



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

Reel
169

Box
62

Folder
1179

Yom Kippur memorial service, Thoughts on Freedom, 1944.

Thoughts on Freedom

By Abba Hillel Silver

There are many great thoughts and themes suggested by this solemn and ancient day of days -- Yom Kippur. From sun-down to sun-down, throughout a rare day of spiritual communion we listen to ~~and~~ ^{and} recite the profoundly stirring words of an exalted ritual which speaks to us in grave and ardent accents of the deepest experiences and ^{the deepest} problems of human life and destiny. As we yield ~~to~~ our minds and hearts to the ~~solemn and~~ pensive mood of this penitential day, from the opening of the gates of memory at Kol Nidre to the closing of the everlasting doors at Ne'ilah, we find ourselves strangely disturbed and disquieted, moving in a world of inexorable and eternal realities, of time and memory, life and death, suffering and evil, sin and atonement. We are drawn into unaccustomed reflections upon the meaning of life, the purpose of our seeking and strivings, and whither we are bound ^{and} upon all the strange medley of joy and sorrow, success and failure which make up the chronicle of our fugitive days upon earth. Many indeed are the thoughts which this day awakens within us, many are the themes, and not the least of these, is the thought of freedom, freedom which so engrosses the minds of men and nations today, and for which men are fighting and dying today.

One does not readily associate Yom Kippur with the idea of Freedom; and yet, according to Biblical tradition, it was on Yom Kippur that the Jubilee Year, the year of freedom, was proclaimed in ancient Israel. "On the tenth day of the seventh month, on the Day of Atonement shall ye make proclamation with the Shofar throughout the land...and ye shall proclaim liberty throughout the land unto all the inhabitants thereof....Ye shall return every man unto his patrimony and every man unto his family...The land shall not be sold in perpetuity, for the land is Mine;... If thy brother be waxen poor, and sell himself unto thee, thou shalt not make him to serve as a slave...He shall serve with thee unto the Year of the Jubilee. Then shall he go out from thee, he and his children, and shall return to his own family, and unto the possessions of his fathers shall he return...."

It was on Yom Kippur that this extraordinary law whose purpose was to make men

secure against permanent impoverishment and enslavement and to prevent the accumulation of land in the hands of the few and the creation of a landless and exploited proletariat -- was proclaimed. In passing, it might be noted that it is from this Biblical passage, found in the 25th Chapter of the Book of Leviticus, that the revolutionary Founding Fathers of our country borrowed the inscription which they placed upon the Liberty Bell -- "Proclaim Ye liberty throughout the land unto all the inhabitants thereof!" This oldest and most renowned law to protect human liberties was proclaimed on Yom Kippur; and appropriately so, for the over-all purpose of this day is to help men to become free, and to teach men how they can become free.

Behind the ^{whole} idea of atonement for sin, is man's longing to be freed from the burden of sin. Guilt is a heavy load for a man to carry. It weights him down. "My sins," declares the Psalmist, "are as a heavy burden, too heavy for me." When the heart of man ^{is} burdened with sin, his spirit cannot soar. ~~Guilt oft times makes cowards of men, and vile in their own sight.~~ Man wants to be set free from this prison-house of guilt into which some misdeed, or error, or momentary passion has cast him. Is he to have that chance? Or ^{is he} ~~he~~ doomed forever? Atonement Day proclaims a blessed release ^{from the threshold of sin's consequences}. The doors of the soul's prison-house can be opened wide by repentance and contrition. God does not desire the death of the sinner, but that he should return and live. Man is encouraged to make a fresh start, to move forward again, out of the shadows. Thus while Atonement Day is a fast day on which a man should afflict his soul, it is only that by so doing his soul might become purged and cleansed and free. When we confess our sins on Yom Kippur, we disencumber ourselves of the crushing ballast of ^{past} ~~irrevocable~~ misdeeds. The day is thus the soul's proud day of emancipation. -- ^{and freedom!}

Freedom -- what an enkindling word! What a noble concept! ~~All men want to be free.~~ It is a fundamental urge of human life. The world's battle-cry today is freedom. All men want to be free. But how? If freedom could be had simply for the asking or the wishing, nations would not be fighting for it today, and so many men would not be slaves today to others and to themselves. What price freedom?

Here again our Atonement Day may give us the clue. The message of the day is that ^aman does not become free from the slavery of sin and guilt ~~through prayer alone~~ ^{merely by} and confession. He must do much else besides. He must rectify the wrong which he had done. He must make restitution and reparation. He must surrender all the gains which accrued to him from his sins and misdeeds. He must give up much which he would love to hold on to. He must cast aside all false pride, and envy and hate and greed which make slaves of men, and rivet chains upon their hearts and minds. Thus freedom is something which can ~~only~~ ^{only by giving up, by surrendering, by sacrifice} be achieved ~~in struggle and sacrifice and complete surrender to God's moral law.~~ ^{things which some souls would rather not part with.}

~~For~~ ^{thus in} it is ~~only~~ the soul where men become ~~spiritually~~ free. Physical chains are evil, but men can remain free even under their dread load. Men have remained invincible in their integrity and spiritually free even under physical persecution and torture.

~~And~~ it is in the soul, too, where men are slaves, bound in the fetters of their own lusts and passions, their greed, their fears and their vanities. ^{It is there where they must be freed.}

The way to freedom is the way of sacrifice and surrender -- sacrifice of what is low and surrender to what is high. ~~Through the portals of the broken and contrite spirit one makes his way to redemption and renewal -- to freedom.~~

✓ All men want to be free, and yet most of the tragedies of private and public life come from the abuse of freedom, from a ^{and misuse} misconception or perversion of freedom. ^{for example} Selfishness ^a is a gross form of freedom. Why should I be restrained by consideration of the rights or the needs of other people? I am content to take care of ~~number one~~ ^{myself}. Irresponsibility is another gross form of freedom. Why should I tie myself down to hard and exacting responsibilities, to unpleasant duties and obligations. I would rather be free. Indifference is still another coarse form of freedom. Why should I bother about other people's troubles and worries. Of course I know that there are people in the world who are poor, who are suffering, who are persecuted. I know that there is evil, crime, and corruption in my community, in my country, and in the world. But why should I bother about it? Life is too short and I don't care anyhow. ^{I want to}

^{be free.}

✓ Many a broken home is the result of men or women wanting to be free and not knowing what freedom really is, nor how it can be achieved or ~~conceived~~ *conserved*.

✓ It is hard to learn the simple lesson that freedom is a condition which exists only under moral law and that it is achieved only through certain substantial self-restraints, self-denials and sacrifices. That is true of nations as of individuals. Political liberty, for example, is had only as long as powerful safeguards are maintained against the exercise of arbitrary power by every branch of government, by government itself, by all classes of ^{the} people and by the people as a whole. Powerful self-restraints are required to insure political freedom.

✓ Nations have frequently wrecked themselves and the peace of the world because they lusted after a degenerate form of freedom. The Nazis' concept of freedom was to exercise the right to do as they pleased, to exterminate all who stood in their way, to conquer and dominate the world. *They that ask right to deny* This ~~is~~ *is* freedom which means freedom to ~~oppress~~ others.

✓ The nations, after the last war, wanted to be free and secure. They built an international organization for peace. They all wanted freedom from aggression but they were unwilling to surrender any of their ~~individualistic~~ prerogatives ~~to~~ *rights* any ~~system~~ of their ~~attributes~~ of absolute sovereignty, to ~~any~~ *a* system of international ~~law~~ *control* and to the inevitable restraints of responsible collective life. This destroyed the League of Nations. The same mistake seems likely to be repeated again -- if the reports emanating from the Dumbarton Oaks conference are to be credited. ~~None of~~ *not* The big powers will ~~consent~~ *consent* to any collective action which might be taken against ~~itself~~ *themselves* in case ~~it is~~ *they are* declared to be the aggressor. ~~It~~ *Each of the big powers* reserves a veto power against being declared the aggressor. ~~It~~ *Each* insists on being the judge in its own case. Smaller states may be adjudged to be aggressors but not any of the Big Four. This means, of course, that the ~~edifice~~ *very* of international security which is being attempted a second time will again collapse ~~with~~ *under* the first major strain; for a system based on inequality before the law cannot long endure. Nations cannot be free and arbitrary.

✓ There are misguided and subversive individuals and groups here and elsewhere who think that the concept of freedom confers upon them the right to abuse and undermine freedom, to ~~misuse~~ exploit the right of free speech and the opportunities which a free society afford them to sow hate, discord and prejudice among the citizens of their country and to incite all forms of vicious intolerance. Such men make a mockery of freedom and betray it.

Winters ✓ A free society and free men must bring into play powerful voluntary self-disciplines and strong moral controls, if they wish to remain free. Also great ideals!

What made America free? Not merely our form of government, and our constitution. These were only the expressions of an ideal which inspired and motivated the actions of the Founding Fathers of our Republic. This ideal has persisted undimmed in the spirits of all great Americans who succeeded them. They wanted men to be free, men everywhere — truly free. They wanted America to lead the way to freedom everywhere. This they conceived to be the heroic destiny of America. This ideal has generally controlled and determined the major trends in our domestic life, for a century and a half, as well as our social legislation and the larger sweep of our foreign policies. It was the irresistible ground swell which carried us into the two world wars. *by freedom against aggression and slavery.* *This ideal* It alone can preserve the American way of life for us through the trying times to come. For a great nation to remain free without an ideal, is an impossibility.

✓ For a man to be free -- he must have an ideal. He must be free in God and within God's absolute moral law. To be able to sail freely and securely one must have a chart and a compass. One must know and follow a chartered course. Blind sailing and drifting is not freedom. They end in shipwreck. A surgeon who is not fully trained in his profession, and is not thoroughly familiar with his science, and does not scrupulously observe its laws is not free to operate successfully. He is the slave of his own ignorance, incompetence and desperate improvisation. Nor is one a great surgeon who does not look upon his profession with the consecration of an ideal. A musician who has not trained himself painstakingly through years of practice into

the techniques of his art and the laws governing ^{it} ~~them~~ is simply not free to play in a manner to do justice to his composition, his instrument or himself. He is the helpless slave of inadequacy and unpreparedness.

✓ Freedom to express our essential endowments, the power that is in us, and our highest talents -- and only these qualities merit the right of free expression, is achieved only by acquiring disciplines, by surrendering caprice and willfulness, and by maturing in constancy and spiritual steadfastness.

✓ When is a man truly free? Jehuda Halevi gives the answer. "The slave of ^{time} ~~is~~ ^{are} the slave of slaves. The slave of God, he alone is free!"

When is a man free? When he is the slave of great moral convictions. "I am not bound to win, declared Abraham Lincoln, but I am bound to be free. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right, stand with him while he is right and part with him when he goes wrong." Abraham Lincoln was a free man who helped to bring freedom to others.

✓ When is a man free? Not when he has everything he wants and can do everything he pleases, but when, lacking much that he needs, and unable to do everything that he would like to -- nay more, when he has many masters and carries many burdens and yet knows how to carve out for himself, out of his stubborn environment and his imprisoning obligations an inner, compensating freedom, and who knows how to retire into that inner world as into a refuge and sanctuary. That man is free. The great philosopher ^{Epictetus} ~~was~~ ^{At his death he requested that} a slave, poor and lame. This inscription ~~he requested~~ ^{he put} for his epitaph: "Slave, poor as I ~~was~~, halting as I trod I, ^{Epictetus}, was the friend of God."

✓ When is a man free? Not when he says anything that comes to his mind and in whatever manner he chooses, regardless of tact, taste, courtesy or social responsibility. Such a man does not talk freely. He talks loosely. His speech does not convey courage, only ~~coarseness~~ coarseness. Free speech is responsible speech. Words are weapons.

They can wound and they can kill. *Life and death are in the power of the tongue* Our world has been turned into a mad-house by the unbridled speech of criminal political adventurers who spread their lying propaganda through the world, *and poisoned the springs of human thought and action.*

✓ When is a man free? Not when he is driftwood on the stream of life, carried along on the pleasant waters of a care-free existence, delightfully insouciant, free of all cares or worries or ambitions, dreamily indolent in a world of sweet contentment. He is not free at all -- only drugged, like the lotus-eaters in the Odyssey. His soul is debris and his life has disintegrated. Such a man moves through life like a fatted and garlanded ox led to the sacrifice on the altar of total inanity. To be free in action, in struggle, in undiverted and purposeful achievement, to move forward towards a worthy objective across a fierce terrain of resistance, to be vital and aglow in the exercise of a great enterprise -- that is to be free, and to know the joy and exhilaration of true freedom. A man is free only when he has an errand on earth.

✓ When is a man free? When he is not the slave of petty worries and irritations which chafe and ~~frustrate~~ *pull* or the slave of false standards, or vain conceits, or rankling envies, or passionate hates or foolish excesses, and all the sad stock-pile of human chains which men fashion on themselves and from which they alone can liberate themselves. To find release from their constraints in the fervent pursuit of a good purpose -- that is to be free.

We talk much today about freedom -- all kinds of freedom -- free government, free enterprise, free speech, a free press, personal freedom, a free world. But do we really want freedom? Or are we really thinking of something else, something quite different, something, in fact, which in the long run, destroys freedom.

Are we thinking of indulging our every ~~whim~~ *whim* stuck away in the dark corners of our hearts? Are we thinking of shaking off our irksome responsibilities and rejecting all the necessary curbs of allegiance, loyalty and reciprocity without which all orderly social life is impossible? Is this the freedom for which we are really hankering

even though we refuse to acknowledge it even to ourselves? Then it is not freedom we want, but the thralldom of the chaotic and the primordial, ^{Our} ~~and one's~~ hearts are ^{then} what Jeremiah characterized as ["]the revolting and rebellious hearts. ["] We are among those who "rebel against the light," to use another Biblical phrase.

The way to freedom is a hard way, through surrender and sacrifice, through self-discipline and hard training and through the taking on of the burdens of willing service, to worthy ideals in place of the burdens of involuntary servitude, to ignoble emotions and ambitions, ~~which we must cast off.~~ ^{This is} ~~It is the via purgative~~ -- the way of inner purification ~~of~~ which when achieved, adds an element of grandeur to our life, and makes this poor clod of earth which is man, glow with the irridescent light of God, an orb of light and song.



On Y.K. afternoon a portion of liturgy dedicated
in memorial requiem to 10 martyrs -
Trajan - Hadrian. מזמור קריאת שמע

3). It remained for 20th c. not 11 or 13 (2)
to add shortest - list / of masterpieces
And on this Y.K. afternoon - subsequent
we must write - Majdanek - etc.
+ their gas-chambers
Repeat ancient refrain not / not for profit

4). The world was silent for so long!
No uproar - outburst - assassination
Too late the world discovered - hand of
crush, master + enslaver it
Must now expiate - sp. callousness
moral palsy - "the mildewed
spirit of a decadent age"
Will the world remember - danger signal
Angriest flames call - freedom
Will world finally put an end to
persecution of men because
If so - will not have died in vain

5/ We remember to-day also our precious
sons, here & elsewhere, gone faith & their
who died on field - in defence

They lived nobly for their country and
nobler still they died for it.

There is no not the fate "to come to the
grave in ripe old age, as a shock of
grain comes up in its season"

They poured out - with, red wine - for
the land they loved. They shall live
working in our grateful hearts
Their graves, too, call for their freedom. -

Shall all this sacrifice be for nothing?
Shall we not be challenged -

Else - traitors to the living & the dead who

6/ May their dear ones find comfort - proud
remembrance - who tested - & took, by
their sacrifices

7/ There are in this lovely place - suffered
grievous loss
Have seen farrows - know hidden scars -

[4]

The sons of all / us / is art
There are hard, desperate days, in which
and our youth has been killed - been
hardest burdens / all - in all the
turnout / there / what, dangers / years
There is strength for them - for all - for
inhibition - in the circumstances
great hours - small or unworthy -

That, as free men, accepted the
destiny of free men - which is

G. John Seward Whittier - (Jrth)

9. To all / you - who have suffered / because
perks / you / a light in / an
darkness

THY WILL BE DONE
John Greenleaf Whittier

We see not, know not; all our way
Is night, — with Thee alone is day:
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for Thee,
Whose will be done!

Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice.
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press;
If from Thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by Thee, our present pain
Be Liberty's eternal gain,
Thy will be done!

Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!



EXTRACTS FROM SERMON DELIVERED BY DR. ABBA HILLEL SILVER ON THE EVE OF THE DAY OF ATONEMENT, SEPTEMBER 26, 1944.

Everybody talks today about freedom -- all kinds of freedom -- free government, free enterprise, free speech, personal freedom, a free world. Freedom is one of the fundamental urges of human life. All men want to be free, and yet most of the tragedies of private and public life result from the abuse of freedom. Selfishness is a gross form of freedom. Irresponsibility is another, and indifference is still another.

It is hard for men to learn the simple lesson that freedom is a condition which exists only within the fixed pattern of moral law and that it is achieved only through great self-denials and sacrifices. Freedom to express our essential endowments, the power that is in us, and our highest talents, is achieved only by acquiring disciplines, by surrendering caprice and willfulness, and by maturing in constancy and spiritual steadfastness.

The nations of the world want to be free and secure, and yet are unwilling to make certain sacrifices of what they regard as their sovereignty. They are unwilling to surrender any of their individualistic prerogatives to the compelling restraints of an international law. This is likely to wreck any international organization for peace which the world might set up after this war as it did after the last war.

There are misguided and subversive individuals and groups who think that the concept of freedom confers upon them the right to undermine freedom, to sow hate and discord among the citizens of a country and to arouse all forms of vicious intolerance. A free man is one who is the servant of great moral convictions.

When is a man free? Not when he has everything he wants and can do everything he wants, but when, lacking much that he needs, and unable to do everything that he would like to -- nay more, when he has many masters and many burdens and yet knows how to carve out for himself, out of his stubborn environment and his imprisoning obligations an inner, compensating freedom, and who knows how to return into that

inner world as into a refuge and a sanctuary. That man is free.

When is a man free? Not when he says anything that comes to his mind and in whatever manner he chooses, regardless of tact, taste, courtesy or social responsibility. Such a man does not talk freely. He talks loosely. His speech does not convey courage, only coarseness. Free speech is responsible speech. Words are weapons. They can wound and they can kill. Our world has been turned into a mad-house by the unbridled speech of criminal political adventurers who spread their lying propaganda through the world.

When is a man free? Not when he is driftwood on the stream of life, carried along on the pleasant waters of a care-free existence, delightfully insouciant, free of all cares or worries or ambitions, dreamily indolent in a world of sweet contentment. He is not free at all -- only drugged, like the lotus-eaters in the Odyssey. His soul is debris and his life has disintegrated. Such a man moves through life like a fatted and garlanded ox led to the sacrifice on the altar of total insanity. To be free in action, in struggle, in undiverted and purposeful achievement, to move forward towards a worthy objective across a fierce terrain of resistance, to be vital and aglow in the exercise of a great enterprise -- that is to be free, and to know the joy and exhilaration of true freedom. A man is free only when he has an errand on earth.

When is a man free? When he is not the slave of petty worries and irritations which chafe and fret us, or the slave of false standards, or vain conceits, or rankling envies, or passionate hates or foolish excesses, and all the sad stock-pile of human chains which men fashion on themselves and from which they alone can liberate themselves. To find release from their constraints in the fervent pursuit of a good purpose -- that is to be free.

1/. On y.K. afternoon a portion of the liturgy is devoted ^{y.k.} ~~#~~ 44 in
the memorial requiem to the ten martyrs who died for their
faith during the reigns of Trajan and Hadrian - the
~~x~~ 10ⁿ 1877. To this memorial list of martyrs subsequent
ages added ^{their own} other lists of the beloved and faithful who died
plus blood - and the names of whole communities
which were exterminated during the persecutions, the Middle
Ages, the period, the Crusades, the Black Death, the Rindfleisch,
and Anabaptist massacres, and the Cossack ^{reign} ~~time~~ of the 17th
century. Commemorative prayers are recited for them ^{every year}
on the Day of Atonement.

2) For years we had long imagined that those lists were closed. Jewish martyrdom was believed, belonged to the dark and distant past. Surely in our age of progress and enlightenment, ^{where} no one would not be quick at pulling men and children to death simply because they were Jews! But, alas, no Jewish martyrdom; the past is comparable in horror and extent to that of recent years. Even our long sad and chilled history & sufferings and persecutions offer no parallel to this appalling ruin and wreckage of a whole people. ^{If} ~~which~~ begins all human speech. A few year cycle of assault and slaughter at the hands of an impious monster and ^{experience lost to all sense of pity and shame} ~~a savage people has sacked the~~ and ravaged the ^{houses} ~~communities~~ of Israel in Europe, slain more than two million of our brothers and sisters and filled the habitations of our people with unnumbered sorrow.

3) It remained for the twentieth century - not the 11th or the 14th to ~~write~~ ^{add} the shortest and bloodiest list of Jewish martyrs, and on this J. K. afternoon, and on all subsequent ^{and a required other J. K. afternoon} history the story of Majdanek and ~~Treblinka~~ ^{Warsaw} and their gas chambers and crematoriums and mass graves will be repeated and the ancient refrain will be repeated, "O, God, be not silent at my flood!"

4) The world was silent for so long! There was no uproar or outburst at the assassinations of a people. Too late the world discovered that the hand of the brutal foe was aimed not only at Israel but at the whole world - to crush ~~master~~ ^{exterminate} and enslave it. The world must now ^{in blood} ~~on the~~ ^{palace} ~~bathe~~ ^{and} ~~hold~~ ^{blunders} ~~for its~~ ^{and} ~~earlier~~ ^{oblivion} ~~to~~ ^{will} ~~forget~~ ^{the} ~~them~~ ^{world} ~~will~~ ^{remember} ~~the~~ ^{the} ~~lesson~~ ^{that} ~~that~~ ^{the} ~~the~~ ^{permanence} ~~of~~ ^{of} ~~Israel~~ ^{is} ~~is~~ ^{always} ~~and~~ ^{the} ~~the~~ ^{danger} ~~of~~ ^{of} ~~human~~ ^{freedom} ~~freedom~~ ^{and} ~~and~~ ^{civilization} ~~for~~ ^{for} ~~a~~ ^a ~~universal~~ ^{universal} ~~insight~~ ^{insight} ~~in~~ ⁱⁿ ~~civilization~~ ^{civilization}.

Then myriad graves of our precious dead call for their freedom. Will the world finally put an end to human martyrdom, to the persecutions of men because of their race or religion? If so, these dead will not have died in vain.

5) We remember today also our precious ^{you} ~~men~~ ^{and} ~~thoughtful~~ ^{the} ~~the~~ ^{dead} ~~who~~ ^{who} ~~died~~ ^{died} ~~on~~ ^{on} ~~the~~ ^{the} ~~field~~ ^{field} ~~of~~ ^{of} ~~battle~~ ^{battle} ~~in~~ ⁱⁿ ~~defense~~ ^{defense} ~~of~~ ^{of} ~~their~~ ^{their} ~~country~~ ^{country} ~~and~~ ^{and} ~~its~~ ^{its} ~~ideals~~ ^{ideals}. They lived nobly for their country and noble still they died for it.

1) There are many ^{great thoughts and} ~~mighty~~ themes suggested by this ancient, solemn day & days - Y. K. From sun-down to sun-down, we ~~are~~ ^{act} listen to the profoundly stirring words of an exalted service, ~~and are moved to~~ ^{and to us} ~~which~~ ⁱⁿ grave and ardent accents of the deepest experiences and the problems of human life and destiny. As we yield ^{our hearts and} ~~ourselves~~ to the ~~word~~ ^{power} of this ~~Fast~~ ^{Passover} Day, from the opening of the gates of memory at Kol Nidre, to the closing of the doors at Neilah, we find ourselves ~~moving~~ ^{struggling} disoriented and disoriented, in a world of eternal things - ~~life and death, suffering and joy, sin and atonement, providence and retribution.~~ ^{life and death, suffering and joy, sin and atonement, providence and retribution.} We ~~find~~ ^{are} ~~ourselves~~ ^{drawn} ~~into~~ ^{into} ~~unaccustomed~~ ^{unaccustomed} ~~reflecting~~ ^{reflecting} on what we are, and ~~whether~~ ^{what} we are ~~braving~~ ^{braving} ~~and~~ ^{and} ~~what~~ ^{what} ~~plays~~ ^{plays} ~~do we see~~ ^{do we see} ~~in the~~ ^{in the} ~~crucible~~ ^{crucible} ~~of our~~ ^{of our} ~~lives~~ ^{lives} - ~~on what~~ ^{on what} ~~we are doing~~ ^{we are doing} ~~and why~~ ^{and why} ~~on the~~ ^{on the} ~~future~~ ^{future} of our ambitions, ~~and the~~ ^{and the} ~~interest~~ ^{interest} ~~of our~~ ^{of our} ~~lives~~ ^{lives} means ~~is~~ ^{is} ~~fairer~~ ^{fairer}, ~~or what~~ ^{or what} ~~we are seeking~~ ^{we are seeking} ~~and what~~ ^{and what} ~~we are missing.~~ ^{we are missing.} Many ~~of~~ ^{of} ~~the~~ ^{the} ~~things~~ ^{things} ~~which~~ ^{which} ~~this~~ ^{this} ~~day~~ ^{day} ~~confronts~~ ^{confronts} ~~us~~ ^{us}. ~~and~~ ^{and} ~~yet~~ ^{yet} ~~the~~ ^{the} ~~best~~ ^{best} ~~there~~ ^{there} ~~is~~ ^{is} ~~the~~ ^{the} ~~theme~~ ^{theme} ~~freedom~~ ^{freedom} ~~which~~ ^{which} ~~so~~ ^{so} ~~expresses~~ ^{expresses} ~~the~~ ^{the} ~~needs~~ ^{needs} ~~of~~ ^{of} ~~men~~ ^{men} ~~and~~ ^{and} ~~nations~~ ^{nations} ~~to-day~~ ^{to-day} ~~freedom~~ ^{freedom} ~~for~~ ^{for} ~~which~~ ^{which} ~~men~~ ^{men} ~~are~~ ^{are} ~~fighting~~ ^{fighting} ~~and~~ ^{and} ~~dying~~ ^{dying} ~~to-day~~ ^{to-day}.

2) One does not readily associate Y. K. with the idea of Freedom; and yet, according to Biblical tradition, it was on Y. K. that the Jubilee Year ^{the year of freedom} was proclaimed in Ancient Israel: "on the seventh day, the seventh month, on the Day of Atonement shall ye make proclamation with the horns throughout the land... and ye shall proclaim liberty throughout the land unto all the inhabitants thereof... Ye shall return every man unto his patrimony."

and only man unto his family... The land shall not
be sold in perpetuity, for the land is Mine: for ye are
strangers and settlers with Me... If thy brother be
waxen poor, and ~~sell~~ ^{sell} ~~him~~ ^{him} his possession, then shall
his kinsman that is next unto him come, and shall
~~redeem~~ ^{redeem} that which his brother hath sold... and sell
himself unto thee, thou shalt not make him to
serve as a slave... He shall serve with thee unto the
year, the jubilee. Then shall he go out from thee, he and
his children, and shall return to his own family, and
unto the possession of his father shall he return."

It was on Y. K. that this extraordinary law
whose purpose was to make men secure against
permanent impoverishment and enslavement -
to prevent the accumulation of land in the hands of the
few and the creation of ^{an industrial and exploited} ~~an industrial and exploited~~ proletariat - was
proclaimed. In passing, it might be noted that it
is from these biblical passages found in the 25th
chapter of the book of Leviticus, that the Resurrection
Funding Father, our country's ^{honored} ~~first~~ the vespers
which they placed on Liberty Bell - 'Proclaim
ye Liberty, throughout the land unto all the inhabitants
thereof.' It was very appropriate that this famous
declaration of human liberties should have proclaimed
on Y. K.; for the over-all purpose, the day is to
help men to become free, and to teach men
how they can become free.

3/ The very idea of atonement for sin, derives from man's
 longing to be free from the burden of sin, and the ^{burden} ~~weight~~
 of guilt is a heavy load for a man to carry. It weighs
 him down. His heart cannot be light. His spirit can-
 not soar. He feels himself shackled to a thing he cannot
 shake off. The ^{weight} ~~guilt~~ ~~consciousness~~ comes to grow into
 the soul and often makes caverns of men, and makes
 them vile in their own sight. Man wants to be
 freed from this prison - house of guilt into which
 some mis-deed, or error, or momentary passion
 had cast him. ^{over} Is there no release or refreshment?
 Is man doomed forever? No, says the spirit of atonement
 must day. The door, the ^{door} ~~prison~~ - house can be freed
 by repentance and sincere contrition. God does not
 desire the death, the sorrow, but that he should return
 and live. Man can be free - to, ^{out of the shackles} ~~though a fresh start,~~
~~free to move forward again, released and restored.~~
 Thus while Atonement Day is a fast day on which we
 are told, that a man should afflict his soul, it is
 only that by so doing his soul might be purged
 and cleansed. ^{over} ~~and then liberated from yesterday's~~
~~and today's~~, and the crushing ballast of irreparable
 deeds. It is essentially the soul's ^{purge day} ~~renewal~~ ~~day~~.

4/ Freedom - what an extraordinary word! What a noble
 concept! Every one wants to be free, men, nations, the
 whole world. ^{the world} ~~Our battle-cry~~ today is the four freedoms.
 freedom from want, from fear, freedom of worship, of speech.
 All want to be free - but how? If freedom could
 be had for the asking or the wishing, nations would not
 be fighting for it today, and so many are would

- ① "My sins, declares the Psalmist, are as a heavy burden, too heavy for me"
- ② He wants another chance - to have his sins erased, a chance "to make new within him a proper spirit"
- ③ When we confess our sins, as we do at Y K., we are performing a very wholesome psychic and mental therapy. We disencumber ourselves of



to-day not be slaves to others - to themselves. Freedom (18)
is clearly something which must be fought for. ~~struggle~~
~~for~~, achieved in struggle and sacrifice. What price
freedom?

Here again an argument may perhaps fit
as a charge. One does not ^{of birth and}
^{through prayer alone and penance} free himself from ~~the~~ the
guilt slavery of sin and fault until he has repented,
is in all sincerity, until he has rectified the wrong
which he had done, until he has made complete restitu-
tion ^{and satisfaction} and surrendered all the pains which accrued to
him ^{from} his sins and crimes. To ^{be free} ~~he must~~ ^{freely surrender}
^{a man} must surrender ~~must~~ much which ^{he} ~~would~~ ^{has already} ~~should~~ ^{absolutely}
loves to hold on to. He must also surrender qualities
which are so common to all of us - false pride, and
envy, and hate, and greed. For there are all chains
~~heavy chains~~ ^{chains} ~~soak~~ ^{slave} us all, and invest
chains upon our hearts and minds.

It is only the soul which can make men free. Physical chains are evil, but men can remain free even under their dread load. ~~It is the~~ ~~inner~~ ~~compulsion~~, the men have remained inviolable in their integrity even under physical persecution and torture. It is the inner self-imposed compulsions, the ~~bound and cruel~~ ^{abundant and cruel} instruments which are miseries put upon our chains, just forbidden souls, by our lusts and our passions, our greed and our over-reaching which make us abject slaves - pitiable even when not miserable.

5) There are men, declared Emerson, "who despise
on another and flatter on another, and men who wish
to raise themselves above on another, or crouch before
on another." Now, there is free, neither the despised
or the despiser, the flatterer nor the flattered, the man
who crouches or the man who is crouched to.
They are all slaves, for their souls are not free. The
soul of man is ~~significantly~~ ^{forced to} assaulted when it is
~~forced to~~ ^{forced to} despise, or flatter or crouch. Equally when
it despises, or is flattered or is crouched to.

6.) ~~To be free~~ - is to eschew the way of freedom
is the way of sacrifice and surrender - sacrifice
what is low and surrender to what is high.
The sacrifice most acceptable to God - an un-
rained or unripened oil - but "the broken and
contrite spirit." That is the way of renewal
and freedom. The only way!

7) All men want to be free, and most, the
chapters of private and public life come from
the hankering after and the exercise of what men
fondly call freedom. Selfishness is a supreme barrier
of freedom. Why should I be restrained by consider-
ation of the rights of the ~~rest of the world~~ ^{other people}? ~~or~~ ^{responsibility}
Why is another person, it. Why should I tie my-
self down to hard and exacting responsibilities I
want to be free. Indifference is another. Why
should I bother about other people's troubles

and worries. I knew that there are people who ⁽⁶⁾
are poor, ~~or~~ who are suffering, or who are being
persecuted. I knew that there is much evil
~~and~~ crime, ~~is~~ and corruption in my community,
in my country ^{and} in the world. But why should
I bother about it? Life is so short - and I ~~don't~~ ^{as I don't}
care anyhow. I do believe, too, in a free form of
freedom. Many a broken home has resulted
from a perverted sense of ^{man or woman} ~~man~~ to be free
and not knowing really what freedom really is,
how it is achieved and how it is conserved.

^(other) Nations have frequently wanted their own
and the peace of the world because of a ~~certain~~ ^{desire} for
freedom which they looked after ~~freedom~~ ^{freedom} to
conquer and mark other nations, freedom to
do as they pleased, freedom to exterminate all
who stood in their way, freedom based on the
concept that what they want is always right.

The fatal weakness of any system of inter-
national organization for peace which has so far
proved acceptable to the nations is their insistence
on ^{their} absolute freedom, or sovereignty. They all
want collective security but they are unwilling
to surrender any, their entirely individualistic
pro-rogatives ~~to~~ ^{to} any system of collective
obligations. This destroyed the League, Nations -
and the same mistake is being repeated again -
if the reports emanating from the Dumbarton
Oaks Conference are correct. Now, the

There are misguided and subversive individual
and groups who think that freedom is the
right to abuse and undermine freedom to
use ^{the eyes, the mouth & the hands} that ^{freedom} be denied to others, to sow
hatred, disorder and prejudice among the citizens
of a country and to arouse all sorts of
fears, vicious intolerance, and hatreds,
hate and prejudices; who are also
devoted to freedom — for themselves.



must bring into play powerful, voluntary self-disciplines, moral controls, if they wish to remain free - and great ideas.

10/. What made America free? Not merely our form of government, ^{and} our constitution. These were ^{only} the expressions of a revolutionary ideal, which inspired and motivated the actions of the founding fathers, the Republic and on which persisted undimmed in the spirits of the great Americans who succeeded them. They wanted men to be free ^{men everywhere} - ~~it~~ They wanted America to lead the way to freedom ~~for~~ everywhere. This ~~was~~ ^{they conceived} the destiny of America. This ideal has ~~severely~~ controlled and determined the major trends of our domestic life ^{on a global scale} and the high ~~level~~ ^{level} of our foreign policies. It was the ~~dominant~~ ^{dominant} ~~conflict~~ ^{conflict} which ~~sent~~ ^{led} us into the two world wars. It alone will save present American way of life ~~from~~ through the trying times to come. To be free - without an ideal is an impossibility.

11/. For a man to be free - he must be free in God and within ~~the~~ God's absolute moral law. To sail freely and securely one must have a chart and a compass, one must know and follow the charted course. Blind sailing and drifting is not freedom. It may

lead to ship-wreck. The ~~great~~ surgeon who
is not ^{fully} trained in his profession, and is not tho-
roughly familiar with his science, and does not
~~scrupulously~~ observe its highest laws, is not free to
^{He will not be a great surgeon unless he acts before his purpose}
operate ~~successfully~~ ^{at the slave}, his own
affirmance, ~~his~~ ^{circumstances} ~~his~~ and well-being.
The musician who has not trained himself
painstakingly through years of practice, into the
temper of his art, ^{and the ship's governing theory} is ~~not~~ free to
play ^{in any manner} and to do justice to what he is playing his
composition, to his instrument and to himself.
He is the helpless slave, is a degenerate and un-
prejudiced.

Freedom to express one's ^{essential endowments, the power that} ~~best~~ ^{in his} ~~highest~~ ^{in his} ~~talents~~
~~and the best that is in us~~ — and only those
things ^{most} ~~deserve~~ ^{the right of free expression,}
is achieved only ^{usually} ~~it is~~ ^{gained} ^{discipline,}
~~accepting~~ ^{capricious} ~~surrendering~~ ^{willfulness}, by ~~the~~
~~the~~ ^{the} ~~voluntary~~ ^{in constancy and steadiness.}

12/ When is a man free? When he ~~is~~ serves God.
Jehuda Halevi puts it this way: 1326 105 1326
לפני 1326 1115 ו" 326 .פסד פ' 326

When is a man free? When he is the slave
of great moral convictions. "I am not bound to
win, declared Abraham Lincoln, but I am bound
to be free. I am not bound to succeed, but I
am bound to live up to what light I have.

I must stand with anybody that stands right & stand with him while he is right and part with him when he goes wrong." Abraham Lincoln was thus a free man and helped to bring freedom to the world.

When is a man free? Not when he has everything he wants and can do everything he wants, but ^{when} lacking much that he needs, and unable to do everything that he would like to - ~~may have~~ ^{may have} more, ^{but} has many masters and carries many burdens and cares and anxieties, and yet ~~there is~~ ^{he is} out for himself an inner and exalted freedom, out of his station environment ^{and} his insupportable obligations, ~~and~~ and retires into that inner world as into a sanctuary. That man is free.

When is a man free? Not when he says anything that comes to his mind and in whatever manner he chooses, regardless of tact, taste or social courtesy or social responsibility. That man does not talk freely. He talks ^{loosely} ~~impudently~~ ^{and} his speech does not convey the ~~degree~~ ^{degree} courage but coarseness. Free speech is responsible speech. Words are weapons. They can wound and they can kill. Our world has been turned into a mad-house by

~~and~~ Such a man moves ~~to his grave~~ through
life like a fattened and paraded ox led to
the sacrifice on the altar of total inanity



^{to say again}
~~When we talk about freedom, or we~~
~~all do to-day, free government, free~~
~~enterprise, free speech, a free press, a free~~
~~personal freedom, and so many other kinds of~~
~~freedom - society and a free world. But~~
do we really mean freedom? or something
else, something quite different, something, in
fact, which in the long run destroys freedom.
Do we really want to be free? If so we are
going about the wrong way. ~~The~~ For the way to
freedom is ~~not~~ through ^{self} restraints and self-
curbing, through surrender and sacrifice,
through self-discipline and hard training, through
taking on burdens of voluntary service to
~~our~~ ideals in place of the burdens, ^{voluntary} servitude
servitude to masters and to ignominious emotions
and authorities. Freedom is a definite
pattern, which if you accept it, you must
organize your life accordingly. You must
abide by its rules, its ^{definite} first standards, its
governing obligations.

1) There are many great - suggested - ^{Y.K. - 4} deepest (1)
From sun-down - throughout - listen
As we yield ^{negative} from the opening of the gates of M.
We are drawn into unaccustomed reflections
Many indeed - amateurs. not the best.

2) One does not readily associate Y.K. with idea F.
(^{any yet} Doubt)
It was on Y.K. that this extraordinary law when -
In passing, too, it might be noted - revolutionary
This oldest and most renowned law to prohibit
and appropriately so - over-all purpose

3) Behind the whole idea of atonement for sin -
Guilt - It weighs him down -
"My sins are as a heavy burden, too heavy for me"
Man wants to be set free from - prison-house
Is he to have that chance? Doomed?
Atonement Day proclaims blessed release
The doors. God - man is encouraged
Thus white Aton. Day - fast day.
When we confess - disencumber - ballast
Aton. Day is thus the soul's proud day of bareness

4) Freedom - what an enlightening word!
What a noble conceit! - Freedom. un-
world's battle - cry to-day -
All men want to be free - But how?
If Fr. could be had - what price Fr.?

5) Here again Y.K. may give us the clue.
The message, the ~~day~~ is that a man does well
He must rectify - make restitution -
He must surrender all the gains - give up -
He must cast aside all ^{-envy, greed, pride-} false pride - rivet -
Thus Fr. is achieved only by giving up -
^{things which the soul} - but part with

6) It is thus ^{with} in the soul where men must become Fr.
Physical chains are evil - but men can remain free
Men have remained invincible in their integrity
It is in the soul where men are slaves bound
It is there where they must be freed

The way of Fr. is the way of surrender and surrender
low - high.
All men want to be free - and yet - tragedies
Selfishness, for example - why should I be restrained
Irresponsibility - why should I be myself
Indifference - why should I bother ^{myself} - of course I
may a broken home - what Fr. is - how

7) It is hard to learn the simple lesson - that Fr.
This is true of nations as of individuals
Political freedom, for example, is hard - as long
Powerful restraints are required for pol. Fr.

8) Nations have frequently wrecked - hunted after
Noz's concept of Fr. - exercising the right -
They concerned Fr. as the right to deny Fr. to others

10) the natives, after the last war -
They built an intern. org. for peace.
They all wanted freedom from aggression but
this destroyed the League, Nations -
The same ^{fatal} mistake - Dunbarton talks
~~Among~~ the big powers will ^{not} consent - collective ^{action}
Each, the big powers reserves - veto power
Each insists on being the judge in its own case
Smaller States -
This means, of course, that the soberies -
For a system based on inequality before
→ Nations cannot be free and arbitrary

11) These are misguided - think - concept ^{- concept}
Such men are a wrecking of A. obey it.

12) A free society of free men must ^{powerful} bring into
also great ideals -
What made America free?
This ideal has persisted -
They wanted men to be free - everywhere -
" " America to lead the way
Heroic destiny -
This ideal has generally controlled
It also can preserve - Am. way of -
→ For a great nation to remain free without
an ideal is an impossibility -

- 13/ For a man to be free - he too must have an ideal 4.
 He must be free in God - within God's ab. moral law
 To be able to sail freely - know & follow charter
Blind sailing and drifting is not freedom -
They are in shackles - wretched
 A surgeon who is not fully trained -
thoroughly familiar - scrupulously observant
 He is the slave - ignorant, incompetent & despised
 He is not a great surgeon
 A musician who has not trained - belonging
 He is the helpless slave of ignorance & unfitness
- 14/ Fr. to express our essential endowments -
 - acquiring discipline - unwavering courage
 - maturing in constancy of spirit steadfastness
- 15/ When is a man truly free? 1/2 to 3/20
- 16/ " " " " " " - Slave of most cruel
Lincoln
- 17/ " " " " " " - Not when he has -
"stubborn" - unbridled obstinacy
The great philosopher - Epictetus - was a slave -
He requested this inscription -
 { "Slave, poor as I was, halting as I had
 { "I, Epictetus, was the friend of God"

18). When is a man free? Not when he says - (5)
whenever whenever - fact - fact - conscience -
Such a man does not talk freely - loosely
His speech does not convey courage - coarseness
Free speech is spontaneously speech -
Words are weapons. Can wound - Can kill
Our world - mad-house - lying prejudices

19). When is a man free? Not when he is
driftwood on the stream & he
carried along on pleasant waters & a
care-free existence - delightfully insouciant -
- free of all cares, worries, anxieties
- dreamily in delight in great contentment
He is not free at all - only drugged - lost to the world
His soul is debased - life has degraded
Such a man - moves fat & far landed eye
total inactivity.

To be free in action -

→ A man is free only when he has an ideal on earth

20). When is a man free? ~~Not when free~~ When he
is not the slave & petty worries - chafe
- Vain concerns, rankling envies, possessive
hates, prohib excesses - stock - pile
To find release - in the present pursuit

21/ We talk much about Freedom? all hands (6)
But do we really want Fr? Or are we really thinking
Are we thinking of indulging every whim
Shaking off income - rejecting all
necessary cuts & allpayable
Is this the Fr? - Not Fr. at all!
But Thralldom & promiscuous charity
and promiscuous
Our hearts - Surrender - "revolting and
rebellious hearts" 7/11 133/11

22/ The way to Fr. - hard way & Surrender
+ sacrifice - taking on burdens
to worthy ideals in place of Involuntary
This is the way of inner purification -
which, when achieved, adds an
element of grandeur to an act
And makes this penal cloud of earth - glow -
inside out
An orb of light and song

"On the tenth day of the seventh month,
on the Day of Atonement shall ye make
proclamation with the Shofar throughout
the land...and ye shall proclaim liberty
throughout the land unto all the inhabi-
tants thereof...Ye shall return every man unto
his patrimony and every man unto his family...
The land shall not be sold in perpetuity,
for the land is Mine;...If thy brother be
waxen poor, and sell himself unto thee, thou
shalt not make him to serve as a slave...He
shall serve thee unto the year of the Jubilee.
Then shall he go ^{out} from thee, he and his children
and shall return to his own family, and unto
the possessions of his fathers shall he re-
turn...."

" I am not bound to win, declared Abraham Lincoln, but I am bound to be free. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong."



THOUGHTS ON FREEDOM

BY ABBA HILLEL SILVER, D. D.

"On the tenth day of the seventh month, on the Day of Atonement shall ye make proclamation with the Shofar throughout the land . . . and ye shall proclaim liberty throughout the land unto all the inhabitants thereof . . . Ye shall return every man his patrimony and every man unto his family . . . The land shall not be sold in perpetuity, for the land is Mine; . . . If thy brother be waxen poor, and sell himself unto thee, thou shalt not make him to serve as a slave . . . He shall serve with thee unto the Year of the Jubilee. Then shall he go out from thee, he and his children, and shall return to his own family, and unto the possessions of his fathers shall he return . . ."

Bay. All men want to be free, and yet most of the tragedies of private and public life come from the abuse and misuse of freedom, from a misconception or perversion of freedom. Selfishness, for example, is a gross form of freedom. Why should I be restrained by consideration of the rights or the needs of other people? I am content to take care of myself. Irresponsibility is another gross form of freedom. Why should I tie myself down to hard and exacting responsibilities, to unpleasant duties and obligations. I would rather be free. Indifference is still another coarse form of freedom. Why should I bother about other people's troubles and worries. Of course I know that there are people in the world who are poor, who are suffering, who are persecuted. I know that there is evil, crime, and corruption in my

community, in my country, and in the world. But why should I bother about it? Life is too short and ~~I~~ don't care anyhow. I want to be free.

Many a broken home is the result of men or women wanting to be free and not knowing what freedom really is, nor how it can be achieved or conserved.

It is hard to learn the simple lesson that freedom is a condition which exists only under moral law and that it is achieved only through certain substantial self-restraints, self-denials and sacrifices. That is true of nations as of individuals. Political liberty, for example, is had only as long as powerful safeguards are maintained against the exercise of arbitrary power by every branch of government, by government itself, by all classes of the people and by the people as a whole. Powerful self-restraints are required to insure political freedom.

Nations have frequently wrecked themselves and the peace of the world because they lusted after a degenerate form of freedom. The Nazis' concept of freedom was to exercise the right to do as they pleased, to exterminate all who stood in their way, to conquer and dominate the world. They thought of freedom as the right to deny freedom to others.

The nations, after the last war, wanted to be free and secure. They built an international organization for peace. They all wanted freedom from aggression but they were un-

not
willing to surrender any of their prerogatives, any of their rights of absolute sovereignty, to a system of international control and to the inevitable restraints of responsible collective life. This destroyed the League of Nations. The same mistake seems likely to be repeated again (if the reports emanating from the Dumbarton Oaks conference are to be credited.) The big powers will not consent to any collective action which might be taken against themselves in case they are declared to be the aggressors. Each of the big powers reserves a veto power against being declared the aggressor. Each insists on being the judge in its own case. Smaller states may be adjudged to be aggressors but not any of the Big Four. This means, of course, that the new edifice of international security which is being attempted a second time will again collapse under the first major strain; for a system based on inequality before the law cannot long endure. Nations cannot be free and arbitrary.

There are misguided and subversive individuals and groups here and elsewhere who think that the concept of freedom confers upon them the right to abuse and undermine freedom, to exploit the right of free speech and the opportunities which a free society afford them to sow hate, discord and prejudice among the citizens of their country and to incite all forms of vicious intolerance. Such men make a mockery of freedom and betray it.

A free society and free men must bring into play powerful voluntary self-disciplines and strong moral controls, if they wish to remain free. Also great ideals!

For a man to be free—he must have an ideal. He must be free in God and within God's absolute moral law. To be able to sail freely and securely one must have a chart and a compass. One must know and follow a chartered course. Blind sailing and drifting is not freedom. They end in shipwreck. A surgeon who is not fully trained in his profession, and is not thoroughly familiar with his science, and does not scrupulously observe its laws is not free to operate successfully. He is the slave of his own ignorance, incompetence and desperate improvisation. Nor is one a great surgeon who does not look upon his profession with the consecration of an ideal. A musician who has not trained himself painstakingly through years of practice into the techniques of his art and the laws governing it is simply not free to play in a manner to do justice to his composition, his instrument or himself. He is the helpless slave of inadequacy and unpreparedness.

Freedom to express our essential endowments, the power that is in us, and our highest talents—and only these qualities merit the right of free expression, is achieved only by acquiring disciplines, by surrendering caprice and willfulness, and by maturing in constancy and spiritual steadfastness.

When is a man truly free? Jehuda Halevi gives the answer. "The slave of time is the slave of slaves. The slave of God, he alone is free!"

When is a man free? When he is the slave of great moral convictions. "I am not bound to win, declared Abraham Lincoln, but I *am* bound

to be free. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right, stand with him while he is right and part with him when he goes wrong." Abraham Lincoln was a free man who helped to bring freedom to others.

When is a man free? Not when he has everything he wants and can do everything he pleases, but when, lacking much that he needs, and unable to do everything that he would like to—nay more, when he has many masters and carries many burdens and yet knows how to carve out for himself, out of his stubborn environment and his imprisoning obligations an inner, compensating freedom, and Who knows how to retire into that inner world as into a refuge and sanctuary. That man is free. The great philosopher Epictetus was a slave, poor and lame. At his death he requested that this inscription be put on his tomb as his epitaph: "Slave, poor as Irus, halting as I trod I, Epictetus, was the friend of God."

When is a man free? Not when he says anything that comes to his mind and in whatever manner he chooses, regardless of tact, taste, courtesy or social responsibility. Such a man does not talk freely. He talks loosely. His speech does not convey courage, only coarseness. Free speech is responsible speech. Words are weapons. They can wound and they can kill. "Life and death are in the power of the tongue."

Our world has been turned into a mad-house by the unbridled speech of criminal political adventurers who spread their lying propaganda through the world, and poisoned the springs of human thought and action.

When is a man free? Not when he is driftwood on the stream of life, carried along on the pleasant waters of a carefree existence, delightfully insouciant, free of all cares or worries or ambitions, dreamily indolent in a world of sweet contentment. He is not free at all—only drugged, like the lotus-eaters in the Odyssey. His soul is debris and his life has disintegrated. Such a man moves through life like a fatted and garlanded ox led to the sacrifice on the altar of total inanity. To be free in action, in struggle, in undiverted and purposeful achievement, to move forward towards a worthy objective across a fierce terrain of resistance, to be vital and aglow in the exercise of a great enterprise—that is to be free, and to know the joy and exhilaration of true freedom. A man is free only when he has an errand on earth.

When is a man free? When he is not the slave of petty worries and irritations which chafe and fret, or the slave of false standards, or vain conceits, or rankling envies, or passionate hates or foolish excesses, and all the sad stock-pile of human chains which men fashion on themselves and from which they alone can liberate themselves. To find release from their constraints in the fervent pursuit of a good purpose—that is to be free.

WORLD-FAMOUS JEWISH MAGICIANS

By Helen Hirsch

Condensed from the "Jewish Forum"

"Abracadabra," says the conjuror with a typical high-hat, from which he extracts the proverbial rabbit.

From the earliest days, like magicians, Jews have been restless wanderers. In Medieval times, when they sold their goods at fairs and markets, they also sold their skill offering their performances to gaping crowds.

Magic is designed to fool the brain, therefore conjurors' tricks are carefully built-up plays. Many of these tricks rely on his study of the masses. The better he knows them, the more easily he can fool them.

And the world has enjoyed being fooled through thousands of years. In modern times the famous conjurors with American, English and Italian names are mostly Polish Jews from Galicia or such as whose parents have been born there. This is true above all of the so-called magicians famed for their speed and skill, their inventive genius and power of imagination. Great names of international renown, even immortal names are among these Jewish conjurors.

One of the most interesting personalities in magic, the greatest magician in the world, the King of modern conjurors, was Jacob Meyer Philadelphia. He was born August 14, 1750 in Philadelphia and his name was Jacob Meyer. Son of poor Jews from Galicia, his parents emigrated to the United States early in the Eighteenth Century. His life has been a strange one, so strange, indeed, that it can be compared only with

that of Joseph Balsamo, Count Alexander Cagliostro.

Young Jacob was always interested in the art of conjuring. But could one be a good magician with the very prosaic name of Jakob Meyer? It is not known when he abjured Judaism, except that it was when he changed his name of Jakob Philadelphia or Philadelphus Philadelphia. From his early childhood, he loved mathematics, physics and the Cabbalah. The Duke of Cumberland, having heard of his famous experiments, summoned him to his Court, where he won fame and fortune in his triple role of astrologer, alchemist and conjuror.

He started his career in England naming himself "artist of mathematics and magic" and he must have been exceptionally successful, for his name is honorably mentioned in an "English Magazine" during the years 1758 and 1759. He then began traveling all over Europe and showed his craft and skill before many kings and members of royal families. In 1771 he is in St. Petersburg and Catherine II displays an unusual interest in him as artist and man. In 1773, he shows his famous ghost-conjuring trick (by means of vapor) in Vienna and receives three hundred thalers from the enchanted Emperor for his performance.

Frederick the Great invited him to Berlin and highly admired his skill. But soon the shrewd King of Prussia found the magician uncanny and even dangerous and expelled him from his court. So Philadelphus wanders to South Germany and France, comes in touch with revolutionary elements, but returns to Prussia in 1783. In a special audience, he submits a plan to Frederick the Great: "Why not open business relations with the United States?"