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As religion sees it, 1935.

As Religion Sees It

BROOKLYN
DAILY EAGLE
5/13/35

The Mission of the Church and the Synagogue Is to Save Man from Sanctified Ruthlessness and Brutality and to Safeguard His Spiritual Freedom and Autonomy in a World Constricted by Encompassing Walls of Dictatorships, Says Dr. Silver.

[This is the third of a series of articles by noted clergy of the United States, of various religious faiths, to be published weekly in The Eagle on the Monday Sermon Page.]

**No. 3—By DR. ABBA HILLEL SILVER,
Rabbi The Temple, Cleveland, Ohio.**

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In the face of the amazing pretensions of the State, religion may have to insist, and religious spokesmen in Nazi Germany have already had to insist, that man possesses certain rights, over which the State, however noble its purposes and however exalted its program, has no power whatsoever. There are sovereign rights which are man's own by virtue of his humanity and not by virtue of his citizenship in any given political group.

Dictatorships Equally Unscrupulous

It is clear that the new era is being ushered in by way of dictatorships. Whether these are passing or permanent, it is impossible to say. These dictatorships, wherever established, have so far been characterized by their utter ruthlessness. This is true both of capitalistic and of communistic dictatorships. They are equally unscrupulous when they get into action. Both have no compunction whatsoever about trampling upon the prostrate body of human rights. For both, the end justifies the means. Both raise political violence to a principle. In the fury of class struggle the mandates of personal morality and basic human decencies and amenities are entirely lost sight of. We have entered an age of sanctified ruthlessness and exalted cruelty. The Dark Ages could offer no comparable records of mass brutality.

But even more alarming than the toll of victims of dictatorship's physical violence is the tragic roll of victims of its spiritual and intellectual violence. Men are driven into terrified silence. Conformity is prescribed. Men dare not dissent. All opposition, all parties, all dissenting opinion in press, pulpit, classroom, platform and book is stamped out. The threat of all this to man's spiritual life is clear. It tends to dry up the mainsprings of his spiritual creativeness. When man is not allowed to stand alone, to dissent from the majority, to proclaim the truth which has been born in him through his own soul's travail, his spiritual life is destroyed.

Saving Man From Sanctified Ruthlessness
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synagogue with another task—to save man from the dark, ghastly heresy of sanctified ruthlessness and brutality, to preach anew and with increased fervor the mandates of reasonableness, tolerance and charity, and to safeguard man's spiritual freedom and autonomy in a world constricted by encompassing walls of dictatorships.

The new era is likely to witness the intensification of racial and national intolerance. Bitter economic distress is leading to national economic isolationism. Each nation is attempting to become economically self-sufficient. Nations are entrenching themselves behind tariff walls and other artificial economic barriers. The world is becoming fractionalized to a degree unknown in the past. The Universal idea which fired the imagination of men in the 18th and 19th centuries, the idea of a federated world, of an integrated humanity has been pushed out of man's mind by the demands of a blatant, militant and provincial nationalism. The youth of the world is being taught to think not in terms of international solidarity and humanity, but in terms of exclusive, aggressive and competitive nationalism. In countries like Germany, nationalism is even further restricted to a fantastic race cult, and in its name citizens not of the majority race are being disfranchised, degraded, humiliated, and the very means of livelihood denied them. Here race idolatry has run riot to point where all human virtues have been sacrificed to it.

Cultural Pluralism the Need of Today

What is required in our day is not super-heated race or national apologetics nor mystic yearnings after social or cultural co-ordination, but a generous and tolerant way of life which will give each race and nationality the opportunity to live its own life, to express its own soul and to contribute its unique values to the commonalty of human life. Our age needs a form of good will which will not only tolerate differences but which will gladly use them for the enrichment of life.

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Dr. Abba Hillel Silver

Church Seen as Champion Of Rights of Individuals

Pittsburgh Press 5/11/35

Dictatorships Characterized by Utter Ruthlessness, Rabbi

Writes—Insists Man Possesses Certain

Privileges Over State

The mission of the church and the synagogue in the present world uncertainty is described by Dr. Abba Hillel Silver, rabbi of The Euclid Avenue Temple, Cleveland, O., in the following exclusive article to The Pittsburgh Press:

In the new era organized religion may have to assume the role of sole surviving champion of the rights of the individual.

In the face of the amazing pretensions of the state, religion may have to insist, and religious spokesmen in Nazi Germany have already, that man possesses certain rights, over which the state, however noble its purposes and exalted its program,

has no power. There are sovereign rights which are man's own by virtue of his humanity and not his citizenship in any given political group.

The new era is being ushered in by way of dictatorships. Whether these are passing or permanent, it is impossible to say. Wherever established they have so far been characterized by utter ruthlessness.



Dr. Silver

This is true both of capitalistic and of communistic dictatorships. Both have no compunction about trampling upon the prostrate body of human rights. For both, the end justifies the means. Both raise political violence to a principle.

But even more alarming is the tragic roll of victims of its spiritual and intellectual violence. Men are driven into terrified silence. Conformity is prescribed. Men dare not dissent. All opposition, all parties,

all dissenting opinion in press, pulpit, classroom, platform and book is stamped out. The threat of all this to man's spiritual life is clear. It tends to dry up the mainsprings of his spiritual creativeness. When man is not allowed to stand alone his spiritual life is destroyed.

The new era may thus burden the church and synagogue with another task—to save man from the dark, ghastly heresy of sanctified ruthlessness and brutality, to preach anew and with increased fervor the mandates of reasonableness, tolerance and charity, and to safeguard man's spiritual freedom and autonomy in a world constricted by encompassing walls of dictatorships.

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Mission of Church and Synagogue Is to Save Man from Sanctified Ruthlessness and Brutality, and Guard His Spiritual Freedom from Dictatorships

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Next week Rev. Francis Talbot, S. J., editorial secretary of the Catholic Book Club, will discuss the canonization of More and Fisher.

Poems That Live

THE OLD STOIC
Riches I hold in light esteem,
And Love I laugh to scorn;
And just of fame was but a dream,
That vanished with the morn:

And if I pray, the only prayer
That moves my lips for me
Is, "Leave the heart that now I bear,
And give me liberty!"

Yes, as the swift days near their goal,
'Tis all that I implore;
In life and death a chainless soul,
With courage to endure.

—Robert Stephen Hawker.

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Saving Man

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mon on "Homeward Bound." The choir will sing appropriate anthems.

Church School and Bible classes at 9.30 a. m. Young People's hour at 5 p. m. Mothers' Day program will be given by the young people. Mothers are invited as special guests.

PILGRIM CHURCH

During the remaining Sunday evenings of this month the Open House group will meet in the ladies' parlor at 6.30 for a fireside meeting with the Rev. Dr. Harold L. Stratton. His subject is, "My Viewpoint of the Bible."

The Alpha Girls will meet Monday night at 8 with Helen Clapp, 26 Kingsbury Street.

"The Charm School" will be presented Tuesday night at 8 in Pilgrim Hall.

There will be a meeting of the church members Wednesday night at 7.30 o'clock.

The Social Service Club will meet in Pilgrim Hall Thursday evening at 8. It will be a birthday party.

DEWEY STREET BAPTIST

"Mary, the Mother of Jesus" will be the sermon topic tomorrow morning at the Dewey Street Baptist Church. In the evening at 7.30 the pastor, the Rev. Fred H. Bopp, will speak on the subject, "Does Man Fear God for Nought?"

The Christian Endeavor Society will meet at 6.15.

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By Dr. Abba Hillel Silver, Rabbi of The Temple, Cleveland, Ohio.

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In the face of the amazing pretensions of the State, religion may have to insist, and religious spokesmen in Nazi Germany have already had to insist, that man possesses certain rights, over which the State, however noble its purposes and however exalted its program, has no power whatsoever. There are sovereign rights which are man's own by virtue of his humanity and not by virtue of his citizenship in any given political group.

It is clear that the new era is being ushered in by way of dictatorships. Whether these are passing or permanent, it is impossible to say. These dictatorships, wherever established, have so far been characterized by their utter ruthlessness. This is true both of capitalistic and of communistic dictatorships. There are equally unscrupulous when they get into action. Both have no compunction whatsoever about trampling upon the prostrate body of human rights. For both, the end justifies the means. Both raise political violence to a principle. In the fury of class struggle the mandates of personal morality and basic human decencies and amenities are entirely lost sight of. We have entered an age of sanctified ruthlessness and exalted cruelty. The Dark Ages could offer no comparable records of mass brutality.

But even more alarming than the toll of victims of dictatorship's physical violence is the tragic roll of victims of its spiritual and intellectual violence. Men are driven into terrified silence. Conformity is prescribed. Men dare not dissent. All opposition, all parties, all dissenting opinion in press, pulpit, classroom, platform and book is stamped out. The threat of all this to man's spiritual freedom and autonomy in a the mainsprings of his spiritual creativeness. When man is not allowed to stand alone, to dissent from the majority, to proclaim the truth which has been born in him through his own soul's travail, his spiritual life is destroyed.

The new era may thus burden the church and synagogue with another task—to save man from the dark, ghastly heresy of sanctified ruthlessness and brutality, to preach anew and with increased fervor the mandates of reasonableness, tolerance and charity, and to safeguard man's spiritual freedom and autonomy in a world constricted by encompassing walls of dictatorships.

The new era is likely to witness the intensification of racial and national intolerance. Bitter economic distress is leading to national economic isolationism. Each nation is attempting to become economically self-sufficient. Nations are entrenching themselves behind tariff walls and other artificial economic barriers. The world is becoming fractionalized to a degree unknown in the past. The universal idea which fired the imagination of men in the 18th and 19th centuries, the idea of a federated world, of an integrated humanity has been pushed out of man's mind by the demands of a blatant, militant and provincial nationalism. The youth of the world is being taught to think not in terms of international solidarity and humanity, but in terms of ex-

clusive, aggressive and competitive nationalism. In countries like Germany, nationalism is even further restricted to a fantastic race cult, and in its name citizens not of the majority race are being disfranchised, degraded, humiliated, and the very means of livelihood denied them. Here race idolatry has run riot to a point where all human virtues have been sacrificed to it.

What is required in our day is not super-heated race or national apologetics nor mystic yearning after social or cultural co-ordination, but a generous and tolerant way of life which will give each race and nationality the opportunity to live its own life, to express its own soul and to contribute its unique values to the commonalty of human life. Our age needs a form of good will which will not only tolerate differences but which will gladly use them for the enrichment of life.

Judaism and Christianity have a message and a mission which overleap national boundaries and race barriers. They speak not to the racial man or the national man, but to the qua man. They speak of truths and values which all men need for their spiritual and moral sustenance and which all men may cherish regardless of their color, their station or their nationality. Neither Judaism nor Christianity has always been faithful to the universalistic, international implications of their respective teachings. In the new era they will have an historic opportunity to confront the rampant, nationalistic and racial aberrations of a confused and disintegrated world with their strong, ancient gospel of "One God in Heaven and One Humanity on Earth."

Next week's article will be prepared by Rev. Francis Talbot, S.J., secretary of the Catholic Book and literary editor of the Catholic Review - of - the - week, America.

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35-28 As Religion Sees It—I

The mission of the church and the synagogue is to save man from sanctified ruthlessness and brutality and to safeguard his spiritual freedom

By Abba Hillel Silver

Rabbi of The Temple, Cleveland, Ohio

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All Dictatorships Equally Unscrupulous

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Saving Man from Sanctified Ruthlessness

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Cultural Pluralism the Need of Today

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