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Yom Kippur, 1942.

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Rebirth
ALARM, REMEMBRANCE AND REMEDY
Abba Hillel Silver

The world must hearken today to the voice of alarm, the voice of remembrance and the voice of new beginnings. We are at war, but are we sufficiently alarmed about it? We are so confident of victory that many of us fail to make the maximum efforts which are required for victory. Much is being done, but not enough -- not enough of co-ordination, of efficiency, of speed, of volume; and too much of bureaucracy, of self-seeking by groups, classes and individuals, by industrialist, laborer and farmer alike. There are many who fondly believe that we can prosecute a successful war, and at the same time make more money and live more comfortably than ever before. This is a fatal delusion. War drains the resources of a people. It does not replenish them. To win this war we shall have to be content to grow poorer, to go without many of the things to which we have been accustomed, to suffer severe privations. Failing to do that, unwilling to make sacrifices, we may find ourselves stalled midway in the long and bitter conflict, unable to go ahead. While we may not lose this war, we may not win it either. A tragic stalemate may ensue, which will leave our world even more sick and unsettled than it was before the war, with the Nazis and Fascists still in the saddle, menacing and confounding the world as hitherto, with nothing settled and with the whole tragic situation unresolved. "Shall the trumpet be sounded in the city, and shall the people not be alarmed?" "Blessed is the people which understandeth the meaning of the alarm." This is not just another war. This is the life and death struggle between two irreconcilable ways of life ⁱⁿ which one must annihilate the other -- one is infamy, bestiality, slavery and torture -- the other is decency and the clean hopes of free men. Our great and free country will either win or it will cease to be either great or free. We shall either win or perish.

Our country and the world need not only to be aroused but to hearken also to the voice of remembrance. We must never forget the mistakes of the last war and of the last peace. We could have built a better world after the last war, had we not

lost the vision and scuttled our ideals. The victorious nations abandoned the promising structure of a peaceful organization of the world at the very outset, or betrayed it soon after. They returned to their vomit. By their disunion, selfishness and rivalry they destroyed the moral foundations of a peaceful world. They sent the world back to its cynicism and black-guardism. They paved the way for a whole crop of dictators and helped them to wax strong until their shadows darkened the whole earth. It is well that we should remember Pearl Harbor! But we should also remember Manchukuo and how we abandoned China and how we sent bursting cargoes of scrap iron and shiploads of oil and gasoline to help Japan kill Chines and bomb their defenseless cities. We should remember Spain and how we helped to strangle the Spanish republic by our embargo and our fraudulent policy of non-intervention. We should remember Ethiopia and how the democratic nations finally consented to her bloody subjugation. We should remember Munich and the brutal dismemberment of Czechoslovakia to which we all consented. We should remember the unheeded cries of the terribly wronged and persecuted minorities of Europe, especially the barbarously assailed and outraged Jewish minority, and how we made sure their doom by announcing that their treatment was an internal political affair of the respective nations and not of our concern. We should remember all the handy slogans and catch-words of isolationism, and nautrality by which we and other nations sought to evade our share of the moral responsibility for maintaining order, decency and justice in the world. It is true that our national sins were not so much sins of commission as of omission. We did not invade China, or Ethiopia, and did not attack Czechoslovakia or Spain. We did not persecute any people. But we stood idly by the blood of our neighbors -- and that is a grave and punishable sin in the sight of God!

Yes, our world which is now engaged in its second world war in a generation must remember many things. What kind of a world did we build for our children after the last war? A world of wild inflation, bloated prosperity, disastrous panic, prolonged depression and appalling unemployment. Millions of our young people were denied the opportunity to work and were consigned to enforced and demoralizing idleness. Is

this the kind of a world which we will again build for the youth of the world after this war?

Most assuredly we need to be alarmed today and reminded -- for a cleansing memory is a rare prophylaxis. Historia -- magistra vitae. History is the teacher of life. A true knowledge and frank acknowledgment of our past will teach us to understand the present and will help us to ~~plan~~ plan for a better future.

If the free nations will be aroused -- and if they will have the courage to face their own past and will recall in humility and contrition all that has gone before, then it may be that they will be reborn into a new life. They the agonies of this war may be the birthpangs of a new creation, a nobler, juster and more tolerant world. We should not listen to the cynic, the sceptic and the scoffer. They are the dregs and the lees in the cup of life. There is nothing that man has made crooked that he cannot make straight. Behind every system is man. It is possible to banish war and eradicate poverty. It is possible, even though difficult, to reconcile the sharp and bitter contradictions of our day -- nationalism with internationalism, the trend towards collectivism, hastened by our industrial technology and mass production, with the rights and liberties of the individual. It is possible to give men economic security without robbing them of their political freedom. What the world needs is inspired new leadership, and the welling up from within of new faith and new courage. The dictators of our day are not in any sense such inspired new leaders. They are replicas of the tyrants of old. They are as old as Nero and Caligula. They prate of a new world order which they plan to establish. Actually they are reaching only after new ~~imagination~~ boundaries and new empires which can only be cemented in blood and at the cost of the rights and freedoms of other peoples. To the youth of the world they have to offer nothing but chains -- and, as the President said the other day -- death. Their ideas reek of the dungeon and the charnal house. They have no faith in man or in humanity, nor in the power of men to transcend themselves, and through their own initiative and experience to achieve higher and nobler forms of a free and secure society. They are boastful rulers with the instincts of slaves.

The democratic faith alone can provide the new leadership, for democracy has faith in man and mankind, in an advancing human society, in a cooperative commonwealth of all free and equal peoples, in a future when each man shall dwell under his vine and under his fig tree with none to make him afraid -- and only democracy can achieve this good and gracious life for mankind.



1. Purpose not to close Day on note of Sadness
Hour of Remembrance - זמן זמן - not entirely sad
Memory can bring Pride - Healing - Inspiration
Memory can lighten our soul
Then when we ransom our dear dead from Power
of Grave. We redeem them from Death.
2. Our People - עמנו נצח. For dead live in us. Then
we kindle Yahrzeit lamps - their light not extinguished
Their life imperishable.
Every noble act - is a Yahrzeit lamp.
They kindle lamps in us - influence - radiates
3. Living and Dead - bound inseparably together
When our dear ones die - enter darkness - "Gethen"
Neither they nor we are alone - in life or in death
Their invisible hands hold us.
When our time comes:
"More home-like seems the vast unknown,
Since they have entered there.
To follow them were not so hard
Whenever they may fare."
4. Our people never regarded this life - as a craft
within itself - not linked to Past or future

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Rather a inn - to which travellers come; from where
a hostelry in which we stay - not abide.
וְלִי בֵּית.

5/ Our people that perished in the Past.
Sought inspiration in it. for Present & Future.
Eroded great monuments - Saints - Martyrs.
God was always - יְהוָה הָיָה לָנוּ.
יְהוָה הָיָה לָנוּ לְפָנֵינוּ -

6/ We remember them - Mass Graves, unmarked -
nameless.
But their souls shall become us
to work for Better Day - they did not know.
Our comrades in Death. They tell, We shall use us

7/ Dr. Chervin after - 3 little years - Submit list.

8/ Soldiers dying.
Make lives more beautiful - as a tribute to them.
A world where young men will not have to die
before they have had a chance to live

9/ Our Memorial home calls for Conservation.

1) If there was ever a perfect illustration - Moltum in Parvo
Consists altogether - Regarded of such signif. - "Resurre"
Why - this place of honor? To most people - nothing more
strange, incredible story - an altogether extraordinary tale
excite visibility - stamp Bible - legends & tapers like
But a book does not - 1/2 - nourish - only a collection - tall
And an ancient rel - whose liturgy - select - assign -
Done with great insight & deliberation - for book is - apitome.
The inspired author employed a p.p. folk-tale - as Oriental
writers frequently do - to drive home a profound series
in East - great, abstract truths are freq. conveyed - story
rich in imagery - swift to excite imag - hold attention
Story is only vehicle - never taken literally - poetic
license put to serious didactic purposes.
→ Not enough allowance made - literal - unaided decid. reader
subtlety & sophistication - deft craftsman of
story-tellers art - found in so many Bib. narratives
writers of books, Bible - not vain children - profound
thinkers - students of life - probed deeper - taught
most august and indispensable wisdom of man kind.
But hung men from the East - cloaked - oriental folk
story, parable, legend, song.
listener was trusted to find kernel in shell - &
not confound shell with kernel -

Jonah - one of noblest, then story-sermons - 3 fundam
teachings of Jud. are dramatically illustrated by it.

YK-42 (2)

2/ Story can be quickly told. - Jonah, son, Amittai - Wad's son
"Arise, go to Nineveh & proclaim unto her: "Yet today, & h. shall be"
But Y. instead of going E - Tarshish - He does not want
God sends a storm - days of being broken up - Cargo
no relief - Cast lots - for whose cause was this evil -
What shall we do unto thee - Crucifixion - now hard -
was more violent - Sea ceased from raging -
God had prepared a great fish - A 2nd time - Command
Repent - angered - What he had feared - He had suspected
stem, & upholding rules - False prophet -
"Art thou very angry?" pride - for which thou - later
nevertheless made it pass - 600,000 -

3/ This is the whole story. And yet how much is conferred
Why did Jonah not wish to convey - for 2 reasons -

① N. capital of Assyria - destroyed Israel - enemy - wanted
10 tribes - Heathens - idolaters - did not recog. Yahweh
Y. was God of Israel - this dwelling place - land of Israel
Why should he, Jonah, have his nation's land message

② N. was a wicked city - center - corrupt - dispirited
Nahum - "O, city bloody throughout, full of lies and broods"
Why should it be spared? Let it be destroyed! It deserved it
If God were to send him - to proclaim irreversibly down
nothing would please him more.
It would be pleasant to be messenger of a God - Sure refulgent
justice - whose decrees are unchangeable - Ang. Unhappy

But this God - chosen him - unaccountable obedience, merciful ⁽³⁾
forgiving - loves even sinners as children - temper justice
Baffles - disconcerts - straight - head moral defiance man
who thinks of God only as judge - Father - shall we
so he runs away! from Y's land not to revert any way
divert himself from his prophetic role - Does not want to

4/ But we cannot divert - destiny - Flies to Tarshish - pressures
we cannot renounce mission - hard - Escape - depth then
All prophets tried to free us - burden of grief - chandalas
Did not want to be prophets - repentance - drawn.

Cup of fury - men hated - Rocked, goaded, outaged
Denounce power, pride, rank, prophecy of clerk themselves
They were looked for their sin - presented, stoned & slain

Jeremiah - Amos - 12, 11, 14, 11 - 23 p.m. 11/11

"A prophet who stops his work" - Any man - renounces
the imperative ^{moral} call of his life - destroys himself.

5/ And so J. had to prophecy! Out of the sea - wished to be out
return to perform his assigned duty -

And he had to learn 2 great lessons about the God whom
he served but did not understand.

(A) God, Israel is God, Manhood! God, Pal - Universe!
God loved Israel - as people first - but He also loved
many prophets had taught - but many people forgot

Escape ^{in Past} ~~burden~~ ^{Taught} ~~of~~ ^{her} ~~heritage~~ ^{of} ~~circumstances~~ - 27/5/31-
To-day - no escape - doom or destiny - Privilege - witness
In era of recumbent Paganism - suffer doubly
Doubt every attack - call would to Repentance

9/ Challenge (poem) - Complete the end - broken end -

THE SERVANTS

Singers, sing! The hoary world
Needs reminder of its youth:
Prophet, tell! The darkness lies
On the labyrinths of truth:
Builder, build! Let rocks uprise
Into cities 'neath thy hand:
Farmer, till! The sun and rain
Hearken for the seed's demand:
Artist, paint! Thy canvases
Patiently convey thy soul:
Writer, write! With pen blood-dipped
Trace no segment, but the whole:
Teacher, teach! Thyself the creed --
Only that a child may know:
Dreamer, dream! Nor hide thy face
Though thy castles crumble low.
Where the toiler turns the sod
Man beholds the living God.

Richard Wightman

1) "Multum in parvo" - 4 brief chaps - 48 verses. - 2200.
on surface - a strange, incredible story - thrown overboard
swallowed up by a whale - after 3 days cast out again alive -
- a tall and preposterous tale - Stamp Bible - look of bizarre legend
But a book - sacred and revered book of 1/2 mankind - if it
is just a collection of tall tales and incredible romances.
Certainly not rebated 2200 -

Ep. to us, some of greatest teachings of Jud. -
Author employed a popular oriental ~~folk-tale~~ ^{legend} to develop
a great rel. theme - Great artist - frequently do that
In the East, a tale rich in imagery, swift to catch the
imagination, and hold attention of listener, is the tradit.
way of teaching WRHS and AMERICAN JEWISH ARCHIVES morality.

The story is only the vehicle - not taken too literally.
Listener would be trusted to find the kernel in the shell.

2) Story of Jonah can be quickly told. - Word, Lord - ~~to~~ Nineveh -
"Yet 40 days and N. shall be destroyed" - Fled - Ishtar - E. to
- capital of Assyria - ^{Tigris} ~~Shi~~ ^{Shi} to Tarhish - S. Spain -
God kindled a great wind upon the sea - Ship in danger of
breaking up - Cast overboard cargo - No relief - Pray
- all except Jonah - He is fast asleep - Cast lots - "Who
has provoked the wrath of the Gods?" - Jonah! - J. tells them
he is Jew - a prophet - running away from presence of God. -
(Isaiah 1.11-17 and 2.10)

3/. Word of God - second time - "40 days" - This time J. went!
- repented - proclaimed fast - King - Turned from evil then says
When God saw how they turned - God repented, the evil
which he said he would do to them - and He did not do it.

4/. This displeased J - angry - what he feared had come to pass
- God was not the stern, unyielding Judge that he would
have liked Him to be. - a proverbs, p. 107 / 108!
- abundant in mercy. Who repents, the God.
Now He had made a fool of him - 40 days - (Chap. 4)

5/. Why did J. not wish to go to N - & proclaim the message
~~that~~ reasons (1) N. Capital of Assyria - destroyer of Israel.
- enemy of the people - wanted land of Israel - carried
into captivity 10/12 tribes
(2) Idolatrous - Heathen - They did not recognize J/21 - nor
worship Him
(3) N. was a wicked city - Capital for wicked and cruel
Emperors - which had despised many nations - wallowing
in pride, iniquity - (Nabuccodonosor) "O City bloody through out,
full of lies and booty."

Why should such a city be spared?

If God were to send him to a nameless wilderness down
upon such a city - no they would spare him now -

But J. knew that J/21 - where prophet he was - J/21 says He
- He looks upon all men as his children - as children who

make mistakes - and who, as a loving Father, forgives them (3)
if they repent -
→ tempers further with love. -

6/ God, Israel is the Lord of Mankind. ^{- not merely God of T. people} ~~of whole Universe~~

God, Israel was not a hard, stern tyrant - and man
a slave who must be crushed, if he disobeys, beyond
hope or forgiveness. Man is a child / fool - if he
disobeys - then another chance. → 2nd - 3rd - 4th - 5th - 6th - 7th - 8th - 9th - 10th - 11th - 12th - 13th - 14th - 15th - 16th - 17th - 18th - 19th - 20th - 21st - 22nd - 23rd - 24th - 25th - 26th - 27th - 28th - 29th - 30th - 31st - 32nd - 33rd - 34th - 35th - 36th - 37th - 38th - 39th - 40th - 41st - 42nd - 43rd - 44th - 45th - 46th - 47th - 48th - 49th - 50th - 51st - 52nd - 53rd - 54th - 55th - 56th - 57th - 58th - 59th - 60th - 61st - 62nd - 63rd - 64th - 65th - 66th - 67th - 68th - 69th - 70th - 71st - 72nd - 73rd - 74th - 75th - 76th - 77th - 78th - 79th - 80th - 81st - 82nd - 83rd - 84th - 85th - 86th - 87th - 88th - 89th - 90th - 91st - 92nd - 93rd - 94th - 95th - 96th - 97th - 98th - 99th - 100th - 101st - 102nd - 103rd - 104th - 105th - 106th - 107th - 108th - 109th - 110th - 111st - 112nd - 113th - 114th - 115th - 116th - 117th - 118th - 119th - 120th - 121st - 122nd - 123rd - 124th - 125th - 126th - 127th - 128th - 129th - 130th - 131st - 132nd - 133rd - 134th - 135th - 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