



## Daniel Jeremy Silver Collection Digitization Project

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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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Missiles, Rockets, and Man, 1959.



## MISSILES, ROCKETS, AND MAN

What will the space age do to our moral standards?

The Temple  
April 19, 1959

Rabbi Daniel Jeremy Silver

For some twenty years during the last half of the second century this Common Era, Marcus Aurelius ruled as Emperor in Rome. This emperor was a man of unusual talent. He was a capable administrator and he was wholly at home in all academic and philosophic pursuits. I had occasion recently to reacquaint myself with some of his meditations. As always when I browse through his literary output I am amazed at its aptness of thought and its relevance to modern life. But on this particular rereading I was struck by a singularly archaic and outdated observation. He wrote in this vein: "Our children will see nothing that we have not seen, as we do not see anything unknown to our fathers." I know of few observations from our forefathers which highlight in a more dramatic fashion the discontinuity of human experience between all pre-modern men and our own age. The path of progress in ancient times was languid and it was sluggish. Man could not shake himself of certain ever present, ever threatening shadows which accompanied his every step and overwhelmed his life with fear and with threat. For man could not shake his dependence upon nature. Man lived near unto death. Man feared the flood and the drought, the blight and the pestilence, the plague and disease. Man feared mass poverty and mass illiteracy and he had no vision of a world without these evils or in which these evils were largely mitigated and erased.

To ask an ancient, "Is there anything of which it can be said 'See, it is new'" was generally to receive an unhesitating answer, "No, there is nothing of which it can be said 'See, this is new.' It has already been in the generations that were before. That which has been is that which shall be. That which has



been is that which shall be. That which has been done is that which shall be done. There is nothing new under the sun."

But listen now to a modern voice, a modern social historian commenting on life today. Here is his view: "The only essential experience which we share in common with our pre-scientific ancestors is the common bond of our mortality. The only life experience which we share in common with our pre-modern ancestors is our common mortality." Now this is to overstate the case, but it is also to emphasize what we sometimes forget, that there is a radical discontinuity between the human experience, that our life is radically different in its social environment than was the life of those who lived more than two generations ago, for whether a man lived four millenia before the Common Era or four hundred years ago his life was lived out on a level, terrestrial, earth-bound plane. He was subject to the whims of nature, whims over which he had no control and against which he had few defenses. He was subject to the periodic incursions of plague and disease which destroyed whole communities and whole cities. Childbirth was a matter of grave danger, childhood was the age of death. Man lived amidst fear, and man could not say that his fellow men had radically improved civilization, had radically changed man's social environment. And so they looked upon life as an eternal cycle of birth and rebirth, a world spinning free of the ground which, though it spun at a great speed, moved nowhere.

The ancients believed that man had been cursed by the punishment of Adam. Man was doomed to everlasting, back-breaking, spirit breaking toil, and there was to be no relief, there could be no relief from this toil, for man had no tool save a single mind and two hands, and no philosopher or thinker of the ancient world could see how with this one mind and two hands man could ever produce an abundance of food or a sufficiency of goods for himself and for his family and his community and his world. Today we have created great labor saving machines. Today we have as sure a social problem of leisure and its constructive use. How radically our life has changed. We know that man need no longer be subjected to a life of



unrelieved toil and labor. The ancients believed that there was no relief from the curse of poverty. The New Testament says that "the poor shall always be among us" and this was generally believed throughout the ancient world. For they could not believe that man would ever be able to create a sufficiency of the good things, the material things, of the world to provide for all men. We are plagued with the fear of over productivity. We know that the poor need no longer "always be among us." We have, at least in the Western world, created a society which has mitigated the worst of the curse of poverty and has shown that mankind can live in a world of sufficiency and in a world of plenty. The ancients lived close to death. They were cursed by plagues against which they had no immunization. They were cursed by an abbreviated life span which destroyed the potential of so many before it had begun to be realized. We have immunized whole communities, whole continents. We have found cures for diseases always heretofore fatal. We have made childhood not the age of death but the age of health. We are faced today, not with a problem of death, but really with a problem of old age, as our society is having to adjust itself to an increased number of elderly people and is having to develop institutions of social service and of health to meet and to cope with their problems.

The ancients, seeing life in its bleaker colors, were wont to cultivate a philosophy of pessimism. Marcus Aurelius was a stoic. He believed in resignation. He believed in the fact that the world could not be radically improved and therefore man should not radically commit himself to programs of world and social improvement. Faced with the success multiplied by success of our scientific age we are apt to be buoyant and optimistic, filled with hope, and yet strangely our philosophies accent and highlight the theme of despair and of resignation and of fatalism even more than that of Marcus Aurelius. Think of those who have looked into the crystal ball of the future. Think of George Orwell's "1984." Think of Aldous Huxley's "Brave New World Revisited." Think of T. S. Elliott's "Wastelands." Nightmare visions painted with nightmare colors upon a nightmare canvas. Is it



that these men discount the actuality of our scientific advance? No, this is not so. Many of these men are scientists themselves and they know full well how far man has ascended up the ladder of progress. Why then their despair? Why then their fury? Why then their vote of no confidence in our future? They have no confidence in our future because they, they admit freely, the victors and the achievements of the mental man, they are not at all hopeful or confident of the potentialities of the moral man. True, we have had great discoveries, we have made amazing inventions, we have created tools and machines which can think for us and produce for us, but we have not yet proven, in the skein of world history, that we are capable of turning these machines, not to the good of the few, but to the good of all. We have not yet shown that we are sufficiently morally aware or morally sensitive or morally determined to avoid programs of lust and of greed, to develop policies of common good and for the common weal. These historians, these prophets of the future, look upon the history of man and they see it with jaundiced eyes. They say that man has never been able to control his greed, that man has always been concerned primarily with material acquisition and not with moral commitment. They say we are mentally mature but morally adolescent. They say that we will be incapable, unable to control the very achievements, the very inventions, the very machines, the very discoveries which make for the blessing we have brought to our age and the potential blessing which we might bring to all ages yet to come.

I speak to you this morning out of a profound conviction that we face an age of grave crisis. I do not look as despairingly as do these prophets upon human psychology. I feel that they pre-judge us. I feel that they discount too radically the achievement of great groups of men in raising us from animals living in the jungle to social animals living in a highly cultured and civilized world. I feel that the future is fraught with great promise, but I and you surely agree that it is fraught also with great peril. And it is to a discussion of some of these perils that I would turn your attention here, now.



Each of our achievements points to hope. It points also to danger. Think of our machines, our automated factories, our ability to produce an avalanche, a torrent of goods, that can go into every home and equip every element, every individual in our society with all types of pleasure and of beauty. Think of these machines. Think of the factories which are being automated. Think of the men who have been freed from hours of routine, uninspired labor. But think also of the hundreds who have no more machines at which to labor. Think of the hundreds whose jobs have been displaced, taken away, by machines created by other men. Think of the office. Think of the file clerks who have been displaced by small memory tubes which can do the jobs of a hundred men. Think of the accountants who have been displaced by thinking machines which can with less error and greater speed do the jobs of hundreds upon hundreds of individuals. Think of the office secretary-typist, soon to be outdated, rendered extinct, by type-scribers of electronic capacity. Think of the problem of social reorganization, of technological unemployment, with which our automated machines face modern man. But economists tell us that technological unemployment is generally only a temporary social phenomenon, that every new machine creates new jobs. It must be manufactured. It must be serviced. It must be watched. But I am concerned with this period of interregnum, this period of in-between, the in-between period before our society has adjusted itself to production in a scientific age. I am concerned because I know that however temporary a large pool of unemployed may be, it is in their bitterness, it is in their resentment, that Fascism is bred, and it is to such people that the demagogues and rabble-rousers of every age have always appealed and from which they have always drawn their support. I am concerned because though we know that we will have these pools of reservoirs of unemployed we seem not to be developing the institutions of support, of financial support, of education, of job re-education, of technical re-education which will foreshorten this period and which will make it possible for those who are no longer employed to be employable once again. I am concerned because our society seems to be saying, "We will automate now and we will think of the results of automation



later," and that is a philosophy of folly. If we are concerned with human values and with social values, then certainly we cannot be unconcerned with those who will have no living. We cannot be unconcerned with the happiness of those who lack the skills, or be unconcerned with the fate of our free society faced with the tensions of angry men led and misled by political adventurers. I am concerned also with the challenge placed before us, not by our machines, but by our new electronic media of communication. Four hundred years ago there were less books in our whole world than there are in our Main Public Library here in Cleveland today. Forty years ago it required days and sometimes weeks for news to pass from one part of our world to another. Fourteen years ago it was still impossible to pass across the air anything except the spoken word. Today we can bring sight and sound into our homes, and soon all the senses will be excited by the images which will be brought to our television and other electronic sets. Now this has brought great boon to man, as have the automated machines brought great boon to mankind. It has made it possible for us to be more thoroughly aware of all the political ramifications of life in our day. It has brought into our homes the best of the culture of our day, it has given us belief and entertainment. But I am concerned by this -- that these electronic media of mass communication are equally adept at bringing entertainment and education, and propaganda and government-directed publicity. The big truth and the big lie, equally easily passed across the empty air-space. I am concerned that as we watch and are entertained we must be aware of the dangers of censorship and government manipulation and control of these mass media. Goebbels taught the world how this can be done. Radio Moscow and Radio Cairo and Radio Free Europe are agents under governmental direction. In a dictatorship these government radios are not turned only against one's potential enemies or towards people without one's border, but they are turned inward upon one's own citizenry, and by careful choice of censorship to brainwash that citizenry into agreement with the policy of the government then in power. And never before have governments had similarly useful media with which to convince the citizenry to their particular views and outlook. Never before has as large



a power over our minds been in the hands of those who control and distribute the news and the opinion and the entertainment which passes across the air space.

And I am concerned also by a second threat which our electronic mass communications systems present to us, and this is a threat perhaps even more dangerous than the first. Against the first we can shut our eyes. Against propaganda we can turn off the radio or the television. But this propaganda passes into our minds unawares. It passes to us at the level of the unconscious. They can throw onto a television or movie screen today images of such micro-instantaneous speeds that our eyes do not see it, but our minds understand it. They can convince us of certain needs and motivate us to certain actions in a way, in a manner of propaganda against which there is no conscious sense, and the use of such powers of subliminous suggestion abused and misused by tyrants and by dictators would permit them to blanket the world with agreement, to develop a form of propaganda more subtle and more devilish and more fiendish and more dangerous than any yet to be devised. To be entertained now and to worry about the controls of the freedoms of the dissemination of information later -- this, too, is for our age the path of folly.

The third of the problems which I should like to present to you today comes to us from a perhaps unexpected field. It comes to us because of the great strides and advances which have been made in the art of healing. Now again, none of us would undo these discoveries, they have brought too much of renewed health, too much of unexpected happiness to the human world, but all of us must be aware that where there were one billion people on the face of the globe in 1900, there are 2,600,000,000 people on the face of our globe today and there will be 10,000,000,000 people on the face of our globe in 2059. All of us must be aware that there are nations in Asia today which are starving because of overpopulation. All of us must be aware that in these nations understanding citizens are beginning to talk of government-enforced birth control, government-enforced control of the powers of reproduction, of human reproduction, because else, they feel the society will be condemned to submarginal existence, to misery, and to internal ruin. For



The fourth and last of the challenges which face modern man is the one which governments today, because of the pressures of population, the powers of birth control is to place in the hands of government one of the most essential freedoms known to man. It was the power over the birth of a minority which Pharaoh in ancient Egypt coveted. It is the power to destroy minority groups, unwanted groups, if abused and misused. The problem which our world faces is not one essentially of overpopulation. It is one which perhaps can best be illustrated by a single statistic -- 70% of the food production of our world is grown in countries which represent 16% of our world's population. The problem which faces our world is one of unequal distribution of the earth's abundance. The problem which faces our nations of plenty is the development of a sensitivity to the needs of other peoples, the development of a willingness to give of what they have, to share not only their produce but their knowledge with the underdeveloped nations. For if we do not, not only will these nations be faced with economic ruin, but the people of these nations will turn to demigods who will promise them the world and they will march off to conquer the world, and they will bring our world into ruin. For our world cannot tolerate decade upon decade of misery-bred unrest, and unless Americans learn to spend more of what they themselves have for the good of all men regardless of their national denomination, of their country's label, we are going to plunge our world precisely into generations-long unrest. We Americans have spent in the years since the end of the Second World War a great deal of money on point four programs and other programs for the development of these nations, and perhaps it may shock you to know that in no one year have we spent more on such programs of economic rehabilitation than we have in developing for ourselves and in decorating our own tombstones. This is the need - the need to live with a heart filled with compassion, with a mind willing to sacrifice something of our superabundance that those who are sunk so deep in need may not die of malnutrition, that countries may not die of economic plight, and that countries adventuring in pirating throughout the world, as did Japan, for the same reasons as before the Second World War, that these countries may not plunge the world into an atomic holocaust.



The fourth and last of the challenges which face modern man is the one which needs least to be spoken about but is most imminent and most potentially catastrophic. We are presented with a problem because of our new machines and our new mass media and our new medicine. We are equally, and even to a larger extent, presented with a problem because of our new means of power. Now we needed these new means of power. The fossil fuel on which our earth has moved its machines and developed its economy will in a century or so be exhausted, but fission and fusion can not only turn the wheels of industry and bring light to our cities, but they can lighten the funeral pyres of humanity and burn and lighten the world with the fires of hell. Will there be war? Will there be peace? This is the crucial question facing us. Can we play now, be indifferent to these questions, worry later? There may be no later time. There is little time -- precious little time -- for our world to find again its sanity, for our world to recognize that you cannot build peace simply by building greater and more ferocious implements of war, that you cannot build peace even by simply testing these implements of war, for the test itself brings disease into our world and possibly death to generations yet unborn. How will we find this peace? This no one knows. But this certainly is true -- that unless all the nations of the world learn to sacrifice and learn to compromise, unless all the citizens of our world know that they must spend really more time concerned with problems of foreign relations of peace than they do with building their own vocations and their own professions -- for what use is a profession in a world atomized, of what use are the nesteggs we have built for our children in a world in which our children will not be able to breathe or to live? This is our challenge, the crucial challenge which faces us.

To build now, intelligently, competently, courageously, humbly, the institutions of world organization, the programs of world cooperation which in themselves are the seed of a world of peace.

The ancients described the dangerous passage through the Strait of Messina, which lies between Sicily and Italy, in these ways. They knew that many of the ships which passed through these perilous waters broke up on its reefs, and so they said that on the Italian shore there rose a great sucking whirlpool which drew into its maw any ship which drew too near, and on the Sicilian shore there were dangerous



rocky reefs and sitting on these reefs were a hundred lovely beautiful sirens who sang out to the mariners and enticed them to draw close to the shore knowing that their ship could break up on the rocks. Now we must also pass the ship of our civilization through a narrow strait. To our left are the unpredictable whirls and whims of tyrants and demagogues and dictators. Over these we have really no control. About these we can only pray that they will be less than we fear and less dangerous to man. To the right -- to the right there are a thousand sirens singing to us a song of which we must beware, a song which if we abide and listen to will bring us to our destruction. Their song is one of indifference. Their song is one, not to worry. Their song says to us, "Live now, think later. Build your machines now, worry about economic dislocation when you are faced with the fact. Entertain yourselves now through your television, worry about the controls of its freedoms later. Enjoy the long life promised you by your medicine, the health which it has given you now, worry about the dangers of overpopulation and malnutrition later. Live your life of peace and of plenty now, worry later about the dangers of war, when that danger is really there." Well, the danger is there, and the time is now, and the opportunity may not come again. If we want a world for our children we have in our hands two choices, choices which the Bible presented to us in the portion I read to you this morning -- life and death. No generation has been faced more dramatically with this choice. There is death in our hands -- death for human civilization if we choose the wrong road, if we are indifferent, if we are morally insensitive, if we lack moral courage. But there is also the road of life, a fuller, finer, more prosperous, more plentiful, healthier life than men have ever known, for us and for our children, if we prove not unworthy, incapable, morally adolescent as we face the crises of today.

Amen



For twenty years during the recent century of this era men were searching  
racked as angels in Rome. A man of unusual nerve, strength, & ten-  
aciousness was not only an angel but a saint. Of secretarial habits.  
Records while necessitating myself were in meditation - and in  
always finding myself <sup>imprisoned</sup> ~~and~~ by the actions of men of the <sup>conscience</sup> ~~conscience~~ - A  
man scarcely the thought out of the pocket of his conscience.

"On another matter we must not seem just as we have our money in our hands."

[illegible]

at all. <sup>humming</sup>  
There is ~~nothing~~ <sup>in baskets</sup> and ditigenda left as I was denied the ground  
in season and was wounded 7 am ago. As a few birds were in the

in a room and one hundred years ago.  
 and the old story, There were no public houses in medieval times.  
 Food and drink, for the poor and the rich alike - was  
 provided by the monastery, parish and place of the land - (see map)

familiar life comparisons  
 When an artist never smiled "as does a child" and never  
 said: "See this now," generally he is a good man. That  
 of Edmund No. "It has always been in my heart ever since  
 I was born to be a poet. There is nothing more under  
 the sun."  
 1908

This little now to understand words - a number of as you after - in  
 more of a complete understanding of human society.

"The only safe appearance and the clean mind for a selfish man is the sound of an honest morality."

This is the main task of the case. We shall emphasize in the various steps  
the situation of modern man in world today

Don't mention David my son - in fear of angry friends, in fear of  
and keep it for a private confession - if fear a blood and of  
wonder











I take a deepening view of human nature. I feel <sup>the</sup> judgment  
 is not only personal but also a social one. The  
 of individuals and communities. The judgment  
 and of the people and individuals is not only a  
 thing in the world and power in the world  
 but also a thing in the world. I am  
 and I am not only a thing in the world  
 but also a thing in the world. I am

But I too feel that the immediate future needs present force-kind ideas  
before we meet mind time. The concept. It is a radical new way. It would  
require new institutions, new moral affirmations, new policies and  
economic adjustments. If human rights and human freedom are to be  
broader and more justified, if individual opportunities are to be enlarged,  
if there is to be equal opportunity and not mere equality; if there  
is to be peace and not mere co-existence - we must have

~~Letter enclosed accompanied by~~  
~~please the letters of correspondence to each; the~~  
~~and women, redness of face & nose, the~~  
~~and between moral pleasure and~~  
~~hard~~

*[Illegible handwritten text]*

~~Weed was among the Division leaders in the~~  
~~the me highly skilled and some of the most successful~~

die Farben:

Our interests now involve several other fields of investigation including the study of animal behavior, the study of the human mind, and the study of the human body. These fields are all interconnected and each has its own unique challenges and opportunities. The study of animal behavior, for example, is a complex task that requires a deep understanding of the animal's biology, psychology, and environment. The study of the human mind, on the other hand, is a more abstract endeavor that involves the use of a variety of methods, including experiments, surveys, and interviews. Finally, the study of the human body is a field that is constantly evolving as new technologies and techniques are developed. Each of these fields is essential to our understanding of the world around us and to our ability to improve the human condition.



no one would want the elections made uninvited. They are  
men's menfold the manufactured goods and articles. They are  
countless thousands of routine uninteresting work and provide the  
small fresh leisure to enjoy the peace of life.

Then can one doubt that the mechanical men will provide  
a major social reorganization. What is to be done for those whose  
skills are no longer needed. Economic loss is not the only loss. The unemployed  
is generally temporary - but our new machine needs new jobs -

But are we prepared - institutionally and economically - for such  
a shift from massive unemployment? Hence we inaugurated schools  
and technical training programs to retreat the factory - office workers for  
new positions requiring new skills?

There is, I am afraid, little evidence of such planning in any of  
our communities. We seem to plan to take our profits, move our profits  
out - But ~~that~~ it may be too late. Then the move from one job to the  
next is prolonged. Then there will be the great danger of large numbers  
of idle and injured unemployed. And I would remind you that  
it is a real man that democracy speaks and it is very real to the  
and disadvantaged men that the future has already promised of justice  
have greatest appeal.

The way of danger is to automate men and plan later. The way  
question is to automate men to plan now. The first way is the easiest -  
it is the way we seem to be taking - but it is a dangerous way -  
dangerous for our freedom and for our state.

Our hitherto new method of mass communication present in  
will be a second test.



~~There must be planning and restraint a degree of understanding  
of our machine as well to ensure us and our own class  
capacity to produce the most the agents of their own political turn.~~

~~We must meet intelligently the challenge of our production capacity.  
We must secure equal rights and privileges and the challenge of our  
new found media of communication.~~

A half million ago there were ~~less~~ books in the whole world than can be found to-day in my major public library. A half century ago it required days and weeks for men to travel to the far corners of the world, to-day our ~~reaches~~ <sup>reaches</sup> world is knit together such ~~order~~ of instantaneous communication. A half generation ago only the ~~poor~~ <sup>poor</sup> could read ~~and~~ <sup>now</sup> the average, to-day no one is denied can be sent into fifty million homes.

Antisemitism must be eradicated and the spread of the printed  
word have been essential to the rapid world wide  
revolution of human knowledge and they have made possible the  
better life improved in the art of education. To-day the  
mind, will, and spirit of our world can be presented to us  
in the form of a single unit.

no one would mind the name of electronic-commerce  
undiscovered - yet requires no one could but they present a  
real and hard fighting in need of our home delivery &  
freedom.

Education and Propaganda - The Big Truth & The Big Lie - can  
live with equals & finally then new inventions. ~~and~~  
~~Radio~~ Radio <sup>Europe</sup> and Radio Moscow and Radio Free  
Europe are open up of national policy. Unleash targeted our  
world have effective covered now can see their surveying the  
legislation of one our people. Government now have the power  
- if they dare to use it - of broadcasting, more much by ourselves  
the need at times of let and halfhearted and unwilling from  
as fact which might lead us to victory or surrender.



The ~~possibility~~ of free expression of yesterday means much more  
one of the diverse and most varied language of an Era, it is a  
method is a principle, and must be gradually founded against and  
all unforgotten & cowardly

Now turn me to the measure of a dinner picture exhibited in  
 relation to the surrounding itself. As it is the capacity here I understand  
 by certain electric devices to effect an action in the building  
 as long as the measure is kept that we are being religious -  
 and an illustration added. Picture and the whole in the  
 picture in a. The picture is a <sup>very</sup> good and beautiful but  
 the days in the measure to the picture - yet they are seen and  
 understood by an mind & understood that effect in action. We  
 understand that the picture is a picture of religious activity  
 and should be the subject of the picture in the picture  
 and there is no defense - and a picture in the picture is  
 made of an mind and picture of the picture is the picture

[illegible][illegible]

On 1980 (and more) hundreds people on the north  
to the (and one 2.5 billion  
to (and from more than 10 billion



