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The Jew in the modern world, 1935.

THE JEW IN THE MODERN WORLD

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When one scans the Jewish scene today, one ^{is} might ^{prove} be tempted to yield to a mood of pessimism. There have been in the past few years, many Jews who have given way to a ~~sort of~~ feeling of panic about the status of the Jew in the modern world. They believe that what happened in Germany in the last three years is typical of the destiny of our people throughout the western world. Some have come to feel that the whole world is against us. The fact of the matter is the whole world is NOT against us; the world has not been taken in by the high-powered propaganda which has been emanating from the propaganda offices of the Nazis of Germany.

It is most gratifying to know with what amazing unanimity the Christian pulpit throughout the western world and the United States has reacted to the attack upon the Jew, as well as to the attack upon civilization, in Germany. We used to think ^{the} the church ^{was} ~~was~~ the seed-bed of anti-Jewish sentiment, and I suppose during the dark middle ages that was ^{the} ~~case~~ ^{disseminated hostility towards} true. In its theologic zeal it ~~indoctrinated a dislike for~~ the Jew; but clearly, that is not the case today, if the resolutions, ^{and} the pronouncements of organized Christian churches and ^{the statements of} their formal spokesmen are indication of the true sentiment of Christendom.

During the last few weeks, you have undoubtedly read ~~that~~ ^{the} remarkable statement of ~~that~~ ^{the} conservative Anglican Church of England, ^{which} ~~that~~ was followed by a magnificent statement ^{from} ~~by~~ the Federal Churches of Christ in the United States. ^{This} ~~That~~ was immediately followed by a pronouncement of some 135 of the leading Protestant ^{ministers} ~~churches~~ of the United States, calling for the withdrawal of America from the Olympic games if they are to be held anywhere in Germany.

These are highly significant facts which one who appraises the Jewish scene today should not overlook.

The same is true ^{of} ~~with~~ the Press of this country and of the western world. It has been remarkably sympathetic and understanding of our position, ~~and that of the Nazis~~ ^{people of the} ~~government~~. No, the western world ^{has} ~~has~~ not been taken in. They know exactly what is at stake in this life-and-death struggle.

If there is any one who believes that Hitlerism is a permanent feature of German life ~~at all future time~~, he has swallowed the Nazi propaganda hook, line and sinker. He believes ^{what} ~~at~~, ~~now that~~ the Nazis themselves have ^{come to doubt,} ~~begin to lose~~ ~~faith in it~~. If any one believes that Hitlerism is the last word which the western world will speak on the subject of human rights and tolerance and ~~of~~ human equality, then he has simply given way to a case of nerves and jitters.

Hitlerism does not belong in the twentieth century, and the twentieth century will reject it. It is a ghost which has risen out of the ten million graves of the

World War, ^{and it} ~~which~~ is today hovering over the lives of millions of people, but it is a ghost which will be laid ultimately, particularly ^{The} ~~since this~~ dictator ^{of Germany} and all other dictators are ^{simply} not making good; they are not, as we would say, delivering the goods.

If there is one thing which brought ~~the~~ dictatorships into Europe ^{after} since the World War, it ^{was} ~~has been~~ the economic plight of the peoples, their desperate economic position. These Messiahs came to their people and said: "If you will only give us full power, ^{or if you will only} sacrifice your entire cumbersome democratic apparatus, we will set all things right over night. We will solve your economic problems ^{immediately} and bring back prosperity ^{to our people}." It is just on the economic plan ^{is} that these dictators are failing and failing miserably. All that Hitler and that malignant dwarf, Goebbels, and that narcotic addict Goering, and that sadist Julius Streicher, have succeeded in doing for the people is to rifle the banks and insurance companies and industrial organizations and ^{to} spend that money for the re-armament of Germany. The living conditions of the people have become more wretched as the months ^{unbearably} ~~go by~~; the standard of living is lowered; wages have fallen; the cost of living has risen; and today you ^{see} ~~have the~~ ^{what} ~~right which~~ you formerly ^{saw} had in Germany during the war, of hundreds of people standing in line ^{for hours} waiting to purchase an eighth of a pound of butter.

In fact Hitlerism is exposing its nakedness

to the world today. Its days are numbered. Germany, -- and I shall pass on to the larger aspect of the problem in a moment -- Germany is today a medical case; it is a ~~psychopathological~~ case; it is a nation in hysteria. Heide, a hundred years ago, ~~Heinrich Heide~~ who knew the German people so well, in his book "The Romantic School~~notes~~", made this interesting observation: ~~That~~ Every people ^{at} in certain times ⁱⁿ of its history, falls a victim to a temporary madness ^{or} and obsession. It loses its mental poise and emotional balance; it goes ^{in for} on a collective "tear", at it were; but, ~~he said~~, "there is no lunacy quite like the lunacy of the German people when they go on a tear." ~~This was said a hundred years ago, and I~~ ^{quote} read his exact words: ~~He said~~ "French lunacy is far behind a German one, for in this latter madness (that is the German madness) as Poloni^{us} said, there is method. The German lunacy is carried out with a pedantry surpassing all belief; with a terrible conscientious scrupulousness, with a thoroughness, of which a superficial French madman can not even form an idea."

^{Heine also speaks} ~~He spoke~~ of the patriotism of different peoples, ~~but he said~~ the patriotism of the German people ^{he declared} is unique and unlike that of other people. ~~He said~~ the patriotism of the German is shown by his heart becoming shrunken and drawing in like leather in a frost, by hating everything foreign and by being no longer European or cosmopolitan, but only a closely cramped "Deutsch^{er}land".

I read these two sentences of Heideⁿ in order to bring home this thought: That we ought not to permit

ourselves to think that the German situation is typical; that it is symbolic of ^{the fate of} our people in other parts of the western world.

There are bright spots in the Jewish scene today, and they ought not to be overlooked when we take stock of the whole situation. There is Russia, for example. I was in Russia this summer and spent considerable time there. I was there seven years ago, ^{2-3 years} and had an opportunity this summer to compare what I saw ^{with} ~~and~~ what I had seen. There are three million Jews living in Russia today, who twenty years ago lived under the worst tyranny that the Jewish people knew, ~~ever~~, in its experience; the Czaristic tyranny. They were a disfranchised group, a rightless group, politically dispossessed, economically harassed at every turn.

Today, these three million Jews, living in Russia, enjoy absolute political and economic equality. They occupy important positions in government, in industry, in every field of economic, educational ^{and} artistic effort in the Soviet Union; in fact, the Soviet Union is the one country in the world where anti-Semitism ~~does not exist, where it is~~ rigorously stamped out, ~~and never makes its appearance~~. It is the one country in the world where the government carries on a systematic campaign to eradicate all ^{social intolerance} forms of ~~inequality~~ ^{among} its people. Anti-Semitism is counted ^{as a} ~~as~~ revolution in the Soviet Union, and the Jew in Russia today is a free man, at least in the sense that any one in the Soviet Union is a free man.

That is a definite gain, which is somewhat off-set by the fact, of course, that organized Jewish life, ~~as such~~, has been disintegrating since the Soviet Union was established. ~~An intensive Jewish life, a Jewish cultural life,~~ not to speak of a Jewish religious life, is ^{very weak and rapidly declining} ~~non-existent~~. Synagogues are open, just like churches and mosques, and men who want to worship are privileged to go to worship; but religious education is prohibited; a religious school is not allowed, so that the young Jewish generation is growing up without a knowledge of Jewish ~~values~~, religious values, ~~without~~ ^{and culture} ~~a knowledge of~~ Jewish history, ~~and~~ there is a danger, ~~of course~~, that the Jewish people, as such, collectively, will suffer severely in the coming years; but, ^{here again} ~~there, too~~, I am not ~~at all~~ hopeless about the situation, ~~for~~ there may be a shift of policy at any time that the Soviet government feels itself ^{sufficiently} firmly established and no longer afraid of opposition.

However, ~~the Jews as such~~, the Jew as a human being, as an individual, is certainly in a far happier position in the Soviet Union ^{to-day} than he was under the Czar, and infinitely happier than his brother (today is) in Naziland.

In the western world generally, ⁱⁿ France, England, Italy, the United States, Canada, South Africa, ⁱⁿ the ~~countries of~~ ~~communities~~ in South America, while there may ^{be} ~~have been~~ here and there up-^{thrusts} ~~surges~~ of sporadic anti-Semitic movements, ^{these are} ~~they~~ ^{having no} ~~have had no~~ serious effect upon the status of the Jewish people, ~~in those countries~~. The Jews are enjoying political

and economic equality in those countries. There has been no ^{political} retrogression, no set-back, and when we strike a balance of ^{the} ~~the~~ ^{Jewish position} ~~debit and credit~~, those facts should be borne in mind, lest we get a distorted picture of the situation. ^P Of course one of the very bright spots in the Jewish picture today is Palestine. This year 75,000 Jews ^{will} ~~entered~~ Palestine. Last year 60,000 entered the country. If this tempo of immigration continues for a period of six or eight years, we will have in Palestine actually a Jewish majority and the foundation of a Jewish homeland, grounded in a Jewish majority, ~~population~~ will be actually ^{laid} ~~established~~, ~~so that~~ ^{that} what was a fantastic dream ten or twenty years ago, what people scoffed at, particularly the very "practical" people among us, has in a short space of a few years become one of the most glorious realities in Jewish history; that for which our people hoped and prayed for two thousand years, ^{that} ~~but~~ which was denied to ~~us~~ ^{us} all these weary centuries, has in the last few years come to pass.

I point to these brighter features in the Jewish scene because of what I am going to say ^{now} ~~now~~, so that you can ^{set along} ~~correct~~ the darker ^{parts} ~~side~~ of the picture ^{with} ~~with~~ ^{the} happier ^{parts} ~~side~~ which I have endeavored to present to you. What makes these times serious times for our people are ^{certain} ~~a few~~ trends in the western world, of which we ought to be keenly aware, because they influence our status in the world today, and will continue ^{to} ~~influencing~~ ^{it} ~~our status~~ in the days to come.

There is developing throughout the western world what I might call a movement in the direction of state concentration, state corporateness, state absolutism. In the last century the tendency was in the other direction. The state limited itself to its legitimate political functions and did not interfere in the ~~political~~ ^{economic} domains of the people and as little as possible in all other domains.

The nineteenth century was a century of ~~growing~~ ^{evolving} capitalism. The business man, ^{the entrepreneur} the economic imperialist, wanted a minimum of government interference in his ^{field,} ~~province~~. The nineteenth century was the golden age of the individual, as such. He was free. He surrounded himself with numerous laws which restricted the province of the state and kept the political bureaucracy from trespassing upon the rights of the ~~people~~ ^{individual}.

That same century was the golden age for the Jewish people, ~~the nineteenth century~~, because the Jew as an individual could hold his own with any one else. He could compete, as an individual, with another individual, when there was no state interference, ~~and~~ During the nineteenth century the Jew built for himself in many parts of the world very strong economic positions ~~in America and the countries of the western world~~, but in the last century, particularly since the World War, the tendency has been moving in the ^{opposite} ~~other~~ direction, toward greater and greater intrusion of the state into the economic provinces of its citizens.

In our country this tendency ^{gained headway} ~~developed more~~ since the depression ^{in the last} ~~of~~ five or six years ^{ago}. ~~The~~ ^{Our} economic machinery began to break down, business ^{was disorganized} ~~at a standstill~~. ^{Millions} ~~were thrown out of work~~. Almost instinctively everybody turned to government. We turned to government in order to take care of these victims of unemployment; for relief. Business turned to government; Banks turned to government; ~~big~~ Industries turned to government for loans, ^{and} ~~for~~ subsidies. When government steps in, it takes control, at first very tentatively, but ultimately very positively and definitely.

In some countries in Europe this tendency ^{is} ~~of~~ ^{towards} government control has gone on at a remarkable pace, as in Italy and in Germany; ^{it has reached} ~~to~~ a maximum, of course, in the Soviet Union. ^{this} ~~That~~ tendency does not ^{look well} ~~spell good times~~ for the Jewish group or for any minority group, because whenever you have state control you have majority control; ~~that is~~ ^{The} state will serve the interests first and foremost of the majority group ^{comprising} ~~of that~~ ^{the} state, and only secondarily the interest of ^a ~~the~~ minority group. Let me illustrate: In Poland there are three million Jews whose economic position is appalling. The tragedies of ^(on the economic plane) Polish Jewry are ^{far greater in my humble estimation} than the tragedies of German Jewry, ~~on the economic plane~~.

The Polish government is not avowedly anti-Semitic, but the Polish government, since the World War, has ~~had~~ ^{ed} ~~to establish~~ numerous monopolies, ~~over certain industries,~~ ~~certain manufacturing in Poland, and as soon as these monopolies~~ are established the Jews are automatically pushed out of them

and room is made for ~~the~~ Poles, ^Q ~~because the government~~ ^{to survive} must serve the interests of the ^{population} majority, and if the government enters the economic field it must serve within that field, too, the interests of the majority group, ^{this} ~~and that~~ is a tremendous handicap ^{to} ~~for~~ a minority group.

With this trend toward state control and concentration also goes a diminution of liberalism, ~~as you know~~; an increase in dictatorship. If the state is to operate industry, it can only do so on a dictatorial basis. What does that mean to the Jew -- and I am interested now of course primarily in the Jewish problem. All through the Middle Ages, the Jew lived in a state of ~~helplessness~~ and defenselessness. He was thrown upon the whim or the will of the ^{feudal lords} ~~lords~~ the ^{whatever} ~~ruler~~, the king, the feudal master ~~who~~ ^{this ruler} was in power. If ~~he~~ was friendly to the Jews, the lot of the Jews was tolerable; if unfriendly, ^{their lot} ~~the lot of the Jews~~ was unbearable. ^{intolerable}.

The Jew had no rights, no constitutional guaranties, ~~he had~~ no 'inalienable rights ^{which} ~~such as we have in~~ our Declaration of Independence. ^{speak}.

With the French revolution there came a new ^{into the Western world, namely} political idea, that the individual ² ~~is possessed as such with~~ certain rights, which NO one can take away from him, rights which are his by virtue of the fact that he is a human being, a son of God, a member of ^{and} society; not because he belongs to a ^{given} ~~certain~~ political state; ~~that is what we call the inalienable~~ rights, ~~that is~~ ^{on} rights which the state has no power of veto ^{at all}. ~~whatsoever.~~

With the growth of that ^{idea} ~~conception~~, the position of the Jew became ~~so much ameliorated and~~ improved in Europe, because ~~the~~ Jew was no longer defenseless; ~~he~~ now had constitutional guaranties, charters of liberty. He was entrenched behind rights which were his, and of which no one could deprive him.

That was our position ^{throughout} for most of the nineteenth century and has continued ~~our position~~ in most of the countries ^{to this} ~~today~~. But in a dictatorship like Germany, for example, where there are no longer inalienable rights, where constitutional rights are denied to ALL citizens, Jew or non-Jew, the Jewish position reverts back to where it was in the darkest Middle Ages. The Jew is again thrown upon the whim of the dictator, the ruler or the party in power. If he happens to be friendly toward the Jew, all is well. In the case of Italy, where Mussolini is not hostile to the Jew, ~~therefore~~ the position of the Jew in Italy is ^{on the par with} ~~no better but~~ no worse than that of ~~the~~ all other Italians; but where ^{there is a} ~~they have fear of the~~ dictator, ^{or} ~~the leader~~ ^{who} is shot through with anti-Jewish ^{desperate} ~~sentiment~~, the position of the Jew becomes ~~intolerable~~. There is no court of higher appeal to which ^{he can} ~~to~~ go; ^{as} ~~he~~ is again defenseless as he was in the Middle Ages. That is a ^{major} ~~great~~ loss, ~~which must be~~ ~~checked up in the modern world, the loss~~ which has been ~~brought~~ brought about by ^{the} ~~this~~ trend of ^{the} ~~the~~ state absolutism, ~~which has~~ developed in the world, ^{in our day}.

The individual is of very little account in these absolutist ^f states. I remember a few years ago ^{when} I was in

Rome ^I and had the ^{opportunity} ~~pleasure~~ of an interview with Mussolini. I had just come from Germany ^{It was} in 1933; I had seen the German republic mangled, one of the last great strongholds of democracy in central Europe destroyed, ~~and~~ ^{and} in the course of ^{our} ~~the~~ conversation I asked the Duce this question: "With the spread of Fascism, what is going to happen to the individual? Where do the rights of the state end and where do the rights of the individual begin? Has the individual any rights left in the new philosophy of Fascism?" Mussolini answered quite simply and straightforwardly: "Beyond the STATE, nothing!... Here, as in Russia, we are endeavoring to emphasize the collectivistic significance of human life, and we are doing it quite deliberately at the expense of the individual."

Now ^{in places where} ~~where~~ the individual counts for little, and only people en masse are regarded, ~~then~~ those who belong to a minority group are at a ^{disadvantage} ~~disadvantage~~; ^{this} ~~that~~ is one reason ^{why} the position of the Jew in some parts of the world ~~today~~ has become less secure and ~~far~~ less satisfactory ^{to-day}.

There is another factor which is making our time; serious for us and that is the struggle between the Right and the Left, between militant capitalism on the one hand and militant socialism on the other. I am not concerned ^{here} with the merits of communism ^{or} ~~and~~ capitalism. I AM concerned with these forces as they affect the status of the Jewish group. These ^{forces} ~~forces~~ ^{are} ~~world is~~ organizing for a life and death struggle; The struggle has already begun. Already one hundred fifty ~~or sixty~~ million people live under a communistic dictatorship and almost as many

~~similar number~~ live under a capitalistic dictatorship. ~~These~~ ^{then} ~~two~~ ^{respective} armies which are going to be ^{mightily} augmented ~~in the~~ in the future, are ^{now lining} lined up for the ultimate day of decision. ~~and~~ Between ~~them~~ ^{their trenches} there is a no-man's land, and in that no-man's land is the Jewish group. The Jewish group will be shot at by both sides. It is already being shot at by both sides, particularly by the ^Right. Militant capitalism in its struggle to defend its privileges against any reformation and change, will stop at NOTHING ^{and} which will preserve those rights, will employ every weapon available, ~~and one~~ of the most effective and successful ^{and} weapons which capitalistic reaction has always found handy is anti-Semitism.

Hitler ^{and} of the Nazis ^{could} ~~had~~ nothing new ^K in anti-Semitism. ^{It was all known in Germany} That was used by Bismarck sixty years ago in ^{the age of Bismarck} magnificent fashion. You may recall that Bismarck began his career in Germany as a Liberal, and for reasons in which we ~~may~~ ^{to} ~~used~~ not enter at ~~the present time~~ he turned ~~against his liberaliza-~~ ^{This was} ~~tion and became a reactionary, then the signal was given to~~ ^{for} ~~start an attack~~ ^{upon} against all forms of liberalism, ~~all forms of~~ democracy. ~~A group of writers was employed and pamphlets soon appeared and began this attack.~~ What was the battle cry? what was the argument which these lackeys ^{of reaction} ~~in those days~~ more than half a century ago employed? Just this: "All ~~these~~ liberal ideas are Jewish invention; they are Jewish tricks. Democracy, liberalism, socialism, humanitarianism, ~~all these things~~ are part of a world Jewish conspiracy to destroy Christian civilization, so ^{that} the Jews can put themselves in the seats of the mighty and

dominate ^{the} Christian world." An anti-Semitic party was formed in Germany sixty years ago; the vilest kind of literature, anti-Jewish, appeared. ~~The whole thing is worked out for the~~ ~~Nazi~~; ~~the whole program of how to exterminate the Jews of~~ Germany, how to strangle them economically; ~~it~~ ^{how to oppress them} was worked out for ~~them~~ ^{the present-day Nazis} more than half a century ago ^{in Germany}.

Why was it done then? Why is it being done ~~again~~ now? Not because they hate the Jew. They would not go to those extremes in evidencing their dislike. After all, a small group of 500,000 people among a population of 65,000,000 is not so important numerically ~~as to~~ ^{to and thereby} antagonize ^{ing} the whole world and outrage ^{us} the sense of civilization. Why is it they have centered ^{so} upon the ~~new~~ ^{just} Jew as they did sixty years ago? It is because it is a ~~marvelous~~ ^{serviceable} device ^{by means of which} to ~~make~~ all liberalism ^{can be} made distasteful to people; to inodiate, if I may use the expression, ^{democracy} and social progress by calling it Jewish. ^{You capitalize upon a prejudice} There is already an obsession which is driving them, ^{through the ages} which has come down ~~against the Jews~~, and ^{there's} if you say these are Jewish ~~devices~~ ^{them} you make ~~all those things~~ distasteful to people. You make people distrust them; ~~they~~ instinctively shy away from them. When you add to this ~~fact~~ ^{have really} the fact that the Jews in Germany ~~HAVE~~ been the great spokesmen of liberalism and democracy -- not because they are any better, ~~they are not~~, but because they are a minority group ~~everywhere~~, and it is to the interest of ^a ~~the~~ minority group to fight for human equality and human rights -- because the Jew has been a champion of liberalism and human ^{and the further fact that} rights in Germany, and because he occupied ~~the~~ position where he could ^{influence} ~~form~~ public opinion through the press, the schools and

the university, ^{for you will understand why} the enemies of ~~these~~ basic human rights, in their determination to stamp them out, realized ^{that} the first thing ^{which} they must do ^{was} to destroy this powerful liberal minority group, which was a stumbling block in the way of ^{their} reaction.

Anti-Semitism ^{will be} ~~is going to be~~ used in every country wherever the fight becomes intense between communism and capitalism. It is going to be used in these United States. It ~~is~~ being used today in these United States. Whenever ~~a regime~~ a national administration will ^{appear} ~~appear~~ to the hide-bound bourbons and conservatives as being too radical, they will at once pin ^{on} ~~to~~ it the label JEWISH in order to make it suspect in the eyes of the people.

I emphasize this thought a great deal because I want the Jews to know that anti-Semitism is as much a compliment to them as a criticism of them; that anti-Semitism is not used because people ^{really} believe the Jews ^{to be} ~~are~~ bad or inferior, but because they feel that by attacking the Jew (they are attacking ~~the~~ those ideas ^{of liberalism and real industrial democracy} ~~which are the inheritance~~ to mankind of the French revolution, and which ^{the} militant capitalists ⁺ ~~today~~ find ^{an} ~~a~~ ^{active danger} menace to ~~themselves~~ ^{and their interests}.

In the Middle Ages they used religion as a ^{weapon in} ~~economic~~ ^{conflict} ~~and~~ economic ~~struggle~~. Do not for a moment think that all the religious persecutions of the Middle Ages were due to the fact that the Christians were so devout they could not tolerate any heretics in their midst. Back of the religious tolerance in the Middle Ages was a good deal of economic rivalry. In the city of Fosen ^{for example,} in 1520, ~~then belonging to Poland,~~ the Jews

occupied ^{prominent} ~~important~~ stalls on the marketplace. They were important merchants. German merchants had ^{also} come to Posen ~~half~~ a century before that time and they were keen competitors of the Jewish merchants. Poland did not have a middle class of its own. The Jews came into Poland during the fifteenth century largely, and the German merchants came into Poland.

The Germans competed with the Jewish merchants by appealing to the ^{religious} ~~latent~~ prejudice of the masses. The ~~Germans in Posen~~ ^{wer} They made a petition ^{led the burghers} to officers of the city of Posen, the Burghers, to force the Jews to vacate their shops on the ground that it was harmful to Christianity for Jews to occupy ~~stalls~~ ^{such} ~~in the marketplace.~~ ^{prominent places} Why? Because (unsuspecting Christian peasants coming to the marketplace to buy, seeing the Jews so important and prosperous, ^{would} ~~may~~ be tempted away from their own religion.)

On the basis of that argument, the Jewish merchants of Posen were prohibited from holding their key positions in Posen. Today, racialism is used. The whole business of racialism which the Nazis stress so much in their propaganda is simply ^{has really been refuted by} ~~no longer existent in~~ ^{himself} Hitler. ~~In fact, you know~~ ^{Ever} since the Reichstag meeting ^{recent} the terms 'Aryan' and non-Aryan have been officially outlawed in Germany. The whole ^{bleeds} excitement ^{Germany in the last three years has to do with} in the last three years was about 'Aryan' and 'non-Aryan.' The world was divided into two groups; ^{According to their new revolution} ~~white and black~~ ^{the good -} and the bad - the Aryans were the Teutonic peoples; the non-Aryans, ^{But the Nazis saw} ~~everybody else~~ ^{that this distinction was economically} That the Germans found unprofitable. Some of their best customers were the Japanese. ^{who} They are non-Aryans.

The Germans wanted to cultivate the Japanese market. They hope also to have them as ^{in some future war} Allies against Russia. Even the Arabs of North Africa and ^{of the Near East} ~~of Egypt~~, ^{to whom} where the Germans liked to sell their ~~wares~~ ^{wares} ~~junkets~~, they did not like the ~~new~~ ^{old} Aryan and non-Aryan. ~~Business~~ ^{business} was ~~they~~ ^{so the Germans} decided to forget all about this racial distinction, and today ~~the world is divided exclusively into~~ ^{the world is divided exclusively into} ~~All there are today are~~ Jews and non-Jews. (Laughter.) ~~In~~ Germany today all there are left are Germans and Jews.

When Mr. Hitler was asked ^{a few days ago} to explain these hostile ^{no cutting} laws against the Jews of Germany he ~~could~~ no longer base ^{them} ~~is~~ on race, because he, himself, and the whole party had ^{been compelled to give} ~~given~~ up the whole ^{line} ~~line~~ of race; the ~~whole~~ world had not taken kindly to it, so ^{he} ~~he~~ put it where he thought it belonged; on the ^{"fact"} ~~basis~~ that ^{all} ~~the~~ Jews ^{of Germany are} ~~of Germany~~ were Bolsheviks. That ~~let the cat out of the bag.~~ The Jews of Germany ~~are~~ Bolsheviks! Let me assure you if there ~~were~~ ^{that} any communities ^{was} ~~of~~ the world ⁱⁿ ~~communities~~ that ~~were~~ ^{was} not bolshevistic or communistic it was the German Jewish ^{you know the German Jews in this country,} You know ~~of~~ German Jews in Chicago. How many of them are communists?

^{do not belong to these classes from which large numbers of communists are recruited,} The German Jews are made up of professional people, and ⁶ of the eighty one Communist members in the last Reichstag before Hitler came to power, there was not a single Jew; and in the Reichstag before that in 1931, of the seventy one Communist members, there was one Jew. All the Jews of Germany who ^{could vote} ~~had votes~~ numbered 300,000; ~~all of them did not~~ ^{before the Nazis came into power} have more than 300,000 votes, while ^{more than five} ~~the~~ the last election there were ~~six~~ million communist votes cast, ~~in Germany.~~

However, it is serviceable, ~~you see~~, to use the argument that the Jews are Communists; ^{and} thereby you discredit communism, ^{and} make it odious in the minds of people. By communism Hitler does not mean ^{really} communism, because Germany was never in danger of ^{real} Communists. What he means is ^{democracy} trade unionism; ~~what~~ ^{and} ~~he means~~ is the elementary rights of human beings which the industrial feudal barons of Germany ^{wish to see} ~~were~~ destroyed. ~~Then he~~ ~~lets the cat out of the bag by saying~~, "We don't hate the Jews so much. ^{The true economic basis of the Nazi movement; the Jews is needed} We love the Germans." After the war a lot of Germans came back from ^{civilian life} ~~the war~~ who could not find ~~any~~ jobs. The ^{to be found} ~~Junkers~~ ^{Junkers} used to send their sons to the army and ~~their sons~~ ^{they} found careers for themselves ^{there} in the standing army. The Treaty of Versailles denied Germany a standing army. The young sons of the ^{Junkers} ~~youngsters~~ and the upper classes were left without ^{generally} ~~careers~~ ^{opportunities for} so they turned to the professions and businesses; ^{to} so Hitler ^{in them} ~~said they had to make room for them and they told the Jews to~~ ^{to accommodate them} ~~get out.~~ That is the story of Posen all over again; ~~economic~~ ^{via} competition, cloaking itself ^{pseudo} ~~under~~ the guise of racialism or religion or other high sounding ~~ideas~~ ^{camouflage}.

Because of these facts, ~~I believe~~, Friends, ^{clear} ~~it is~~ that we ~~Jews~~ have entered serious times - not hopeless times ^{but serious times} by any means. I always play the bull market on the Jewish people. (Laughter.) I know Jewish history and I know Jewish life, and I know my people. The Rabbis ^{1st} ~~a long time ago~~ were ~~a~~ wise ~~people~~. ~~Not the modern Rabbis; I mean the ancient~~ ^{then} ~~Rabbis~~. One of the Rabbis ^{divine} ~~said~~: (~~Quote Hebrew~~) "Israel is the toughest among the nations of the earth." It is a

stiff-necked people - sometimes a little too stiff-necked, -
 but stiff-necked to the extent of wishing to survive and de-
 termined to survive. Nothing can destroy them. Nothing HAS
 destroyed them. Why should I think ^{that} Hitler ^{is an only} ~~with his~~ three
 years old, ^{will} ~~would~~ destroy a people ^{whom} ~~that is~~ three thousand years ^{could}
^{old?} ~~I do not have to believe that. I DO NOT BELIEVE IT! I~~ 2
 think ^{that} the Jews will outlive Hitler. I think ^{that} the Jews of
 Germany will outlive Hitler. I read in the papers ^{every} day
 about the liquidation of the German Jewish ^{community} ~~country~~, of their
 hopeless ^{in Germany} ~~German~~ situation. ~~It is not so hopeless; It is undoubtedly~~
 desperate; ^{and} ~~it is~~ tragic, but ~~there is nothing~~ ^{not} hopeless ~~in the~~
~~German history~~. The Jews were exiled from parts of Germany
 before and they returned. They will return again. The Jews
 have been put ^{into} ~~in~~ ghettos in Germany before and the ghettos
 collapsed, ~~and~~ they will collapse again. The important thing is ^{that}
~~our spirits, our faith, our principles should not~~ ^{we must not}
~~is not to collapse, ourselves inwardly, not to become demoral-~~
~~ized, stumped by a few years of intensive persecutions.~~ ^{IP} You
 are going to have to fight in the days to come, you and
 particularly your children, in defense of their political and
 economic positions in the western world. All minority groups
 will have to do it. The whole of mankind will have to begin
 to fight ^{again} ~~for~~ those ^{values} ~~goals~~ which we believed until a few
 years ago to ^{have been the permanent and irrevocable} ~~be the~~ possession of the western world, ~~liberty,~~
~~tolerance, these things which we took as a matter of course;~~
~~truism, those things are being challenged today as never before,~~
~~in some countries have been destroyed and mankind will have to~~
~~begin to fight for this gain if life is to be decent, livable~~

~~in the long years to come.~~

The Jew will have to begin to fight again for his position in the world. Things have been ^{rather} easy for us up to the World War. ~~It is, from my point of view, not such a~~ ^{we shall now have to recall that the Jewish} ~~terrible thing for us, either. It is going to put us on our~~ ~~mettle, on our toes, morally, spiritually; we have become lax,~~ ~~relaxed, indifferent, seeking the primrose path to comforts,~~ ~~forgetting that the spiritual life~~ ^{of nations or individuals} ~~involves always a~~ ~~tension~~ ~~and a stress, and that life is lived at its noblest and its~~ ~~highest point~~ ~~when there is an element of risk and danger and~~ ~~struggle in it.~~

We are going to fight better for our position if we remember a few ^{things} ~~things, and with that I shall close.~~ First of all ^{if we} ~~you~~ remember to be realistic. Let us not be foolish romantics. ^{its} ~~This is too serious a world in which to~~ ~~live.~~ We can not afford ~~ourselves~~ that luxury. Let us think in terms of life as it is lived today. Let us not exaggerate, ~~on the other hand,~~ ^{that} ~~Let us not underestimate.~~ Let us not imagine ^{that} the whole world is against us. ^{that} ~~Let us not imagine,~~ the whole world is for us. Let us not magnify every little incident into ^a national calamity. There are ^{unavoidable} imperfections ~~and~~ ^{in all} social organizations ~~inevitably,~~ and the ^{life} ~~existence~~ of ^a minority ^{group} ~~in the world~~ ^{always} involves a certain amount of friction and ~~always~~ ~~mis-~~ ^{unpleasantment.}

^{Now} ~~Let us be realists about our situation.~~ Let us ^{learn} ~~learn~~ how to organize ^{for} self defense. I am not a crank about ~~the thought~~ of Jewish unity. I hear a lot about the need

of Jewish unity. I am against all forms of co-ordination, ~~I~~
~~do not believe in unity.~~ We are a people, not a sect. A
 sect ^{having} ~~has~~ one creed ^{may be strong} ~~and one leader and can be consistently~~
~~homogeneous and unified.~~ A people, the American people, ^{for example} has
 not one creed, one political program; ~~but~~ one economic program;
 It has ^{a variety of} leaders, parties, ^{and} platforms, ~~programs~~; It unites ^{only} on a
 few basic things. ^{It is} ~~And~~ so with the Jewish people; ~~We~~ have our
 radicals, our reactionaries, our conservatives, our Zionists,
 our reform, our orthodox, our non-Zionists. Why shouldn't we
 have them?

Again I refer to those Rabbis of old. A Rabbi
 said: "If a man sees a ~~good big~~ crowd of Jews, what brochah
 should ^{he pronounce} ~~he make~~? The answer ~~which he gives~~ is ~~this~~: ~~-(Hebrew~~
~~quotation)~~ "Blessed is God who did not make them all think
 alike." It would be terrible if all ~~the~~ Jews would think alike.
 (Laughter.) It is not necessary. ~~But~~ There is ^{however} such a thing
 as legitimate diversity of opinion and there is such a thing as
 anarchy, ~~and~~ Anarchy is something ^{which} we can not afford in these
 trying times in which we live. We must discover ^{some} ~~the~~ common
 Jewish denominator in our lives, the things that are needed, ~~and~~
~~necessary~~, precious to all of us, and on these few basic
 fundamental things we ^{should} ~~have to~~ learn to unite and work ^{to} ~~as a unit.~~ ^{together.}
 If we do ~~that~~, we can be very powerful.

I hear people talking about the Jews being such
 a weak people, such a scattered people, such a hopeless and
 helpless people. I deny it absolutely. We are neither helpless

nor weak. We may be scattered. The very scattering at times is a source of strength. A people that is weak and helpless could not have survived two thousand years of Hell, of persecutions, ~~of~~ inquisitions, ~~of~~ wanderings, ~~of~~ massacres and ^{could not have} come down to the year 1935, ¹⁶ ~~strong~~ million strong, occupying ^{best} positions in every field of human endeavor, in the arts, ⁱⁿ sciences, in commerce, ~~in~~ industry, ~~in~~ statesmanship ~~and~~ law ^{and labor}.

We are a ^{strong} ~~marvelous~~ fighting and creative people. Do you think our enemies hate and persecute us because we are weak? If we were weak, they would kick us aside and pay no attention to us. We are ~~a~~ strong ~~people~~. The trouble ~~is~~ with ^{is that} us ~~we~~ have not sense enough to exploit our strength wisely at critical moments. We have not learned ~~that because of tragic experiences of two thousand years of disorganization, how to focus our power at strategic moments at strategic points. We~~ have not ^{evolved a} ~~the~~ Jewish ^{statesmanship} ~~diplomacy~~; that is what we lack. The POWER is there but we do not know how to use it. ^{we} ~~You~~ will have to organize better, and organize not merely in and among ourselves, but ^{with} ~~other people~~ ^{groups and people}.

Do you think ~~we~~ are the only disfavored minority people in the world? There are other people, suffering ~~with~~ oppression. They are our natural allies in this struggle. There are great masses of people who love freedom, ~~people who~~ ^{and} love tolerance, ~~people who love~~ fair play, ~~people who love~~ justice. Those people, too, are being ^{attacked} ~~challenged~~ in the world today, and they, ~~too~~ are our natural allies, ~~and~~ ^{with} them

~~We~~ ^{we} must learn to unite politically for strategic action ~~or~~
~~a wise counter attack.~~ We are alone in the world ONLY if we
 INSIST upon being alone.

We will fight better if we learn how to fight.
 The time is past, when ~~we are going to~~ ^{our only} answer ~~an~~ ^{to} attack upon us ^{is}
~~by~~ whimpering ~~or~~ weeping ~~or~~ ^{and wailing} raising a wail. The modern world
~~is not much~~ ^{is not much} ~~impressed by that.~~ ^{impressed by that.}
~~does not like that so much.~~ A people of ~~sixty~~ ¹⁶ million ought
 to be able to hit back, ~~if it learns a certain amount of~~ ^{This requires discipline.}
~~discipline,~~ and ~~when a policy is decreed by its leaders,~~ ^{it is decreed by its leaders} every
 Jew should feel himself obligated ~~as if he were in war,~~ ^{by such means} and ~~was~~
 soldier in the army, ~~he~~ ^{our} declared a boycott ^{against} ~~upon~~ Germany, ~~as if~~ ^{as if}
~~bloodless war to destroy this enemy of civilization;~~ ^{The boycott is} a most
~~powerful weapon to bring a nation to terms~~ ^{in the hands of our enemy & higher} ~~that~~ ^{which} has violated
~~even~~ ^{even} the principles of civilized life ^{to terms}.

~~All the nations of the world are bringing a~~ ^{the} ~~boycott~~ ^{boycott} ~~into play in the case of Italy today.~~ ^{today} ~~It is the great~~
~~moral substitute for actual warfare.~~ ^{The Jewish people, on} ~~We Jews,~~ ^{the Jewish people, on} but not only ~~we~~ ^{we} ~~the Jewish~~
~~people but organized labor in the world,~~ ^{people but organized labor in the world,} organized liberal
~~forces in the world,~~ ^{forces in the world,} declared a boycott ^{against Germany} ~~on Italy,~~ and yet we
~~have had a devil of a time (pardon the use of the word) to~~ ^{a terrible struggle}
~~persuade Jewish merchants, JEWISH merchants to put that~~
~~boycott rigorously into effect in their shops.~~ ^{boycott} They always ~~had~~ ^{have} ~~have~~
~~explanations~~ ^{on hand} and ~~they~~ are always ready with a glib argument to
 rationalize their act of treachery to their people, to them-
 selves. ~~Don't~~ ^{Do} they ^{not} understand that if we lose this battle with
 Hitler, ~~in Germany after we have thrown down the challenge,~~ ^{and}
~~we demonstrate our weakness to the world~~ ^{which} ~~not, in the world,~~

^{Hitler experiment}
that the ~~thing~~ will be repeated in other countries? There are plenty of Hitlers in Europe, and plenty of Hitlers in the United States, who would like to do the same thing.

We have not ^{yet} learned how to fight, my Friends. We do not realize the gravity of the hour in which we live.

We think ^{that} we are five thousand miles removed from the scene of action and ^{that} it can never touch us, just like the German Jew

twenty years ago felt ^{that} he was far removed from the scene of tragic action in Russia and ^{that} those things could not happen to him.

~~What is impossible is most possible in Jewish history.~~

~~Remember that!~~ In 1897 Dr. ^{Heodor} ~~N. Hertz~~ ^{was dead} wanted to hold ^{the first Zionist} ~~a council~~

^{Congress} in Munich, and the Munich ^{Jewish Community} ~~Congregation~~, a group of pious Jews,

held up ^{to} ~~their~~ hands in ~~holy~~ horror, at the idea of bringing

these crazy Zionists to Munich. ^{visiting} ~~They said~~, "We live in

Germany, ^{they declared} ~~Our~~ Fatherland, ^{is Germany} and Berlin is our Jerusalem." They

refused to permit the Zionist Congress to be held ~~in Germany~~ ^{there}.

The Jews of Munich today, just thirty eight years later, thank

God every day ^{of their lives} that these crazy fanatics were sufficiently

crazy and sufficiently fanatic ^{not to give up the idea of establishing a Jewish homeland} ~~to go to~~ Palestine and build

^{and prevent it from being} it up with the sweat of their brow and their souls ~~and bleed~~

~~ing hands~~, so that today, in 1935, their ^{new} children from Munich

could ^{find} ~~have~~ a place of refuge from ^{there} ~~Germany~~.

~~What do you know about the problems of Jewish~~

~~history? Learn how to fight, my friends; teach your children~~

~~how to fight. Be disciplined!~~ We will fight better in the

future if we maintain these institutions ^{of Jewish life} which are our strong-

holds, our synagogues, our schools, our fraternal organizations,

our educational institutions, ~~our organized Jewish life.~~

Friends, you ^{and your children} have to live in a Jewish community, whether you want to or not! ^{we all} You realize that by now. There is no escape. ^{we all share a common destiny.} ~~for you or your children. They will have to live as Jews,~~
~~willy-nilly.~~

~~There were some Jews in Germany thought they would escape and let the others face the music. Even since the rise of Hitler, there was a small group of Jews in Germany that was headed by Dr. ^{Neumann} ~~Neuman~~, who said, "Those ^{other} Jews deserve what Hitler is giving them. ~~But~~ We are 100% ^{Love Jewish Jews.} Look at us, we are Nazi Jews." (Laughter.) They did say that. It is no ~~joke~~ What the Nazis did to that group in the last few weeks is known. They were sent up ^{to Neumann} ~~to Neuman~~ to a concentration camp where ^{even his} ~~their~~ closest friends will never find ~~them~~ ^{him}.~~

There is no escape! Again I refer to the old Rabbis. They said, ^{that one} ~~the~~ Jews live or one ship. A man ~~can~~ ^{should} not say, "That fellow is boring a hole in the bottom of the ship but the hole is in the other end of the ship and will not hurt me." Everybody is in the same boat. ~~let us~~ ^{we must} ~~therefore~~, learn how to live as a community, intelligently ^{and} ~~cooperatively~~ ^{solidified} ~~organized~~; not monolithically unified but ~~some form of organized~~ ^{organization} so there can be intelligent action on basic problems ~~which come up in a community all the time.~~ ^{Common to all.}

Give your children a good Jewish education.

Send them out in the world armored and protected. Give them a little of the ^{(?) Shechivah} ~~ance~~ of your race, a little of the ^{spiritual} ~~exaltation~~, ^{then} so that when they are forced to face trials and tribulations

faith,

they will be able to face them ~~strengthened, shielded, armored~~ with knowledge and love and enthusiasm ~~of the precious values of their race,~~ in dignity and faith and courage.

What we ~~then~~ require for the days to come, which are going to be all more or less serious days, are cool heads and stout hearts and ^{much} ~~a lot~~ of what we Jews ~~used~~ to call "Sechel" ^{(2) Hatzasher" 1} ~~the Sechem in Russia meaning~~ good Jewish common sense. Do not let yourself be out-played, outwitted, out-maneuvered; do not let yourself be stampeded or demoralized. Anti-Semitism waxes and wanes as the ^{economic and political life} ~~life~~ becomes less stable or more stable, ^{the American situation has been} Since the World War, ~~life has been reeled,~~ shot through with fear, uncertainty, ^{and} ~~depression for the whole of the world, for the whole of mankind,~~ and we have ~~therefore~~ suffered in consequence. ^{We are now on} This is the crest wave of anti-Semitism. It will ^{Sink with} ~~go down in~~ the trough again. The important thing is not to lose perspective ^{or} ~~or~~ confidence.

I close with a story of what happened to me in Germany in 1933. I was in Berlin, in January, the very month ^{when} ~~that~~ Hindenberg appointed Hitler, Chancellor. I knew what that meant. I ~~knew it better than the Jews in Germany, because,~~ somehow, living in Germany, they did not have an unobstructed viewpoint on their own situation. I ~~never took the campaigns of venomous anti-Jewish activities of the Nazi lightly, and I knew what that meant. I could see it coming over the shadows.~~ I could see a pall settling over the lives of that magnificent Jewish community ~~of Germany.~~ ^{by a} ~~That~~ Saturday I went to the Synagogue in the Oranienburg Strasse in Berlin. It happened to

be the Sabbath of my birthday. ~~I would have gone anyhow, but~~
~~I went that Sabbath. (Laughter.) And it happened there was~~
 a little boy ~~whose Bar Mitzvah~~ ^{it} ~~was~~ that Sabbath, ~~who~~ ^{he} came up
 to the pulpit and in his broken sing-song voice recited the
 braichah and I heard him recite the ^{Hafarah -} ~~prophecy~~ ^{a chapter}
 of the prophets which ~~the braichah boy reads on the day of~~
 his ~~Bar Mitzvah~~. ^{It was the chapter of the 1st of Isaiah that} As I sat there sunk in contemplation
 of what had just transpired, I heard the voice of that little
 boy coming as it were with its special message to me, across
 the congregation.

(HEBREW QUOTATION)

"For just as the new heavens and the new earth, which I shall
 create, shall stand forever, before me, sayeth the Lord, so
 shall your seed and your name stand before me, forever."

Therein I found faith and consolation.
~~Thank you, my Friends.~~

recited when I was 13 years old

THE JEW IN THE MODERN WORLD
Dr. Abba Hillel Silver
The Temple - Cleveland, Ohio

When one scans the Jewish scene today, one is prone to yield to a mood of pessimism. There have been in the past few years, many Jews who have given way to a feeling of panic about the status of the Jew in the modern world. They believe that what happened in Germany in the last three years is typical of the destiny of our people throughout the western world. Some have come to feel that the whole world is against us. The fact of the matter is the whole world is not against us; the world has not been taken in by the high-powered propaganda which has been emanating from the propaganda offices of the Nazis of Germany.

It is most gratifying to know with what amazing unanimity the Christian pulpit throughout the western world and the United States has reacted to the attack upon the Jew, as well as to the attack upon civilization, in Germany. We used to think of the church as the seed-bed of anti-Jewish sentiment, and I suppose during the dark Middle Ages that was the case. In its theologic zeal it disseminated hostility towards the Jew; but clearly, that is not the case today, if the resolutions and pronouncements of organized Christian churches and the statements of their formal spokesmen are indication of the true sentiment of Christendom.

During the last few weeks, you have undoubtedly read the remarkable statement of the conservative Anglican Church of England which was followed by a magnificent statement from the Federal Churches of Christ in the United States. This was immediately followed by a pronouncement of some 135 of the leading Protestant ministers of the United States, calling for the withdrawal of America from the Olympic games if they are to be held anywhere in Germany.

These are highly significant facts which one who ~~must~~ appraises the Jewish scene today should not overlook.

The same is true of the Press of this country and of the Western world. It has been remarkably sympathetic and understanding of our position. No, the peoples of the western world have not been taken in. They know exactly what is at stake in this life-and-death struggle.

If there is any one who believes that Hitlerism is a permanent feature of German life, he has swallowed the Nazi propaganda hook, line and sinker. He believes what the Nazis themselves have come to doubt. If any one believes that Hitlerism is the last word which the western world will speak on the subject of human rights and tolerance and human equality, then he has simply given way to a case of nerves and jitters.

Hitlerism does not belong in the twentieth century, and the twentieth century will reject it. It is a ghost which has risen out of ten million graves of the World War, and it is today hovering over the lives of millions of people, but it is a ghost which will be laid ultimately. The dictator of Germany, ^{and} all other dictators are simply not making good; they are not, as we would say, delivering the goods.

If there is one thing which brought dictatorships into Europe after the World War, it was the economic plight of the peoples. - their desperate economic position. These Messiahs came to their people and said: "If you will only give us full power, or if you will only sacrifice your entire cumbersome democratic apparatus, we will set all things right over night. We will solve your economic problems immediately and will bring back prosperity." But ^{it} is just on the economic plane that these dictators are failing, and failing miserably. All that Hitler and that malignant dwarf, Goebbels, and that narcotic addict Goering, and that sadist Julius Streicher, have succeeded in doing for their people is to rifle the banks and insurance companies and industrial organizations and to spend that money

for the re-arsament of Germany. The living conditions of the people have become more wretched as the months ^{go} ~~went~~ by; the standard of living is lowered; wages have fallen; the cost of living has risen; and today you see what you formerly saw in Germany during the war - hundreds of people standing in line for hours, waiting to purchase an eighth of a pound of butter.

In fact Hitlerism is exposing its nakedness to the world today. Its days are numbered. Germany - and I shall pass on to the larger aspect of the problem in a moment - Germany is today a medical case; it is a pathological case; it is a nation in hysteria. Heine who knew the German people so well, a hundred years ago, in his book "The Romantic School", made this interesting observation: "Every people at certain times in its history, falls a victim to a temporary madness or obsession. It loses its mental poise and emotional balance; it goes in for a collective 'tear', as it were; but, there is no lunacy quite like the lunacy of the German people when they go on a tear. I quote his exact words: "A French lunacy is far behind a German one, for ~~in~~ in this latter madness, as Polonius said, there is method. The German lunacy is carried out with a pedantry surpassing all belief; with a terrible conscientious scrupulousness, with a thoroughness of which a superficial French madman can not even form an idea."

Heine also speaks of the patriotism of different peoples. The patriotism of the German people, he declared, is unique and unlike that of other people. The patriotism of the German is shown by his heart becoming shrunken and drawing in like leather in a frost, by hating everything foreign and by being no longer European or cosmopolitan, but only a closely cramped "Deutscher".

I read these two sentences of Heine in order to bring home this thought: That we ought not to permit ourselves to think that the German situation is typical; that it is symbolic of the fate of our people in other parts of the western world.

There are bright spots in the Jewish scene today, and they ought not to be

overlooked when we take stock of the whole situation. There is Russia, for example. I was in Russia this summer and spent considerable time there. I was there seven years ago. I, thus, had an opportunity, this summer, to compare what I saw with what I had seen. There are three million Jewish living in Russia today, who twenty years ago lived under the worst tyranny that the Jewish people knew in its experience; the Czaristic tyranny. They were a disfranchised group, a rightless group, politically dispossessed, economically harassed at every turn.

Today, these three million Jews, living in Russia, enjoy absolute political and economic equality. They occupy important positions in government, in industry, in every field of economic, educational and artistic effort in the Soviet Union; in fact, the Soviet Union is the one country in the world where anti-Semitism is rigorously stamped out. It is the one country in the world where the government carries on a systematic campaign to eradicate all forms of racial intolerance among its people. Anti-Semitism is counter-revolution in the Soviet Union, and the Jew in Russia today is a free man, at least in the sense that any one in the Soviet Union is a free man.

That is a definite gain, which is somewhat off-set by the fact, of course, that organized Jewish life has been disintegrating since the Soviet Union was established. Jewish cultural life, not to speak of a Jewish religious life, is very weak and rapidly declining. Synagogues are open, just like churches and mosques, and men who want to worship are privileged to go to worship; but religious education is prohibited; a religious school is not allowed, so that the young Jewish generation is growing up without a knowledge of Jewish religious values, or Jewish history and culture. There is danger that the Jewish people, as such, collectively, will suffer severely in the coming years; but, here again, I am not hopeless about the situation. There may be a shift of policy at any time that the strong and Soviet government feels itself sufficiently/firmly established and no longer

afraid of opposition.

However, the Jew as a human being, as an individual, is certainly in a far happier position in the Soviet Union today than he was under the Czar, and infinitely happier than his brother is today in Naziland.

In the western world generally, in France, England, Italy, the United States, Canada, South Africa, in the countries of South America, while there may be, here and there, thrusts of sporadic anti-Semitic movements, these are having no serious effect upon the status of the Jewish people. The Jews are enjoying political and economic equality in these countries. There has been no political retrogression, no set-back, and when we strike a balance of the Jewish position these facts should be borne in mind, lest we get a distorted picture of the situation.

Of course one of the very bright spots in the Jewish picture today is Palestine. This year 75,000 Jews will enter Palestine. Last year 60,000 entered the country. If this tempo of immigration continues for a period of six or eight years, we will have in Palestine, actually, a Jewish majority and the foundation of a Jewish homeland, grounded in a Jewish majority, will be actually laid. What was a fantastic dream ten or twenty years ago, what people scoffed at, particularly the very "practical" people among us, has in a short space of a few years become one of the most glorious realities in Jewish history; that for which our people hoped and prayed for two thousand years. That which was denied to us all these weary centuries, has in the last few years come to pass.

I point to these brighter features in the Jewish scene because of what I am going to say now, so that you can set along the darker parts of the picture the happier parts which I have endeavored to present to you. What makes these times serious times for our people are certain trends in the western world, of which we ought to be keenly aware, because they influence our status in the world today.

and will continue to influence it in the days to come.

There is developing throughout the western world what I might call a movement in the direction of state concentration, state corporateness, state absolutism. In the last century the tendency was in the other direction. The state limited itself to its legitimate political functions and did not interfere in the economic domain of the people and as little as possible in all other domains.

The nineteenth century was a century of evolving capitalism. The business man, the entrepreneur, the economic imperialist, wanted a minimum of government interference in his field. The nineteenth century was the golden age of the individual, as such. He was free. He surrounded himself with numerous laws which restricted the province of the state and kept the political bureaucracy from trespassing upon the rights of the individual.

That same century was the golden age for the Jewish people, because the Jew as an individual could hold his own with any one else. He could compete, as an individual, with another individual, when there was no state interference. During the nineteenth century the Jew built for himself in many parts of the world very strong economic positions but in the last century, particularly since the World War, the tendency has been moving in the opposite direction, toward greater and greater intrusion of the state into the economic provinces of its citizens.

In our country ~~this~~ this tendency gained headway since the depression in the last five or six years. Our economic machinery began to break down, business was disorganized. Millions were thrown out of work. Almost instinctively everybody turned to government. We turned to government in order to take care of the victims of unemployment for relief. Business turned to government. Banks turned to government. Industries turned to government for loans and subsidies. When government steps in, it takes control, at first very tentatively, but ultimately very positively and definitely.

In some countries in Europe this tendency towards government control has gone on at a remarkable pace, as in Italy and in Germany. It has reached a maximum, of course, in the Soviet Union. This tendency does not bode well for the Jewish group or for any minority group, because whenever you have state control you have majority control. The state will serve the interests first and foremost of the majority group composing the state, and only secondarily the interest of a minority group. Let me illustrate: In Poland there are three million Jews whose economic position is appalling. The tragedies of Polish Jewry on the economic plane are, in my estimation, far greater than the tragedies of German Jewry.

The Polish government is not avowedly anti-Semitic, but the Polish government, since the World War, has established numerous monopolies. As soon as these monopolies are established the Jews are automatically pushed out of them and room is made for Poles. A government, to survive, must serve the interest of the majority population, and if the government enters the economic field it must serve within that field, too, the interests of the majority group. This is a tremendous handicap to a minority group.

With this trend toward state control and concentration also goes a diminution of liberalism - an increase in dictatorship. If the state is to operate industry, it can only do so on a dictatorial basis. What does that mean to the Jew - and I am interested now, of course, primarily in the Jewish problem. All through the Middle Ages, the Jew lived in a state of defenselessness. He was thrown upon the whim or the will of the feudal lord, the king or whatever master was in power. If this ruler was friendly to the Jews, the lot of the Jews was tolerable; if unfriendly, their lot was intolerable.

The Jew had no rights, no constitutional guarantees, no "inalienable rights" of which our Declaration of Independence speaks.

With the French revolution there came a new political idea into the Western

world, namely that the individual possesses certain rights which no one can take away from him, rights which are his by virtue of the fact that he is a human being, a son of God, a member of society, and not because he belongs to a given political state over which the state has no power of veto at all.

With the growth of that idea, the position of the Jew became much improved in Europe. The Jew was no longer defenseless. He now had constitutional guaranties, charters of liberty. He was entrenched behind rights which were his, and of which no one could deprive him.

That was our position throughout most of the nineteenth century and has continued in most of the countries to this day. But in a dictatorship like Germany, for example, where there are no longer inalienable rights, where constitutional rights are denied to all citizens, Jew or non-Jew, the Jewish position reverts back to where it was in the darkest Middle Ages. The Jew is again thrown upon the whim of the dictator, or the party in power. If he happens to be friendly toward the Jew, all is well. In the case of Italy, where Mussolini is not hostile to the Jew, the position of the Jew in Italy is on the par with that of all other Italians; but where there is a dictator who is shot through with anti-Jewish animus, the position of the Jew becomes desperate. There is no court of higher appeal to which he can go. He is again as defenseless as he was in the Middle Ages. That is a major loss which has been brought about by the trend towards state absolutism in our day.

The individual is of very little account in these absolutist states. I remember a few years ago when I was in Rome, I had the opportunity of an interview with Mussolini. I had just come from Germany. It was in 1933. I had seen the German republic mangled - one of the last great strongholds of democracy in central Europe destroyed. In the course of our conversation, I asked the Duce this question: "With the spread of Fascism, what is going to happen to the individual? Where do the rights of the state end and where do the rights of the individual begin?"

Has the individual any rights left in the new philosophy of Fascism?" Mussolini answered quite simply and straightforwardly: "Beyond the state, nothing!... Here, as in Russia, we are endeavoring to emphasize the collectivistic significance of human life, and we are doing it quite deliberately at the expense of the individual."

Now in places where the individual counts for little, and only people en masse are regarded, those who belong to a minority group are at a distinct disadvantage. This is one reason why the position of the Jew in some parts of the world has become less secure and less satisfactory today.

There is another factor which is making our times serious for us and that is the struggle between the Right and the Left, between militant capitalism on the one hand and militant socialism on the other. I am not concerned here with the merits of communism or capitalism. I am concerned with these forces as they affect the status of the Jewish group. These forces are organizing for a life and death struggle. The struggle has already begun. Already one hundred fifty million people live under a communistic dictatorship and almost as many live under a capitalistic dictatorship. Their respective armies which are going to be mightily augmented in the future, are now lining up for the ultimate day of decision. Between their trenches there is a no-man's land, and in that no-man's land is the Jewish group. The Jewish group will be shot at by both sides. It is already being shot at by both ~~sides~~ sides, particularly by the Rights. Militant capitalism in its struggle to defend its privileges against any reformation and change, will stop at nothing and will employ every weapon available. One of the most effective and successful weapons which capitalistic reaction has always found handy is anti-Semitism.

Hitler and the Nazis added nothing new to anti-Semitism. It was all known in Germany sixty years ago in the ages of Bismarck. You may recall that Bismarck began his career in Germany as a Liberal, and for reasons into which we need not enter at present, he turned reactionary. This was the signal for an attack upon all forms

of liberalism. What was the battle cry? What was the argument which these lackeys of reaction more than half a century ago employed? Just this: "All liberal ideas are Jewish invention; they are Jewish tricks. Democracy, liberalism, socialism, humanitarianism, are part of a Jewish world conspiracy to destroy Christian civilization, so that the Jews can put themselves in the seats of the mighty and dominate the Christian world." An anti-Semitic party was formed in Germany sixty years ago; the vilest kind of anti-Jewish literature appeared. The whole program of how to exterminate the Jews of Germany, how to strangle them economically, how to expropriate them was worked out for the present-day Nazis more than half a century ago in Germany.

Why was it done then? Why is it being done now? Not because they hate the Jew. They would not go to those extremes in evidencing their dislike. After all, a small group of 500,000 people among a population of 66,000,000 is not so important numerically as to antagonize the whole world and outrage the sense of civilization. Why is it they have centered so upon the Jew just as they did sixty years ago? It is because it is a serviceable device by means of which all liberalism can be made distasteful to people; to inodiate, if I may use the expression, democracy and social progress by calling it Jewish. You capitalize upon a prejudice which is already there, which has come down through the ages. If you say these things are Jewish you make them distasteful to people. You make people distrust them. They instinctively shy away from them. When you add to this the fact that the Jews in Germany have really been the great spokesmen of liberalism and democracy - not because they are any better but because they are a minority group, and it is to the interest of a minority group to fight for human equality and human rights - and the further fact that he occupied positions where he could influence public opinion through the press, the schools and the universities, you will understand why the enemies of basic human rights, in their determination to stamp them out, realized that the first thing

which they must do was to destroy this powerful liberal minority group, which was a stumbling block in the way of this reaction.

Anti-Semitism will be used in every country wherever the fight becomes intense between communism and capitalism. It is going to be used in these United States. It is being used today in these United States. Whenever a national administration will appear to the hide-bound bourgeois and conservatives as being too radical, they will at once pin on it the label Jewish in order to make it suspect in the eyes of the people.

ix I emphasize this ^htought a great deal because I want the Jews to know that anti-Semitism is as much a compliment to them as a criticism of them; that anti-Semitism is not used because people really believe the Jews to be bad or inferior, but because they feel that by attacking the Jews they are attacking those ideas of liberalism and real industrial democracy which the militant capitalists find an active danger to themselves and to their interests.

In the Middle Ages they used religion as a weapon in economic conflict. Do not for a moment think that all the religious persecutions of the Middle Ages were due to the fact that the Christians were so devout they could not tolerate any heretics in their midst. Back of the religious tolerance in the Middle Ages was a good deal of economic rivalry. In the city of Posen, for example, in 1530, the Jews occupied prominent stalls on the marketplace. They were important merchants. German merchants had also come to Posen and they were keen competitors of the Jewish merchants. The Germans competed with the Jewish merchants by appealing to the religious prejudice of the masses. They petitioned the burghers of the city of Posen to force the Jews to vacate their shops on the ground that it was harmful to Christianity for Jews to occupy such ~~xxx~~ prominent places in the marketplace. Unsuspecting Christian peasants coming to the marketplace seeing the Jews so important and prosperous might be tempted away from their own religion...

Today, racialism is used in the economic struggle. The whole business of racialism which the Nazis stress so much in their propaganda has really been repudiated by Hitler himself. Ever since the recent Reichstag meeting in Nuremberg, the terms "Aryan" and "non-Aryan" have been officially outlawed in Germany. The whole bloody excitement in Germany in the last three years had to do with "Aryan" and "non-Aryan". The world, according to their new revelation, was divided into two groups: the good - Aryans, and the bad - non-Aryans. But the Nazis soon found that this distinction was economically unprofitable. Some of their best customers were the Japanese who are non-Aryans. The Germans wanted to cultivate the Japanese market. They hope, also, to have them as allies in some future war against Russia. Even the Arabs of North Africa and of the Near East to whom the Germans liked to sell their wares did not like the odious distinction which the Germans drew between Aryan and non-Aryan. Business is business; so the Germans decided to forget all about this "basic" racial distinction and today the world is divided exclusively into Jews and non-Jews. (Laughter)

When Mr. Hitler was asked, a few days ago, to explain the hostile Nuremberg laws against the Jews, he no longer based them on race, because he, himself, and the whole party had been compelled to give up the whole lie of race. The world had not taken kindly to it. He based his justifications of the laws on the "fact" that all Jews of Germany were Bolsheviks. The Jews of Germany Bolsheviks! Let me assure you that if there was any community in the world that was not Bolshevikistic it was the German Jewish community. You know the German Jew in this country. How many of them are communists? The German Jews do not belong to those classes from which large numbers of communists are recruited. Of the eighty-one communist members in the last Reichstag before Hitler came to power, there was not a single Jew; and in the Reichstag before that, in 1931, of the seventy-one communist members, there was one Jew. All the Jews of Germany who could vote numbered 300,000 while in the last election, before the Nazis came into power, there were more than five million communist votes cast.

However, it is serviceable to use the argument that the Jews are communists. Thereby you discredit communism and make it odious in the minds of people. By communism, Hitler does not mean really communism, because Germany was never in danger of real communists. What he means is democracy, trade unionism and the elementary rights of human beings which the industrial feudal barons of Germany wished to see destroyed. The true economic basis of the Nazi persecution of the Jews is revealed by Hitler himself. After the war, he declared, a lot of Germans came back to civilian life who could not find jobs. The Junkers used to send their sons to the army and they found careers for themselves there. The Treaty of Versailles denied Germany a standing army. The young sons of the Junkers and of the upper classes, generally, were left without opportunities for careers. They turned to the professions and to business. Room had to be found for them so the Jews were forced to get out to accommodate them. That is the story of Posen all over again - economic competition, cloaking itself in the guise of pseudo-racialism or religion or other high sounding camouflage.

Because of these facts, Friends, it is clear that we have entered serious times - not hopeless times by any means, but serious times. I always play the bull market on the Jewish people. (Laughter.) I know Jewish history and I know Jewish life and I know my people. The Rabbis of old were wise. One of the Rabbis declared: "Israel is the toughest among the nations of the earth." It is a stiff-necked people - sometimes a little too stiff-necked - but stiff-necked to the extent of wishing to survive and determined to survive. Nothing can destroy them. Nothing has destroyed them. Why should I think that Hitlerism, only three years old, will destroy a people which three thousand years could not destroy? I think that the Jews will outlive Hitler. I think that the Jews of Germany will ~~outlive~~ outlive Hitler in Germany. I read in the papers almost every day about the

liquidation of the German-Jewish community, of their hopeless situation in Germany. It is undoubtedly desperate and tragic but not hopeless! The Jews were exiled from parts of Germany before and they returned. They will return again. The Jews have been put into ghettos in Germany before ^{and} the ghettos collapsed. They will collapse again. The important thing is that our spirits, our faith, our fortitude should not collapse. We must not become demoralized.

You are going to have to fight in the days to come, you and particularly your children, in defense of their political and economic positions in the Western world. All minority groups will have to do it. The whole of mankind will have to begin to fight anew for those values which we believed until a few years ago to have become the permanent and inalienable possession of the Western world.

The Jews will have to begin to fight again for his position in the world. Things have been rather easy for us up to the World War. We shall now have to recall that the truly spiritual life of nations, as of individuals, involves always tension and stress, and that life is lived at its noblest when there is an element of risk and danger and struggle in it.

We are going to fight better for our position if we remember a few simple things. First of all, if we remember to be realistic. Let us not be foolish romanticists. We cannot afford that luxury. Let us think in terms of life as it is lived today. Let us not exaggerate. Let us not underestimate. Let us not imagine that the whole world is against us. Let us not imagine that the whole world is for us. Let us not magnify every little incident into a national calamity. There are inevitable imperfections in all forms of social organization, and the life of a minority group always involves a certain amount of friction and maladjustment.

Let us also learn how to organize for self defense. I am not a crank about Jewish unity. I hear a lot about the need of Jewish unity. I am against all forms of co-ordination. We are a people, not a sect. A sect having one creed may be

strongly unified. A people, the American people, for example, has not one creed, one political program or one economic program. It has a variety of leaders, parties and platforms. It unites only on a few basic things. It is so with the Jewish people. We have our radicals, our reactionaries, our conservatives, our Zionists, our reform, our orthodox, our non-Zionists. Why shouldn't we have them?

Again I refer to those Rabbis of old. A Rabbi said: "If a man sees a crowd of Jews, what bracha should he pronounce? The answer is: "Blessed is God who did make them all think alike." It would be terrible if all Jews would think alike. (Laughter.) It is not necessary. There is, however, such a thing as legitimate diversity of opinion and there is such a thing as anarchy. Anarchy is something which we cannot afford in these trying times in which we live. We must discover some common Jewish denominator in our lives, the things that are needed and precious to all of us, and on these few fundamental things we should learn to unite and to work together. If we do, we can be very powerful.

I hear people talking about the Jews being such a weak people, such a scattered people, such a hopeless and helpless people. I deny it absolutely. We are neither helpless nor weak. We may be scattered. The very scattering at times is a source of strength. A people that is weak and helpless could not have survived two thousand years of Hell, of persecutions, inquisitions, wanderings, massacres and could not have come down to the year 1935, sixteen million strong, occupying high positions in every field of human endeavor, in the arts, the sciences, in commerce, industry, statesmanship, law and labor.

We are a strong fighting and creative people. Do you think our enemies hate and persecute us because we are weak? If we were weak, they would kick us aside and pay no attention to us. We are strong. The trouble with us is that we have not sense enough to exploit our strength wisely at critical moments. We have not learned how to focus our power at strategic moments at strategic points. We have not evolved a Jewish statesmanship. That is what we lack. The power is

there but we do not know how to use it. We will have to organize better, and organize not merely in and among ourselves but with other groups and peoples.

Do you think that we are the only disfavored minority people in the world? There are other peoples suffering oppression. They are our natural allies in this struggle. There are great masses of people who love freedom, tolerance, fair play and justice. Those people, too, are being attacked in the world today, and they are our natural allies. With them we must learn to unite politically for strategic action. We are alone in the world only if we insist upon being alone.

We will fight better if we learn how to fight. The time is past, when our only answer to attacks upon us ^{is} whispering weeping and wailing. The modern world is not much moved or impressed by that. A people of sixteen million ought to be able to hit back. This requires discipline. When its leaders decree a policy of action, every Jew should feel himself bound by such decrees as if he were in a war, and a soldier in the army. Our leaders declared a boycott against Germany. The boycott is a most powerful weapon in the ~~hands~~ hands of an outraged people to bring a nation which has violated every principle of civilized life to terms. The nations of the world are employing the boycott today against Italy. It is the great moral substitute for actual warfare. The Jewish people, ^{and} ~~are~~ not only the Jewish people, but freedom-loving people everywhere, declared a boycott against Germany and yet we have had a terrific struggle to persuade Jewish merchants, Jewish merchants to put that boycott rigorously into effect in their own shops. They always have explanations on hand and are always ready with glib arguments to rationalize their acts of treachery to their people, to themselves. Do they not realize that if we lose this battle with Hitler and demonstrate our weakness to the whole world that the Hitler experiment will be repeated in other countries? There are plenty of Hitlers in Europe, and plenty of Hitlers in the United States who would like to do the same thing.

We have not yet learned how to fight, my Friends. We do not realize the gravity of the hour in which we live. We think that we are five thousand miles removed from the scene of action in Germany and that it can never touch us. The German Jews, twenty years ago, felt that he was far removed from the scene of tragic action in Russia and that those things could not happen to him. In 1897, Dr. Theodore Herzl wished to hold the first Zionist Congress in Munich, and the Munich Jewish community held up its hands in horror, at the idea of bringing these crazy visionary Zionists to Munich. "We live in Germany, they declared. Our Fatherland is Germany and Berlin is our Jerusalem." They refused to permit the Zionist Congress to be held there. The Jews of Munich today, just thirty-eight years later, thank God every day of their lives that these crazy fanatics were sufficiently crazy and sufficiently fanatic not to give up the idea of establishing a Jewish homeland in Palestine and proceeded to build it up with the sweat of their brow and their souls so that today, in 1935, their own children from Munich could find a place of refuge there....

We will fight better in the future if we maintain these institutions of organized Jewish life which are our strongholds - our synagogues, our schools, our fraternal organizations, our educational institutions. Friends, you and your children have to live in a Jewish community, whether you want to or not! We all realize that by now. There is no escape.

Every since the rise of Hitler, there was a small group of Jews in Germany headed by Dr. Haumann, who said, "Those other Jews deserve what Hitler is giving them. But we are 100% loyal German Jews. Look at us, we are Nazi Jews." (Laughter) What the Nazis did to that group in the last few weeks is known. They ~~xxxx~~ sent ~~xx~~ Dr. Haumann to a concentration camp where even his closest friends will never find him.

There is no escape! Again I refer to the old Kabbala. They said that all Jews

live on one ship. A man should not say, "That fellow is boring a hole in the bottom of the ship but the hole is in the other end of the ship and will not hurt me." Everybody is in the same boat. We must learn how to live as a community, intelligently and cooperatively, not monolithically solidified, but organized so there can be intelligent action on basic problems common to all.

Give your children a good Jewish education. Send them out in the world armored and protected. Give them a little of the "shechinah" of your race, a little of the spiritual exaltation of their faith, so that when they are forced to face trials and tribulations, they will be able to face them armored with knowledge and love and enthusiasm, in dignity and faith and courage.

What we require for the days to come are cool heads and stout hearts and much of what we Jews call "Sechel Hayashar" - good common sense. Do not let yourself be stampeded or demoralized. Anti-Semitism waxes and wanes as the economic and political life of a nation becomes less stable or more stable. Since the World War, the lives of nations have been shot through with fear, uncertainty and depression and we have suffered in consequence.

I close with a story of what happened to me in Germany, in 1933. I was in Berlin, in January, the very month when Hindenberg appointed Hitler, Chancellor. I knew what that meant. I could see a pall settling over the lives of that magnificent Jewish community. On a Saturday I went to the Synagogue in the Oranienburgstrasse in Berlin. It happened to be the Sabbath of my birthday. There was a little boy who was Bar Mitzvah on that Sabbath. He came up to the pulpit and in his borken sing-song voice recited the brachah and I heard him recite the Haftarah - a chapter of the prophets. It was the chapter of the Haftarah that I recited when I was Bar Mitzvah. As I sat there sunk in contemplation, I heard the voice of that little boy coming, as it were,

with its special message to me, across the congregation:

"For just as the new heavens and the new earth, which I shall create, shall stand forever before me, sayeth the Lord, so shall your seed and your name stand before me, forever."

Therein I found faith and consolation.



He declared, that by the folly of the Galileans, whom he describes as a sect of fanatics, contemptible to men, and odious to the gods, the empire had been reduced to the brink of destruction; and he insinuates in a public edict, that a frantic patient might sometimes be cured by salutary violence.

It was undoubtedly the wish and design of Julian to deprive the Christians of the advantages of wealth, of knowledge, and of power; but the injustice of excluding them from all offices of trust and profit seems to have been the result of his general policy, rather than the immediate consequence of any positive law.

Gibbon -

Decline & Fall, The R. Empere

As long as the Jew submitted in silence to persecution and disgrace, considering it as a punishment of God, all the time confidently hoping for the future restoration of his nation, his pride was not impaired. His only care was to enable his race to reach that glorious future which would amply recompense it for all the suffering it had undergone in the past, when God will mete out punishment to the persecutors and enemies of Israel. Our enlightened Jews, however, possess this strong belief and vigorous hope no more. What good is emancipation to them? Of what avail is it that here and there a Jew rises to high office, when to the name "Jew" there is attached a stigma which every obscure journalist, every stupid fellow, can safely turn to account?

① The European nations have always considered the existence of the Jews in their midst as an anomaly. We shall always remain strangers among the nations. They may tolerate us and even grant us emancipation, but they will never respect us as long as we place the principle ubi bene ibi patria above our own great national memories. Though religious fanaticism may cease to operate as a factor in the hatred against the Jews in civilized countries, yet in spite of enlightenment and emancipation, the Jew in exile who denies his nationality will never earn the respect of the nations among whom he dwells. He may become a naturalized citizen, but he will never be able to convince the gentiles of his total separation from his own nationality. It is not the old-type, pious Jew, who would rather suffer than deny his nationality, that is most despised, but the modern Jew who, like the German outcasts in foreign countries, denies his nationality while the hand of fate presses heavily upon his own people. The beautiful phrases about humanity and enlightenment which he employs as a cloak to hide his treason, his fear of being identified with his unfortunate brethren, will ultimately not protect him from the judgment of public opinion. In vain does the enlightened Jew hide behind his geographical and philosophical alibi. It is of no avail. Mask yourself a thousand times over, change your name, religion and character, travel throughout the world incognito, so that people may not recognize the Jew in you; yet every insult to the Jewish name will strike you, even more than the pious man who is permeated with the spirit of Jewish solidarity and who fights for the honor of the Jewish name.

Contribution

Real & New World Problems.

New World

1. No one can foresee - Anvil - defect.
complete design - obscure.

2. State corporateness - concentration - to a far greater degree.

Power + Authority of State - augmented

→ 19th C. witnessed Triumph of bourgeois
which delimited - extended rights

The development of private capitalism
necessitated + achieved a large measure
of freedom-individual - minimum

→ 20th C. witnessed collapse

Every where State is stepping in
delimit power, scope + authority of ind.

~~→ The state is stepping in to limit individual freedom + authority of ind.~~

→ Bolsheviks - Tarakan - Magnum - clausure
7 maximum state control

→ ~~State is stepping in to limit individual freedom + authority of ind.~~

→ ~~No individual rights~~

→ ~~Murdering "Beyond the State" - How in Russia~~

Mussolini - "Beyond State"

New State Absolutism - back - far more dangerous
Church - Middle Ages - coordinated

3. - What does this mean To Jew?

Almost total loss

Hard on Minorities - communities -
Strong, that means strong Antisemitism

~~When Coordinated State is Organized the
it means to stress -
Italy - Fascism~~

4. - Will be disadvantaged economically

Under econ. liberalism of 19C. - an
individual pitted against other individuals

→ "Social Control" means majority control
majority race will be favored.

Poland -

~~Even in Russia - when Fascism develops~~

Highly org. industries in U.S.

4. Diminishing Tolerance
Fr. Revolut.

Inalienable Rights

In fact 3 major movements

Jews - when

5. Econ. Struggle - But
Reaction

Bismarck

Racialism = cloak =

Religion was - Posen - 1820

1098.

12-14C - Black Plague
Rindfleisch
knights

Econ. Comp. esp. German merchant
Riots - Crow, Posen - Catholics 18C

② To-day - Race - Still a new science
~~Excuse for Econ. Exploration~~
~~Colonial Expansion 18-19 C.~~
~~Wages.~~

③ Some people are part. addicted to
race Boycotting - Isra'el
~~Social~~
Weakness
"Adam" -

Entered series, trying hard in our history
we shall have to review the fight for
Characteristics, our history - set backs
• no ascending motion

we shall fight better if

I. Realize facts - delude incidents

II. Organize - learn how to apply

Not weak our power - join other
movements - Boycott.

III Set our new house in order
Nat. Econ. Planning -
Middle Class

(5)

IV. Homeland - April 1918

① Fantasy - Ruffin -

② Those who spread it east

V. Gain - Enter new world

① Assimilation liquidated

② End of German-J domination

③ Jud. as an "intell ferment"

④ East. Europ. Jews -

English-speaking Jews - 25%

VI. What we require

Cool Heads - Stout Hearts

Antisem - old - G.C.B.C. -

War Conditions - aggressive-attacks

Serious but not hopeless

(6)

Prepare ourselves - children - intellig.
to meet conflict - as Jews!

① No Telepathic Jews - Subdued -

② National Socialism.

Fight like men

③. Hitler - 3 yrs.

Daewenbays tree

sl 10 10

1. Two world movements - Edelweiss

(1) Regimented. Truth "Germanized"

"We must think with our blood" -

No objective Truth - Hitler

Education - Professors

Religious Freedom. Church - Priests etc

Courage

(2) Man - Tool of State - Inalienable Rights

No Free Association. Mason -

Catholic youth

Labor Unions

(3) To what end?

Smart Labor Movement

Save Privileged Classes

Rebuild Military Power

Youth target war

Means War - Mussolini

2. Racialism - Econ. Imperialism

for Germ. used against liberalism

(4) What it has done - (1) Prison (2) Children

(3) Munich - disfranchisement

/ war
thousands

3- The attack will be on Jews only -

Treatment , Jews test , Antisemitism
when the nation - saddle

If Hitler forces was

4- Answer ? Internal affair?
Human Solidarity.

5. Weapons . Boycott - Econ. Cond.

6. Olympic Games .

What is Sportsmanship? Game ?

Shall we bring youth - Salute

② Propaganda 1. Peace Congress .

① Mix politics with Sports / Jews excluded
training

7- The who leads -

Winter Sports

Now, when you discriminate against
Jew in sports -

1. Youth - Threat

2. What is involved

- ① Education - profession - teaching - Civil
- ② Economic - "leader"
- ③ Agriculture -
- ④ Reduced to trades of Middle Ages -
- ⑤ Intellectualized
- ⑥ Denied Equality - alien - Throw back

3. This has happened to 600,000 in Ger - where Jews

- ① Ex - Broken -
- ① If it succeeds - spread -
- ② Modern Auto. began in Ger - Spread -
~~(1) Brownish~~
~~(2) Intolerance~~

4. Real Reason - Economic reaction - World War

- ① Bismarck -
- ② Literature - Treitschke, Mommsen
(2) Blüchring, Mann
- ③ Aryan - Pol. party. 1889
Deutschsozial Partei . 18% = 16 deputies
- ④ 2 Inst. Conf. Wenden - 1881-2
- ⑤ Nazis borrowed - Was only an intention

4- (6) Immediate liberalism - by calling it Jew.
"Democracy - a Jew invention" -
Internationalism - a Jew conspiracy
Peace - Universal

5- Struggle in bet. Fasc. + Socialism

(1) Need of ideology -

(2) Nationalism - Mussolini - Hitler

Racism - Hitler

6- In such a world - Jew is disadvantaged

(1) Liberalism of 19C - gave Jew -

(2) Whim of tyrant in place

(3) Pre-French Revol. - unrecoverable rights

7. In self-defence we are fighting for
ideals of renewal etc

8. Germany is our battle-field.
Racial issue raised

9. Worse > Rel. Autocracy.

10. Boycott - (Just)

11. Confidence. 2001 > Patience

The future belongs to

1. Chelms - Congratulations - 1/238
2. Remind - We wanted to give -
essential - wanted to normalize - autonomy
3. Hence we preached -
Germans - French -
4. On 2. w/ - panic - stampeded
Flight - liquidation - 2700
Sound pol. sense - Realization
5. You will : pardon - Scare
we need Zionists -
6. On battle - 2 fronts.
I deplore : helplessness - 4/1000 -
liquidation - Too much talk
7. To believe that H.
Ger = medievalism - (Jurb)
w/ invariable - will await
W/ delivering the Jews!
Farcom, generally,

8. To think - virulent - Goli
stay and Fight!

9. Pal. - needed as source -
70.000 -

10. World War - cost - chance - Hodanah
record - "Youth Abiyah" - 2.0.A.

Sadderst is not el who is the best - Qul
glorious - what wealth!

Soil - "There are our paternal fields

11. You are helping.

From

The Church and the Jews in the XIIIth Century

By

Solomon Grayzel

All these changes were bound to affect the status of the Jews. Whether or not the Jews of the preceding ages had been as well off as the rest of the population of Feudal Europe, is debatable; but that they had been recognized members of European society, in which they had held an important place (has been proved before and will be pointed out again in the course of this discussion.) But the new social structure was bound to bring the "Jewish Question" of that day very much to the foreground.

~~At the same time,~~ the rise of the commercial towns, and the growing importance of the burghers, created for the Jew economic competition armed with political and social advantages, destined to prove too strong for him. These new political, social and economic forces were bound to result in a search for a redefinition of the Jewish status, and since the most obvious difference between the Jew and his neighbors was in the matter of religion, it was around this element that the changes turned.



3. This New State Absolutism - backed by - is
far more dangerous.

4. What does this mean for Jew?

- Total loss.
- Nat. Concentration, of whatever form, never
~~family communities~~ ^{esp. of minority}
- Historically - England, France, but Italy, Germany, Spain
- Strong Nat. means strong Anti-Semitism.
- where the coordinated state is authoritarian
it is not necessary to stress nationalism
for it has another social ideal as basis.
- But Fascist states must stress
Nationalism + where disorder, racialism
else no inspiring motif.

→ In Italy - too few Jews - to make vital
issue - + Muss. has not entirely forgotten
his soc. - comm. back ground

→ But elsewhere - where even Fas. troubles
is likely to triumph - + where a
substantial J. pop. lives - it will be
international nation - + nations, Ent. Jewish
England - Austria - Russia - France U.S. -

5/ Great Struggle of to-day & to-morrow [3] Economic.

① Dramatically exposed to-day bet. Fas-Bel.
i.e. Militant Cap. & Militant Socialism
which had lost faith in democ. apparatus

② All-through 19 C - content -

(3) Engaged in mortal combat

(4) Liberalism, democ- ^{- sacrifice} goes under

(5) But it is under liberal & democ.
- right man - that Jew in 19 C.
enjoyed his golden Age

(6) It was doctrines ^{which by Jew} H. Bist. ^{which}
gave him his chance - opened
doors - closed for centuries -

(7) When then doctrines ^{as in 19 C.} are discarded
& in their place will state - not
unalienable rights - a universal law
then our position becomes precarious
and undetermined again -

5) The Great Struggle - sacrifices bleeding + 7. ¹² fe.

① Militant Cap - Militant Soc.

② Content -

③ In this Struggle liberation et. Gods word

④ But - Golden Age -

⑤ Doctrines, French Revolution - General

⑥ When these doctrines - inaction at right - preparation and un- determined

6) In every Econ. Struggle - Law made to suffer - Birth - pains -

① Crusades - 13C.

② Poland → ③ Germany - Reformation

④ To-day - Cap. vs. Socialism
both will victimise him.

7) Econ. Oppression to minority will show itself in various forms

① In Past - religion - Tosen - 1520 - seduced - Discredited -

6/ In every econ. struggle Jew made to suffer

- 1) Econ basis for Antisem. under-stated
- ✓ (2) 13 C., Crusades -
- ✓ (3) Poland.
- ✓ (4) Germany - ~~Bismarck~~ -
- (5) how in this ^{present situation} to have struggle bet. militant cap. & militant Irish. the Jew will be - has been - ~~underground~~ but. upper & in the middle class -

(6) In fact classic Antisem. comes from the too in uncompromising - but careless deadly ag. others - He is a revolutionary in order to grab all power out fold

7/ Again - in the State under Fascist princ. power now central over econ. process - the minority group will be disadvantaged.

→ ① under econ. liberalism (19 C. - Jew had his greatest opportunity - He was a free trader - in conflict with other free traders.

(2) But with 'Social Control' & majority group - social will be favoured - the state is not an abstraction.

✓ (3) Poland - monopolies -

✓ (4) Even in Russia - when Lenin de-
value - majority group will turn
against -

✓ (5) Highly organized industries - national
in scope - last opportunity for Jews

8) The Opposition, prim. econ., will (collapse)
itself in various forms

→ (1) Religion in past - (Poles), Christians

✓ (2) Racialism - still new science

→ (1) Always in past econ. exploitation

→ (3) Some people are particularly subject
to Race romanticism = Germans

→ (1) Kaiser Hind -

→ (2) Santayana -

- (4) People who suffer from 'inferiorities'

9) We have, thus, entered a serious, trying (6)
period in our history.

(1) we shall have to fight for our Econ. pol

(2) Suffer temporary set-backs - no

→ (3) matter of decades - ^{ascending} ~~not~~ ^{anticipate} ~~not~~ ^{possibly}
(4) we shall fight with greater hope & success

- valued fact - what is involved
is deliberate measures - not with the
incidental - local.

(4) We shall fight better as we become
better org. & learn - and learn how to
exploit our power - in co-operation, per-
haps with other movements - to best
advantage.

10) We shall fight better as we set our
own house in order

(a) Maladjustment - middle class
is not being recognized

(b) Nat econ. planning problem

11) We Fight better - higher standards -
- known - known - known - known -

- 12/ Flight-better - if we know that we have
1948 16 - Homeland is desperate
(1) Survive - but would it
even be human Jews - Ripper
(2) They who offered it most -

- 13/ We entered new world with
→ Assimilation & guidance
(1) Failed in its classic home - America
(2) End of German-Jew domination
Jewish rule - End!
(3) Judaism an 'intell. torment'
(4) Future - East Eur. Jew - whose
J. nat. is a water cure
+ for Jew in English-speaking
lands - 25% - where
tradition is deep + knowledge
same in Europe - building +
in Western part & Am -

14/ Cool Heads - Stout Hearts - Faith (8)
Such as our fathers had

(1) Antisim - since 65 B.C.

(2) away was condition opposite of
" Peace " alternated

(3) We are living in such war cond. today

(4) In those countries where 70%

- no whisperer - gov - civil stake

(5) Korea & Siam Central Europe -
that even in Pol. & Rur - far from
helpless

15/ Serious but not hopeless.

(1) Propan children - 5%
intellect - to wait conflict as years

(2) No Elliptical Jews -

(3) Not Stoicism Not Stoicism
Relief fight like men -

struggle bet 2 outlooks on life - and 2 races - for within each race
these 2 views are in fact almost contemporary - Rosenberg
Haiti - hold domination down - 2 well known Seelen -

1. He then - Face - Teutonic heathenism was lost to yield to
chr. in Europe - Prussian and Christ. till 1400.

(5) Concept, Heafter - sent a then who chr in battle
went to Valhalla where they spent their ~~time~~ ^{days} feasting
and fighting.

Heb. דמיון של דמיון

we have been victorious by a party in control of fr. without a
sense of proportion, of generosity, of sportsmanship

Jews - not merely for survival - not merely a connecting
cord but a (burden) which transcends power.

Sever. the great nat. awakening - a universal for cause in the
interests, the large level areas and individuality

Cop. Max haumann - Leg. in Nat. for Jews.

(4) He had a long, sharp. Jews had reason to heart Eg. 1231 2441 11
היה זה היום

(1) Jews distinct of Kings. והוא מן המלכות

19
הם מן המלכות. They must choose
an other. - Etern. היום הזה

- 10 evenings that you should
- include in your Educational
- and Cultural program.....

An educational opportunity---these lectures of exceptional cultural value, have been carefully planned in order to bring to our platform some of the most prominent and able lecturers available. Think of being privileged to hear these outstanding authorities as presented in this folder, speak on subjects of such widespread interest. Now is the time for you to consider this Forum seriously and make your reservations at once.

Course Tickets for ten lectures

\$2.50

Single Admissions, 50 cents

Immediately after each lecture, the speaker of the evening will answer questions pertaining to his subject. This proved to be a real feature of each lecture last year and is being continued because of its educational value.



The enclosed card and envelope is for your convenience. Sign and mail **today** so that your ticket requirements will receive immediate attention. You may mail a check or money order, and season ticket will be forwarded to you, or a member of the Forum committee will call at your home upon receipt of the card.

USE THE CARD

Notable Men on 1935-1936 Forum Program

The SOUTH SIDE HEBREW CONGREGATION is pleased to announce its second annual Forum program. Inaugurated last year the Forum as presented was a most successful one and the large attendance evidenced the interest of the South Shore community. The ensuing Forum has been carefully planned to even exceed the brilliance of the previous one. You will note that the lecturers selected rate among the worlds foremost speakers.

Ten Evenings With

ABBA HILLEL SILVER

DR. ABRAM L. SACHAR

JOHN LANGDON-DAVIES

PROF. LYMAN BRYSON

DR. NO-YONG PARK

JAMES WATERMAN WISE

GEORGE E. SOKOLSKY

HARRY A. OVERSTREET

REV. J. W. R. MAGUIRE

MAURICE HINDUS

DR. CURTIS W. REESE

DR. MORRIS FISHBEIN

S. S. H. C. LECTURE FORUM

1935—1936 SEASON

PROGRAM

Wednesday Evenings, Oct. 30 to Mar. 11

at 8:15 P. M.

SOUTH SIDE HEBREW CONG.

7359 CHAPPEL AVENUE

CHICAGO

OCTOBER 30

RABBI ABBA HILLEL SILVER

Rabbi, The Temple, Cleveland, Ohio

"The Jew Faces A Changing World"



ONE OF the few great outstanding personalities in the pulpit today, Rabbi Silver blends in himself the creative faculties of thinker, sage, and mystic. He has the uncommon gift of oratory, combining sublimity of thought and feeling with rare beauty of expression and a voice resonant with the strength which only the great masters of speech possess. As rabbi of the Temple in Cleveland since 1917, he has been a constructive force in the social and religious life, not only of his own community, but of the country at large.

DECEMBER 18

SYMPOSIUM

Dr. J. W. Maguire, Dr. Curtis W. Reese and Dr. Abram Sachar

"Anti-Semitism To-date---What Shall We Do About It?"

DR. CURTIS W. REESE

Dean, Abraham Lincoln Center, Chicago



DR. REESE'S long pre-occupation with social and religious problems have caused him to ponder the development and perfectibility of man's nature. He has published a number of works, including "Humanism," and "Humanist Sermons." His long and varied experience with many organizations in the field of social service renders his opinions on any question of human relations greatly valuable.

JANUARY 29

JAMES WATERMAN WISE

Author and Lecturer

"Circling the Jewish Globe"



AS EDITOR of "Opinion," A Journal of Jewish Life and Letters which is recognized as one of America's outstanding monthly magazines, Mr. Wise is in closest contact with the current of contemporary life — social, political, and cultural. He brings to the lecture platform authentic information and well formulated ideas on the progress of civilization in the Twentieth Century.

For sheer brilliance of speech, clarity of thought, and distinction of appearance, there are few men lecturing today so well able to interpret the immediate problems of the day. He is one of the outstanding orators available to those who seek the interesting reactions on life and letters of a striking personality.

NOVEMBER 6

JOHN LANGDON DAVIES

English Philosopher and Scientist

"The Next Ten Years of Civilization"



ONE OF the clearest exponents of contemporary scientific thought and its application to social and world problems. He is author of a number of books, among them "Man and His Universe," "The New Age of Faith," "A Short History of Women." Mr. Davies is not a propagandist, but a student of events, ready to put forth both sides. He is fearless in his liberalism. His lectures, stamped by his wide range of fascinating information, penetrating analyses, and witty asides, unite brilliance with a really scientific love of accuracy.

REV. J. W. R. MAGUIRE

President, St. Victor College



NOT a cloistered divine, but one who, in addition to his great scholarship, has had much experience in the affairs of the world. Having served in France practically throughout the duration of the World War, he was, upon his return, appointed by President Wilson to a committee on unemployment. He has since headed many organizations and has done notable work in social welfare. In 1934, he was appointed by President Roosevelt on the Chicago Regional Labor Board in which position he has rendered fine service.

FEBRUARY 12

HARRY ALLEN OVERSTREET

Outstanding American Philosopher

"What We Owe Ourselves as Human Beings"



DR. OVERSTREET is one of the ablest interpreters of scientific psychology and constructive modern philosophy to the average man and woman. His charm, gentle humor, democratic spirit and gracious informality, combined with scientific scholarship, reveal his power as a writer and lecturer. His hearers and readers gain impetus toward more effective living whether in business or professional life, as parents, citizens, or just as human beings.

Those who have heard Dr. Overstreet on our forum last year will recall the delightful experience of listening to his charming presentation. An evening with Dr. Overstreet is a treat to look forward to.

NOVEMBER 20

DR. NO-YONG PARK

Harvard Scholar, Author, Lecturer

"Japanese Imperialism and World Peace"



BORN and raised in Manchuria, Dr. No-Yong Park has lived through many of the storms that have shaken the Orient. He has traveled and studied much in China, Japan, Europe, and America. He is a graduate of the University of Minnesota and holds degrees from Harvard University. He is most eminently qualified to interpret our Far Eastern relations without bias. His gift of expression, his breadth of vision, wealth of information, power of analysis, and keen sense of Mark Twain-like humor, make him a very popular lecturer.

DR. ABRAM L. SACHAR

National Director, Hillel Foundation



TYPICAL of the immense appeal of Dr. Sachar as a lecturer is the fact that his classes at the University of Illinois have always been among the most popular on the campus, crowded alike by students and visitors. He has the rare gift of presenting the most diverse themes lucidly, charmingly, and with authority. Dr. Sachar has been in constant demand as a lecturer on the themes which he has been equipped to discuss with authority because of his superb training and his unusual experience as educator, publicist, and historian.

FEBRUARY 26

MAURICE HINDUS

Observer and Interpreter of Russia

"Understanding Soviet Russia"



MAURICE HINDUS is the best informed American citizen on the great experiment in Soviet Russia. Visiting his native land ten times since the Revolution, Hindus has traveled throughout most parts of European Russia and Siberia, has visited the leading cities, has spent months with peasants, and has viewed the vast industries that are now in the process of building. He is acquainted with the leaders in every field of activity, in art, education, and government. His books, "Broken Earth," "Humanity Uprooted," "Red Bread," "The Great Offensive" (among others), are everywhere acclaimed as literary artistry. His lectures are brilliant.

DECEMBER 4

GEORGE E. SOKOLSKY

Journalist, Author, Lecturer

"Social Justice and the American System"



CAN continuing social justice be achieved in this country under capitalism and democracy? Mr. Sokolsky has been devoting his great abilities to the study of this problem. Having for many years been recognized as perhaps the greatest authority on the Far East, he has recently turned his attention on the American scene and has become an equal authority on our labor problems. He is author of "The Tinder Box of Asia" and "Labor's Fight for Power"; has edited papers in Petrograd, in Tientsin, in Shanghai; has acted as correspondent for the Philadelphia "Public Ledger," the "N. Y. World," the "N. Y. Evening Post," and the "London Daily Express."

JANUARY 15

PROF. LYMAN BRYSON

Professor of Education, Columbia University

"How Far Can Education Save the World?"



LYMAN BRYSON has been acclaimed as a speaker on many American platforms and by distinguished audiences in Europe and the Orient. He has observed world affairs in extensive travel and as an official of the International Red Cross, has taught in three universities, and in the last decade has been conspicuous in the development of adult education in America. He is one of the outstanding minds in the field of adult education. He is now advisor to a number of committees and national agencies which are attempting to increase general knowledge of public affairs and is a member of the National Committee on Intellectual Co-operation of the League of Nations.

MARCH 11

DR. MORRIS FISHBEIN

Doctor, Writer, Editor

"Mental Dynamite"



DR. MORRIS FISHBEIN, editor of the "Journal" of the American Medical Association, Health Editor of the "Saturday Evening Post," and author of many books, has probably done more than any other American to expose the different phases of quackery that have made well men think themselves sick, fooled sick men into thinking themselves well and lured millions of dollars from the pockets of sick, well, and indifferent people. Dr. Fishbein's success as a speaker is equal to his success as a writer. On the lecture platform he never fails to hold his audience, and whether the subject be entirely serious there is always lurking in the background that refreshing humor so characteristic of the man and his work.



The Temple Bulletin

TEMPLE BETH ZION

DR. JOSEPH L. FINK, *Rabbi*

November 4th, 1935

Buffalo, N. Y.

Vol. 19, No. 7

SERVICES

Friday Evening, November 8th, 8 o'clock

DR. FINK

will speak on

"WHAT'S WRONG WITH US?"

:::

Friday Evening, November 15th, 8 o'clock

DR. JOHN FLECK

of the Parkside Lutheran Church

will speak on

"THE TYRANNY OF THE STATE"

:::

Saturday Morning Services 11 o'clock

Dr. Fink will speak

SERVICES

Everyone is impressed with the chaotic condition of American Jewry. We are broken up into a variety of camps. It is perfectly fitting and proper that we allow freedom in the interpretation of Judaism, and recognize the various schools of Jewish thought and practice. There are, however, occasions when we should unite in the interest of one great cause. One such occasion now presents itself to the Jewish community. Dr. Fink will discuss, in his sermon this Friday evening, how we may co-operate and the needs and forces that should unite us.

One of the outstanding liberal clergymen in Buffalo is Dr. John Fleck, minister of the Parkside Lutheran Church. He has made a significant contribution to the religious life of our city. Two years ago he sent a large number of children from his congregation to visit our Religious School and Temple in order that they may become acquainted with the Jew and Judaism. He has always shown a most friendly spirit toward us. Dr. Fink has spoken for him on several occasions and is happy to introduce him to our congregation. We earnestly hope that a very large congregation will be present to hear his thoughtful message, on Friday evening, November 15th.

Sabbath morning services are held at the usual hour of eleven. Dr. Fink will deliver a sermon, developing a lesson suggested by the Torah portion of the morning.

FLORAL AND BRAILLE FUND

With sincere appreciation we acknowledge the contributions received during the past week from:

Mrs. Mitchell Friedlander of Syracuse, N. Y., in memory of Mrs. Israel Aaron.

Mrs. Henry Stein in memory of her mother, Sophie K. Cohen.

Please mail your contributions to Mrs. Barney B. Smith, Chairman, 289 Middlesex Road.

OPENING DINNER

Jewish Federation for Social Service

Speaker: Hon. George Z. Medalie
of New York City

Sunday evening, November 10th, 6:30 o'clock
Hotel Statler

Every Jew should be there. Let yourself be counted among the real Jews of the city by attendance at this dinner.

FIRST MEETING OF THE SEASON MEN'S TEMPLE CLUB

Speaker—RABBI ABBA HILLEL SILVER

Subject—The Changing Status of the Jew in the
Modern World

Wednesday evening, November 13th, 6:30 o'clock

This will certainly be the largest meeting of the year. Rabbi Silver is not only one of the most eloquent speakers on the platform today, but he is one of the most brilliant thinkers and writers.

Both the dining hall and auditorium will be crowded. If you plan to come and bring a friend, your reservation must be mailed in immediately on receipt of the reservation card. Everyone will talk about this meeting for weeks.

USHERS

The following members of the Usher Committee will serve this Friday evening: Messrs. Richard Barmon, Sidney Bock, Marvin Davis, Harry Gamler.

On Friday evening, November 15th, Messrs. Richard Desbecker, Stanley Falk, Harry J. Lehman, and Maurice Lion, will serve.

ADVICE TO MEMBERS

This year more than ever before our Temple is offering opportunities for study and recreation to our membership—Study classes and social diversion. Why not take advantage of these opportunities? Be among those members who are receiving full benefit from their affiliation with our congregation. Come every Wednesday evening to our classes and to Services on Friday evenings and Saturday mornings.

NEW MEMBERS

The Rabbi and Officers of the congregation extend a hearty welcome to the newly enrolled members and earnestly invite them to participate in the manifold activities of the Temple:

Norman Abel
Nathan Freedman
John Fierstein
Lester Goldstein
Philip Kelsner

Irving Sapowitch
Samuel S. Vineberg
Charles Swartz
Emanuel J. Schwartz

WOMEN'S TEMPLE SOCIETY

NOVEMBER PEACE MEETING

The November meeting of the Women's Temple Society will take the form of a Peace Tea at which time six of our members will participate in a Peace Panel. The discourse will follow the outline "The Jew Looks at War and Peace" by Mr. Roland Gittlesohn with Mrs. Claiborne discussing the topic, "Balancing Our War Books"; Mrs. Stanley Falk, "Religion on Trial"; Mrs. Leo Beir, "Are Jews Pacifists"; Mrs. Charles Bock, "Can Jews Be Pacifists"; Mrs. Bernard Simon, "If Women Wanted Peace". An appropriate Bible reading by Mrs. Eugene Warner will close the meeting. Group discussion will follow the discourse. The date of the November meeting will be announced later.

GREETINGS, NEW MEMBERS

Mrs. Harry Cohen and her committee have done a splendid piece of work in adding to our roster 28 new members this year. The Women's Temple Society bids you welcome and hopes you'll find its program interesting, educational and entertaining. The new members are: Mrs. Sam Cristell, Mrs. Nathan Rothstein, Mrs. Philip Fisher, Mrs. Harry Berkson, Mrs. Nathan Silverberg, Mrs. Harford Bilsky, Mrs. Jerry Cooper, Mrs. B. Lapp, Mrs. William Merswit, Mrs. P. Rohrbacker, Mrs. John Maisel, Mrs. Henry Henschel, Mrs. Meyer Meyers, Mrs. D. B. Weiss, Mrs. J. Hertzemberger, Mrs. Gus Benjamin, Mrs. Maurice Levy, Mrs. J. Stendard, Mrs. Max Safir, Mrs. Abraham Carrel, Mrs. Sidney Mursten, Mrs. R. Rothman, Mrs. Wm. Siegel, Mrs. Joel Kempner, Miss Edith Hyman, Mrs. Jerome Cole, Mrs. Jerome Siegel, Mrs. Philip Sang.

THE WORKSHOP NEEDS YOU — and YOU — and YOU!

Though attendance at the Monday Workshop meetings is larger than last year, there is still room for much assistance and co-operation. On Wednesday, December 4th, there will be a buffet luncheon served reasonably: a cake sale to be managed by the Food Booth and also a food Display given by various local concerns.

THE BRAILLE COMMITTEE CARRIES ON A GOOD WORK

An ambitious program of Braille transcribing has been outlined for the coming year. Among the books to be brailled are: "Maimonides" by Joseph Zeitlin, "Time out of Mind" by Rachel Field, "Golden Cord" by Warwick Deeping, "Young Joseph" by Thomas Mann.

If any of the Women's Temple Society members have copies of these books and would like to donate them for use by the Braille committee it will be greatly appreciated, since it will save a considerable investment. Communicate with Mrs. Edward Altman, 65 Nottingham Terrace if you would like books to be picked up.

Another Braille group has been formed and will meet at the home of Mrs. Louis Salabas, 173 Claremont avenue.

There is room for two or more workers. If you are interested

in doing a real service for the unfortunate sightless, be present at that time.

So that every member of the organization may actually have an opportunity to see for herself what type of work is done by Braille, there will be a volume "In the Days of the First Temple" kept on permanent file in the Temple's New Library.

CALENDAR OF ACTIVITIES AT THE TEMPLE CENTRE

Men's Temple Club Study Group—Wednesday evening, November 20th, at 8:15 o'clock, conducted by Dr. Fink, "Personalities and Movements in Jewish History."

Women's Temple Society Study Class—Wednesday morning, November 20th, 10:30 o'clock, conducted by Dr. Fink, "A Survey of Jewish Literature."

Saul Raskin exhibit of paintings—November 12th 13th and 14th. Lecture by Saul Raskin, November 12th at 3 P. M.

High School Collegiate Dance—Saturday evening, November 16th, by invitation only.

Special WORKSHOP EXHIBIT and SALE—December 3rd. Further details in next issue of the Bulletin.

Bethzorian Activities—

November 11th—Debating, 8:15 P. M.

November 12th—Current Events, 8:15 P. M.

November 13th—Dramatics, 8:15 P. M.

November 14th—Literary, 8:15 P. M.

November 17th—Amateur Show, 8:15 P. M.

Every Monday—Workshop sewing—10 A. M. to 3 P. M.
Girl Scouts, 4 P. M.

Every Wednesday—Adult Classes

Men's Study Group 8:15 P. M.

Elementary Hebrew, 7:15 P. M.

Medieval Civilization, 8:15 P. M.

Philosophy of Religion, 8:15 P. M.

Bible, 9:15 P. M.

Every Wednesday—Hebrew Classes for children, 4 P. M.

Every Thursday—Boy Scouts, 7:30 P. M.

Friday—Services, 8 P. M., Lecture.

Saturday—Service, 11 A. M., Lecture.

CONFIRMANTS OF 1933-34-35

Remember your dance on November 16th. And remember your Sunday classes at ten o'clock.

RELIGIOUS SCHOOL NOTES

A TALK WITH OUR PARENTS

Now that our Religious School is under way—thanks to the splendid co-operation of the parents—we wish to call upon them for their best efforts with regard to four major problems.

1. **ATTENDANCE**—If your child is to receive the full value of the instruction in the Religious School, it is very important that he attend school **EVERY** week. If parents would insist upon regular weekly attendance, the problems of the Religious School would be reduced by fifty per cent. If for any reason your child is unwilling to attend please do **NOT** permit the child to stay away, but still insist on his attendance and discuss the child's problem with Mr. Rosenberg.
2. **TARDINESS**—As yet there is no real difficulty with regard to tardiness, and we sincerely hope there will not be any. But let us set the pace for the year by having no tardiness except where unavoidable. By coming on time, the child enters at once into the whole spirit of the class and his work becomes more meaningful to him.
3. **TEMPLE ATTENDANCE**—Unless the work in the Religious School is supplemented by the actual practice of Judaism, the child is gradually alienated from the teachings of the Religious School. Children of nine years of age and over **SHOULD** attend Temple services on Saturday mornings. A habit gradually developed for **ANY** reason, will become a action practiced because of love and joy. **INSIST UPON YOUR CHILD'S ATTENDANCE AT SERVICES SATURDAY MORNINGS AT ELEVEN O'CLOCK.** Do not send your child—bring your child!
4. **KIDDUSH SERVICE**—This service which is so beautiful, so sacred and noble should be practiced in every home. The child should know and feel the beauty of Sabbath, the ethical and religious import of Sabbath. We may teach him, but **HE** must **WITNESS** it. It must become a real experience in his life. Have a Kiddush Service every week.

By co-operating in these major problems we, on our part, will be able to devote ourselves completely to the educational problems of your child.

A CORRECTION

Unintentionally, these names were omitted in last week's list of children who participated in, "In Our Synagogue." We print those names now and extend our apologies. Dorothy Sabath, Murray Klauber, Sally Rosenberg.

BETHZONIANS

A complete educational and social program has been developed by the Trustees of this organization. Dramatics, Debating, Current Events, Literature and Athletics are part of the program. The first social, in the form of an Amateur Night, will be held on November 17th.

The names of the newly elected officers of the High School, Collegiate and Bethzonian Groups will be published in a later Bulletin.

35-12

Sinai Temple Lecture Association

S. D. SCHWARTZ, EXECUTIVE DIRECTOR

TWENTY-FIRST SEASON

Program 1934-1935

●

*Lecture every Monday evening
8:15 o'clock*

●

SINAI TEMPLE
4600 SOUTH PARKWAY
CHICAGO

TICKETS

MEMBERSHIP, ADMITTING ONE TO THE ENTIRE COURSE OF 18 LECTURES	- -	\$3.75
ADMISSION TO SINGLE LECTURE	- -	.50

Sinai Temple Lecture Association herewith presents its 21st annual Forum Program. Everyone of the 25 speakers appearing on this program is noted for his genuine contribution made in his own field of endeavor. Each individual, without exception, was invited to present his message only because it was genuinely felt that that message was worth hearing. Every theme of discussion is pertinent to contemporary thinking and living. This program is intended as a challenge to those who seek, who inquire, who will to know. Can you stand new ideas? We invite your interest.

18 Lectures,
Debates and
Symposia
25 Renowned
Leaders of
Public Opinion
\$3.75 for the
Series
(less than 21c
per lecture)

Single tickets will
be sold. Course
Ticket Holders
must necessarily
be given prefer-
ence. TICKETS
TO SINGLE
LECTURES
ARE AVAIL-
ABLE after
Course Ticket
Holders have
been accommo-
dated.

25. NOTABLE LEADERS AND THINKERS ON SINAI PROGRAM

<i>Anita Block</i>	<i>Ludwig Lewisohn</i>
<i>A. J. Carlson</i>	<i>Louis L. Mann</i>
<i>Stuart Chase</i>	<i>Scott Nearing</i>
<i>Morris Fishbein</i>	<i>Ruth Bryan Owen</i>
<i>Edwin B. Frost</i>	<i>A. L. Sachar</i>
<i>Harry D. Gideonse</i>	<i>David Seabury</i>
<i>A. Eustace Haydon</i>	<i>Abba Hillel Silver</i>
<i>Eduard Heinmann</i>	<i>Sigmund Spaeth</i>
<i>John Haynes Holmes</i>	<i>John Strachey</i>
<i>Harold L. Ickes</i>	<i>Norman Thomas</i>
<i>Arthur Kallet</i>	<i>George Edgar Vincent</i>
<i>Philip F. La Follette</i>	<i>Louis Untermeyer</i>
<i>Emit Lederer</i>	

TOPICS OF DISCUSSION

SOCIAL PROBLEMS

DIPLOMACY

BIOLOGY

SOCIOLOGY

RELIGION

PHILOSOPHY

SCIENCE

ADVERTISING

MILITARISM

LITERATURE

JUDAISM

HISTORY

EDUCATION

DRAMA

PSYCHOLOGY

ECONOMICS

MUSIC

PATRIOTISM

Sinai Temple Lecture Association

THE Sinai Temple Lecture Association, in its twenty-first year, is rendering a service which has proved itself unique. Through the momentous years of the last two decades it has sought unrelentingly and insistently to bring to ever greater numbers of people understanding and insight into perplexing problems, toleration and sympathy for other points of view, and goodwill towards people of varying creeds and races. These have ever been its ideals. In the dynamic world in which we live, where liberty is still cherished as humanity's dearest possession, an open-minded public platform is as essential as the breath of life. Discussion of public issues by experts, with participation by the audience, means not only understanding but fair play and mutual respect. Our age is in need of these objectives today more than ever before.

Sinai Temple Forum again offers a program of genuine thinkers—real leaders who are not afraid to question, to challenge, to think. It appeals to men and women who would cultivate and promote the spirit of fearless inquiry, who have no hesitancy in accepting courageously the re-interpretation of the symbols of yesterday with their cherished phrases. For those who would "carry on" in the light of reason as over against passion and prejudice, this program is a challenging invitation.

S. D. Schwartz.

*Single tickets when available may be
purchased in advance.*

PROGRAM

Season 1934 - 1935

October 22nd—SYMPOSIUM:

AMERICA FACES A CHANGING WORLD

Social—Harrold L. Ickes,

Secretary of the Interior, Washington, D. C.

Economic—Stuart Chase, New York.

October 29th—RUTH BRYAN OWEN,

United States Minister to Denmark

OBSERVATIONS AND EXPERIENCES

November 5th—SYMPOSIUM:

HUMAN STERILIZATION

A Planned Civilization for the Future—?

Religion—Dr. Louis L. Mann, Rabbī Sinai Temple

Science—Professor A. J. Carlson, U. of C.

Medicine—Dr. Morris Fishbein,

Secretary, American Medical Association

November 12th—Ludwig Lewisohn, New York

**JEW AND CHRISTIAN — CAN THEY
PREVENT THE RETURN OF PAGANISM?**

November 19th—SYMPOSIUM: MAN AND

HIS WORLD—Living in the Universe

Ancient Wisdom—Prof. A. Eustace Haydon, U. of C.

Modern Science—Dr. Edwin B. Frost,

Verkes Observatory, Williams Bay, Wisconsin

November 26th—SYMPOSIUM:

THOUGHTS ON THE PASSING OF AN AGE

Norman Thomas, New York.

Phillip F. LaFollette, Former Gov. of Wisconsin.

December 3rd—Arthur Kallet, New York.

Co-author of "100,000,000 Guinea Pigs"

**DANGERS IN EVERYDAY FOODS AND
DRUGS, FADS CREATED BY ADVERTISING**

December 10th—Dr. John Haynes Holmes, N. Y.
**MERCHANTS OF DEATH—WHAT SHALL
WE DO WITH THEM?**

December 17th—Louis Untermeyer, Toledo Ohio
WHAT AMERICANS READ AND WHY

January 7th—Dr. Abba Hillel Silver, Cleveland, O.
**THE CHANGING STATUS OF THE JEW IN
THE MODERN WORLD**

January 14th—SYMPOSIUM:
THE UNIVERSITY IN EXILE
**THE BACKGROUND OF EUROPEAN
DICTATORSHIP**

Viewed by Two of Germany's Noted Scholars
Professor Emil Lederer, University of Berlin.
Professor Eduard Heinmann, University of
Hamburg.

January 21st—Dr. George Edgar Vincent, N. Y.
**THE SCIENTIFIC SPIRIT AND
EDUCATION**

January 28th—Anita Block, New York.
THE DRAMA OF SOVIET RUSSIA
A Revelation of the Life of Man

February 4th—Dr. David Seabury, New York.
ADVENTURES IN SELF-DISCOVERY
(Not a Lecture—A "Question Box" Analysis)

February 11th—John Strachey, London, England
FASCISM OR COMMUNISM IN EUROPE?

February 18th—DEBATE: CAN THE ECO-
NOMIC PROBLEM OF THE AMERICAN
PEOPLE BE SOLVED UNDER THE
CAPITALIST SYSTEM?

Scott Nearing, New York, vs.
Professor Harry D. Gideonse, U. of C.

February 25th—Dr. Sigmund Spaeth, New York.
**AMUSING ADVENTURES OF A "TUNE
DETECTIVE"**

March 4th—Dr. A. L. Sachar, University of Illinois.
WHO ARE OUR HEROES?

October 22nd

SYMPOSIUM: AMERICA FACES A CHANGING WORLD.

Social—Harold L. Ickes

Secretary of the Interior, Washington, D. C.

Economic—Stuart Chase, New York

Epoch-making social and industrial development running parallel with the creative achievements of science has brought human purpose and outlook to a new historic hour of decision. America confronts a world that is changed. Some would "return to normalcy." But others are willing to face the challenge of tomorrow's world. That this challenge might be adequately presented, not by mere theorists, but by practical leaders, two men who have borne responsibility for much of the new thinking and work were invited to present their views at first hand.

HAROLD L. ICKES, Secretary of the Interior in President Roosevelt's Cabinet, "one of the world's greatest spenders", has had charge of many of the special agencies set up for the purpose of carrying out the policies of "The New Deal." He is the administrative head of the great machine of government carrying on vast public works which are blazing new pathways in human engineering.



STUART CHASE is among the foremost men who have achieved distinction and recognition for the originality of their thought regarding the problems of poverty, waste, and human degradation. His criticism of the dominant economic system has been unrelenting and severe. He has made very drastic proposals to revamp our entire industrial structure. He not only writes with authority, but presents his message so that even

a novice in economic thinking may understand.

RUTH BRYAN OWEN

United States Minister to Denmark

THE FIRST WOMAN DIPLOMAT TELLS OF HER OBSERVATIONS AND EXPERIENCES



RUTH BRYAN OWEN adds to a unique background of experience a record of exceptional achievement. Her ability has given her the means of contact with millions of her fellow citizens, and for the past ten years she has been one of the most popular figures on the lecture platform. No sorceress gave her this gift of the spoken word. Instead, and quite contrary to the popular "Hereditary" theory, this orator-daughter of an orator-

father worked out her own technique, slowly, painstakingly.

She was born in Jacksonville, Illinois, to be the first woman ever politically to represent that far-southern section below—Jacksonville, Florida. The daughter of William Jennings Bryan, her childhood environment was one surrounded with public questions. She knew the democratic platform at the age of eleven.

Her own romance took her into far distant lands. As wife of Major Reginald Owen, M. C., she lived in London, Egypt, and the West Indies. Always an enthusiastic horse-woman, she played in many a garrison polo match. In war-time in London, she was a member of the executive committee of the American Women's War Relief Fund, which financed and operated a war hospital at Paignton, Devonshire. Later, in Egypt, she served as war nurse in the voluntary aid detachment in the Egypt-Palestine campaign—a little-known but very significant phase of the World War.

Following an eventful career as Congresswoman from Florida, she was appointed by President Roosevelt to serve as the American Minister to Denmark, the first woman diplomat to achieve this distinction.

SYMPOSIUM: HUMAN STERILIZATION

A Planned Civilization for the Future—?

Religion— Dr. Louis L. Mann, Rabbi, Sinai Temple

Science— Prof. A. J. Carlson, Univ. of Chicago

Medicine—Dr. Morris Fishbein,

Secretary, American Medical Association

With twenty-seven states having laws concerning human sterilization on their statute books this subject is no longer of academic but



rather of very general interest. Dr. MANN, the distinguished leader of Sinai Temple, has given much study to the social and ethical values involved in the sterilization movement. He has taken a definite stand in his espousal of this cause as a fundamental factor in courageous living and human advancement.

PROFESSOR CARLSON, the head of the Department of Physiology at the University of Chicago, is acknowledged as one of the foremost authorities in his field. He has come to some revolutionary conclusions concerning this all important theme which even if rather new is, nevertheless, basic to the future of our civilization.



DR. MORRIS FISHBEIN, Secretary of the American Medical Association, and editor of the American Medical Journal, has achieved a national reputation as an outspoken critic of many of our current medical superstitions and foibles. His original contributions, popular but withal scientific, to present day medical understanding have been noteworthy.

November 12th

LUDWIG LEWISOHN

New York

JEW AND CHRISTIAN — CAN THEY PREVENT THE RETURN TO PAGANISM?



Our Western World had been led to believe that the ideals and ethical values enunciated by Israel's mighty prophets and seers had triumphed in our thinking and were making themselves more articulate in our living. But new forces have arisen to challenge the way of these ideals—forces which threaten the entire structure of our civilization. Hitler's Germany, Stalin's Russia, Mussolini's Italy, everywhere do we find new revolu-

tionary values which appear more compatible with pagan ideas and ideals than with those held dear but yesterday. Can Jew and Christian accept these values?

LUDWIG LEWISOHN needs no introduction to the American public. Few men of our time have wielded a more trenchant pen in the cause of Jewish self-respect and dignity than he. He has made significantly genuine contributions to modern culture. Thoroughly saturated with the lore of the academician, temperamentally sensitive to beauty and the aesthetic artistry of the life of the spirit, and above all ardently Jewish in his love for his ancestral heritage, his is a flaming devotion to the cultural and religious destiny of his people.

He is known both in this country and abroad as one of the most distinguished critics and novelists. Mr. Lewisohn is perhaps best known as the author of "Upstream," "Mid-Channel," "Expression in America" and "Creative America." Many of his books have been translated into fifteen languages—"The Island Within," "The Last Days of Shylock" and "This People."

For nearly a decade Mr. Lewisohn has lived and traveled throughout Europe and the Near East. He brings to his audiences the fruits of his observations and reflections.

SYMPOSIUM: MAN AND HIS WORLD— LIVING IN THE UNIVERSE

Ancient Wisdom—Prof. A. Eustace Haydon, U. of C.

Modern Science—Professor Edwin B. Frost,

Director Emeritus, Yerkes Observatory, Williams Bay, Wisconsin.

In a world preoccupied with the realities of the social and economic situation, it is well to pause now and then and observe the perspective of man and his world. In what do all the drums and fanfare of the storied centuries culminate? Has man's search for wisdom any value, or his quest for the triumph of Nature any human implications? To bring two such noted thinkers as Professors Haydon and Frost to a single platform on a theme so inviting is to achieve a real program triumph.

Dr. A. EUSTACE HAYDON is, without doubt, one of the greatest scholars of our time. Professor of the study of Comparative Religions at the University of Chicago, he has assumed the mantle of foremost leadership in the field of Humanism. Thoroughly steeped in the lore of the ancient world and vibrantly alive to the currents of thought of our own contemporary day, his presentation of the wisdom of yesterday's world is a thrilling experience.



Dr. EDWIN BRANT FROST for thirty years served the University of Chicago as Professor of Astrophysics. Dr. Frost's outstanding achievements in his special branch of astronomy—astrophysics—have helped mightily in pushing forward the frontiers of science. His recent book "An Astronomer's Life" is a revelation of the influence exerted by constant study of illimitable vistas of star-strewn space upon a gifted mind's conception of human destiny.

November 25th

**SYMPOSIUM: THOUGHTS ON THE PASSING
OF AN AGE—MINDS ON THE MARCH**

NORMAN THOMAS

League for Industrial Democracy, New York

PHILIP F. LA FOLLETTE

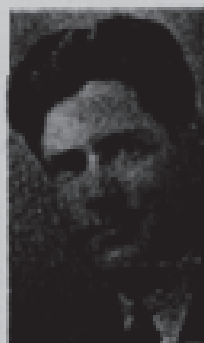
Former Governor of Wisconsin

Thinkers are agreed that our present power age has inaugurated a new stage in history—one that future generations will look upon as decisive a change as capitalism was from the earlier feudalism. To discuss this subject not from the viewpoint of theorists but rather from that of the practical man of affairs, two noted personalities—men who have achieved distinction for their outstanding contributions to American life and thought—have been invited to appear in a joint presentation, the social-economic and the political.



NORMAN THOMAS is one of America's truly great men. His brilliant leadership of American radical thought has commanded the respect of those who do not dare vote for him. His integrity and courage, his intellectual force and insight, his clear and logical thinking combined with a persuasive eloquence make him one of the most sought after speakers of our time.

PHILIP F. LAFOLLETTE, former Governor of Wisconsin at an age when most men have hardly begun to find themselves, is a dynamic speaker who knows his subject thoroughly. Trained in a practical school of politics under his famous father and associated with an equally famous brother, he has been in the center of great political struggles, participating with an energy and force which promise to lead to further high distinction. To a Si'ai audience this young man needs no introduction.



ARTHUR KALLET

Co-Author, "100,000,000 Guinea Pigs"

Secretary, Consumers' Research, Inc., New York

DANGERS IN EVERYDAY FOODS AND DRUGS—FADS CREATED BY ADVERTISING

There is one subject which is taboo in newspapers, magazines and on the radio—the criticism of advertised products and of advertisers. Products which experts know are worthless and sometimes even highly dangerous are placed on the market and sold year after year with the aid of clever advertising and not the slightest warning of any kind is given to the general public. In the field of foods and drugs, the public depends on the pure food and drug laws for protection, not knowing that these laws and their enforcement have been hopelessly feeble and ineffective.



The first important effort to break through this wall of silence and provide consumers with protection against fraudulent products was made by Consumers' Research, Incorporated, of which Mr. Arthur Kallet is secretary. Together with Mr. F. L. Schlink, president of Consumers' Research, Mr. Kallet wrote the book, "100,000,000 Guinea Pigs," effectively disposing of myths laboriously built up by advertisers over a long period of years. The astounding revelations in this book concerning the serious hazards in drugs and cosmetics that every family has in its medicine chest, and foods that appear on every table made it the second best non-fiction seller for the year, 1933. It influenced the American public as did another remarkable book "The Jungle" some three decades ago.

Mr. Kallet is eminently fitted by previous scientific study and research for his task. Sincere, forceful and possessing a sort of dry humor, he knows whereof he speaks. He has a story to tell which intimately affects all people.

DR. JOHN HAYNES HOLMES

Community Church, New York

**MERCHANTS OF DEATH—WHAT SHALL WE
DO WITH THEM?**

*A Discussion of the International Traffic in
Arms and Armament*



In spite of many peace treaties and disarmament conferences, particularly since the World War, a powerful coterie in every nation has been at work in devious ways to undo whatever slight results have been attained. Manufacturers of armament, silently but relentlessly, have carried on their nefarious work through channels and avenues of contact which would amaze the general public if known. "Preparedness" and

competitive armament through encouragement of national antagonisms and animosities have been deliberately fostered and encouraged. The public has known of Krupp, Vickers and other of the great munition makers, but has been in total ignorance of the international and so-called "patriotic" character of their business operations.

Dr. HOLMES ranks easily among the great prophets of our day. His is a voice above the din of struggle calling boldly and with clarion call for understanding and sympathy for those who walk the lowly paths of life. He is in himself a personification of America's dynamic force for righteousness, intellectually gifted and passionately devoted to the cause of true liberalism and sincerity in our contemporary life—social, moral and industrial. No half-hearted and luke-warm evaluations and judgments concerning convictions and opinions of the life about him characterize this great preacher.

Dr. HOLMES is a noted orator. In rare eloquence matched with chaste diction and clarity of thought, his sentences pour forth with a force and vigor which do not permit even the most lethargic of his hearers to relax in attention for even a moment. Here is a man who must perforce be heard to know what the orator at his best really is.

LOUIS UNTERMAYER

Toledo, Ohio

WHAT AMERICANS READ AND WHY

"What Americans Read — and Why." A lively consideration of the reasons for reading. Do we use books with a purpose or for a kind of play? Is literature an escape from life? Or is it a guide to life and a way through it? "Tell me what a man reads and I will tell you what he is," Mr. Untermeyer analyzes this quotation and shows how books may be the key to living, even an alert intensification of it.



In power, in range of ideas, in mastery of the dazzling phrase and compelling line, the pen and personality of Louis Untermeyer have provoked great interest both in America and in Europe. As a critic, Mr. Untermeyer has long been noted for his curious blend of high idealism and withering irony, and his volume of essays, "Heavens," was widely acclaimed as the most clever and brilliant work of criticism that recent American Literature has produced. He has a high record of achievement in the fields of poetry, parody and criticism. His recently published "Food and Drink," has been hailed as his most mature and brilliant collection. Among his numerous anthologies which have become standards in America, "Modern American Poetry" and "The Book of Living Verse" are in use in all libraries and most of the universities throughout the country.

Mr. Untermeyer's participation in a symposium at Sinai last season evoked a profound interest in his audience of 2700 people. The last of four men to speak, and beginning his talk at a late hour when attention and interest had become lethargic, he captured a magnetic hold on his large audience and was urged from the floor again and again to continue for a very considerable time.

DR. ABBA HILLEL SILVER

Rabbi, The Temple, Cleveland, Ohio

THE CHANGING STATUS OF THE JEW IN THE MODERN WORLD

The Jew in the modern world has been subjected to new and revolutionary experiences which have wrought vast changes in his existence—changes both devastating and conserving. On the one hand, the decay of tradition, the impact of modern industry and technology, the challenge of modern science to traditional concepts, the leveling of barriers between Jew and non-Jew, on the other the momentum of a common past, the refusal to intermarry, the potency of institutional life, and above all the recent recrudescence of an ancient barbarism in many respects more savage than its medieval manifestations—all these and other forces have created a condition without precedent in the Jew's long and eventful career.



Rabbi Silver, who will discuss this timely theme, is a scholar of keen intellectual perception and understanding; he combines within himself the creative faculties of thinker, sage and mystic. Not only has he the power to think and feel deeply, but he has the uncommon gift of oratory, of voicing the thought of his mind and the feeling of his heart in language forceful and eloquent—a language chiseled in the beauty of cadenced art. He speaks with a voice resonant with the strength which only the great masters of thought and speech command. Dr. Silver has youth and a personality which lends charm and persuasiveness to his discussion. As Rabbi of The Temple in Cleveland since 1917, he has been a constructive force in the social and religious life, not only of his own community, but the country at large.

January 14th

SYMPOSIUM: THE UNIVERSITY IN EXILE:
Two of Germany's Noted Scholars View the
Background of European Dictatorships

PROFESSOR EMIL LEDERER

University of Berlin, Germany

PROFESSOR EDUARD HEINMANN

University of Hamburg, Germany

Two decades after the outbreak of the war "to make the world safe for democracy" twelve European countries are living under dictatorships, and 354,000,000 people out of a total population of 550,000,000 find themselves governed by so-called "strong men." The belief is prevalent in most of Europe that the great and fundamental changes which modern political organizations demand can be brought about only by dictators.

Among the university professors who were dismissed from Germany under the Hitler regime are the two speakers on this program. Dr. EMIL LEDERER is generally recognized as the leading economist of Germany. He was professor of economics at the University of Heidelberg from 1920 to 1931, and after that taught at the University of Berlin, and later he served as visiting professor at the University of Tokio. He is a brilliant lecturer and writer.



Dr. EDUARD HEINMANN is widely regarded as one of the most distinguished German writers on economics. He was secretary of the German Reparations Commission 1920-21 and from 1925 to 1933 was professor of Economics at the University of Hamburg. He is the author of numerous works on general economic problems. During the summer session of 1933 he was lecturer at New York University.

January 21st

DR. GEORGE EDGAR VINCENT

New York

President Emeritus, Rockefeller Foundation

THE SCIENTIFIC SPIRIT AND EDUCATION



Education in the Western World is everywhere: in a complete state of upheaval and confusion. The world of science with its technique has not as yet formulated a well thought out philosophy of education. Leadership in the modern world is a primary essential if our civilization is not, as Spengler and others believe, to be submerged in chaos. This leadership must, if it is to be intelligent, come from our institutions of

learning, permeated with the dispassionate spirit of science rather than mass propaganda, suggestibility and superstition.

Dr. VINCENT is known throughout the thinking world for his many notable contributions in the fields of education and philanthropy. Dean of the Faculties of the University of Chicago for many years, President of the University of Minnesota from 1911-1917, and President of the great Rockefeller Foundation from 1917 until he was made president emeritus in 1929, he has had an unique career in working for the welfare of his fellowman. For twenty-five years he was affiliated with the Chautauqua Institution.

Author of several important volumes concerning his studies in contemporary society, he has blazed a trail in the originality and penetrating analysis of his research. His work as Director of the Rockefeller Foundation took him to all parts of the world and he had ample opportunity for study and observation. His practical experience combined with his academic career have given him an ideal world outlook on the problems of our age. He is a delightful speaker—a man of force, originality, precise diction, and withal a charming personality. To hear Dr. Vincent is to hear one of the masters of platform eloquence and lucidity.

January 28th

ANITA BLOCK

Foreign Play Reader of the Theatre Guild,
New York

THE DRAMA OF SOVIET RUSSIA

A Revelation of the Life of Man

We know that the Drama crystallizes within itself those forces which hold sway in the lives of men and women at a particular time. The drama of Soviet Russia is certainly not of the same pattern as was that of Czarist Russia, nor is it the same as the drama of other lands. The drama of Soviet Russia articulates the new note of challenge—the sociological rather than the aesthetic, the new incentives of living in a machine ideology and age. It is a revelation of the world in which Russian thought and hope and purpose move and have their being.



ANITA BLOCK, Reader of Foreign Plays of the New York Theatre Guild, is in constant intimate contact with the Theatre, both here and abroad. She has a thoro familiarity with the stage and stagecraft as well as the significance of the drama and dramatic values. It is however with the larger aspects of the Drama as a reflection and an interpretation of life that Anita Block is chiefly concerned. She presents a picture which makes vivid and real the life she portrays.

Added to her knowledge of the Theatre, Anita Block's knowledge of psychology, sociology and economics is so extensive that her lectures on the Drama are really thought-provoking discussions of the most important problems of life. As a speaker she is brilliant, fascinating, inimitable, as well as unusually clear and lucid. Keen intellect, rare understanding and a vibrant sympathetic personality make Anita Block a rare delight to her audiences.

February 4th

DR. DAVID SEABURY

New York

ADVENTURES IN SELF-DISCOVERY

Not a Lecture—A "Question Box" Analysis



This will not be a set lecture. The first hour will be devoted to questions sent in by you in advance. These will be mailed to David Seabury to prepare the answers. The second hour will be devoted to questions from the audience which may have arisen as a result of his answers to the written questions. Send in your questions to Sinai Temple addressed to Dr. David Seabury. You need not sign your name if you do not wish to do so.

Living in a rapidly changing world with new ways transforming social conventions and attitudes, it is more urgently necessary today than ever before to understand how to find oneself in this world of change. David Seabury, the author of "Unmasking our Minds" and "Growing into Life," who lectured at Sinai some years ago, has been invited to present this new experiment in platform presentation.

Those who have heard Dr. Seabury speak, or who have read his books, know that he avoids as far as possible abstract theory, technical terms and long dry dissertations. Not only this, but he deals with human nature in everyday life and explains and clarifies the troubles with which we are all faced. He brings to the platform the understanding which comes from years of consulting work in New York City dealing with people's every day problems.

Dr. Seabury will answer your personal questions without personal reference. Additional opportunity will be given to cross-examine the speaker on his answers.

February 11th

JOHN STRACHEY

London, England

FASCISM OR COMMUNISM IN EUROPE?—

A Contrast and Comparison



No one can possibly understand the meaning of our modern world, its problems and confusions, its struggles and clash of interests, its politics, its economics, its literature, its philosophy, in a word the entire culture of our age, unless there be some understanding of the two contending forces which are at death grips with the capitalistic world—Fascism and Communism, Russia, Germany, Italy, Austria, Spain, Poland, everywhere

in Europe, these contending economic theories have swept away old political structures and reared new and experimental structures of government. What are these philosophies? What do they aim to achieve? How do they differ and what are their resemblances?

JOHN STRACHEY is without doubt one of the very outstanding economic thinkers of our time. It has been many years since any speaker on the political scene has been so warmly welcomed and so greatly enjoyed.

He is well known in America as he has made several visits to this country for the purpose of studying American life and conditions. As a member of parliament during the Ramsay MacDonald Labour leadership, he had unsurpassed opportunity for studying political conditions at first-hand. He is known in Great Britain as a powerful speaker. His recent book, "The Coming Struggle for Power," is a brilliant and illuminating analysis of present day life and politics. He has much of interest to say about the Great Ones of Europe, both political and literary.

His masterful speaking ability, unusual knowledge, and great personal charm make this very young man a real asset on a forum program.

February 18th

SCOTT NEARING, *New York*

vs.

PROFESSOR HARRY D. GIDEONSE

University of Chicago

**DEBATE: CAN THE ECONOMIC PROBLEM
OF THE AMERICAN PEOPLE BE SOLVED
UNDER THE CAPITALIST SYSTEM?**

Whether capitalism can still contribute to the welfare of mankind and continue the astonishing progress which it has made during the previous century is the crucial issue of our age. The realities of our social situation have forced upon thinkers and men at large alike the need for a revaluation of the institutions of society. Can the social and economic gains thus far made by capitalism be consolidated into further opportunities for progress or must the present system give way to some other system?



SCOTT NEARING who spent the latter half of 1934 in Europe is a keen and incisive student of civilization. He is a noted scholar who has written extensively concerning our contemporary life and institutions. He has devoted very considerable time and has traveled much in far off places of the earth, in order to study at first hand the critical problems which confront peoples in every land. He is unquestionably one of the leaders

in the movement opposed to the present order of society. As a speaker he is brilliant and scintillating.

Professor GIDEONSE, a gifted member of the University of Chicago faculty, is well known for his work at Sinai. While youthful in years, he is forceful in conviction. Keen in perception and understanding of his subject, he brings to his discussion a dissecting mind that functions with a remarkable preciseness. His caustic tongue adds to the charm of his lectures.



February 25th

DR. SIGMUND SPAETH

New York

AMUSING ADVENTURES OF A "TUNE DETECTIVE"



A highly amusing and absolutely unique expose of the methods of Tinpan Alley. Mingled with Dr. Spaeth's dissections of recent popular tunes is a wealth of anecdote relating to the legal cases and plagiarism suits in which he has appeared as an expert witness.

After several years of practical and highly successful experience in radio, in motion pictures and on the stage, Sigmund Spaeth returns to the lecture platform with an ideal combination of entertainment and information. He is a Doctor of Philosophy of Princeton University, with an honorable record on the faculties of Princeton, Haverford and Asheville School. He was for four years music editor of the New York Evening Mail, and wrote also for the New York Times, Boston Transcript and other journals. Dr. Spaeth is well known for his "Tune Detective" programs, built on the original idea of tracing popular music to its source.

It is difficult to classify a Sigmund Spaeth program, for it is far from a conventional lecture. Much of Dr. Spaeth's talking is done at the piano, where he holds forth in a genial and apparently impromptu fashion, punctuating his remarks with snatches of music, laughing spontaneously with his audience, occasionally breaking into song or playing a more extended illustration of serious or humorous import as the case may be. He is completely free from artificiality or mannerisms and delivers his material with a direct sincerity and honest enthusiasm, creating that highly desirable feeling of informal intimacy between speaker and audience.

March 4th

DR. A. L. SACHAR

University of Illinois

National Director, B'nai B'rith Hillel Foundation

WHO ARE OUR HEROES?

**A Study in the Five Greatest Contemporary
Acts of Heroism**



It is not so very long ago that historians and other writers looked upon the man of war as the hero to whom admiration and reverence were due. The man whose sword pierced its way to glory and triumph was the highest expression of humanity. Songs and folk-lore of peoples everywhere have tended to give such fabled glory a passionate consecration.

Dr. Sachar says of this lecture: "I propose not only to describe the acts which I consider most crucial in the story of our civilization, but to analyze the concept of heroism, the cult of hero-worship, the education system that emphasizes the tawdry and the sensational, and make some suggestions for educational changes which will develop healthier outlooks on life."

Significant of the immense appeal of Dr. Sachar as a lecturer is the fact that his classes at the University of Illinois have always been among the most popular on the campus, crowded alike by students and visitors. He has the rare gift of presenting the most diverse themes lucidly, charmingly, and with authority.

Educated in several cultures, mellowed by teaching and administrative experience, Dr. Sachar is admirably equipped to analyze the currents of contemporary life. So remarkable has been his record at Sinai, that it led by popular request to an entire course of lectures on "Historic Philosophies of Living." His clear thinking, his fluency of speech, his mastery of subject material under discussion and his winning personality, all make him an ideal platform speaker. Dr. Sachar is the National Director of the B'nai B'rith Hillel Foundation established at various universities throughout the United States.

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National Director, B'nai B'rith Hillel
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