical of ourselves. The mood does not last long of course. After a while we return to our customary complacency, but as long as the mood does last we do flagellate ourselves most unmercifully.

And we did so during these past few weeks in self criticism in the press, pulpit, in academic circles - everywhere. And now, two months later, the American people is given another and yet more severe jolt. Our long prepared and widely heralded attempt to duplicate the achievement of the Russians, even if on a smaller scale, with a smaller satellite -- this attempt ended in dismal failure. The rocket Vanguard which

was to lift our spirits, as well as itself, which was to lift our spirits high again and restore some of our lost prestige on the eve of the convocation of NATO. Vanguard hardly got off the ground. It exploded in two seconds in a mass of smoke and fire. And this dramatic and dramatized failure was to the American people more than a severe jolt - it was a source of deep mortification and of great humiliation and we not point out that it was a propaganda and prestige defeat of colossal proportions.

The first reaction of the American people to what took place at Cape Canaveral was one of bitter criticism. Why all this hullabaloo about the launching of the Vanguard? Why all this build-up - this raising of the nation's and for that matter, the world's, expectancy to fever pitch - to the calling of Press Conferences and bulletins in advance of the launching of the rocket? Why was it all necessary? Those responsible for the enterprise must have known that it was in the nature of an experiment - a scientific experiment which might, or might not succeed - and assuredly they must have known what the world's repercussions to a failure might be, and how disastrously it would effect our standing -- our prestige standing -- on the international scene.

Why then, the American people asked, why then was not this experiment carried out quietly -- if necessary, in total secret? If unsuccessful, it could have been tried again and again until a success was registered. Surely the Russians' successful launching of the Sputnik must have been preceded by a series of failures. Why was it necessary for us to advertise a possible defeat? One is reminded of the story of the little immigrant boy who came from Europe to the city of New York and walked down one of the streets and passed by a jewelry shop and stopped to look at the watches and the rings in the window display and he saw some beautiful watches and a sign over them which he spelled out 'g - e - n - e - v - a watches' and to him it read, not Geneva Watches but Genavah Watches and he asked himself, if a gonoff watches why do you have to advertise?

It is clear that the American people should not have been subjected to this humiliation and to such a propaganda set-back. The cold war, my dear friends, is essentially a propaganda war, and in a war of propaganda the essential factor is psychological. It has to do with a profound understanding of public relations. It has to do with skill in anticipating what the world's reactions would be to a given contemplated act or pronouncement. It has to do with a delicate sensitiveness to what makes the peoples of the world respond -- to what principals, to what events, to what personalities. These are tremendous factors in a propaganda war.

Unfortunately, our government has too often relied, not on these factors, but on money and power to win friends and influence peoples. So that in spite of our lavish expenditures of monies and the great build-up of our military power, which a few years ago, because of our exclusive possession of the A-bomb, gave us supremacy beyond all question or challenge in the world -- in spite of all these factors we failed to make friends and influence peoples. And perhaps our principle failure has been in just this area -- of skill and tact and foresight and imagination and anticipation. We used to call all that statesmanship in the olden days. These factors are paramount in the cold war. We have been, I am afraid, rather heavy-handed -- rather dull and uninspired in our foreign relations and in the handling of such critical enterprises and situations like the launching of the Vanguard; situations which effect our position on the international scene.

Now I do not despair about what happened a few days ago, or of what happened a few weeks ago. What has happened in recent days may well work out all to our good, if -- if it sobers us, in the first place, as a people -- if we come to realize that we are not sitting on top of the world any more, but rather on the top of a powder keg. What has happened may prove all to the good if it teaches our government and our designated servants in government, the quality of humility -- humility. A realization that we cannot go it alone -- that we no longer have, if we ever had, a monopoly of wealth, or power, or scientific skill, or genius, in

the scientific fields -- if we realize that we need allies, not when we need them but also when they need us -- trusted allies, who can also trust us and with whom we are willing to share whatever scientific information we come into possession and pool our information with theirs, willingly and eagerly. Our public officials, charged with the conduct of our foreign policies need the humility to realize that the enemy whom we are facing is neither politically weak nor scientifically backward nor economically on the verge of collapse and that all talk of Soviet weakness as a consolation for what has happened is an act of self-delusion. The enemy we are facing is so powerful that he cannot be ignored and cannot be quarantined and we must find ways of living in the same world with him. We may lose our friends -- and certainly we shall not gain friends among the uncommitted nations of the world if we persist in our dogmatic, intransigent and unyielding line of non-cooperation. The only road open to civilization is the road to mutual accommodation and reconciliation and cooperation. Every other road leads to chaos and ruin and death.

I had occasion the other day to tell a distinguished audience of Cleveland citizens who were gathered under the auspices of The National Conference of Christians and Jews here in our community, that when all is said and done, Sputniks and counter-Sputniks - when all is said and done, the major problem of our day is not how to match our intercontinental ballistic missiles with those of the Russians, or our artificial moon with theirs, the major problem confronting us today is how to live in the same world with the Russians -- the persistent human problem is not how to make interstellar space safe for missiles but how to make this world of ours safe for man! The fundamental human problem is how to do away with the need for ballistic missiles and the A-bombs and the H-bombs. The human situation remains what it was before the Russians ~~thei~~ launched their satellite. The human problem still remains how to accommodate ourselves one to another, - nation to nation, system to system, race to race, religion to religion. Surely there must set in, sooner or later, unless we are resigned to catastrophe - I might almost say to annihilation - surely there must set in sooner or later, some rapprochement

between the East and the West consequent upon the realization - the simple realization - that one power bloc cannot destroy the other without destroying itself. Surely the time must come, sooner or later, when the war-obsessed in both camps, the East and the West, and their incessant war-scares and war-cries must be pushed aside, and others who are not war-obsessed, but peace-obsessed will come to take their place of leadership in their respective worlds. Surely the time must come when this concept of co-existence which has been derided and held in contempt and made tantamount to black heresy and disloyalty -- when this concept of co-existence will come to be regarded not merely as practical, but also as mandatory - as inevitable. And therefore our responsible public officials today must, in a new spirit of humility and in dedication to our country's and to mankind's supreme good, move resolutely in this direction -- of finding ways of mutual accommodation and reconciliation. And if that happens, then Sputnik and what followed Sputnik may well be the overture to the pacification of our world.

And one other thought comes to my mind -- that <sup>since Sputnik</sup> what has happened may <sup>not</sup> prove <sup>to</sup> turn out to our good in the long run, <sup>if it contributes to</sup> if it helps us to work for a new climate in <sup>American</sup> the education of our people. If it helps us to raise a new generation of men and women who will be more reverent of learning and more devoted to the exacting disciplines of the mind, not only in the field of science but also in the field of the humanities. In my judgment it would be a great loss to our people and to American civilization, if our present discontent should catapult our entire educational system in an all-out scientific and technological direction -- <sup>and depreciate the</sup> in an all-out pure science program and degrade the importance of what we used to call liberal education - humanities, <sup>and the</sup> social sciences. Of course civilization needs scientific research in all fields. <sup>It</sup> ~~Of course civilization~~ needs the physicist and the chemist, <sup>and</sup> the mathematician <sup>and</sup> the engineer and the biologist -- there is no civilization without them -- but <sup>if it is to be an</sup> it also needs, to be a wholesome civilization, it also needs the artist, the musician, <sup>and</sup> the writer, <sup>and</sup> the poet, <sup>and</sup> the philosopher, <sup>and</sup> the minister <sup>and</sup> the lawyer <sup>and</sup> the statesman <sup>and</sup> the economist and the sociologist, <sup>and</sup> Above all, it needs the cultured well-rounded

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individual <sup>human</sup> being, whatever his profession or ~~station in life~~ may be. It needs men trained in the art of living who will contribute to the well-being of their communities and to the building of the good society. What civilization needs <sup>presently</sup> are wholesome, clean-living, high-thinking, socially-minded human beings. ~~And~~ <sup>however advanced</sup> the study of science alone will not give us that.

~~And~~ furthermore, it should be borne in mind that not all pupils are so gifted as to be able to master abstract sciences or <sup>be</sup> ~~be~~ qualified for theoretic scientific research. And this too should be borne in mind -- ~~that~~ we cannot train men for genius. ~~And~~ All this means that what we need is not a one-sided program of education but a comprehensive form of education. ~~And what is essential --~~ and this is the thought that is of great importance to bear in mind -- ~~What~~ <sup>What</sup> is essential is that whatever is taught, whether in the fields of the sciences or of the humanities, ~~it~~ should be well-taught. What is learned should be thoroughly learned. What is <sup>very</sup> ~~essential~~ is that the disciplines of study and instruction should be high and exacting for teacher and pupil and that adequate facilities and adequate financial support should be made available for <sup>the</sup> education of our people.

Now, as a nation, we have not been entirely niggardly in our expenditures for education, for our schools and our colleges and universities. I understand that we spend some fifteen billion dollars a year on public and private education. But that is clearly not enough. We spend almost as much on smoking and drinking. Our teachers are underpaid - the average remuneration of a college professor is less than that of a skilled laborer. We have not enough teachers or enough schools. This is all very serious. But what, in my mind, is even more serious is that there is a qualitative deficiency in our education to which many thoughtful men have called the attention of our people. The qualitative deficiency.

I recently came across an address which was delivered by Rear-Admiral Hyman Rickover, who, you will recall, built our first atomic submarine. You may have had the occasion to listen in on an interview with him here a week or so ago. And in this address, delivered in the city of Detroit, Admiral Rickover said that

"when he took the job of building this first atomic submarine in the world" (and we ought to bear in mind that there have been many great firsts which the American people scored in the fields of science) when he took that job he "became starkly aware of not only the shortage of scientists and engineers but also the shortcomings of the basic education of our young people. He set up his own training schools at New London, Conn. and if he had run an advertisement for help on his submarine project, he once told Congress, it would read like this: 'No country clubs. You will have to work like hell. You will have to work many hours a week without getting paid overtime. And you will have to go to school at night in addition'. 'It is time', he said, 'we face up to the fact that few American students at the age 21-22 know as much after a four-year college course as most European secondary school graduates know at the age 18-19'. As for our high schools -- Admiral Rickover feels that the high school diploma in many cases is a meaningless piece of paper because pupils have been allowed to elect "soft" courses and avoid the fundamentals in mathematics, languages, science and English."

Now what is indicated in this criticism of the Admiral, and in the criticism of many educators, self-criticism, is not a reduction in consumer's goods on the part of the American people; a sort of a penitent, rigid austerity to be introduced. The problem, in my mind, is not one of money at all, although some will confuse you about it and every failure will be explained away by those interested in explaining it away by the statement that there wasn't enough money for the experiment or the project (that, in my judgment is not always the case. We may spend much more, and get no further) the basic problem, in my mind, is one of a fundamental change of attitude, and the introduction of a new type of discipline in the education of our people. We need a new reverence for learning, for the intellect, for education. We must demand more of our schools and of our colleges and more of our children in terms of their being students in these schools and colleges. And here is where we have gone soft. Our pupils, many of them, are not returning a dollar's worth of real conscientious educational effort, and self-training, hard self-training, for every

tax-payer's dollar which is invested in them. Just as our military establishment, many of us suspect, is not returning a dollar's worth of concrete effort and achievement for every tax-payer's dollar spent on them. Too much duplication - too much waste - too much red tape - too much rivalry - too little sense of the urgency of what is involved in the military situation. And money is no cure for softness. Only hard-disciplined work is the key to any real education. The Russians require it of their pupils and every advanced country in western Europe makes these demands and they get results. We have not made similarly exacting demands. The brains are here and in the main the facilities are here but the attitudes and the disciplines and the standards are not here.

I called this address of mine IS AMERICA AFRAID? AND WHY? America has nothing to fear, as former President Roosevelt said, but fear itself. We have nothing to fear but ourselves. We have nothing to fear but the loss of faith in the principles and the ideals which gave rise to our Republic. We have nothing to fear but a lowering of standards in our lives. A cheapening - a loss of discipline - a crisis of nerves. Yesterday our people commemorated the Pearl Harbor disaster. Well that too, many authorities maintain, was the result of insufficient vigilance, insufficient discipline, insufficient anticipation. But from that terrible disaster we quickly recovered, we took ourselves in hand, we realized what we were facing and we marshalled our resources and made tremendous demands upon ourselves and sacrifices and we moved forward to victory.

I am certain that we shall regain the lost ground of the last few months and before long we shall send a satellite into space - and before long perhaps our intercontinental missiles may outrange even those of the Russians.

But we must be thinking of the days ahead. Not merely of this particular scientific achievement. We must think ahead in terms of our position of leadership in the world and therefore we must look to our citadel of strength - our educational system. That means we must look also to our other citadel of strength -

our home and the training which our children achieve in the home. We must find our way back to a great reverence which we must transmit to our children, reverence for learning in whatever field they find themselves in. Reverence for doing supremely competent work and reach after perfection and strain after perfection through self-training and hard-work. We must not permit sloppiness, laziness of mind to undermine the strength of our country. We must take ourselves in hand and set our house in order.

If we do that, then what has happened in the past few months may prove to be of great service to a people which often, because of its great prosperity, sinks back into complacency and mental indolence which are fatal to the individual and to a nation.



1/ Two months ago - distant - Got ahead - pride - <sup>celebration</sup> inaugurated 25 (1)  
lagged behind - far out in front - Propaganda advantage to us  
For 2 months - chewing bitter end of frustration + disgust -

- Searching of souls - What's wrong with us -
- People given to self-criticism - excess in moments when  
our self-confidence is under attack - stabbed suddenly -
- mood does not last long - flagellate - unmercifully

2/ And now - 2 months later - given another + severe jolt.  
Our long prepared - widely heralded - attempt - ended  
The rocket "Vanguard" - which was to lift our spirits high again  
restore prestige - Nato - hardly set off - exploded 2  
seconds in sea

This dramatized failure - to duplicate - more? felt -  
- source of deep mortification - Great humiliation  
- Need not point out - propog. + prestige defeat - colossal

3/ First reaction - Cape Canaveral - bitter criticism  
Hullabaloo - "build-up" - railing of nations expecting  
never felt - Press Corp - Bullets in adverbs  
These unfortunate - should have known - Explanations

scientific experiments. They <sup>assumed</sup> ~~assumed~~ must have known <sup>the</sup> world references <sup>which would follow</sup> ~~a~~ ~~for~~ ~~possible~~ ~~factories~~ - and how disastrously it would affect our ~~of~~ international ~~positions and~~ ~~fresh~~ ~~to~~.

Why, then, did they not carry out the launching ~~in~~ experiment in secret and if, unsuccessful, they could try again and again - until they would be able to report a complete success - as did the Russians, whose successful launching, the Spent - 2 months ago - must in doubtless have been preceded by a number of earlier factories? Why advertise a defeat? 223

The American people should not have been subjected to such a humiliation - and to such a loss in the propaganda ~~war~~ - and such a propaganda set back.

4/ The Cold War is essentially a propaganda war - and in a propaganda war of propaganda - ~~the~~ the essential factor is psychological - a profound understanding of public relations - a skill in anticipating the reactions to a given act, a pronouncement - a series however to what makes the people take the world react to principles, events or personalities.

Unfortunately our part has relied too much on

money and power to win friends and influence people.  
In 1916 we are lacking expenditures, money and the best  
build-up of our power - which, a few years ago, because of an  
exclusive possession, the A bomb - was supreme by and any  
challenge - we failed to make friends or influence people.

Perhaps our principal failure has been in just this  
area - where still, tact, foresight and anticipation <sup>we used to tell it</sup>  
amount which in the Cold War conflict are paramount.  
We have been halfhearted and rather dull and un-  
inspired in our foreign relations - and in the handling of  
these critical enterprises - like the Bay of Pigs - which affect  
our position in the international scene.

- 5/ What has happened in the last few months may prove all to  
the good if it shows us as a people - We are not sitting on  
top of the world. We are not sitting on top of a pile of bones -  
② if it teaches our spirit and its designated servants  
humility! We cannot go it alone - We have no more  
policy of wealth, a power, or scientific skills - We are  
not allies, not when we need them, but also  
when they need us - Trusted allies who can also  
trust us - with whom we are willing to share what  
we know or possess discover, and part with them -  
Our public officials, charged with the conduct of our  
foreign policy, need the humility to realize that an



- how to accommodate ourselves as to another - nations to  
nations - system to system - not to not - religion to religion. (6)  
 - They must set in a sufficiency but. not that, Correspond  
 - There was - absent in both camps - with their incessant  
war - crime and war - crime must be pushed back  
 - The concept of co-existence - unregarded must come to prevail.  
 - but our responsible public officials - must is a spirit  
of humility - and an dedication to our country's and  
manhood's refuge not - not in the most valuable  
in these disasters.

6/ What has transpired in recent months - all to this end  
 if it will help us to work for a new climate in education  
 to raise a new generation of men men who will be more  
reverent of learning and more devoted to the exacting  
demands of the mind - not only in the field, the labor  
but the humanity as well.

7/ It would be a great loss to education and to Am. civilization  
 if our present discontent these could catastrophes the Am. educated  
system into an all-out technical or pure-science  
program - and degrade the importance of the humanity and  
 the social values. Civilization needs the sciences - the  
physicist, the chemist, the biologist, the physician. It also needs  
the artist, the musician, the writer, the poet, the philosopher,





# THE TEMPLE

CLEVELAND, OHIO

December 8, 1957

Vol. XLIV No. 8



## SOME THOUGHTS ON ISRAEL'S FUTURE—FROM THE RABBIS' DESK

On November 29, 1947 the United Nations voted to partition Palestine into separate Arab and Jewish states. This decision was the culmination of months of protracted study and debate. During all this political activity Rabbi Abba Hillel Silver was the guiding spirit and public champion of the Jewish cause.

November 24, 1957 on the tenth anniversary of this momentous decision, a banquet commemorating the occasion was held at the Waldorf-Astoria Hotel in New York City. Present were many of the men who had played important roles in that action, including Mr. Oswaldo Aranha of Brazil, who was President of the General Assembly on that occasion.

A film taken at the U. N. of Rabbi Silver's presentation of Israel's case before the Assembly was shown. Rabbi Silver also made the principal address of the evening. I believe that you may be interested in a few lines from his address:

"No state is built in ten years and certainly no permanent stability can be achieved by any small state in a situation of terrific tension and strain and Israel has been caught, in recent years, in the maelstrom of conflicting world forces . . . The first thing that Israel prayerfully hopes for as it enters the second decade of its existence is peace with all its neighbors—an opportunity to work with them for the peaceful development of an area of the world in which they have common interests."

"The second great hope of Israel is that the Soviet Union, which so often speaks of the rights of small nations and of the evils of imperialism, will not continue to use Israel as a pawn in its own imperialistic activities to extend its influence in the Middle East."

*925*  
*32*

*The Temple* — *10*  
*— 23*

**SUNDAY MORNING SERVICES**

**December 8, 1957**

**10:30 A.M.**

**RABBI ABBA HILLEL SILVER**

*WRHS* *AMERICAN ARCHIVES* *will speak on*

**IS AMERICA AFRAID? AND WHY?** — *27*

Recent events which have shaken the confidence — *46*  
of the American people. — *22*

**FRIDAY EVENING SERVICES** **SATURDAY MORNING SERVICES**

**5:30 to 6:10** **11:15 to 12:00**

*Dr. Abba Hillel Silver* — *22*

"It is morally reprehensible, to say the least, for the head of the Soviet Union to utter threats of annihilation against the small State of Israel which at no time has given any evidence of hostility towards the government of the Soviet Union or its people."

"And finally, Israel hopes that the United States will decide, as a measure of enlightened self-interest, if for no other reason, to give it concrete assurances of protection in case of unprovoked attack—the kind of assurances which it has given to so many other nations."

"I should like to conclude my remarks this evening with the words which I spoke before the United Nations General Assembly on April 28, 1957:

"\* \* \* We are an ancient people and though we have often, on the long, hard road which we have travelled, been disillusioned, we have never been disheart-

ened. We have never lost faith in the sovereignty and the ultimate triumph of great moral principles. \* \* \*

"This faith, my dear friends, sustains the hopes and the hearts of the people of Israel today as it looks back upon ten years of achievement and struggle and as it looks forward to the coming years which will undoubtedly also be years of struggle, but we hope also years of even greater and ampler achievement."

*Daniel Jeremy Silver*

### MUSIC FOR SUNDAY

Organ	Bach
Fantasia in G minor	Parker
Romanza	Widor
Third Symphony—III—Adagio	
Opening Song—Psalm 15	Alman
Adonoy mi yogur becholecho	Traditional
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Saminsky
Mi Chomocho (Congregational)	Milhaud
Kedusha	Lewandowski
Silent Devotion—Yihya L'rotzon	
Before the Address: Ki k'schimcho	
Mr. Hakola and Choir	Goldstein
Oleinu-vaanachnu	

## The Temple

### *Rabbis:*

ABBA HILLEL SILVER  
DANIEL JEREMY SILVER  
Associate Rabbi  
Director of Religious Education

HERBERT H. ROSE  
Assistant Rabbi

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## In Memoriam

The Temple notes with deep sorrow the passing of

ANNETTE ABRAMS

JEROME A. LEVY

CHARLES POCRASS

and extends heartfelt sympathy to the members of their bereaved families.

## CHANUKAH CANDLES

Chanukah candles will be distributed to the children of The Temple Religious School on Saturday, December 14th and Sunday, December 15th. This gift is made possible through the generosity of the Sophie Auerbach Scholarship Fund under the Chairmanship of Mrs. Carol Levison.

A beautiful brass Menorah will again be given by The Temple Men's Club to each newly-enrolled child in the School.

## THE TEMPLE WOMEN'S ASSOCIATION

## THE TEMPLE MEN'S CLUB

## A CHANUKAH CELEBRATION

*featuring*

SHOSHANA SHOSHAN

Israel's beautiful leading soprano

of Opera, Stage, and Radio

Thursday, December 19, 1957

8:30 P.M.

Wiley Junior High School

Miss Shoshan, the star of our annual Chanukah celebration, was discovered by Metropolitan Opera star Jan Peerce. Since coming to America she has made many major television and stage appearances. A recognized operatic soloist, she is also sought after as a leading interpreter of Israeli music.

Chairmen for the evening are Mr. Sanford Sugarman and Mr. Stanley Meisel for the Men's Club, and Mrs. Stanley Morgenstern for the Women's Association.

A social hour will follow the program and refreshments will be served. Mrs. David Schiffer will be in charge of Hospitality, assisted by Mrs. Richard Adler, Mrs. Louis Gross, and Mrs. Leonard Himmel. Mrs. Lawrence Skall will serve as Chairman of Hostesses with Mrs. Joel Bennett, Mrs. Melvin Lazerick and Mrs. Donald Wirtshafter as her Co-chairmen.

The committee includes Mrs. S. A. Sugarman, Mrs. Stanley A. Meisel, Mr. Stanley Morgenstern, Mr. and Mrs. Harry A. Cohn, Dr. and Mrs. Joseph Gould, Mr. and Mrs. Bernard Isaacs, Dr. and Mrs. Erwin Levin, Mr. and Mrs. Harold Moses, Mr. and Mrs. William Nye, Mr. and Mrs. Ernest Siegler, Mr. and Mrs. Robert Sugarman and Mr. and Mrs. Jules Vinney.

## PSYCHIATRY AND RELIGION

By RABBI DANIEL JEREMY SILVER

Address delivered at the Apple Creek State Mental Hospital — Seminar on Mental Health

### *(Conclusion)*

The claims made in the name of psychology are often quite overwhelming when you consider that as a science it is a limited branch of the medical arts and nothing more, a branch, moreover, only in its earliest infancy. Psychiatric philosophies are as much matters of speculation and faith as any religious theology and as impossible of direct proof.

I do not mean to say that in the long run psychiatry will not prove a fruitful source of suggestion to all the disciplines of human life. To a degree it already has. I feel very strongly, however, that it should not claim that its artificial theories offer man a philosophy to succeed all philosophy—a theology to displace all theologies—a key and guide to happy and successful living better than any other.

I have underscored the theoretical weakness of much psychological speculation because these theories have been especially bold and far-reaching in relation to the field of religion.

The most commonly developed theory is one which denies that God and His providence have any objective reality. It is claimed that religion is simply an artificial hope born of man's emotional needs. God is not a fact of life, but a fancy of human imagining. The content of our beliefs are projections of emotional needs rather than approximations of essential reality. The terms in which this theory is expressed vary.

*(Continued next page)*

Some call faith an illusion, others a dramatization on a cosmic plane of a child's relation with his parents, still others a projection of the father image. The substance of all these theories—the claim that religion is purely subjective, remains constant. God is not a fact—the Creator—the personality of our universe. He is nothing more than a convenient symbol for what Erich Fromm has called “that which is in man and yet which man is not.”

Logically, of course, the theory that the content of our religious beliefs embody artificial projections of the human mind does not destroy the possibility that these concepts are close approximations of reality. All terms and concepts by which we depict our world begin as artificial mental pictures. To assume that they have no basis in fact, would involve us in a complete denial of the possibility of accurate knowledge about the real world. The theories of metapsychology, the principle of physics and the dogmas of faith must then equally be suspect.

It is well to remember that the psychiatrist sees, in the course of his day, those who are disturbed and mentally ill. He is familiar with the neurotic's need for security and constant reassurance. He knows that many of these people find that security and reassurance in religion. There are, however, men and women who believe in God, not because it provides them with a crutch, but because they have become aware of His presence and know that they must serve Him. Generally, these are strong-minded men. They ask no reward. Their faith is based not on petition but on social vision. They ask no special favors of God. They desire only the pleasure of serving Him. Their prayer might be typified by this example taken from the liturgy of my people:

O Lord, though we are prone to seek favors for ourselves alone, yet when we come into Thy presence, we are lifted above petty thoughts of self. We become ashamed of our littleness and are made to feel that we can worship Thee in holiness only as we serve our brothers in love.

How much we owe to the labors of our brothers! Day by day they dig far away from the sun that we may be warm, enlist in outposts of peril that we may be secure and brave the terrors of the unknown for truths that shed light on our way. Numberless gifts and blessings have been laid in our cradles as our birthright.

Let us then, O Lord, be just and great-hearted in our dealings with our fellowmen, sharing with them the fruit of our common labor, acknowledging before Thee that we are but stewards of whatever we possess. Help us to be among those who are willing to sacrifice that others may not hunger, who dare to be bearers of light in the dark loneliness of stricken lives, who struggle and even bleed for the triumph of righteousness among men. So may we be co-workers with Thee in the building of Thy kingdom which has been our vision and goal through the ages.

Man not only needs to believe—he wills to believe. He not only projects the objects of his faith—he has faith because he cannot deny the reality of God. The Lord has spoken, who can but prophesy.

I have always been struck by one significant anomaly in much of today's psychiatric speculation. On the one hand these men generally believe that God and His providence are man made illusions. On the other hand their clinical evidence testifies again and again to the all important role which religious belief plays in the development of a person's mental health. It almost seems that without an integrated faith in some divine power and purpose, an integrated personality is impossible and peace of mind unattainable. Consider this observation by Dr. Carl Jung, taken from his book “Modern Man in Search of a Soul”:

“During the past thirty years people from all civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestant, a small number of Jews, and not more than five or six Catholics. Among all my patients in the second half of life, that is to say, over thirty-five, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really helped who did not regain his religious outlook.”

Consider also the significant summation by Dr. Gordon Allport with which he summarizes his important work, “The Individual and His Religion”:

“Often the religious sentiment is merely rudimentary in the personality, but often too, it is a pervasive structure marked by the deepest sincerity. It is the portion of personality that arises at the core of the life and is directed toward the infinite. It is the region of mental life that has the longest-range intentions, and for this reason is capable of conferring marked integration upon personality, engendering meaning and peace in the face of the tragedy and confusion of life.

“A man's religion is the audacious bid he makes to bind himself to creation and to the Creator. It is his ultimate attempt to enlarge and to complete his own personality by finding the supreme context in which he rightly belongs.”

I could multiply such citations. To live successfully, men must be sufficiently strong and courageous to make this bid to find the supreme context in which he rightfully belongs. Such a faith is not easy to achieve. It is difficult to discover the order and the direction which lies hidden behind our world's many masks. Yet the attempt must be made, for it is only through such a faith that man can achieve the necessary understanding of the world in which he lives and the life which he must live. Only such a faith will bring order out of confusion—insight out of doubt—encouragement in the place of frustration. Only when such a faith is achieved will life have a focus. Without such direction life can promise to us only continuous indecision, frustration and insecurity.

*(Continued on next page)*

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THE TEMPLE

## The Temple Bulletin

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### DATES TO REMEMBER

Sunday, December 8 — Sunday Morning Services  
Monday, December 9 — Adult Hebrew Classes  
Tuesday, December 10 — Temple Women's Association Tuesday Sewing  
Sunday, December 15 — Sunday Morning Services  
Wednesday, December 18 — First Day Chanukah  
Thursday, December 19 — TWA-TMC Chanukah Celebration

**THE TEMPLE LIBRARY** is open Tuesday through Friday from 9:00 a.m. to 5:00 p.m.; Saturday, 9:00 a.m. to 12:00 noon. The Library will be closed on Sunday mornings except at the conclusion of services.

**THE TEMPLE MUSEUM** will be open at the close of Sunday Morning Services and during all major organization meetings. Arrangements may be made to view the Museum by special appointment at The Temple Office.

**THE ISRAELI GIFT SHOP** is open during Tuesday sewing sessions. Selections can be made at all times from the display case in the Ansel Road Lobby through The Temple Office.

Only when he is armed with faith can man truly and creatively live. There is a lesson here for the modern minister or rabbi. Here is the key to his all-important role. He must lead his congregation into an awareness and acceptance of God and of His providence. What our troubled age demands of the minister is not that he be a second-rate psychiatric counsellor, but that he be a first rate spiritual teacher and mentor. His primary function is to help men sense again the reality of God's presence and the significance of his own role in Creation. He must make us see the orderliness of life, the standards which we must adopt and the goals to which we must dedicate ourselves.

Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy might.

Thou shalt love thy neighbor as thyself.

In the image of God was man created.

These are the three themes of the symphony of faith which today's minister must make understandable to his congregation.

As ministers we should not be ignorant of psychiatric knowledge, but we should always remember that therapy and analysis and psychiatric counseling are the tools of the psychologist and not ours. While they listen, we must teach—while they analyze, we must inspire—while they probe, we must exhort. Ours is the primary task of making the spiritual and ethical truths, common to all great religions, live in the hearts and minds of our people. We must make men feel their sanctity and help them to build their lives around their holiness.

We must believe and live the truths we proclaim. A mature, sound faith is of crucial importance. No one, unfortunately, will gain this faith simply because he feels it might be useful for him. He must feel it to be true before it has any meaning to him. He must become convinced of its truths. It is our task so to convince him.

I believe a mature faith in God and His goodness is essential to man's salvation in this life. It is my task and yours to make men see this truth that they may be saved.

THE END.

גענט ארום דעם פרעמיער פון אפיס  
אין דעם פאדערזאיער פון אפיס  
זענען די גאנצע צייט געווען צוויי  
פערזענליכע א טער פון האמער  
שידלן.

סער בן גוריון'ען און האמערשידלן  
אויך באטייליגט אויסערדעמיט  
טער גארע מאיר גענעראל מיט  
דיין, הויפט פון ישראל'ס מיליטע

# NEWS AND VIEWS

Continued from page 1)

The State of Israel is certainly interested in Soviet Friendship for a whole host of reasons. Not the smallest of these is her worry over the fate of the some three million Jews who live under hard circumstances under Soviet rule.

However, Israel can not purchase Moscow's friendship. The Russians are only interested in Israel as far as they can use her for their own purpose—and these purposes are to keep the Middle East in a state of mutual struggle, suspicion and chaos.

"Neutrality" has never saved a country from the intrigues of imperialist states. If Switzerland were the exception in the history of the last centuries, it was only because the parties which were struggling at the time needed a neutral base.

Certainly Israel would like to be the "Switzerland of the Middle East." This would be within the spirit of the strivings of the Jewish people since the time of the Jewish prophets. Unfortunately, this is so far a matter for the distant future.

**Atomic Submarine Builder, Rear Admiral Hyman Rickover, Once Denied Promotion because of Insubordination (Some Say: National Origin) Set Up as Model American Leader by World Telegram.**

about the deficiencies of the American school system and there's going to be a lot more.

Required reading for all who participate in this debate—school boards, parents, teachers, school children, government officials at all levels—is a speech delivered last week in Detroit by Rear Admiral Rickover, the man who built our atomic submarines.

When he took that job the admiral states he became starkly aware of not only the shortage of scientists and engineers but also the shortcomings of the basic education of our young people. He set up his own training schools at New London, Conn.

If he had run an advertisement for help on his submarine project, he once told Congress, it would read like this:

"No country clubs. You will have to work like hell. You will have to work many hours a week without getting paid overtime. And you will have to go to school at night in addition."

Impossible? It is a fact that our atomic submarine project has been most successful and is probably well ahead of Soviet's.

Adm. Rickover would tackle the education problem with the same vigor.

"It is time we face up to the fact that few American students at age 21-22 know as much after a four-year college course as most European secondary school graduates know at age 18-19," he said in Detroit.

As for our high schools—Adm. Rickover feels that the high school diploma in many cases is a meaningless piece of paper because pupils have been allowed to elect "soft" courses and avoid the fundamentals in mathematics, languages, science and English.

Congressmen might very well send the text of this Rickover speech to all school boards in their states, where much of the responsibility for present deficiencies must rest.

## CORRECTION

In my column of December 3d on the Role of the ZOA in the Adoption of the Palestine Partition Resolution the typesetter by moving the quotation marks attributed a statement, made by me, to Oswaldo Aranha, former president of the United Nations General Assembly.

My statement follows:

"And behind the Zionist action at the United Nations and supporting it there lay the magnificent and ceaseless work of the great ZOA leaders since the days of Wilson—Louis D. Brandeis, Julian W. Mack, Stephen S. Wise and Louis Lipsky."

[illegible]