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The crisis of our age, 1951.

THE CRISIS OF OUR AGE

Baccalaureate Address to University of Tampa
June 3, 1951

By
Br. Abba Hillel Silver

The crisis of our age is far more spiritual than economic. It is a crisis of ideas and beliefs. Were it mainly economic, our enormous and vastly accelerated engine of material production, our advanced technological skill, our new sources of power, our increased facilities for transportation and distribution would be by way of solving it. They are not solving it. They are contributing more and more to conflict, breakdown and chaos. The besetting fear of our age is not the old Malthusian fear that sufficient food may not be available for the world's expanding population. Rather is it the fear that while food and water - and all the desirable things of life - may be abundant and near at hand, the human race, like Tantalus, will, because of some fatal perversity of fate, never be permitted to enjoy them.

Our age has passed beyond cynicism or sophistication. It is now distraught, and not because its high hopes for scientific progress have not been realized. These have been realized far beyond the most extravagant hopes of man. The first half of the twentieth century has been the most brilliantly creative period in scientific history. In it man has made his deepest soundings in the mysterious realms of matter and energy. His inventive genius has achieved for him veritable miracles of power and riches. But they have failed to give him what he had hoped for and what he needs preeminently - security, dignity, happiness. He had come to believe that his scientific laboratories held for him the magic keys to all progress and well-being, but in the darkening and threatening world in which he now finds himself, he cries unto his helpless idols, like the priests of Baal in the saga of Elijah, "O Baal, answer us." But "though they proceeded to slash one another according to their custom with swords and with lances until the blood gushed out upon them. . . , there was no voice, nor answer. . . ."

Our age is suffering from what the Bible calls "the drooping of the soul", a dangerous deflation of morale, a spiritual malaise. Its brilliant intellectual and scientific achievements only serve to illumine phosphorescently the appalling stages of decomposition.

In one of his recently published "Unpopular Essays", Bertrand Russell writes: "The importance of Man, which is the one indispensable dogma of the theologians, receives no support from a scientific view of the future of the solar system." To which one is prompted to reply, so much the worse for the scientific view, which doubtless will go through many revisions and corrections in the future, as have so many other scientific view in the past. Time and again science has been tardy in arriving at conclusions which the intuitive religious genius of mankind postulated long ago. Furthermore, there are religious convictions which require no confirmation at the hands of science and which science can never affirm or deny.

But Bertrand Russell is entirely correct when he states that "the importance of Man is the one indispensable dogma of the theologians." It is also the one indispensable dogma of democracy; and it is at the heart of the terrible crisis which is cleaving and rending our world apart today.

Both Judaism and Christianity hold that man has immense significance in the scheme of things. Man is very important to God in the unfoldment of His purposes - each man, every man - rich or poor, wise or simple, white or black, saint or sinner. Sin is a voluntary lapse into unworthiness and unimportance. It is descent into paltriness. Man should live and act as if his life were tremendously significant, as if he were a co-worker of God in creation, as if his soul and mind were boundless in their capacities, and in their influence reaching distant shores and extending far into the future.

One of the sages of Israel long ago, employing the rich imaginative style which so often characterized their utterances, declared: "When a man goes forth on his way, a troop of angels precede him and proclaim: 'Make way for the image of God, blessed be He.'"

The universal moral law which religion proclaimed demanded much of man in terms of duty and sacrifice, but it gave much to him in terms of high and independent status, dignity and inalienable rights. "Every man has the right to say," declared an inspired teacher of Israel, "for my sake was the world created." A sense of kinship with God "crowned man with glory and honor" and made him feel "a little lower than the angels."

Similarly, the far-visioned poet of American democracy, Walt Whitman, proclaimed, "The whole theory of the universe is directed unerringly to one single individual - namely, to you." This is the heroic dogma of American democracy which derived its sanction from religion. Religion always addressed itself directly to the individual: "Thou shalt! Thou shalt not! I am the Lord, thy God!" It always held inviolate for man a relationship with God which transcended all his relationships with society.

Our age, unfortunately, makes little of the individual. His personal life is not very important. Men are handled impersonally in the mass. Increasingly they are becoming statistics in the hands of a predatory collectivism. They are shunted about like herds of cattle. They are slaughtered in the millions. They are coordinated and subjugated to the state until the last vestige of their freedom and their rights vanishes. Because the religious basis of our society has been denied, and materialistic theories of life and history have taken hold of the thoughts and actions of men and governments, the stature of the individual, and with it, his rights and inherent dignity, have suffered tragic abatement and diminution in our day. Every precinct of his life is invaded and violated. Having denied to man the image of God, he has been given the mask of the robot. The most endangered person in the world today is the man who thinks for himself. The eagerly awaited "people's century" has unfortunately become the century of the secret police. . . .

Because man is regarded as unimportant and possessed of no rights which are inherently and inalienably his, which are subject to no veto either of the state or of society, it has been possible in our day for usurping political parties and govern-

ments shamelessly to call for and to achieve the ruthless expropriation and extermination of whole classes of people of whose political and economic views and interests they did not approve. Our age has witnessed the appalling mass slaughter of millions of men, women and children because of some insane race theories held by a totalitarian government. It has also been experiencing recurrently dangerous mass propagandamovements, steeped in hate, bigotry and intolerance, and aimed at depriving men of their dignity, equality and freedom. We have been swinging into an ever-widening orbit of intolerance.

Our civilization today lack compassion and mercy because man is contemned. He is seldom thought of as an end in himself, but as a tool for something or someone else - the state, the party, the system - to be used, abused, broken and cast aside.

We are moving into dangerous times as mankind gropes for a solution of its grave economic problems and seeks to find the fair balance between social control and individual enterprise, between authority and freedom. Unfortunately, we are moving into these dangerous times with little love in our hearts and with little respect and regard for man as such. We are spiritually unprepared for the enormous task. The psychology of war has already gripped and possessed us, and we are thinking far more of ways of preparing for war than of ways of finding the peace. We have become impatient with the ideas of conference, negotiation, compromise and tolerance. We call them appeasement. We identify them with disloyalty, whereas they are the only true way to peace.

The road to peace is far more difficult to follow than the road to war. The road to war is a well-trod road which is often paved and smoothly surfaced by national pride and emotionalism, by grandiose conceptions of national superiority and destiny. The road to peace is the hard road of restraint and self-possession, of caution and forbearance, of faith and humility. This is the road to peace. This is the road which religion has always marked out for the progress of mankind.

Even as our age rejected the classic religious doctrine of meaning in terms of moral aspiration and ends in terms of integrity of the individual, it has also rejected its teachings concerning the method of human progress and the nature of human life.

Our thinking in the last one hundred years on the subjects of organic and social evolution has been based on the doctrine of natural selection and the survival of the fittest. Competition was the key to life, and survival was achieved by combat. Nature was "red in tooth and claw." Social philosophies incorporated these biologic views into their systems and found in them justification for competition and conflict between men and nations. These scientific notions were also marshalled to rationalize war and to justify the ruthless economic exploitation of men in industry and of backward colonial people, as well as the institution of slavery.

Belatedly, science has begun to rectify these views and to approximate in its recent findings the great religious doctrines that cooperation rather than competition is the law of human survival, and that human life is fundamentally not a problem in economics but a problem in human relationships. Even in the animal world it has been discovered that "cooperative behavior is at least as prominent a form of interaction as competition." Animals living in association have greater protection, security and a greater survival potential.

In his stimulating book, "On Being Human", Professor Ashley Montagu writes:

If we could seek for one word which describes society better than any other, that word is cooperation. The important point to grasp is that, contrary to the beliefs of the struggle-for-survival school of thought, man does not have to create a cooperative mood for himself to erect over the tufa of his savage strivings to be otherwise. Not at all. The impulses toward cooperative behavior are already present him at birth, and all they require is cultivation. There is not a shred of evidence that man is born with "hostile" or "evil" impulses which must be watched and disciplined. Discipline of basic impulses is, indeed, necessary, but it is the discipline of love, not of frustration, which they require.

All this, of course, is old-fashioned religious doctrine which our age brushed aside as unscientific. Having done so, it deprived itself of the spiritual weapons with which to confront the advocates of class struggle, of Fascism, Nazism, Communism, and racism who advanced "red in tooth and claw" to dominate the earth!

The classic way of religion has never been fully tried in the world. Today it is being ignored more thoroughly than at any time in human history. State and class autocracies have proclaimed that there is no law superior to theirs, and that their ruthless coercive methods are justified by their results. They are impeccable and unimpeachable because, forsooth, they recognize no laws other than their own by which they can be judged.

The Middle Ages were said to be theo-centric. The modern age has been anthropo-centric. The age following the great world wars has become Caesero-centric. The first has been called an age of faith; the second, an age of reason. Ours is fast becoming an age wherein both faith and reason are being sacrificed to the bloody Moloch of the all-consuming state.

The economic life of man has resolved itself into a bitter class struggle. Each class is resorting without hesitancy or compunction to methods of violence, suppression and civil war. Each class justifies its tactics in the name of some great human ideal. The shame of our age is that men are committing the most shameless acts of immorality in the name of high morality. Methods which are abhorred and denounced in one's opponents are rationalized and justified as moral imperatives when employed by one's self. Men talk of justice, brotherhood and a classless society and universal peace, but they act as if these ideals were demons out of hell, lashing them on furiously to the most brutal acts of injustice, hatred and violence.

For civilization to survive, it is clearly necessary to revise the mood and thought-pattern of our age, and to recharge our world culture with new meaning and content. In this task we may count upon science as our ally today. Released from

the pseudo-scientific incantations of the past and from false social philosophies based upon them, education, braced and fortified afresh by the moral axioms of prophetic religion, should now proceed more purposefully than ever before, and more energetically - for it is later than we think - upon its appointed mission to help men discover the best in their minds and hearts, and to direct them to eager cooperative living in a free society.

This education should not be a part-time or released-time instruction relegated to the church or the Sunday school, as a sort of grudging concession to a patriarchal convention or to a culture run to seed. It should permeate and electrify every subject that is taught, especially the social sciences, every educative institution, every area of social activity for young or old, every agency which molds public opinion. The stone which the builders rejected should now become the chief cornerstone. It is not only a defeated Germany which needs re-education, but all the victorious peoples as well. What our age needs and what the newer education should offer it is not a corpus of canonized doctrines to be accepted under authority, a new dogmatism as a counterfoil to the monolithic orthodoxy of modern dictatorships, but a new mood and point of view, a new covenant with character, a new and confident devotion to the enduring social ideals of mankind and to the only valid and unvitiated technique for attaining them. "Make you a new heart and a new spirit; for why will ye die, O house of Israel. . . turn yourselves, and live!"

Prophetic religion was the supreme champion of social idealism, of justice, of freedom, of peace. It was the thorn in the flesh of privilege, the goad, the troubler. Its task was "to root out and to pull down, to destroy and to overthrow, to build and to plant." Its mission was not to give man peace of mind. The Bible nowhere calls upon men to go out in search of peace of mind. It does call upon men to go out in search of God and the things of God. It calls upon men to hunger and thirst after righteousness, to seek justice and pursue it, to relieve the oppressed, to proclaim liberty to the captives, and to establish peace in the world. Such enterprises are

seldom attended by ease and tranquility. Rather are they attended by persecution and suffering. If prophetic religion could not offer the faithful the compensations of peace of mind, it did offer them other compensations - an uplifting and sustaining interest in life, nourishing pride and wonderment, and on rare occasions, unbelievable ecstasy. There is a singing vibrancy to lyrical moments of daring and aspiring. At such moments men partake of the wine of life and eat of the bread of heaven.

Ecclesiasticism and institutionalism unfortunately banked its fires. As a result, leadership in the building of the good society was frequently seized by other hands which, as often as not, plunged mankind into greater misery than before, for the hands of the godless may build a well-run and efficient prison-house; they can never build the good society. Religion was not only tardy in the championing of human rights, but at times, retarding and reactionary. It is still too slow-paced and worldly-minded. It must seize the initiative again for mankind's salvation. It must become apostolic, and courageously lead in a world-wide pacific revolution to eliminate poverty, to stamp out illiteracy, to end economic exploitation and race discrimination, to improve the health of the masses of the earth, and to stimulate the maximum exploitation of all resources, human and physical, for the sake of man as such. It will then recapture the loyalty of men for the faith which it proclaims and it will rekindle confidence among them in the efficacy of the peaceful methods of human progress in place of revolutionary violence and dictatorship, which materialistic communism proclaims. Belatedly, though fortunately not too late, the great democracies of the world, Great Britain and the United States, have come to realize that the ultimate defense of democracy in the world lies not in superior armor or in the atomic bomb, but in raising the standard of living of the masses of the earth whose misery and wrongs are receptive soil for doctrines of violent revolution and for all types of messianic deceptions. In a climate of unrelieved despair and resentment, both Fascist and Communist dictatorships find their opportunity, as well as other forms of social aberrations.

The deception of these totalitarian salvationists is transparent. It is not the state which, in their system, diminishes and "withers away", but the individual, his freedom and his personality. The evils of privilege and tyranny which they propose to eradicate soon reappear under another guise and another gloss.

Politically the nations of the world have organized for collective action to insure peace. The United Nations is the second attempt at such organization. Its achievements have so far not been notable. It, too, may fail only to be revived after a third world war has again demonstrated its indispensability. For there is no substitute for collective action if the world is to have peace. The religious denominations of the world, however, have not yet organized for collective action. This is the more exceptionable inasmuch as all the great religions of mankind have heralded and stressed their universalism and their international character. In this failure lies a partial explanation of the ineffectiveness of the religious forces on the world scene today. A world organization of religions - not their clerical leaders only but their lay leaders as well - can buttress and re-enforce the United Nations. It can rally the religious spirit and loyalties of mankind to its support and liberate a great fund of genuine peace sentiment. It can create the proper climate, the favorable emotional atmosphere and temper for the deliberations of that body which finds itself today almost stifled in the miasma of turbid, irritative recriminations and vituperative competitiveness. The attempt to achieve the political organization of mankind solely on the basis of national self-interests and calculated immunity from war is evidently not succeeding. The United Nations is not self-sustaining. It needs the continuous replenishment of an up-welling faith. Sustained and purposeful social activity and international movements for the advancement of mankind must be centered in a belief, and must draw their sustenance from it.

Is it not clear that men of good will all over the world today who are inspired by the great teachings of their religions must unite their forces in urgent defense of their common, spiritual heritage which is being threatened both at home and abroad?

They must work indefatigably for the One World under all circumstances, and especially must they work for it with increased devotion and fervor in a period in human history such as ours, when the prospect of the One World is dim unto extinction. They must never accept the idea of an inevitable and irrepressible conflict between classes or nations or economic systems - all surface indications to the contrary. The warm spirit of man is always better than the cold war. It is not to the best interest of mankind that men of good will should work today for the hardening of the disastrous divisions of our world which already exist. It is not to the best interest of mankind that men of good will should become violent and indiscriminate partisans of one economic system as against another, to the point of proclaiming their total irreconciliability and their inability ever to co-exist in the same world. These were the bitter and provocative slogans of the bloody religious wars which ravaged mankind for so many centuries, and of all the racial wars of mankind. All these wars, after exacting their frightful toll in human life and misery, ended not in victory, but in the compromise of mutual toleration.

Jews and Christians and men of all other faiths have work to do in the world, not merely as citizens of their countries, but as adherents of historic and prophetic faiths whose mission it has always been to teach men to rise above the levels and limitations of system, class, nation, or race to the high levels of humanity, to an eager and out-reaching cooperativeness in the building of the good society on earth, where man's high hopes for justice, freedom and peace can find at last their happy anchorage.

The Talmud records a legend. During the four "turnings of the sun" - the vernal equinox, the summer solstice, the autumnal equinox and the winter solstice - a different angel is appointed over the world, but for a moment, when the change of the angels takes place, the world remains without a leader. It is at this moment that Scorpio throws gall and a drop of blood into the water to cause death to mankind.

Our age is at one of these "turnings of the sun", and our world is without a leader. Scorpio is at the moment throwing gall and blood into the stream of life to cause the death of mankind. What angel will be appointed to guide the destiny of our world tomorrow? Will Prophetic Religion be that guardian angel?



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What our age needs is a new word and point of view -
a ~~new~~ renewed faith in the ~~capacity and strength of the~~
individual, a new reverence for his spiritual sovereignty
and the inviolability of his life, a new covenant with
Character.

This is really not new, of course. This is what
Judaism, and the classic religions, ^{taught} ~~taught~~ ^{manhood} ~~manhood~~ ^{has} ~~has
been teaching all the time. ^{unfortunately they have gone} ~~included~~ ^{most} ~~most~~ ^{of the}
time and most especially in ^{our} ~~our~~ ^{time}. Hence
the "drooping of the soul" of our age - ^{and} ~~and~~ ^{our} ~~our~~ ^{low} ~~low~~ ^{moral},
~~on the one hand the confusion~~ ^{to which we have been}
~~brought~~ ^{the line} ~~the line~~ ^{of confusion which has been}
stretched over it, and ^{the} ~~the~~ ^{plummet} ~~plummet~~ ^{of emptiness}...~~

The call to our age is the ancient ~~call~~ prophetic
call: "Make you a new heart and a new spirit, for why
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In One and The Many
THE CRISIS OF OUR AGE

Baccalaureate Address to University of Tampa
June 3, 1951

By
Dr. Abba Hillel Silver

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*Loss of faith in the capacity of man to order his collection
of in justice and freedom without recourse to violence, fear and dictatorship*

Our age is suffering from what the Bible calls "^athe drooping of the sou^l", a dangerous deflation of morale, a spiritual malaise. Its brilliant intellectual and scientific achievements only serve to illumine phosphorescently the appalling stages of decomposition.

In one of his recently published "Unpopular Essays", Bertrand Russell writes: "The importance of Man, which is the one indispensable dogma of the theologians, receives no support from a scientific view of the future of the solar system." To which one is prompted to reply, so much the worse for the scientific view, which doubtless will go through many revisions and corrections in the future, as have so many other scientific views ^{and doctrines} in the past. Time and again science has been tardy in arriving at conclusions which the intuitive religious genius of mankind postulated long ago. Furthermore, there are religious convictions which require no confirmation at the hands of science and which science can never affirm or deny.

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Whole Judaism
~~The universal moral law which religion proclaimed~~ demanded much of man in terms of duty and sacrifice, ~~but~~ it gave much to him in terms of high ~~and independent~~ status, dignity and inalienable rights. "Every man has the right to say," declared an inspired teacher of Israel, "for my sake was the ^{whole} world created." A sense of kinship with God "crowned man with glory and honor" and made him ~~feel~~ "a little lower than the angels."

And Similarly, ~~the far-visioned~~ poet of American democracy, Walt Whitman, proclaimed, "The whole theory of the universe is directed unerringly to one single individual - namely, to you." This is the heroic dogma of American democracy which derived its *inspiration* ~~the Jewish-Christian tradition~~ sanction from ~~religion~~. Religion always addressed itself directly to the individual: "Thou shalt! Thou shalt not! I am the Lord, thy God!" It always held inviolate for man a relationship with God which transcended all his relationships with society.

Our age, unfortunately, makes little of the individual. His personal life is not very important. Men are handled impersonally in the mass. Increasingly they are becoming statistics in the hands of a predatory collectivism. They are shunted about like herds of cattle. They are slaughtered in the millions. They are coordinated and subjugated to the state until the last vestige of their freedom and their rights vanishes. Because the religious basis of our society has been denied, and materialistic theories of life and history have taken hold of the thoughts and actions of men and governments, the stature of the individual, and with it, his rights and inherent dignity, have suffered tragic abatement and diminution in our day. Every precinct of his life ^{has been} ~~is~~ invaded and violated. Having denied to man the image of God, he has been given the mask of the robot. ~~The most endangered person in the world today is the man who thinks for himself. The eagerly awaited "people's century" has unfortunately become the century of the secret police. . . .~~

Because man is regarded as unimportant and possessed of no rights which are inherently and inalienably his, ^{which are subject to} ~~which are~~ subject to no veto either of the state or of society, it has been possible in our day for usurping political parties and govern-

ments ~~shamelessly~~ to call for and ~~to~~ achieve the ~~unjust~~ expropriation ^{or even the} and extermination of whole classes of people of whose political and economic views and interests they did not approve. Our age has witnessed the appalling mass slaughter of millions of men, women and children because of some insane race theories held by a totalitarian government. It has also been experiencing recurrently dangerous mass propagandamovements, steeped in hate, ^{and} bigotry ~~and intolerance~~, and aimed at depriving men of their dignity, equality and freedom. We have been swinging into an ever-widening orbit of intolerance.

Our civilization today lack^s compassion and mercy because man^{the individual} is contemned. He is seldom thought of as an end in himself, but as a tool for something or someone else - the state, the party, the system - to be used, abused, broken and cast aside.

We are moving into dangerous times as mankind gropes for a solution of its grave economic problems and seeks to find the fair balance between social control and individual enterprise, between authority and freedom. Unfortunately, we are moving into these dangerous times with little love in our hearts and with little respect and regard for man as such. We are spiritually unprepared for the enormous task. The psychology of war has already gripped and possessed us, and we are thinking far more of ways of preparing for war than of ways of finding the peace. We have become impatient with the ideas of conference, negotiation, compromise and tolerance. We call them appeasement. We identify them with disloyalty, whereas they are the only true way to peace.

The road to peace is far more difficult to follow than the road to war. The road to war is a well-trod road which is often paved and smoothly surfaced by national pride and emotionalism, by grandiose conceptions of national superiority and destiny. The road to peace is the hard road of restraint and self-possession, of caution and forbearance, of faith and humility. This is the road to peace. This is the road which religion has always marked out for the progress of mankind.

Even as our age rejected the classic religious doctrine of meaning in terms of moral aspiration and ends in terms of integrity of the individual, it has also rejected its teachings concerning the method of human progress, and the nature of human life.

Our thinking in the last one hundred years on the subjects of organic and social evolution has been based on the doctrine of natural selection and the survival of the fittest. ^{we assumed} Competition was the key to life, and survival was achieved by combat. Nature was "red in tooth and claw." Social philosophies incorporated these biologic views into their systems and found in them justification for competition and conflict between men and nations. These scientific notions were also marshalled to rationalize war and to justify the ruthless economic exploitation of men in industry and of backward colonial people, as well as the institution of slavery.

Belatedly, science has begun to rectify these views and to approximate in its recent findings the great religious doctrines, that cooperation rather than competition is the law of human survival, and that human life is fundamentally not a problem in economics but a problem in human relationships. Even in the animal world it has been discovered that "cooperative behavior is at least as prominent a form of interaction as competition." Animals living in association have greater protection, security and a greater survival potential.

In his stimulating book, "On Being Human", Professor Ashley Montagu writes:

If we could seek for one word which describes society better than any other, that word is cooperation. The important point to grasp is that, contrary to the beliefs of the struggle-for-survival school of thought, man does not have to create a cooperative mood for himself to erect over the tufa of his savage strivings to be otherwise. Not at all. The impulses toward cooperative behavior are already present in him at birth, and all they require is cultivation. There is not a shred of evidence that man is born with "hostile" or "evil" impulses which must be watched and disciplined. Discipline of basic impulses is, indeed, necessary, but it is the discipline of love, not of frustration, which they require.

All this, of course, is old-fashioned religious doctrine which our age brushed aside as unscientific. Having done so, it deprived itself of the spiritual weapons with which to confront the advocates of class struggle, of Fascism, Naziism, Communism, and racism who advanced "red in tooth and claw" to dominate the earth!

The classic way of religion has never been fully tried in the world. Today it is being ignored more thoroughly than at any time in human history. State and class autocracies have proclaimed that there is no law superior to theirs, and that their ruthless coercive methods are justified by their results. They are impeccable and unimpeachable because, forsooth, they recognize no laws other than their own by which they can be judged.

The Middle Ages were said to be theo-centric. The modern age has been anthropo-centric. The age following the great world wars has become Caesero-centric. The first has been called an age of faith; the second, an age of reason. Ours is fast becoming an age wherein both faith and reason are being sacrificed to the bloody Moloch of the all-consuming state.

The economic life of man has resolved itself into a bitter class struggle. Each class is resorting without hesitancy or compunction to methods of violence, suppression and civil war. Each class justifies its tactics in the name of some great human ideal. The shame of our age is that men are committing the most shameless acts of immorality in the name of high morality. Methods which are abhorred and denounced in one's opponents are rationalized and justified as moral imperatives when employed by one's self. Men talk of justice, brotherhood, ~~and~~ a classless society and universal peace, but they act as if these ideals were demons out of hell, lashing them on furiously to the most brutal acts of injustice, hatred and violence.

For civilization to survive, it is clearly necessary to revise the mood and thought-pattern of our age, and to recharge our world culture with new meaning and content. In this task we may count upon science as our ally today. Released from

The deception of these totalitarian salvationists is transparent. It is not the state which, in their system, diminishes and "withers away", but the individual, his freedom and his personality. The evils of privilege and tyranny which they propose to eradicate soon reappear under another guise and another gloss.

Politically the nations of the world have organized for collective action to insure peace. The United Nations is the second attempt at such organization. Its achievements have so far not been notable. It, too, may fail only to be revived after a third world war has again demonstrated its indispensability. For there is no substitute for collective action if the world is to have peace. The religious denominations of the world, however, have not yet organized for collective action. This is the more exceptionable inasmuch as all the great religions of mankind have heralded and stressed their universalism and their international character. In this failure lies a partial explanation of the ineffectiveness of the religious forces on the world scene today. A world organization of religions - not their clerical leaders only but their lay leaders as well - can buttress and re-enforce the United Nations. It can rally the religious spirit and loyalties of mankind to its support and liberate a great fund of genuine peace sentiment. It can create the proper climate, the favorable emotional atmosphere and temper for the deliberations of that body which finds itself today almost stifled in the miasma of turbid, irritative recriminations and vituperative competitiveness. The attempt to achieve the political organization of mankind solely on the basis of national self-interests and calculated immunity from war is evidently not succeeding. The United Nations is not self-sustaining. It needs the continuous replenishment of an up-welling faith. Sustained and purposeful social activity and international movements for the advancement of mankind must be centered in a belief, and must draw their sustenance from it.

Is it not clear that men of good will all over the world today who are inspired by the great teachings of their religions must unite their forces in urgent defense of their common, spiritual heritage which is being threatened both at home and abroad?

They must work indefatigably for the One World under all circumstances, and especially must they work for it with increased devotion and fervor in a period in human history such as ours, when the prospect of the One World is dim unto extinction. They must never accept the idea of an inevitable and irrepressible conflict between classes or nations or economic systems - all surface indications to the contrary. The warm spirit of man is always better than the cold war. It is not to the best interest of mankind that men of good will should work today for the hardening of the disastrous divisions of our world which already exist. It is not to the best interest of mankind that men of good will should become violent and indiscriminate partisans of one economic system as against another, to the point of proclaiming their total irreconciliability and their inability ever to co-exist in the same world. These were the bitter and provocative slogans of the bloody religious wars which ravaged mankind for so many centuries, and of all the racial wars of mankind. All these wars, after exacting their frightful toll in human life and misery, ended not in victory, but in the compromise of mutual toleration.

Jews and Christians and men of all other faiths have work to do in the world, not merely as citizens of their countries, but as adherents of historic and prophetic faiths whose mission it has always been to teach men to rise above the levels and limitations of system, class, nation, or race to the high levels of humanity, to an eager and out-reaching cooperativeness in the building of the good society on earth, where man's high hopes for justice, freedom and peace can find at last their happy anchorage.

The Talmud records a legend. During the four "turnings of the sun" - the vernal equinox, the summer solstice, the autumnal equinox and the winter solstice - a different angel is appointed over the world; but for a moment, when the change of the angels takes place, the world remains without a leader. It is at this moment that Scorpio throws gall and a drop of blood into the water to cause death to mankind.

Our age is at one of these "turnings of the sun", and our world is without a leader. Scorpio is at the moment throwing gall and blood into the stream of life to cause the death of mankind. What angel will be appointed to guide the destiny of our world tomorrow? Will Prophetic Religion be that guardian angel? *Will America?*



Westway = 140/ in the air
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our world tomorrow? Will prophetic Religion be that Guardian angel? Will Commerce? Cause the death of mankind? What angel will be appointed to guide the destiny of leader. Scorpio is at the moment throwing gall and blood into the stream of life to Our eye is at one of these "turnings of the sun", and our world is without a