

MASMID

Yeshiva College

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To
Dr. Bernard Revel
and
Dr. Shelley R. Safir



whose unflinching devotion to the cause of Yeshiva College during these trying years has made possible its continued growth and development, and whose scholarship, courageous leadership, and friendly counsel have inspired us and enriched our college years, this Masmid is respectfully dedicated.



MAS MID

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President of the Faculty



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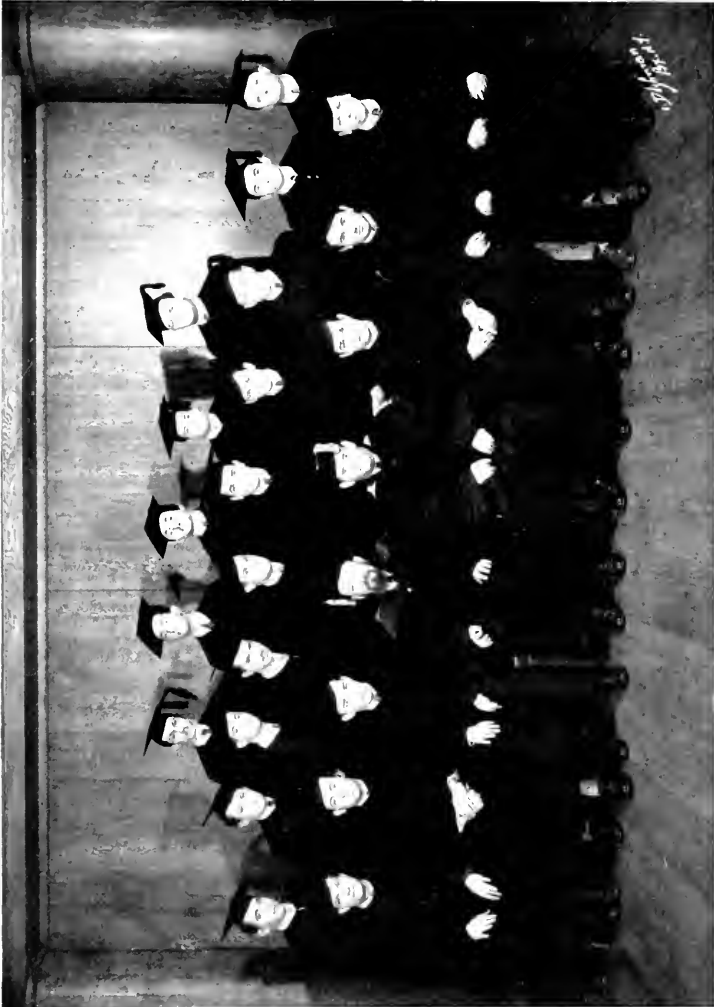
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CLASS OF '34

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To
Alma Mater



I

When whimsic, plastic adolescent years
Are gravely stilled to manhood's calm reserve;
When, out of season, grizzled age would serve
A cloying feast of gloomy sullen fears . . .
When sparkling laughter haply disappears
And vain attempts to light a smile unnerve;
When life is 'reft of eager, glowing verve
And earth remains a dismal vale of tears—

Yet is such grief more sweet than any draught
That blissful ignorance would have us breathe,
Far more serene than leisure winds that waft
The soul along and give it folly's wreath:
For there is joy to hearts that sadly weep
Unknown to lightsome breasts that, waking, sleep...

II

So, Alma Mater, you have bid us sip
From out the brimming cup that knowledge fills
A sweet ambrosial wine-drink which instils
With sun-kist glow life's drab apprenticeship;—
Though first it seemed too bitter to our lip
And seemed to grip us with convulsing chills
We drank it down, and learned of joyous thrills
That grew more pleasing with its tightened grip...
When soon thru life we take our varied course—
No longer fed from Alma Mater's hand—
Our eyes shall often turn upon the source
Of all that helped us erst to understand . . .
For with the past there is a mystic bond
Through wisdom's soul—to heaven and beyond.

b₃ BERNARD DOV MILIANS

Judaism and Modern Thought

By
DR. ERICH GUTKIND

EDITOR'S NOTE: *Dr. Gutkind, an exile from Nazi Germany, is at present Professor of Philosophy at the New School for Social Research. During the coming year, he will be associated with the Philosophy Department of Yeshiva College. The article which follows is the text of a lecture delivered recently by Professor Gutkind before the Yeshiva College Alumni Association.*

The Jewish people today face one of the darkest and most critical periods in their long and suffering-laden history. There have been persecutions before, but never have they assumed such world-wide proportions. Previous persecutions were in most cases confined to a single country; today this fiendish gospel of hate is preached everywhere. However, the greatest danger facing Judaism today is not this external danger. On the contrary, those familiar with Jewish history know that, in the past, persecution and oppression have served to strengthen and fortify Judaism. The appalling danger which threatens the Jews today is not external, but internal. It comes from within them, from within their own midst. It is the danger of forgetting the great Jewish truths, of desiring to dissolve themselves into the surrounding world, of desiring to strip themselves of Judaism. The great peril is assimilation. The Jew will ever remain a minority. But those who fear to belong to a minority misunderstand the essence of Judaism. He who has not the courage to remain in the minority, and, in fact, in a very weak minority, cannot be a Jew. The Jew must have the strength to stand alone if necessary. That is how the history of the Jews began. Abraham heard the call of God and prepared to leave the house of his father and the land in which he lived. And he dauntlessly set himself up against the whole world.

However, a minority need by no means be weak.

The strength or weakness of a people does not depend upon its number. It depends upon its character. The stronger the *inner* life of such a group, the more unconquerable they are. The stronger the truth which binds a group of men together, the more invincible they are. The weak Jewish minority was stronger than mighty Egypt, stronger than Assyria and Babylon, stronger than the powerful Roman Empire. This people, small in numbers, has outlived all these mighty empires. It has outlived the kingdoms of the middle ages and the empires of modern times. It stands unvanquished. The secret of its endurance lies within it. It is the inherent character of the Jewish people, not its external means of power. This strength is based on the fact that we trust in *truth*. We must believe that, in the final analysis, truth is stronger than any other power; a viewpoint that is, to be sure, not shared by a great part of humanity. Many believe that there is no truth at all, or else that truth is no power. In our times, a mighty conflict is raging in the world: What is the basis of existence—Truth or Vitality? Powerful movements have arisen teaching that everything depends only on vitality. A philosopher like Nietzsche teaches that the lie can promote life better than the truth. Many believe that the basis of our existence cannot be truth but that it is a question of vitality. The basis of existence is biological or, we might even say, zoological—Race and Blood. The Jewish belief is that a world which is to *endure* can be built only upon truth. All other attempts lead, in the end, only to catastrophe.

The greatest danger to Judaism, we have said, comes from the midst of Judaism itself. It is the question: Can the modern man still be a Jew? Is Judaism obsolete? Does it still fit in with the times? Does it not hinder our development? The question is: How can I, in our times, remain a

Jew? This vital question must be answered. One thing is certain, that every man has a right to live in *his times*. It is unjust to demand that one live the life of past generations. In fact, it is our *duty* to live our life in the present, to fulfill the demands of our own times. Judaism is not only capable of fulfilling the demands of our times; it is not only sufficiently modern as to make it possible to live with it in our day; but we even assert that it is by far the most advanced standpoint possible. The profound insight of Judaism is, in many respects, far ahead of our times. There is no other salvation for the Jewish minority than the realization of this. Not by compromises but by knowing his true character and defending it energetically can the Jew survive. There is perhaps no doctrine in the world which is less disposed to compromise than the Jewish doctrine.

In seeking a solution, we must first ask ourselves: What is "modern"? What characterizes the "modern man"? There are many factors to be found. We will stress three of them. These three present themselves quite naturally, since we may approach man from three sides: his thought, his desires, and his feelings. Thus this classification arises without any systematic or pedantic considerations. The modern man claims that he does not wish to be *superstitious*. He loves clear, scientific thinking. He does not believe in things which he considers the product of childish dreams or fantastic fabrications. Secondly, the modern man is very little disposed to asceticism. He is occupied not so much with the other world as with this world. He loves this world. He wishes to reconstruct his environment, to set it in order so that it may be livable. He does not like to make distinctions between this world and the other, between body and soul. He seeks unity. Thirdly, modern man emphasizes communal life. He senses that no one can be an isolated being, that every one must live in human society and is dependent upon it for existence. He seeks to understand phenomena not so much on the basis of introspection as on the basis of social relations or, we may say, from a historical basis.

Let us observe the attitude of Judaism toward these three major characteristics of modern man. No world-view is less superstitious than Judaism. None is more in harmony with human reason. Hermann Cohen, one of the most significant of modern religious philosophers, calls Judaism "the religion of reason." Why? The foundation of Judaism is monotheism. Judaism teaches not only that there is "one" God, and not many gods; but it also asserts the *Oneness* of God. That is the granite foundation on which Judaism stands or falls. It is asserted that outside of God there is no reality. The only reality that there is, is God. In other words, God is reality. The Hebrew root of the word for God (which the Jew does not utter) is equivalent to reality or absolute reality. Everything outside of God has no reality. It is "created;" it is "creature." Therefore nothing owes its reality to itself; nothing lives of its own force; nothing has substance of its own. Whoever considers anything in this world a "being" is practicing idolatry.

The fundamental task of Judaism is to destroy idolatry. Idolatry means more than kneeling before a statue. It means to believe that the phenomena of the world about us are reality in themselves. As for example, the belief that there is "matter" which has always existed; or that "nature" is "eternal"; or that there are "natural forces" which exist in and for themselves; or natural "laws" which have "absolute validity." In fact, the laws of logic and of mathematics are not, from this point of view, absolute laws. Nothing in the world can claim to be valid or eternal or independent of God's reality. Nothing can raise the claim to be worshipped. There is nothing before which the Jew must bow or kneel. In the story of Esther it is told that all the courtiers prostrated themselves before Haman. Only Mordecai refused to do so, thereby enraging Haman. When asked why he did not kneel, Mordecai revealed that he was a Jew. And it says, "But Mordecai bowed not, nor did him reverence." The idea of idolatry is here much more broadly conceived than is commonly assumed.

We wish to avoid any misunderstanding. We do not say that there are not countless things which have worth. Nay more, Judaism teaches that everything has its worth. There is no one too insignificant or too wicked or too worthless to find consideration. Everyone has a claim to his "place" in the world. Indeed Judaism goes so far as to ascribe a worth to inanimate things. Thus we find that it is wrong to destroy articles which may have utility. A lovely maxim of the Cabbala says: "In all things lie locked sparks of the lost original light. And these sparks await their liberation." Everything contained in the world has a right to its own "place," and to partake some day in reality. But nothing has reality in itself. Nothing can therefore be an object of worship or of adoration, not even Nature. There is no more dangerous delusion than the belief that Nature is eternal and Godlike.

The conception which we have outlined harmonizes completely with modern science. It is only obsolete science that assumes that there has always been absolute matter, that the world is a mechanism which consists of absolute forces. In modern physics, in Einstein's physics, everything has become relative. The entire process of nature is dissolved into a system of extremely complicated mathematical equations; really, therefore, into a complicated system of relations. But no substances remain. These disappear completely. Even the concept of "natural forces" has vanished from modern physics, as has the concept of "eternal laws." The latest researches have done away with the concept of "natural law." Even in logic and mathematics the concept of compulsion has been pushed further and further back; or it is shown that this compulsion has quite different roots. It is more a form of our thought, as Kant claimed. The modern interpretation of Nature comes much nearer the conception which the Jews have always had, namely the idea of "creatio ex nihilo." "Creation" and "Creation out of nothing" are in fact, both the same thing. If "something" had already existed "out of which" God could have first created the world, it would not have been a real

"creation." A recent Jewish thinker, Steinheim, says, "The idea of 'creation out of nothing' is the very standard of the Jewish synagogue." This idea of "creatio ex nihilo" therefore very emphatically rules out all superstition. For what is superstition if not the consideration of the phenomena which surround us as reality, or the belief that "behind" these phenomena "beings" are hidden. All mythologies, all beliefs in gods, in demons, in good and bad spirits, arise from the same motive, namely the belief that "behind" these occurrences there are mysterious "beings." Judaism strongly opposed this. Judaism rejects all mythologies, all realms of gods, all dark worlds. However, even such conceptions as those of natural forces are only refined forms of superstition. Such words also as "electricity" or "gravity" are only pictorial expressions, which are in no way better than the old conceptions of gods and spirits. Therefore the Jewish doctrine forbids man to make himself an image. This fundamental law, "Thou shalt not make unto thyself any graven image," is one of the greatest visions ever conceived on earth. This vision separates man from the superstitious and haunted worlds of prehistoric times. It locks up the worlds of mythology and magic. This vision raises man out of a fairy realm and brings him into the world of reality. Without this commandment there could be no historical life of man. Man would remain ensnared in a child's world, in a passive world, in a dream world. He would never break through to reality and to responsibility. The cardinal principle of Judaism which we have discussed is, therefore, the guaranty of a clear, responsible human life in reality, in *this* world, and not in a world populated by superstitious entities, in which there is no ethical responsibility. The premise of the Oneness of God opens wide the door to science. "The exodus from Egypt" can also be regarded as the exodus from "the house of slavery," the house of mythology. The gods of Egypt with their hawk and ram heads, or the cult of the bull, show man still deeply imbedded in Nature, in the slavery of the

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service of Nature. The greatest emancipation of mankind, that is, from Nature, is the work of the Jews. In Judaism, man raises himself above Nature.

In this antipathy to all superstitions, there lies an attraction for *ibin* world. Judaism has never denied this world. We must remember that in the story of creation, there appear again and again the words, "And God saw that it was good." The world is God's and is good. The Jewish conception is optimistic. Another great conception of the world, the Indian, is pessimistic, and hundreds of millions of people believe in it implicitly. In the eyes of this part of humanity, the world is evil, the world connotes suffering. With each thing we do we only entangle ourselves more and more in this suffering. The highest goal of man is knowledge. This knowledge consists in realizing that all existence is devoid of meaning. The highest goal is the extinction of the world, and that can be attained only by ever greater detachment from the world, by asceticism. This is the exact opposite of the optimistic Jewish interpretation of the world.

This pessimistic conception is not limited to India alone. Great philosophers have shared it. Even Christianity holds that the completion of man lies in the Beyond. Philosophers like Schopenhauer teach that the world is evil, and that there is no higher goal than the extinction of this world. This attitude, in turn, influenced great artists, as, for example, Richard Wagner. His "Tristan" is based on the philosophy of Schopenhauer. The Jewish conception, on the other hand, demands the glorification of the world. Jewish philosophy differs very strongly from mysticism. Mysticism demands the fusion of man with God. The great goal of the mystic is an intense desire to become at one with God. This view Jewish philosophy sharply rejects. When Moses asked God, "Show me Thy glory," God answered, "Thou canst not see my face: for no man shall see me and live." But God shows Moses His "attributes," and these attributes of God are ethical attributes. Thus God directs Moses to the

world, Moses is not to look upon God, but upon the world, upon the world as it reflects the light of God. He sees the world as it is constructed according to the order of God. The will of the Jews is quite definitely directed towards the betterment of this world. That is why the Jewish teachings do not speak of a "Beyond", but of the "coming world."

This world is fundamentally good. The evil in the world comes from the disorder which man has caused, and this disorder is rooted in the fact that man was free. Man was created as a free being. He might accept or reject the order which he found. If man did not have this freedom, he would not be a man. He would then be nothing but a perfect machine. He would be dead.

The meaning of Judaism is the constant re-establishment of the original meaning of Creation. To carry the truth of the very beginning of things through all times and not to allow itself to be misled, is the purpose of the Jewish religion. This basic truth must be brought to life anew in all times. A great opportunity for a revivification of Judaism lies in the fact that it is no ascetic doctrine. Judaism does not teach flight from the world. On the contrary, it commands that the responsibility for the world be assumed. There is perhaps no religion of mankind which emphasizes as strongly as Jewish wisdom the element of Joy. Joy is not only allowed, it is demanded. Thus there is a command to eat and drink with pleasure. To abstain from pleasure is a sin.

This teaching is entirely positive. It conquers death not only by the hope of a continuation of personal existence beyond the grave; it conquers death by a basic extirpation of the roots of death. Death is rooted in the disorder of the world. The connection between God and man is broken and must be remade. The Jewish teaching has created the splendid conception of "Shechina." This is the "presence" of God in the world. God wishes this world to be his residence. The Jewish conception of God has nothing to do with the pale abstractions of philosophers and theologians. It is an immeasurably realistic conception. This

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worldliness and realism of the Jews is as magnificent as it is modern. It is a realism which is far in advance of all realistic conceptions of our times.

God, the world, and man are sharply separated from one another in Judaism. In the tension between these three poles lies true reality. In all other interpretations, these three merge into one another. Either the world becomes submerged once more in God or else God becomes submerged in the world. God is then nothing but the "whole world." That is pantheism. Or else, man sinks mystically into God. Then God is made a man, and the idea of God is destroyed. This has been the development of Christian theology. However, it is also wrong for man to become submerged in the world. That is a false teaching, grown out of the soil of a science which is today obsolete. In it, man is only a "piece of nature." Man is only a part of Nature, a by-product of Nature. This is also contradictory to modern conceptions. The modern world is coming to believe, more and more, that man is a creature apart from Nature. The existence of man is *fundamentally* different from the existence of animals or plants. The existence of man is not the same as the existence of a stone. There is no "general existence," shared in equally by all creatures. It is not true that stones and plants and animals and man all "exist" uniformly. The existence of man is of a higher sort than that of all Nature. Man is the keystone of Nature, the key to Nature. Modern biology has worked out a strong case for the theory that man is a kind of blue-print, underlying all of organic Nature, just as a blue-print underlies an edifice. The edifice is constructed only by means of the blue-print. Man is the blue-print of Nature. One of the most modern of debates centers about the question as to whether man is a "blind-alley" of Nature. Modern science is very disposed to deny this. It approaches the *biblical* interpretation, which has the development of Nature culminate in man.

Man must not be interpreted from his animal side, from his zoological side, from the point of

view of race or blood. Man is interpreted as a historical creature, a being that lives in a society, as a fellow-creature. To every man there belongs a "You." No "I" can be understood without a "You." The most profound characteristic of man is that he possesses speech, that he is addressed and answers. Speech is the highest phenomenon to be found on earth. The historical and sociological interpretation of man, the masterpiece of modern times, is Jewish through and through.

This leads us to the third main point, the emphasis of society today. Our times have turned away from the isolation of the individual. We are trying to understand the individual in a new way, to bring him into a relation with his fellow-creatures. The individual has his rights; and these rights, unfortunately, are being more and more forgotten today. The over-emphasis of the individual has been followed by its opposite, the over-emphasis of society. Here Judaism is unquestionably faced with great struggles. What is the position of the individual with respect to the whole? The Jewish teachings stress the responsibility of the totality for each and every individual. The individual, on the other hand must also answer for the totality. It is important to remember that the majority of the Jewish prayers are worded in the first person *plural*, *we*. The highest demand which Judaism makes, the demand of holiness, is not directed only to the individual, but to the people as a whole. It is said, "Ye shall be holy—a kingdom of priests—a holy people." Many commandments are directed towards the individual: for example, "Thou shalt not kill." This highest of all demands, the one of holiness, however is directed preferably to the totality. But what is it that binds the totality? What is a people?

Here we must bring out a fundamental element of Judaism. The Jewish people is a *founded* people. It is not a nation in the manner of other nations. It was one of the greatest mistakes of Jewish history when the people chose a king for the first time, and said, "We also may be like all the nations." Every conception of the Jewish

people which does not take into consideration the fact that the Jews are a "founded" people, is fundamentally wrong. At the beginning of Judaism, there is no mythology, there are no deified aspects of nature. Judaism has nothing to do with race. As a race, Judaism is more complicated than we can possibly imagine. It is absolutely impossible to find any "racial characteristic" whatsoever, of which it could be said, "This is Jewish." All imaginable types are to be found among the Jews, and this very universalism is what constitutes the greatness of the Jews. The great poet, Jehuda Halevy, said in a deeply philosophical book, in "Al Khusari": "The Jewish people are the heart of humanity." They constitute a miniature mankind. But they cannot be understood as something "biological." The Jewish people have not "grown up," like a "nation." They have not "grown" like animals or like plants or like rocks. They are *founded*. At the beginning of their history, we find the *decision* of one man, a man who must be interpreted as a historical personality. The Jewish people grow out of the decision of the man, Abraham. It is thus "artificial," and that is its greatness. It is not a product of Nature. It is a higher system than the system of Nature. A founded people is basically different from a grown national people.

The Jews are not merely a group of people who embrace the same creed. They are bound together not merely by religious dogmas. The fact that the Jews have no religion which is detached from actual life, has been a deciding factor in molding their existence. Religion as it is commonly understood is an attitude flowing parallel to life, and in a certain sense, even against life. It is a holiday attitude, a peculiar tension, which has nothing to do with everyday existence. The basic doctrine of the Jews, however, is the sanctification of daily life. It strives for the permeation of *every-day life* with holiness. Thus the prophet Zechariah in his splendid vision declares that in the coming Jerusalem "every pot in Jerusalem and in Judah shall be holiness unto the Lord." Thus, there is nothing which does not belong

within the realm of holiness. Nothing is to be left not even eating and drinking or the lowest functions of our bodies. No moment, no union, slight as it may be, stands outside the sphere of sanctity. The Jewish law encompasses the *whole* person, not merely a part of him. This lends an unusually high tension to existence. The life of a really great Jew stands in its totality at every moment and in all details in the presence of God. It exists in its completeness not only in single holiday hours but in every moment of life. Judaism stresses not only the intellect, but the body as well. It does not recognize the distinction between body and soul in which the soul is the essential and the body the unimportant element. There is no separation of the inner from the outer, of the higher worlds from the lower worlds. Judaism teaches the doctrine of unity. Unity is its highest principle. Life, in all its manifold aspects, is an indivisible unit. It is a totality including in its scope both the highest thoughts of the intellect and the very lowest functions of the body. This is an attitude which one may very well characterize as "modern." In fact, one can even say that our times have still a long way to go before they will arrive at such a view.

The Jewish teachings have at all times been wise enough to realize that it is not sufficient merely to think beautiful thoughts. Religion is not simply an inner attitude. Ritual is inseparably bound up with ideals, a ritual which permeates all of life. Ritual regulates man's everyday behavior even to the very smallest detail. Jewish tradition has continued this permeation of life with the order of God. The Talmud is a protocol of a conversation of more than a thousand years' duration concerning these questions, a conversation which was conducted by thousands of the wisest of men. This conversation has never died out; and it will be one of the great tasks of the Jews of our times to revive this discussion, and to continue it. To these wise men, not the slightest detail seemed so insignificant as to be neglected. It is said of a Zaddik that he was once asked where the most holy was to be found, and he

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answered, "That lies deep down in the world, but until now no one has been sufficiently humble to bend down far enough to pick it up."

From all this it is quite clear that the Jewish doctrine is directed not only at the individual, but at the entire people. Not only the isolated individual soul is addressed, not only the voice of conscience in the individual man is called upon, the message is given to the *whole* people, and the individual is always a member of the congregation. The most terrible thing that can happen to the individual is that his "soul shall be separated from the people." That is equivalent to death. On the other hand, in belonging to the Congregation of Israel lies the guarantee of immortality. The congregation of Israel is, as we have already said, a *founded* congregation, not one that has evolved from Nature. People can form congregations in many ways. They form groups for practical reasons, because of a common faith, or because they belong to the same or a similar race. But *all* such ties are *relative*. Even the peoples of the world are collected about a center which has no absolute reality in itself, for natural realities are not absolute realities. Israel alone is gathered about a center which is nothing but absolute reality itself. Israel stands under no "star," as do the other peoples of the world. Its center is absolute reality itself. That is why Israel as a nation is more strongly bound together than any other group in the world. It is the strongest possible form of solidarity! That is why the Jewish community cannot be compared with other communities. It can be understood only from its *own* point of view. Israel cannot be looked upon from an external point of view and explained on bases which lie outside it. None of these perspectives would be an adequate standpoint from which to understand this phenomenon. Israel can be understood only from its own vantage point; and this is its very peculiarity, that it cannot be measured with foreign standards. All other communities can be compared with one another. Jewry, alone, stands by itself.

The Jewish doctrine sharply distinguishes be-

tween God, man, and the world. The world is thus understood, in a completely modern way, as something relative. It is as is termed in physics, a "field", a "field of relationship". It is useful to differentiate between "world" and "Nature". The "world" is a "Nature" in the midst of which stands man. All these infinite relationships, the whole system of relations, find their connecting thread in man. Man is the key to these relations and the keystone of their system. Man is the highest thing in Nature. And his task is to build the world, to build human society. But human society can be founded only upon the order of truth, the order of justice; and the Jewish teachings have discussed the problem of social justice more profoundly than any other doctrine on earth. In this relative world, man stands at the *center*, the high priest of all creation. God is not an abstract, distant principle. He is not simply a First Cause which discharged the world from itself, the world now continuing to be of its own volition. Rather, God is "present" in this world, but not identical with it. This idea of the "presence of God" is one which imparts an unusually lofty meaning to life. Man is *addressed* by the absolute, and he can *answer*. Man is not an *isolated* ego, not a shut-off being, a creature who has, as the great philosopher Leibnitz said, no doors and no windows. The "I" cannot be understood without the "You". Indeed one can even say that the "You" is much more primary than the "I". The "I" awakes only to the call of the "You". Thus we oppose these three entities to one another: The absolute God is the only reality; the relative world is His creation; and man, addressed and answering, opens upward toward reality, and downward embraces all Nature into unity.

All the commandments and prohibitions of the Jewish teachings are epitomized in three highest commands. They are prohibitions. "Idolatry, murder and adultery" are forbidden even when one is threatened with death. These three prohibitions are, as it were, chapter headings for the whole series of our maxims of life. These three also

(Continued on page 60)

The Political and Social Philosophy of Maimonides

By

DAVID W. PELLGOSKY

The year 1935 will witness the 800th anniversary of the birth of Maimonides. Exercising as he did such a profound influence on Judaism and Jewish thought, it is but to be expected that the Jewish world will ring with his praise. Countless tributes will be paid to his genius, and rightfully so, for religion, philosophy, science, logic, and law—all flowed with equal facility from the pen of this most versatile thinker. No realm of human endeavor was left unexplored by his penetrating mind. Those who have attempted to elucidate his doctrines have been legion. Yet, strange to relate, none have seen fit to develop that significant aspect of his thought, his system of political philosophy.

The attribution to Maimonides of a comprehensive Staats-philosophie demands explanation. For, unlike his famous contemporary Aquinas, he left no individual treatise on political science. Neither was he a social reformer intent on eradicating the roots of the existing system and substituting in its stead an order which he advocated. Maimonides was primarily the interpreter of Judaism in all its aspects. God had revealed to His People a system of laws whose entirety embodies the Divine scheme of life. Many of His precepts seemed incomprehensible and irrational to those who had tasted of the forbidden fruits of philosophy. But the human mind, insisted Maimonides, is a spark of the Divine Intellect, and man can comprehend in his finite manner the workings of the Infinite. "The Law is not entirely foreign to Nature," and just as we are able through the principles of philosophy to achieve a rational conception of natural phenomena, so too can we attain some sort of understanding of the Divine commands. It was to this Herculean task of reconstructing from the body of the Law revealed to Moses its underlying philosophy,

and of rendering in this fashion its complexities of the Torah intelligible to thinking man and compatible with Reason, that Maimonides devoted himself. In his interpretation of the laws pertaining to social organization and economic practices as an integral factor in the Jewish system of life, his views on political theory find expression. His rules regulating political and economic institutions may be but a codification of the principles as revealed in the Pentateuch, preached by the Prophets, and applied in the Talmud. Nevertheless, his explanation of their Biblical context, his decisions in cases of Talmudic disagreement as to their practical realization, and his personal comments, impart to the whole a flavor peculiarly Maimonidean.

Any attempt at an understanding of Maimonides must be preceded by the realization that his fundamental philosophical assumptions were those of Aristotle. The tenor of philosophical thought of the 12th Century was predominantly Aristotelian. Aristotle's teachings had thoroughly permeated Maimonides' thought and its influence on the shaping of his doctrines was profound. It was the foundation on which Maimonides erected his philosophical structure. And if Maimonides strove to make religion compatible with reason, it was with the tenets of Aristotle that he attempted to effect its conciliation.

Following the path blazed by the Stagyrite, Maimonides declares that everything that exists in the world is an harmonious blend of matter and form. Maimonides, in true Aristotelian tradition, is neither a crass materialist nor a flighty idealist. The world is neither a collocation of atoms nor a bodiless conglomeration of ideas. The universe is a fusion of both. Matter or physical properties, and form, the essence of things, unite in the formation of particular objects. To illustrate, a rose has for its matter a mass of chemical

constituents. Its form is that which transforms this amorphous mass of atoms into a meaningful and intelligible substance and which renders it distinct from other objects. The form of a thing is its essence, that which imparts to it meaning and individuality. To quote Dr. Santayana, "the aroma of a rose is the soul of the rose." In the world of particular objects no matter can exist without form. Neither can form be independent of matter. For a specific thing to be intelligible it must possess both. The entire world of particulars is in a constant flux of development, evolving from the simple to the more complex, from potential to actual, as everything strives to achieve its pure form. Pure form, the highest degree of excellence which a thing can attain, is the goal towards which all natural objects are evolving.

Man is no different from any other natural organism. He, too, exists by virtue of the coalescence within him of matter and form, the matter—his physical embodiment, the form—his soul. But that particular faculty which renders man superior to all other forms of Creation is the rational. Unlike other species, man is endowed with the capability of rational thought. He is able to acquire vast stores of knowledge. He possesses a moral sense which enables him to differentiate between right and wrong. Man's true form, therefore, consists in this property of intellectual perception. And just as the ultimate end of everything lies in the consummation of its form, so too should all efforts of man converge on one goal—the utmost development of his intellect. The highest purpose of the Law lies in this perfection of man's rational faculty, the glorification of the intellect.

Man is to scale the heights of intellectual achievement by learning Eternal Truths. He is to be taught "the knowledge of the things in existence that a person perfectly developed is capable of knowing." "The Existence, the Unity, the Omniscience, the Omnipotence, the Will, and the Eternity of G—d" are to be the factors nurturing him to nooscopic maturity.

But the evolution of form is always dependent

on changes in matter. The mind cannot exist somewhere in the ethereal realms of the Universe. It is inseverably bound to and encompassed by the limitations of the flesh. Hence any attempt at the improvement of the intellect—man's form—must be preceded by the betterment of his physical condition. Like a tiny boat on the ocean, the mind and spirit are tossed about with reckless abandon by the tempestuous billows of emotion and bodily passion. If man is to be favorably disposed to the reception of Truth he must be happy and contented. He must conquer his lusts and desires. As a result, though the teaching of G—d's attributes is the ultimate aim of the Torah, the establishment of material well-being and physical self-control must receive prior consideration.

Man's material happiness is attained by the satisfaction of his bodily needs. It is when the problem of securing subsistence and material comfort becomes of paramount importance that the mind is no longer receptive to the tenets of Faith. To render the intellect capable of absorbing these Eternal principles, man must be assured his food, shelter and other natural requisites. "But one man alone cannot procure all this." "For man is very self-insufficient. It would be necessary for him to learn the art of ploughing, of threshing, of weaving, etc., etc. But even the lifetime of a Methusaleh would not suffice for the learning of all this." Man, avers Maimonides in consonance with Aristotle's famous dictum, is of an inherently social nature. Life in society is the very breath of existence. Without it, man perishes miserably. With it, he can achieve the well-being and economic sufficiency without which our dreams of spiritual development must flounder in miry myth. Society is therefore created to render possible man's physical synthesis by providing him with his material wants.

But no mere herding of individuals into social units will solve man's economic difficulties. The natural tendency of all human beings to enforce the dictates of their own egos will inevitably result in the clash of ambitions. The simple must give way before the crafty. The weak will be ground

under the heel of the more powerful. The utter absence of ethical standards paves the way for the entrance into the midst of society of cruelty, domination, and injustice. Were the Law's efforts in the direction of physical well-being to cease with the aggregating of men into communities, it would increase man's misery rather than effect his security.

The crying need of some regulatory agency to supervise society is therefore apparent. It is this role that the Maimonidean state is to enact in the drama of the Divine scheme of life. The State exists and functions to secure for man material happiness by establishing order in society. It operates as the tool of the Law to lay the groundwork for man's spiritual perfection by guaranteeing him economic security. By instituting and enforcing that economic organization and legislation posited in the Torah, every Jew is assured of subsistence and physical comfort. This surety of material sufficiency coupled with the enactment of laws rendering impossible the accumulation of wealth will prevent over-exaggeration of the economic motive. No race for commercial primacy such as that which led to the degeneration and crass materialism of other nations will feature the ideal Jewish society.

But the formation of society itself is an insufficient guarantee of security. Unless there exists a basic code of ethics and a standard of moral values to which all adhere, society will be plunged into strife and chaos. It is imperative that the relationships between individuals be so adjusted as to permit the entire populace to live in peace and harmony. This is realized by the teaching of such ethical values as will be most conducive to the peace and welfare of the community. The State has already achieved for man, economic security. The code of morals which it has established has enabled man to attain a high degree of moral perfection and social well-being. Man, who need no longer make economic concern his chief pursuit, who need no longer fear and distrust his fellow-man, finds himself free to center his efforts on his intellectual and spiritual development. The State to Maimonides is no hedo-

nistic end in itself—it is a means to a more noble goal. The purpose of the State is to lay the groundwork upon which man can rear the superstructure of rational and religious perfection.

The State is therefore obligated, as we have seen, to provide each of its members at least a minimum of physical happiness and to establish among its residents mutually beneficial relationships. It is to discharge this responsibility by erecting the economic structure preached by the Torah and by instilling in the people a love for the ethical principles postulated in the Law.

It is important to note that this onus of providing material happiness falls not only on the shoulders of the State but on the subordinate units of society as well. This is best illustrated by the fact that after the original conquest of Palestine, the distribution of land to each Jew devolved on the various tribes, and in Talmudic laws such as that requiring the head of each household to educate his children and to instruct them in a trade.

It is interesting to observe that the historical evolution of the Jewish polity had been from the family through the tribe to the National State. The expansion of the major governmental unit occurred each time simultaneously with the failure of the prevailing organization to secure protection and economic well-being. As long as the Jews were a pastoral people the family proved sufficient to cope with the difficulties of life. When, with the Exodus from Egypt, the need of concerted action and of protection against the ravages of enemy bands arose, the tribe became the paramount social group. The settling of the Jews in Palestine so increased the complexities of communal life that the tribe could no longer administer the business of government; and the establishment of a national body-politic became a vital necessity.

Based as it is on the Divine Commandments, the Maimonidean State is essentially a theocracy for it represents that system of state organization and government in which G—d is the centrality

and the acknowledged ruler in whose name authority is recognized.

It must be realized that for Maimonides no conflict between Church and State such as that predominant in the Christian world could exist. The struggle for power between these two groups, long a tremendous force in the molding of history, has always been occasioned by the attempt of one to dominate the other. In medieval Europe, the Church, though rightfully having dominion only over ecclesiastical matters, was convinced that the needs of the soul, to which it ministered, were of far vaster importance than concerns of the body, and attempted to clothe itself in the garb of temporal authority. Our modern day has witnessed many presumptions on the part of the State who, feeling that spiritual regards have been relegated to the background, has sought to extend its sphere of dominance into the religious life of its inhabitants. But to Maimonides, State and Church in the narrower connotations of these terms did not exist. There could be no basis for conflict over the question of priority for every aspect of Judaism—economic, religious, and moral—is an equally important and integral factor in the Divine system of life. Judaism is a totality, a system of life, an harmonious blending of all aspects of man's personality. Each streamlet contributes to swell the river of life as it flows majestically onwards.

Man is the pinnacle of Creation. He is composed of a multiplicity of complex elements. As a result, the variety of individuals among the human species is tremendous, for the element of chance and accident has a very great sphere for its operation. In any society we are certain to find the widest extremes in character and human nature. "But the well-being of society demands that there be a leader able to regulate the actions of man; he must complete every shortcoming, remove every excess and prescribe for the conduct of all so that the natural variety should be counter-balanced by the uniformity of legislation and the order of society be well established." The existence of society is essential for the attainment by each

individual of his perfect form—the perfection of his intellect; and without the leadership of one gifted with this faculty of government, the machinery of society cannot function smoothly. "Some persons therefore possess the power of enforcing the dictates of lawgivers and of compelling people to obey them and to act accordingly. Such are kings." The civil jurisdiction of the State is therefore to be entrusted to a monarch. At various epochs of Jewish history this ruler bore the title of Nasi, Shofet, or King. The kingship is to be hereditary, the royal family is the House of David. Nevertheless, the failure of the lineal descendant of David to execute his duties wisely and justly constitutes good cause for the selection of another king in his stead. The appointment of a king comprises one of the functions of the Sanhedrin of Seventy-one.

Alongside of the king is the High Priest in control of the ecclesiastical establishment. The religious life of the nation is to be directed by the Priests and the Levites. Both are to dedicate their lives to the service of G—d. Strikingly reminiscent of the philosophers and auxiliaries of Plato's 'Republic,' they are to live under a system of strict communism of landed property deriving their sustenance from the tithes of their communities.

Judicial authority is vested in a number of courts, supreme among which is the Sanhedrin of Seventy-one to be established in Jerusalem. Two inferior courts, each to be composed of twenty-three members, complete the national judiciary.

It is beyond the scope and purpose of this thesis to enter into any comprehensive discussion of the organization and duties of the civil, ecclesiastical, and judicial branches of the government, all of this being explained in meticulous detail by Maimonides in his "Mishne Torah."

Though it is not our intention to treat at length the economic policy of the Maimonidean State, several factors must be noted.

Private property is the inalienable right of each individual. Every Jew received a parcel of land after the first entry into Palestine. Similarly, the return of the Jews to their national homeland

MAMMID

will be marked by this equitable division of the soil. The Divine laws pertaining to property are to be enforced, ensuring each family the perpetual ownership of land. Through the enactment of the Jubilee Year whereby all land acquired during the preceding fifty years is to revert to its former owners, anyone forced through adverse circumstances to sell or to transfer his estate will eventually regain it. Too, anyone selling his property exercises an option on its repurchase. The importance of this feature of the Jewish state cannot be overemphasized. For, as the preponderant majority of the people both at the time of the promulgation of the doctrines of the Torah as well as in the age of Maimonides were engaged in agriculture, it was essential that each household possess landed inheritance, thus assuring itself of the primary requisites of life. Its significance should not be lost on us even to-day in our own highly industrialized civilization for the backbone of any nation must continue to be its agrarian populace.

Through the reversion of all property in the fiftieth year to original owners, the prohibition of usury, and the limitation of the legal rate of profit to one-sixth, accumulation of wealth is rendered practically impossible. Economic exploitation is reduced to a minimum. That destroyer of peace

and culture, the struggle for economic aggrandizement is hounded out of our midst.

While countless volumes of commentary have been written in explanation of every other phase of Maimonides' thought, scholars have been conspicuously silent on his doctrine of political philosophy. Centuries before Maimonides' birth the Jews had been exiled from their homeland. Problems of national organization and political science were alien to the Jewish mind. On those aspects of Judaism which played the most important role in Jewish life, such as religion and law, Maimonides' works became a second Bible. His political philosophy, being a negligible entity in Jewish consideration, was relegated to the limbo of oblivion. It has remained even to our day enshrouded in darkness and ignorance.

The increasing interest being manifested everywhere in the political and national life of the Jewish people makes this subject a most vital one. With the establishment of a national state instituted along traditional Jewish lines in Palestine no longer the fantastic dream of a prophetic idealist but converging steadily on reality, the importance of discovering and clarifying Maimonides' views on the State and its functions cannot be overemphasized.

« Ad Astrum »

I pinned my hopes upon a star—
A tiny, soulful creature,
With not an artful cloud to mar
A single gemlike feature.
I watched her glimmer in the dark,
With maiden wiles alluring,
As though she wished that I embark
For realms more reassuring.
Too high above the world she dwelt
Where no one dared aspire,

But as I looked at her I felt
Trust kindle my desire . . .
But when I thought: How pin one's hope
So high above fruition?
Did she not rest beyond the scope
Of any *man's* ambition?
Yet in me I could hear a voice
That bade me to persevere—
It said to me, "Rejoice, rejoice—
Such hope sustains forever."

B. D. MILIANS

Judaism and Jewish Youth

By

RABBI DR. LEO JUNG

The Jews are described in three terms: as *Ivrim* they are in the words of our sages, different ¹; as *Israelites* ² they are to fight for God; as *Jews* professing monotheism ³, they are to carry the message of Judaism into all climes and ages.

Judaism is a revealed religion. It is based on the *Torah*: a direction to life. In the Torah we are given both the way and the goal. The way is the Jewish life with its ideas and ideals, its symbols and ceremonies; the goal—"to set the world right through the Kingdom of heaven,"—the humanization, through God-consciousness, of humanity.

(a) We Jews are the historical minority. A minority comes into being whenever a few in a group become conscious of their being different from the rest and find this difference to be worth while. A minority remains alive only as long as a sense of this difference and of its worthwhileness prevails among them. Hence, to continue to live as Jews we must continue to be aware of, and to prize, our own values; that depends upon an atmosphere in which Jewish values are articulated, encouraged, developed. Hence, for our survival, we must maintain a strong Jewish environment as a normal background of our life.

To survive as Jews we need intelligence, courage, and perseverance. The Jewish environment, through institutions, ceremonies, customs, supplies the raw-material of Jewish personalities. The Jew who lives the Jewish life receives from early youth a thousand-and-one radiations of Jewish spirit which in their totality endow him with an intellectual and emotional appreciation of the Jewish revelation; with a determination to carry on the work of Israel and to shoulder, as self-evident privilege, the burdens of Jewish life.

(b) We struggle for God in our effort to sow the seeds of God-consciousness into the furrows of

humanity. The Jewish life, propelled by God-consciousness, produces all Jewish work. The assets which result from a life in the Torah are to benefit through us the hearts and minds of mankind. Our contributions to the general good of man are the fruits of the tree of Jewish life.

(c) But Judaism is a universal religion as well. Hence, we must remain in contact with the culture around us, with the supernational purpose of humanity. The ultimate purpose of Jewish history is the penetration of every living race with the ideals of ethical monotheism. To continue bringing a message to the world, the Jew must cultivate his own assets, his own spirit, so that he may receive dynamically and full-bloodedly the message from his past. From the colorless abode of ignorance and assimilation we have no message for the world.

The American Jewish youth avowing its interest in Judaism spells a hopeful indication of an awakening Jewish consciousness and is to be greeted in the twilight of the American Jewish scene as a sign of an approaching dawn.

"The Old and the Young"

The men and women whom we call the older generation have borne the brunt of pioneering experience: the plight of immigrants, the disadvantages derived from the necessity of rapid readjustment. They are bearing the additional burden of the war and the thousand evil spirits it has let loose. They are bewildered in a world which is continually and basically changing.



1 כל העולם כולו מעבר אחד והוא מעבר אחד.
 2 צבאות ה' / ישראל. . . שרות עם אלקים.
 3 יהודים משום שמיחדים שמו של הקב"ה.

Whilst some are driven to centrifugal movements, having lost their balance in the mael of conflicting views and attitudes, the majority are holding on with more than heroism to the assets of the past, but this majority are well-nigh exhausted.

In the economy of life we need a proper balance between those who, beyond the danger of blind enthusiasm, offer counsel of richer experience, and those who are to engage untapped strength in the execution of their plans. Unless those who advise and those who perform, those whose main bent is toward the future and those whose main wisdom derives from the past, can agree on a platform of cooperation, establish a proper balance, and tolerate each other's disabilities, the cause of the community cannot prosper. Yet, whereas the old are growing feeble, the voice of youth has been absent except in college rah-rahs and in a now waning neo-heathen deification of sport. The profoundest characteristic of the American Jewish college youth is not wickedness as some would have it, nor heroism as others opine, but their ignorance of Jewish values and their complete misunderstanding of the Jewish point of view. As a result we see a new assimilation, sired by ignorance and indifference which result in the christianization of vital ideas.

What is Our Task?

What is our problem? The non-Jewishness of our youth. What is the solution of the Jewish problem? Judaism, the rise of the Jew to the heights of his religion. Not Anti-semitism in any form is our danger, nor is the attitude of the Gentile of basic significance in the Jewish problem. The very first chapter in the Bible which speaks of the Jewish people recites also Pharaoh's anti-Jewish legislation. Our haters have accompanied us on our historic march, as the hyena walks around the camp. We should have been accustomed, after 2000 years of suffering, to Anti-semitism as the Jewish aspect, as the effect on Jewry in particular, of a general anti-alienism.

Hitherto, by dint of his idealism, his courage

and his pride, the Jew has always been able to conquer the forces of prejudice and wickedness. The only danger comes from within, from the indifference of our youth. There were few periods in the history of our people more critical than the present. Three fourths of Israel are being persecuted, denied the right to life and liberty. In countries again in which the Gentile world has become more humanized, we are afflicted by the scourge of a Jewish generation unaccustomed to freedom, unappreciative of its ideal obligations; our youth is gamboling away, utterly unaware of its importance in the scheme of Jewish life.

We cannot continue to hold our banner aloft unless we regain our youth. When, in the first decade of the 19th century, the German nation found itself at the lowest ebb of its national history, it was the German youth re-inspired by its study of its national literature that lived for its national glory, steeled the national will for survival and brought about the Renaissance of Germany. When India groaned under the oppressive measures of Lord Kurzon, it was the Indian youth inflamed by the sight of national misery that abandoned individual pleasure for the common cause, and achieved the miraculous change in the affairs of their people. In the American scene, we need our youth more than ever. American Israel has expanded and must now assume a wider and higher role.

American Israel by now has outgrown its earlier function of sending gifts to Europe and receiving inspiration from the Old World. Today ours is the greater task of becoming a source of Jewish spirit, a reservoir of Jewish learning and Jewish living, that might send forth its life-giving influences to our people all over the globe. For this greater work emergent from its spiritual crisis, with our leaders borne down by the magnitude and complexity of local, national and international problems, it is essential that the American Jewish youth become aware of its potentialities and train itself for worthy participation in Jewish work.

The New Americanism

Nor must our local obligations be forgotten. In the new connotation of American patriotism, the historical assets of the Jew, cultivated with freshness of method and integrated with intelligence and esthetic meticulousness, are to play a significant part. There are two kinds of Americanism—one is dying out except for Hickville and Hickvillites—the other is emerging triumphantly. The older Americanism in vogue until a few years ago would advise the immigrant to shed his racial, religious, or cultural characteristics as so many handicaps in the way of successful life in the new country. It advised the Jew to throw overboard, somewhere between Danzig and New York, his inheritance, the sum total of ideas and ideals which, as the heirloom of his people, he has carried with him on his march through the ages. As a substitute for all this, he was to embrace fervently, unquestioningly and undiluted that mystic essence—Americanism.

Transition came, and it brought about a new appreciation of the American past as a sum of values, and of the American future as a synthesis of many cultures. The new Americanism would say to the immigrant: "This country needs your own contribution. Let the Jew bring his Judaism, the German his thoroughness, the Frenchman his sense of style, the Englishman his sense of fairness. Let each immigrant offer up on the altar of

the new country the cultural asset of his own group." The new Americanism asks the Jew for the sake of America to emphasize his Jewish characteristics, to introduce the Jewish note into the symphony of American culture, to intensify and expand his Jewish activities so as to enrich the culture of the United States. The broadening of our youth's vision, the preservation of its intellectual honesty and moral strength, is a *sine qua non* in this labor.

"Become a Man!"

On two critical occasions in the history of our people the dying leader bade his successor above everything to be strong and become a man; for what determines individual destiny is not learning alone, or sentiment alone, but fundamentally strength of character. The history of the Jewish race is a process of illumination. People without self-restraint, slaves governed by their appetites, cowards and weaklings, must fall by the wayside. They who survive and who take up the struggle of Israel, have survived because of their moral impregnability. The American Jewish youth, to rise to the height of its argument, must be willing not so much to reduce the margin, as to raise the level, of its pleasures, to cultivate higher emotion rather than hanker after primitive instincts, to train itself in the service which demands the individual's ethical self-realization as the minimum contribution to national and universal welfare.



M A S M I D

« *Revissa* »

By

BERNARD DOV MILIANS

I called my youthful dreams from fancy's store
And shaped a dream child of my phantasy.
Then, decked in pomp to suit her majesty,
I took her to myself forevermore . . .
A soul and body such as all adore
Were blended into perfect harmony;
Her guileless splendor lured and dazzled me
As though she were a maid that woman bore.
The lovely nothing I had once endowed
With life I named *Revissa*, child of dreams.
She bids me raise my head when I am cowed
As sunlike through the dismal sky she gleams.
She is my love, my mother, and my child:
My Friend—a thing of beauty undefiled.

★ ★ ★

When she held out her hand in the darkness,
And I clasped her smooth velvety hand,
She unlimbered my petrified starkness
And the cold dying embers were fanned.
She held out her hand and I grasped it—
Like one drowning I grasped her soft hand
Like one in the quagmire I clasped it—
Like a child who was learning to stand:
For she was to lead in the darkness,
Through the marshy uninhabited land—
Through the cloddish and bouldery starkness,
So I clasped her smooth velvety hand.

★ ★ ★

Like a zealot on bare bended knee
I kissed the gold hem of her dress,
With eyes strained at the heavens to see
How the stars watched the envied caress;
Like a zealot I bent and I kissed it—
The gold hem of her gossamer dress . . .
I had searched for a soul and had missed it
And before joy had failed to impress,
But I found her and stooped on my knee
Like a lover to vow and profess
With eyes pecked at the starlets to see
If they envied her lover's caress.

MASMID

I had searched for a succoring soul
In the dreamlands that I had created—
To conduct me aloft to a goal
Whose attainment I long had awaited.
I had searched for a soul in the dreamlands,
The phantastical realms I created,
Like the frightened who need the seem-lands
Where all youthful ambitions are mated;
Like one starving for need of a soul.
Whose great hunger could hardly be sated,
I was eager to climb to the goal
Where the process of mortals is waited.

★ ★ ★

From the finest of clay she was molded—
She sprang from the richest of clay—
Like a plant from the subsoil she sprang,
And she blossomed in peerless array;
Like a plant from the subsoil she sprang
Whose seed had been molded of clay . . .
And her lover-creator now sang
In his heart for his golden-hued fay:—
For her life-seed was carefully molded,
So the artist was buoyant and gay,
And he watched how his flower unfolded
And blossomed in peerless array.

★ ★ ★

Like a goddess in loose-hanging drape
She was sculptured, and Venus was shamed,
And I knew 'neath the gold figured crepe
Was a soul that was pure and unmaimed.
Like a tall Grecian goddess or fairy,
So beautiful beauty was shamed,
She was draped lest the rash and unwary
Be struck blind by such brilliance untamed—
Hence I kissed the gold hem of the drape
And gladly my earth-life disclaimed
When I saw through the flowery crepe
That her goddess-like self was unmaimed.

★ ★ ★

"Oh, lead me away from the valley
To the loftiest, towering heights
Where the light-headed mountain-folk dally
With the gamboling nimble-foot sprites.
"Oh show me the road," I beseeched her,
"Through the regions untrod to the heights . . .

M A S M I D

You *must* show me the road," I implored her—
"I would learn of the smooth-browed delights,
I am gluttled with pangs of the valley,
With its blood-chilling, venomous bites,
And would learn where the mountain-folk dally
When they climb to the towering heights."

★ ★ ★

Then she held out her hand in the darkness
And I stroked her smooth velvety hand . . .
"Come away from earth's indurate starkness
Lead, Revissa, I beg . . . I demand!"
How silken her fingers and smooth
When I touched her too-fairylike hand
And she fingered my forehead to soothe
With its softness the brow-ridging hand!
But my dream-child stood still in the darkness
Though she heard me entreat and command,
Yet she quite had unlimbered the starkness
With her stroking, smooth velvety hand.

★ ★ ★

"I know none of the pathways" —she told me—
"That may lead to the star-laden sky,
Though you, master creator, would scold me
For you think that I, lawless, defy . . .
What avail all entreaties to lead you—
A mortal—aloft to the sky
Where the fodder of earth can not feed you,
And you, cloyed with delusions, shall die,
Must you seek this strange pathway," she told me.
"To the regions no man may espy!
But you, dreaming Revore, still would scold me
And think that I, fretful, defy.

★ ★ ★

"Come, Revore, rest your head on my shoulder,
Let a smile hide your shadowy frown;
Let your keen exultation grow bolder
As you think of a dream-studded crown . . .
For a bliss-haloed dimple will hide
The dark fluttering wings of a frown,
And the elves of discomfort will glide
To the folds of my flowery gown—
When you quiet your thoughts on my shoulder
And you sleep as on pillow down,
For the joy in your heart will grow bolder
When you think of your dream-studded crown.

M A S M I D

"Let us play in the heavens of earth
And seek on the hills here below
For the lovely, ease-garlanded mirth
Who would, carefree, enliven our show . . .
Let us gleefully, laughingly play
On the earth-hills of many below
Where, in smiles, we shall fritter away
The short life-span that mirth will bestow:
For no ladder can lead from the earth
And escape the sun's fiery glow;
Hence garner your portion of mirth
As we dally together below.

★ ★ ★

"But if still you would clamber aloft
You must look for your Nowhere alone,
For not dreamers but dreams fill the soft
Gentle void of the heavenly zone:
Not Revore but Revissa may dwell
On the heaven-capped mountain alone,
No rapt mortal can soar from the dell
To be king on his dream-child's throne . . .
Yes, Revore, I should guide you aloft
Where gilt beauty forever has shone,
But I can not—for *dreams* need the soft
Light perfume of the heavenly zone." . . .

★ ★ ★

Then she faded . . . she slipped into space
Like all beauty, once bright, that must fade . . .
She went off . . . and no beauteous grace
Now remains in my desolate glade . . .
She has gone like all beauty once bright
Whose charm and perfection must fade—
My sweet dream-child has taken to flight
And has left me alone and afraid!!!
But she shall be snatched out of space—
Where, wrapt in herself, she had strayed—
To be wreathed in celestial grace
That never will tarnish or fade . . .



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Brandeis: His Approach to Justice

By

A. M. MEYERSON

What is justice in a changing world? In a static society, where the relationships between the individual and the group, the worker and his employer, the citizen and ruler or rulers, are more or less permanently established, the judge, upon whom falls the duty to settle litigation—which is unavoidable even under the most ideal of social systems—has a solid foundation on which to base his judicial decisions. The laws correspond more or less to the general conditions prevailing in that society, and the duty of the judge would then be to decide how far a given law was trespassed upon, what relationship was disturbed by the act of the defendant at court. He, the judge, would receive further help and guidance from the generally accepted moral precepts and sense of values. His search for the right or wrong in any given case would thus be made easy, and his decisions would not be questioned in our hypothetical society.

In a society like ours, however, where everybody and everything is in constant flux, where daily new, unforeseen and uncontrolled forces destroy, qualify or create new relationships, continuous conflicts are the rule rather than the exception. Concepts of right and wrong, good or bad, have lost their old meaning but have not as yet acquired a new one. It is impossible for law and legislation to keep abreast of the fast moving times. The task of the judge to discover and apply justice in such a world becomes more and more difficult to perform, often fraught with grave dangers, almost always determinative of the course the future will follow.

The above is especially true of a country like the United States where the Supreme Court is the final arbiter of all questions upon which it chooses to pass. The Supreme Court of the United States has the last word on questions of law, its in-

terpretation and application. It is true that the highest court of the land is supposed to be guided in the performance of its duties by the fundamental law, the Constitution. Yet, every student of American Constitutional Law will agree that, in the words of Professor Felix Frankfurter, the Supreme Court is the Constitution. In other words, the prejudiced opinions held by the majority of the members of that court at a given time hold the balance of power between conflicting forces in organized society, and are therefore the most supreme power in the country.

Before the American public lies at present the problem: How far should the government go in control and supervision of industry and commerce? The N. R. A. and other Roosevelt policies are an attempt to gain for the government greater power in these matters. Yet the whole New Deal still hangs in the balance, because thus far the Supreme Court has not yet expressed an opinion on its constitutionality. Incidentally, this fact also explains the vagueness and vacillations of the New Deal.

Under such conditions, the question as to how the judges arrive at their decisions becomes of utmost importance. As this paper is a study of Justice Brandeis' approach to justice, we need concern ourselves only with his particular method and policies. It so happens, however, that Brandeis, in his personality, both before and after his elevation to the Supreme Court, personifies the pulse of modern life and the clamor of the new forces for recognition. The philosophy of the New Deal, as far as it may be said to possess one, coincides in the main with the ideas and ideals of Mr. Brandeis, as expressed in his addresses, briefs and judicial decisions.

When asked once what his social philosophy was, Mr. Brandeis answered: "I have no rigid

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social philosophy. I have been too intent on concrete problems of practical justice." At another time he gave his answer to a similar question as follows: "I have many opinions, but I am no doctrinaire." Reading his writings, consisting mainly of lawyers' briefs, judicial decisions and a few addresses, one can discover no social philosophy which could combine them all in one consistent unit. One cannot point to certain principles of law and procedure and declare that Mr. Brandeis believes in them and relies on them as bases for his liberal opinions. For Mr. Brandeis is more an economist than a jurist, more a student of society than of the law. To a friend he once confessed: "I first decide the case on its merits, then dig up the law." As a lawyer he gained fame for his briefs which contained a minimum of law argument and a great deal of economic and social data, on the strength of which he relied to win the court to his side of the issue.

The State of Oregon passed a law that no female shall be employed in any mechanical establishment, factory or laundry more than ten hours during any one day. The constitutionality of this act was challenged by an Oregon employer, and Mr. Brandeis, then still a lawyer, represented the State of Oregon before the Supreme Court in Washington. His brief contained two pages of legal argument and one hundred pages of scientific data, and extracts from reports of public health bureaus of many countries, all pointing to the great evil of overwork on women in certain industries. The case was decided in favor of the State of Oregon.

As a lawyer he once said: "In the past, courts have reached their conclusions largely deductively, from preconceived notions and precedents. The method I have tried to employ in arguing cases before them is inductive, reasoning from the facts." Law to him has no existence separate from the facts of life which it is supposed to regulate; they should both develop simultaneously. When law, as finally interpreted, dissociates itself from the real life, it cannot be said any longer to be in the service of truth and justice. The question

whether utility rates are high or low obviously cannot be decided by a phrase in the law; rather there must be taken into consideration all the known facts about the utility in question as well as all the possible results that may reasonably be expected to follow in case the rates are decided one way or another.

Mr. Brandeis insists that there must be a connection between social change and judicial decision. In order to arrive at what to his mind seems to be a just decision, Mr. Brandeis does not manoeuvre the law, but argues with facts and figures. In order to be able to decide whether a Nebraska law requiring a loaf of bread to be of a certain minimum weight was constitutional, Mr. Justice Brandeis made a thorough study of the technique of baking.

"Remember," he once said, "arithmetic is the first of sciences, and the mother of safety."

It is because of his worship of facts and his willingness to be guided by them that Brandeis became a liberal. From the "darling of the rich" in aristocratic Boston he naturally changed into the "people's counsel," and from an indifferent Jew he was transformed into an ardent Zionist. The strange transformation from a defender of corporations to a defender of public interests happened as a result of preparations for a course in Business Law which he was asked to give to the students of the Massachusetts Institute of Technology. Studying the law, as well as the industrial unrest of the time, he was led to the conclusion that the Common Law, built up for a simpler life, is inadequate for the complex relations of the modern factory system, and that labor was given inadequate protection. Then followed a period of fighting against the big corporations, for he now saw the many evils that may accrue to labor and to the country as a whole from unleashed monopolistic corporations as well as from the great waste of uncontrolled competition. He was able so say: "I had my share of big corporation work. I even worked for a trust or two. Perhaps that is one reason why I am not a corporation lawyer now."

Realism, experience, throbbing life, these help him judge the merits of a case, and they supply him with the facts to defend his opinion. In this approach to justice, both as a lawyer and a judge, he was a pioneer, the first, in each case, to take full account of what is happening outside the four walls of the judge's chamber. For this alone Brandeis will remain immortal.

Though Mr. Brandeis has no definite philosophy of law, a few fundamental beliefs of almost axiomatic strength may be discerned through all his writings. They are his credo as a man and his guiding stars as a jurist.

Once turned a liberal he agitated for and defended in court such liberal legislation as minimum wage laws, shorter hours for women, rights of labor, woman's suffrage, workmen's compensation, protection of holders of life insurance policies. A warm sympathy for the underprivileged and a deep sense of righteousness are the latent forces that have now come to the fore and demanded expression in social propaganda and political action.

Yet Mr. Brandeis is a firm individualist. This he has shown not only in his fights against the trusts and other concentrations of power in the economic arena, but also in defending self-expression by the individual in the press and the public forums, at home and at work. In one place he speaks of the right to be left alone as "the most comprehensive of rights, and the right most valued by civilized man."

Individual liberty, however, cannot be achieved without economic freedom. Worshipping not words but facts, he demands a society where individual freedom of action is just as much a part of the rights of a worker as it is of his employer. The Roosevelt plan for insurance of every American person against the usual contingencies of modern life was long ago advocated by Brandeis in the following statement: "We must find means to create in the individual financial independence against sickness, accidents, unemployment, old age and the dread of leaving his family destitute if he suffer premature death. We have become practi-

cally a world of employees and if a man is to have real freedom of contract in dealing with his employer he must be financially independent of these ordinary contingencies. Unless we protect him from this oppression it is useless to call him free."

Brandeis is a democrat. But his belief is in democracy as a practice, not merely as an ideal. He started with the assumption that in this country every person of voting age belongs (or should belong) to the ruling class. Therefore he is in favor not only of high minimum wages but also of a minimum of leisure so that even the workingman may have ample time to study and understand the problems that his country is faced with.

The individual, whoever he be, must not be separated from his rights in the continuous flux of affairs. But no right whatsoever should be absolute in a world where everything is subject to change. For "all rights are derived from the purpose of the society in which they exist: above all rights rises the duty to the country." Here we see Brandeis the Individualist sacrificing of his liberty for the benefit of the group. The concept of social justice is superior to that of individualism. And who shall hold the balance between the two but the government? "The government must keep order not only physical but social."

While on the bench Mr. Brandeis continues his close contact with the social and economic phases of modern life even as he did before, and he grows with them. From advocating the removal of the more prominent abuses of modern industry he has advanced to the sanction of social experimentation which demands as a prerequisite definite checks on individual enterprise. The Legislature of Oklahoma found that more ice was being produced in that state than was being demanded. It therefore passed a law forbidding the building of new ice factories until warranted by the demand. On appeal, the Supreme Court declared this law to be unconstitutional. Justice Brandeis delivered a dissenting opinion that has already become classical and which reads like a charter for the

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New Deal. In it he said:

"To stay experimentation in things social and economic is a great responsibility. Denial of the right to experiment may be fraught with serious consequences to the nation. It is one of the happy incidents of the Federal system that a single courageous state may, if its citizens choose, serve as a laboratory, and try novel social and economic experiments without risk to the rest of the country. This court has the power to prevent an experiment . . . But, in the exercise of this high power, we must be ever on guard lest we erect our prejudices into legal principles. If we would guide by the light of reason we must let our minds be bold."

The last sentence is typically Brandeisian.

As a jurist Mr. Brandeis is classed among those who interpret liberally the Constitution of the United States. With other liberal judges he believes that the Constitution was purposely written in vague terms so as to allow for future developments and adaptation to new conditions. Differing with the radicals, he does not see the necessity for a new constitution. It must be added, however, that in common with the right wing of the New Dealers, Brandeis does not look for a radical transformation of our present social system. Fundamentally, he seeks only for "betterment within the broad lines of existing institutions."

For fifty years of a very active life Mr. Brandeis took no part in the interests of the Jewish community. Indeed, when past fifty he did enter the Jewish arena, many were surprised to learn of his Jewishness. Here also it was indirectly that he came in contact with what is generally referred to as the Jewish Problem. In 1910 he was asked to serve as arbitrator in a strike in the clothing industry of New York city. Since that time he has been a student of the Jewish people and its problems. For a number of years he served as president

of the Zionist Organization of America, and was instrumental in influencing the British Government to issue the Balfour Declaration. President Wilson's support of Jewish causes at the Peace Conference may be traced directly to the influence of Justice Brandeis. To Brandeis there is no conflict or contradiction between his Zionism and Americanism. As he himself declared: "I am a better American for being a good Zionist." They are one and the same thing to him. In an article in the *Menorah Journal* in 1915 he tells us that "the ability of the Russian Jew to adjust himself to America's essentially democratic conditions is not to be explained by Jewish adaptability. The explanation lies mainly in the fact that the 20th century ideals of America have been the ideals of the Jew for more than twenty centuries."

When the history of the New Deal, the American revolution with a small R, will be written, the name of Brandeis will go down in its annals as one of its founding fathers. The reader must already have noticed the similarity between legislation recently enacted or about to be proposed, and the ideals of Brandeis as he has expressed them in his various writings. His influence on the New Deal and representative New Dealers continues even to the present, though in an indirect manner.

Should the New Deal prove successful, Brandeis will occupy a place in American history similar to that of Abraham Lincoln, to whom he bears more than a superficial resemblance. If the New Deal should prove to be, as some fear or hope, only a period of transition, to give way soon to a sharp turn to the right or to the left, Brandeis will still be remembered as a constructive and prophetic leader who, by example and guidance, lessened the grave dangers inherent in a period of transition, and as a jurist who sought, found, and applied justice in a changing world.



Wanted: Two and a Half Soldiers and a Gunboat

By

LOUIS SIMSOVITZ

It was hardly half a century ago that Theodore Herzl—prophet and visionary, dreamt the glowing dream of the redemption of his people. Herzl saw within human reach Jewish National Solidarity, a thing which had forever been scoffed at as fanciful and impossible. In his poetic imagination he envisioned the return to Zion. He painted a glowing picture of the emancipation of the despised and down-trodden Children of Israel, and their return to their Jewish consciousness, to their national existence in the Jewish Homeland. He visioned the fulfilment of centuries of prayer, the realization of an age-old hope, the return to Zion and the Renaissance of his people, so that they might once again replenish the well of Jewish culture, and that the ideals of Judaism might once again radiate from Zion.

Herzl's dream was noble and beautiful, but callous reality brought with it bitter disappointment. Formidable obstacles beset the path to its realization. Herzl's Zionism drew storms of protest from many centers. Specious leaders, taking advantage of Jewry's disintegrated existence, proclaimed themselves spokesmen for their people. These so-called leaders advanced the absurd claim that a revival of Jewish National consciousness would but serve to intensify existing anti-semitism. They were content to lie supinely, to allow themselves to be ground into dust, and to leave the Jewish people hopeless and helpless. Loudest in its protest and most violent in its denunciation of Herzl was the Alliance Israelite. They were assisted in their outcry by organized Jewish Labor—who politically were diametrically opposed to the capitalistic Alliance. Both the Alliance Israelite and Jewish labor organizations had begun their careers with the avowed purpose of embracing all Jewry within their respective folds. The Alliance, originally organized as a philanthropic

organization, had hoped to establish its branches in every land and to organize all Jews for its purpose. The Jewish Labor groups had similarly anticipated forging an international Jewish labor organization. However, when a plan was advanced for achieving genuine Jewish solidarity, for genuine organization of scattered Jewry, both opposed it vehemently. Exponents of capitalism, united with proponents of Socialism and world revolution for the purpose of thwarting Herzl's efforts,

Herzl's prophetic ambitions were thus temporarily frustrated. The time for redemption, it seemed, was not yet ripe. The Jew, to all appearances, was doomed to continue his bedraggled existence and to remain, as of old, a persecuted and down-trodden people. Anyone else confronted with the situation in which Herzl found himself would surely have thrown up his hands in despair. His aspirations would have died a premature death. But the spirit of prophecy burned in Herzl, warming him to action. Prophets are never daunted. Their zeal is unflagging. They are neither ruffled by temporary successes nor discouraged by momentary setbacks. Their hopes and ideas are eternal. Mob protests fail to silence the words of one divinely inspired. And Herzl was a seer in every respect. He was endowed with that super-human strength which enabled him to buffet the tempestuous waves of opposition that surged around him from all sides. He enthusiastically preached his message and converted many to his doctrines. He organized the Zionist Congress. He negotiated with monarchs and governments. And, most important of all, he gave his brethren a new lease on life. With his aid Jewry began to raise itself from the mire of despondency into which it had sunk.

But the burden was far too great for the

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shoulders of one man. Herzl fell of exhaustion; but not until he had handed his baton to those who were to carry it on. Like Moses, he was not destined to see the actualization of his dream, but that dream has become a reality. Zionism has literally grown by leaps and bounds until to day it has reached the stage of development at which it is, beyond doubt, the greatest Jewish mass movement the world has ever seen. The Zionist cause was endorsed by sixty nations. The world's mightiest empire pledged itself to cooperate in its fulfillment. The masses of Jewry flocked to the Zionist banner. Thousands of Israel's finest sacrificed the brilliant futures the diaspora offered them, for the privilege of becoming the pioneers in the rebuilding of Zion. We have lived to see Palestine emerge from the realms of fancy onto the solid ground of reality. It is no longer the pet pastime of flighty idealists but a haven of refuge for the Jewish oppressed. The practical genius of the Jew coupled with his passionate idealism have already built a permanent home for the wandering people.

With this introduction of the national aspect into Jewish life a new problem presents itself. Until now the Jewish people as such have played but a minor role in the drama of international affairs. With the growth of Zionism our role has rapidly become one of greater importance. The Jewish nation has to be represented in the political arena of the world. Our united sentiment has to be voiced by those qualified to speak authoritatively for the far-flung nation. But no representative body such as is necessary for the execution of these duties exists.

Up to the present the Zionist congress has exercised these functions. Though none but Zionists participated in the congress, it was nevertheless the only body which could in some way claim to be the organ of Jewish opinion. In the diaspora it acted as the diplomatic and political representative of World Jewry. Through its various agencies it carried on the work of rebuilding Palestine. As long as Jewry was united for one purpose, the rejuvenation of Eretz Yisroel, the

Congress reflected in a large measure the trend of Jewish thought. But as Palestine developed from a backward land peopled by a few scattered colonists to a land of teeming cities with a pulsating and ever-growing industrial and agricultural life, problems of social and economic organization arose. That fearful spectre—the political party—made its appearance within the ranks of the Zionist organization. Conflicting opinions as to the proper economic, social, and religious foundations to be laid in rearing the new structure of Jewish life brought dissent and discord in their wake. Rather than presenting a united front, the Zionist congress is split into factions. The use of the term Zionist to connote one whose only goal is the rebuilding of Palestine has today disappeared. In its stead we have the Zionist Labor Party, Revisionists, Mizrachists etc. As the national development advances to a higher stage this party struggle becomes intensified. One group succeeds in electing a controlling majority of delegates to a congress and it dictates Zionist policy. Under such circumstances, Zionist agencies can no longer claim to represent universal Jewish opinion. A World Jewish Congress as the centralized voice of all of scattered Jewry is essential. In this dark hour of crisis, it is imperative!

Particularly today, finding ourselves as we do in the most perilous situation which has ever threatened us, do we need a world Jewish body. Anti-semitism and Jew-hatred may be as old as the Jew. Never in history, however, has it assumed such gigantic and terrifying proportions. Never before have its methods been so ruthless and so cruel. Tales of mediaeval persecutions pale before the reports of present atrocities. No longer is anti-semitism a sporadic, localized phenomenon. It has extended its tentacles over the entire world. From distant Africa to Europe, from America to Asia, it has spread its venomous poison. This form of modern barbarism ruthlessly aims at the complete annihilation of the Jewish people. Not only are we to be denied equal rights in the social, economic, and political life of our adopted countries, but our intellectual activity is to be

stilled as well. The products of our genius are to be burned and destroyed. Throughout the ages we have been living atop a dormant volcano that has at times tumbled ominously. Today, a tremendous eruption has hurled us into extreme danger. Its streams of scalding lava threaten to overtake us in our flight.

Obviously, broader vision, clearer insight, and superior leadership than that supplied by the present party-dominated Zionist Congress is demanded to cope with Jewry's precarious situation.

Jewish leaders throughout the world, therefore, propose the organization of a World Jewish Congress. The idea has been repeatedly proposed in modern times. Present conditions have again pushed it into the forefront of Jewish discussion. It is believed that a congress composed of democratically chosen delegates would be truly representative of Jews in all walks of life, and not merely of a particular school of economic thought battling to impress its tenets on the Zionist Congress. As the most accurate reflector of Jewish world-opinion possible it would be well qualified to deal with the manifold problems of Jewry. Representative of every branch of Jewish activity and Jewish thought, and chosen by popular vote of the Jewish people, such a congress would arm us with the most powerful weapon we have yet held for our struggle against those sinister forces, both internal and external, that are sapping our very life-blood.

The genius we Jews possess for evading organization makes this task a most difficult one; and it would be absurd optimism to expect all Jews to respond immediately to such a call. The present Jewish tragedy, however, has forged our nation together with a bond of unity. Jews are ready to table their minor differences in consideration of the threat of anti-semitism that hangs over our heads like the sword of Damocles. Though our congresses and parliaments have always been prone to develop into debating forums and even miniature battlefields, it is not being too optimistic to hope that all petty differences and party squabbles will be forgotten at this World Congress

for the sake of concerted action. Nothing less than unanimity can enable us to present a solid front against our deadly foe, Hitlerism.

It is interesting, though tragic, to note that even in this hour of emergency there is, just as there was in the case of Zionism, determined opposition to the idea of a World Congress. Again conspicuous in these damnable efforts to prevent the calling of such a body are the arch foes of Jewish solidarity, the followers of the Alliance Israélite and Jewish labor outside the fold of Zionism. Emphatic and bitter protest has already been heard from the camps of capital on the one hand and labor on the other. Again the same absurd paradox is presented in the spectacle of International Bankers and proponents of Communism uniting for a common purpose. Our pseudo-philanthropists are so deficient in that attribute of every human, —self-respect— that they will grovel at the feet and lick the boots of their oppressors. It is common knowledge that a prominent Jewish international banker recently floated a German bond issue. It is a bitter pill for Jewry that the son of one of our outstanding families, the head of the world's largest department store, refuses to openly advocate the boycott, our sole weapon of defense against Germany's brutal onslaught. These people see in concerted Jewish action an obstacle in the path of assimilation. These unfortunate Jews learn nothing and forget nothing. Hitlerism and its savage ruthlessness has had no effect on their shameless conviction that the solution of our difficulties lies in assimilation. Similarly, our brothers under the banners of Bundism and Communism are literally frenzied with their sadistic doctrines even to the point of inciting the Arabs in Palestine to violence and bloodshed. They view Zionism and Zionists as a tool in the hands of capitalists and imperialists. They mock at every attempt to attain Jewish solidarity.

How different this picture would be if we had but two and a half soldiers and a gunboat! If we but had a puppet army and a miniature navy! If we only had a budget the largest part of which would carry appropriations for implements of de-

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struction! How different things would be if we had a government of our own whose offices would be filled by gratters and public thieves; if we had cities of our own to serve as breeding places for gangsterism and crime! If on our festivals our soldiers would parade our streets, proudly displaying their weapons of death! If we only had a parliament composed of a handful of second rate politicians belching forth shabby oratory, the situation would be radically altered! If we could but spend heavy sums to salute every incoming dignitary dressed in a tuxedo or arrayed in polished buttons! In short, if we would only possess these elementary blessings of "civilized nations," how different the situation would be! Our labor organizations would spend huge sums of money for the purpose of propaganda; they would arrange demonstrations, they would mount soap boxes in every street corner and employ every method in order to be accorded the privilege of sitting in our assemblies. They would balk at nothing to elect but one deputy to our parliament. They would battle tooth and nail for the protection of their interests. Our philanthropic capitalists would employ every device in lobbying for their own ends. They would participate in our assemblies for there they could agitate for their personal gain.

Unfortunately, however, we Jews are not "civilized." We lack these "holy institutions." We negotiate no commercial treaties and consequently no interests exist to be protected. Our proposed parliament is, therefore, superfluous. Hence, the opposition of the above mentioned groups. Every civilized country has a forum where conflicting interests and views are represented. This, how-

ever, is denied us. In every democratic country organized groups realize that the only way to achieve success is by active propaganda carried on through the media of established institutions. Our parties think that they can attain their ends by opposing the establishment of such institutions. Alas—if we only had Two and a Half Soldiers and a Gunboat!

The emergency confronting us is too critical, however, to permit genuine Jewish leadership to take cognizance of this petty and selfish bickering and opposition. World Jewry can no longer lie sprawled over the face of the earth like an amorphous mass. We must achieve unity and solidarity. The loose threads of Jewish life must be woven into a definite and organized texture. In this hour of need, a world Jewish congress is imperative; it must be called. It is hoped that this congress will be established as a permanent body. It is hoped that the seriousness of the present situation will be fully appreciated by those who will represent the various shades of Jewish thought. It is hoped that those who participate in the congress will avoid any dissention which may hinder constructive and unanimous action.

Thousands of Jewish organizations throughout the world have already responded to the call. Indications point to the fact that the congress scheduled for 1935 will prove a success. Jews realize the precarious and unbearable situation confronting them. They are ready to make even the greatest of sacrifices. And if sacrifices will be made, there could be no stronger and more emphatic answer to Fascism, Hitlerism and their blood-thirsty cohorts than a World Jewish Congress.

Santayana's Reason in Society

By

AARON KELLNER

Philosophy arises out of the clash between man and the environment. It should be the purpose of philosophy to harmonize the two, to show man his true place in the order of nature; for man's well-being, his peace and happiness, can be attained only after he realizes his true position in the universal order of things. The pendulum of philosophic thought has oscillated between two extremes. On the one hand there is a glorification of Mind. Things exist because man observes them. Imperious man legislates natural law; things exist thru him and for him. Man is supreme. At the other extreme, man is but a chance collocation of atoms. He is caught in the relentless surge of matter and swept inexorably onward. All his dreams and aspirations are doomed to inevitable oblivion. Man is but a fleeting aspect of the "eternal dance of the atoms."

Between these two extremes, there flows the majestic tradition of Aristotle and Spinoza. Man is neither the lord nor the slave of matter. Man is an integral part of the totality of Nature. Man's greatest and noblest happiness results from that ecstatic moment when he can view the universe "sub specie aeternitatis," when he feels himself at one with all of the universe.

To Santayana, Mind alone is a disembodied ghost; matter alone is cold and brutal. The Life of Reason is possible only through a union of mind with matter. "Man is an animal, a portion of the natural flux." Santayana is a thoroughgoing naturalist; mind is a natural effect of bodily growth and organization. The material world is the basis and groundwork for all experience. All human ideals are rooted in nature. However, though our ideals find their origin ultimately in natural causes, they need not necessarily be limited to material considerations. Though our feet are planted firmly on earth, our heads may roam among the

stars. It is on the firm and concrete foundation of nature that Santayana builds his glorious citadel of reason. We are part of the natural flux, but we need not be crude and bestial. Through the faculty of mind, man can develop poetry, religion, music, art, and all that makes life beautiful and noble. "Ideal affinities although grounded on material relations, do not have these relations for a theme but rest on them merely as on a pedestal from which they look away to their own realm: as music, while sustained by vibrating strings, looks away from them to its universe of sound." Man is an animal, yes, but a gifted animal who has the power to transform, to beautify and ennoble his short span of years. Man's life need not be crassly materialistic. He can transcend matter. He has wings to soar beyond earthly limitations and enjoy an intense emotional and spiritual happiness; the supreme happiness of the life of reason.

" . . . Society has three stages—the natural, the free, and the ideal. In the natural stage its function is to produce the individual and equip him with the prerequisites of moral freedom. When this end is attained society can rise to friendship, to unanimity and disinterested sympathy, where the ground of association is some ideal interest, while this association constitutes at the same time a personal and emotional bond. Ideal society, on the contrary, transcends accidental conjunctions altogether. Here the ideal interests themselves take possession of the mind; its companions are the symbols it breeds and possesses for excellence, beauty, and truth. Religion, art, and science are the chief spheres in which ideal companionship is found."

The human species, or for that matter any living species, preserves itself in two ways—by nutrition and by reproduction. From the point of

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view of the individual, nutrition is fundamental, for without it the body would deteriorate. If nutrition could rejuvenate the body and maintain it in a condition of eternal youth, reproduction would be unnecessary. Nutrition is something static, temporal, a pause in the stream of existence. It is selfish and self-centered. From the point of view of the flux of life, reproduction is primary. It is unselfish and noble, and in the sense that it links us with the universal stream of life, it is eternal. Procreation is our immortality. Reproduction, though in essence a bodily function, is more ideal than nutrition, for it is the creation of a new life and "fuses the soul again into the impersonal blind flux."

Love, like all of life, has an animal basis, but ideal possibilities. It is rooted in sexual affinities and primitive passion—nature's categorical imperative,—which gnaws at man's vitals until sated. Love is not all lust. Love brings with it a feeling of mysticism, "a poignant suasion of beauty"; it suffuses the soul with a vague warmth and happiness. Carnal love is not true love; Don Juan was a gallant and not a true lover. Love to be genuine must not be merely physical; it must transcend the physical. It is a union of souls, an ideal harmonization. "Love is a true natural religion; it sanctifies a natural mystery; and, finally, when understood, it recognizes that what it worshipped under a figure was truly the principle of all good."

Love is one of the pillars of society. If fertilization were the result of a chance meeting of sperm and ova in the external medium and if parents were absolved from the care of offsprings, the need for a social instinct would never arise. However, in more complex organisms, where an individual of the opposite sex must be met and wooed, where the female during gestation is dependent upon the male for support and defense, where offspring are born utterly helpless, social instincts must of necessity develop. The responsibilities and duties attached to the birth and rearing of offspring forge a warm and stable bond. The roots of society are imbedded in the responsibili-

ties attendant upon the fruits of love: with love there comes the family, and with the family we have a social nucleus.

The family has a dual function, generation and education. Generation itself would not rise above the vegetative or animal level. It springs from a fierce selfish yearning for immortality, and its benefits are problematical. However, when coupled with education, it becomes rational. The human species owes its superiority in no small measure to the protracted period of infancy. The infant's brain is plastic and receptive to teaching. The human species has progressed only because it has been able to transmit the fruits of experience from parent to offspring. Without this plasticity men would be stereotyped and their minds sterile. This long period, during which the mind in the child is being carefully moulded by many social factors, is his apprenticeship for an active and good life. It is upon mental development in this period that the progress of the race depends.

The family is a remarkably harmonious unit. There is a community of purpose between parent and offspring, mutually satisfying each other's needs and interests. The child is protected and nourished, and given training in character and mind by the parent. The child reciprocates by adding stability and meaning to the parents' life, and giving them a vicarious immortality. "We commit the blotted manuscript of our lives more willingly to the flames, when we find the immortal text already half engrossed in a fairer copy."

The family has become a permanent institution. It has woven about itself a fabric of common origin, common religion, common friends and common property, which endures even after the original need has passed. "Love of home has become a human instinct." The family is the social unit.

As long as men led nomadic lives, society could not develop beyond the family. The family was the economic and military group. Such a life is at best crude and barbarous. As men left their nomadic lives and turned to fixed occupations, families grouped together and the tribe developed into a state. The family expanded because it was

no longer self-sufficient. As life became more complex, the confines of family were too narrow and limited. With the expansion of the family into a larger group—the state—there accrued many advantages. "Civilization secures three chief advantages: greater wealth, greater security, and greater variety of experience." However, whether there is a concomitant moral advance is questionable. Greater safety and greater wealth do not necessarily make life more reflective and rational. Whether civilization is a blessing depends upon its uses. It makes rationality possible, but leaves it potential.

For the Life of Reason, however, civilization is a necessary condition. Although animal life, within man and beyond him, has its wild beauty and mystic justifications, yet that specific form of life which we call rational, and which is no less natural than the rest, would never have arisen without an expansion of human faculty, an increase in mental scope, for which civilization is necessary. Wealth, safety, variety of pursuits, are all requisite if memory and purpose are to be trained increasingly, and if a steadfast art of living is to supervene upon instinct and dreams.

For the past century and a half, we have witnessed a phenomenal increase in industry. Man's ingenuity has invented huge, rumbling monsters of iron and steel. Factories belch smoke all day, and redden the night sky with the glare of their fires. We have amassed great, almost fantastic, wealth. There is, however, one and only one criterion for wealth. Does it justify itself in human happiness? Industry must not burden man and crush the beauty from his life. Riches must not debauch his life with luxury. Industry should raise the standard of living, should give man increased material comfort. It should allow him ample leisure to expand intellectually as well. Riches are a means and not an end; a means to enjoy music, philosophy, the arts. Industry and wealth justify themselves only when they result in a more liberal and happy life. "In a world composed entirely of philosophers an hour or two a day of manual labor—a very welcome quantity—would provide for material wants; the rest could then be all the more completely dedicated to a liberal life."

Government is the enforcement of codified custom (law). Governments do not arise because they are good or useful, but because they are inevitable. They represent the lesser of two evils. Men prefer one monster tyrant, cloaked in a garb of regal splendor, to innumerable petty tyrants. Governments—and by governments Santayana refers to absolute rule, to tyranny—are by no means rational. However, they may develop rationality, especially under the guidance of enlightened despots who cultivate science and the arts.

The function of government is to enforce law, to prevent friction and discord, and to protect its subjects against military invasion. This gives rise to that vicious monster—the army, and its attendant abuses. A permanent military class glorifies the virtues of war, preaches war, and inevitably leads to war. "The glories of war are all blood-stained, delirious, and infected with crime." War is the most horrible blot on civilization. It is a bloody juggernaut that ravages and crushes everything in its path. It is the very antithesis of reason. It murders everything that is beautiful and rational and leaves in its wake only misery and desolation. Santayana suggests two remedies: international sports as a substitute for war, or dominance by some great power or congress of powers. The utter futility of such attempts is evident from events of the present.

Santayana is a confirmed aristocrat. There is a definite hierarchy in the social order, a hierarchy based not upon material wealth or birth but upon ability and achievement. He believes with Socrates that the equality of unequals is inequality. "There is no greater stupidity or meanness than to take uniformity for an ideal." Aristocracy is natural and is the source of all culture. Each individual should know his own abilities and limitations, and try to realize himself as far as possible. Each individual should find his own niche in life, and do that for which he is best fitted by nature. Each individual would then find great comfort and happiness in accepting his appointed place in the universal harmony, in merging himself into the totality of the social structure. If each individual

knew his own nature fully and did not strive for things beyond his reach, a great deal of frustration and misery would be avoided. "In realizing his own will in his own way, each creature would be perfectly happy, without yearning or pathetic regrets for other forms of being."

Santayana is an individualist. He does not look upon society as a whole, but looks upon society as an atomist looks upon the universe. Society is a composite of individuals, each with a definite place in the scheme of things, and each with an inalienable right to happiness. "But for the excellence of the typical single life, no nation deserves to be remembered more than the sands of the sea."

Santayana's dictum is: "The ideal state and the ideal universe should be a family where all are not equal but where all are happy."

In government, Santayana follows Plato's Republic, and advocates Timocracy—government by men of merit, a socialistic aristocracy. The men with the greatest breadth of vision, the most rational, the philosophers, would be at the helm to guide the destinies of the state, so that a maximum of happiness would accrue to all. These able men would "formulate religion, cultivate the arts and sciences, provide for government and all public conveniences." Such a political organization would add an incentive to excellence. Men would strive for the higher offices which offered greater reward and greater opportunity for service. Leadership would not be hereditary. "People would be born equal but they would grow unequal, and the only equality subsisting would be equality of opportunity." Such a government would be liberal, open to every man, and would not crush all men into a common mould. Such a society would require an exalted type of patriotism. Each individual would derive his greatest happiness from the realization of himself as an integral part of the complex society to which he was contributing an infinitesimal service. In his poetic imagination, Santayana visions such a glorious Utopia, where all men are free and ideally happy. I am afraid, however, that it is merely a dream Utopia, still very, very far from realization. Such a society would require an

aristocracy of noble minds. A revolutionary change in human nature would be necessary. The masses would have to be lifted from their sordid surroundings and grinding toil, and a breath of poetry and life blown into them. They would have to be dragged from the slough of avarice, greed, and selfishness, and a spirit of nobility and altruism infused into them. The mass of humanity has as yet not reached the stage where a social ideal serves as an incentive and inspiration. Men's capacity is insatiable; they would never accept the principle of aristocratic inequality. Men are never satisfied with their positions in life; they rush on blindly, greedily, never content. The insatiable lust for material wealth is the most vicious aspect of our modern society, and will have to be eradicated before anything approaching ideal society can be achieved. "If a noble and civilized democracy is to subsist, the common citizen must be something of a saint and something of a hero"—and he is as yet very far from both.

The eternal flux of matter is in itself indifferent and meaningless; events in nature flow on smoothly and mechanically. The works of nature acquire meaning only in the commentaries they provoke. A flower is a thing of beauty only because man's mind views it and comments on it. It is essentially the same flower as before, but once having come into man's ken it acquires beauty and meaning. Art and sciences are the expression of man's spirit working on nature. Nature is fundamental; it is the groundwork for experience; it is in itself irrational. It is reason that reads meaning into nature, and gives the expression to ideals. There is a primacy of nature over spirit, but as far as man is concerned, it is the spirit that adds meaning and purpose to life. "The mind spreads and soars in proportion as the body feeds on the surrounding world."

Man is a social animal and requires human companionship for his welfare and happiness. The second stage in the life of reason is free society—friendship—"unanimity and disinterested sympathy where the ground of association is some ideal interest, while this association constitutes at the

same time a personal and emotional bond. True friendship is founded on mutual understanding and sympathy. It is impersonal; it is a fusion of souls in pursuit of a common ideal. Friendship is not for utility, but there are consequences of friendship that lend utility in life. The prerequisites for friendship are that the friends be of common social status, of the same age and sex, and be able to meet on common intellectual grounds. Friendship is higher than love, it is not based on passion but on sympathetic understanding and reason. Friendship is an intensely warm and human experience. Friends desire each other's company; they share each other's works and thoughts and pleasures. With this sensuous affinity there comes a spiritual communion. They share each other's thoughts and aspirations. They have common ideal interests. They inspire each other and mount higher and higher on the ladder of reason.

There is another form of free society, patriotism, where an individual associates himself with an immortal companion—the ethos, the culture and spirit of his race. True patriotism is noble. It is averse to vicious nationalism, to bloodshed and war. It is not selfish or arrogant; it is universal and humane. Its ideal is peace and social well-being. In free society, men see life in a broader perspective, and enjoy a more exalted form of happiness.

From companionship with a friend or with the spirit of one's race we rise to the highest stage in the life of reason—companionship with ideals. "Ideal society transcends accidental conjunctions altogether. Here the ideal interests themselves

take possession of the mind; its companions are the symbols it breeds and possesses, for excellence, beauty and truth. Religion, art and science, are the chief spheres in which ideal companionship are found." It is a poetic restatement of the Aristotelian ideas of contemplation. Ideal society is companionship with the universe. "When reason embraces and contemplates the totality of nature, when we feel ourselves as parts of one vast, throbbing whole, when we can gaze upon and contemplate the eternal flux, then we enter the portals of eternity and achieve a sort of immortality, for we have identified ourselves with things eternal.

However, the realm of contemplation is not divorced from the considerations of daily life. "A conception not reducible to the small change of daily experience is like a currency not exchangeable for articles of consumption." Ideals must have a practical application in life. They must give life a rational perspective, and allow men to adjust themselves to the world about them. They must make life meaningful and pleasant. The life of reason has a purpose; it lends substance, beauty and meaning to life. Man's spirit starts from earth, soars through the skies, but must ultimately come to rest on earth. Santayana's credo which he proclaims with ringing enthusiasm is that the Life of Reason endows life with "poetic grandeur and practical truth."

To launch into a panegyric on Santayana would be futile. I prefer to gaze and admire in silent rapture. I can but say that his words have the rhythm and cadence of music, and his thoughts are sublime, pregnant with meaning, and intensely human.

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Thoughts of an Introvert,

By

BERNARD DOV MILIANS

Thus did the spirit of restless youth cry out:

I should rather aspire than have—for to have is to look back—and to look back is to be old—and to be old is to be on the threshold of death.

Look yonder at the minikin sparkling star that has pierced the silken smoothness of the heavens high above; look aloft at the witching crescent moon veiled for a moment, curtained by a cloud—see how I raise my arms as if to tear the brilliants out, see how I clutch at them! Much rather should I snatch at nothingness than have beneath my palm a fawning stupid world that servilely hastens to perform my bidding—for to have conquered, brings opiate, senseless quietism and a slothful sorry ray that can hardly light the darkness of the eventide. My soul reaches out for the star and my fingers would fondle the moon!

Look far beyond . . . The search alone matters. Alone it may fill the interstices of a dull existence to make all less burdensome . . . or somewhat tolerable . . . or even interesting. The search mesmerises one's thoughts away from the self . . . it energizes one's power and affords an outlet for the introvert. Indeed, the all-consuming search alone matters . . . it permits one to see the world as through the variegated colors of a spectrum.

"Search for what?" an old man asks. "Do you know wherefore you seek?" And youth responds, "Little I know what or wherefore, little do I care! There *is* a search, and that alone matters . . . I should not be like you, Old Age, drab and static and shrivelled for want of a distant beacon,—looking not *forward* but *backward* . . . Only the young seek!"

Come, show me the earth's steepest slope; I shall assail its loftiness. Give me an Alpine mountain whose cliff stabs the very heavens and I shall scale its sky-splitting heights. There is beauty in the heavens and a crowning glory as

one mounts—the glory of a king, glory greater than a king's. I should stand on a peak for a moment and look down, and forget myself as I look, and crash down, down, down — to the fathoms of a swirling pool miles below.

I speak not for myself . . . I am not alone in what I speak . . . the many cry, the many speak. (The many . . . or the few!) I am *one* of many!

So have these many told me: Youthfully, we have been looking at the world and at ourselves. Within there is nothing, without there is nothing, what is beyond we know not. But within or without there is no beauty, on the ground there is no glory . . . there is only nothing . . . indifferent nothing . . . stupid, chilling nothing. Perhaps beyond there is something . . . if not Beauty itself that which is beautiful—at the least there is more than what is here. For even in the search there is more, though we never know what is at the end!

We want no ready road. A blind man can feel or tap his way thru a road made by the multitude and taken by them; a foolish child can take a road trodden by countless hordes thru the years. —A dreamer can go farther— a dreamer *must* go farther. We are young, we are dreamers—we shall go farther, if we take the beaten path at all! But why travel where others before have travelled? The pathway is too level, too monotonously dull—one can get from it little more then others before have gotten . . .

We say: We want no ready road! But give us the wilds of a jungle—a virgin, untraversed forest! We will push aside the brambles—and trample the dead twigs and leaves underfoot—we will clear a path. Let others follow in our wake if they will, but *we* must clear a path thru the devilish wilds of the jungle, thru the swampy and treacherous woodlands unafraid of its grotesque shadows. With a smile we shall begin, we shall

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greet its hazards with a smile . . . onward we shall plod . . . on, and on and on . . .

Or conjoin the forest with the mountainous slope, transplant the lair of raging beasts to the precipitous hill—how far can we go! To the far-off invisible end? Only a little way? Judge not till we are done, pity not till we have thrown down our arms to say, "We can go no farther. Here must we remain . . . Our life is done—for we can only look back." Do not laugh, you tottering path-takers—with our first step we have penetrated deeper than most of you can hope to go!

But we will not stop at the edge of the forest—at the base of the mountain! Smiling, we shall forge ever ahead. The beasts may roar, the thorns may prick and draw blood, the birds may cry, a serpent may hiss and sting . . . but we shall go on and smile.

Far, what is life but a perpetual striving to overcome—a constant forging and prodding ahead? What is life but an eternal search for something beyond—something infinite—something eternal? What remains at the end of the search—if we come to an end? (We want to reach no end, we want only to search.) No . . . we want to strive, to fight, to bleed, to be wracked . . . and always to go on and surpass!

What! you like the beaten path? You like its smoothness—its soothing stillness? You want to lie back and say, "This too is well."—It is easier, you say, much easier, to follow than to lead—to follow like a lamb rather than immolate one's self in hewing down trees to make a road? Ah, you are old men—you look at the world thru the eyes of the aged—you have come to the end! Tell me,

friends, What next? To enjoy what you have, you answer? We'll call it death. To thrive on what you have is death . . . to have only what you have is death—remorseful, gnawing, crushing, more deadly-than-physical death, wanting only a lethal instrument and conveyance to a subterranean tomb.

Build, we counsel you, on what you have—Strive for more than what is yours. Strive towards the Infinite.

Look into yourselves, my friends. What do you long for? Do you not long for *something*—do your arms not clutch at Something—do you not strive to surpass yourselves? If you do not you are dead—as dead as you will be a hundred years hence.

Perhaps *we* are wrong—perhaps we should follow you who follow. But no—it is you, you who are wrong . . . for if *we* are wrong, what is left? Poor, poor humankind, We are not wrong . . . perhaps when we are old we too shall want to die—but now we are young!!

Try to build, try to achieve—you who think we are wrong. In sooth, is the taste not different, is it not more sweet than what you have tasted of yore? Is it not a strange sweetness . . . that makes you wish to go on . . . to have more . . . to reach what you and others have never reached? Is it not so?

We the many who are young think it is so. Who can tell what later we shall think . . . now we want only to seek . . . now, the search alone matters.

I am one of the many . . . or the few . . . Thus cries the restless spirit of youth—thus eternally cries the spirit of restless youth.—



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Samuel David Luzzatto

ROMANTICISM IN MODERN HEBREW LITERATURE

By

CHAIM GOLDIN, M.A.

The nineteenth century brought in its wake a new current of thought. The opening years of this century manifested a thorough reaction against rationalism which had been dominant during the preceding two centuries. A new school of thought—the School of Romanticism—came into being. Instead of rationalism which had stressed the human mind as the supreme power of the universe, we witness the restoration of authority to its former stage; the unbridled power of reason subjecting everything to criticism was curtailed and replaced by century-old traditions, thus limiting the human mind and subordinating it to a superior entity. It was a revolt of feeling against the cult of reason. The philosophers of this age thought that man is not guided in life by mere analytical speculations, but his emotions, his sentiments, too, play a decisive part in the world and motivate human actions.

It is in this age that the immortal Goethe proclaimed his faith in sentiment: "I treat my heart like a sick child and gratify its every whim." Rousseau, the spokesman of the same school in France, also promulgated his cry for "Back to Nature" and declared, "Le Sentiment est plus que la raison." In England, too, this new view of life found its profoundest expression in Wordsworth:

"Enough of Science and of Art;
Close up those barren leaves;
Come forth and bring with you a heart
That watches and receives."

The Jew, being deprived of his own homeland and living constantly among his non-Jewish neighbors, could hardly escape the influence of the vital changes that took place in the world around him. It is true that for centuries there had been a powerful and impenetrable wall existing between the

Jew and his neighbors, the well known ghetto separating the Jewish people from outside influence. All this time the Jew was creative in the realm of the mystic teachings of Judaism as well as in the province of Talmudical interpretations, thus limiting his creative power to his own peculiar literature.

An important change, however, took place in the eighteenth century, when great revolutions transformed every aspect of European society and created the world of today. The intellectual movement gave a new impetus to all branches of learning. In that very century we witness the economic revolution and the French Revolution marking the rise of national conscience. All these movements contributed to the liberation of the Jew from the fetters of the Mediaeval Ages which had inscribed blood-stained pages in the annals of this people. This tendency created a bridge between the estranged Jew and his fellow-man. It is natural, therefore, that with the advent of the new intellectual movement which marked a shift from the supernatural to the natural and from the other-worldly to the worldly, the Jew also began to strive to become a member of the human family and to be under the spell of the new doctrines. It was then that the revival took place in Hebrew literature which stamped its seal upon the centuries to come, and became known as the *Haskalah* movement. It is under the many social, political, and intellectual forces operating at that time that this new movement was called into being. The term "Haskalah" in itself designated that the advocates of this new school of thought subscribed to the doctrine of rationalism, implying the cultivation of reason as opposed to uncritical acceptance of tradition. This element of rationalism

which the *Moskilon*, or the intellectuals of this school of thought, stressed in its beginning, soon waned. It had to give way to the romantic movement which began to gather force in the eighteenth century and reached its height early in the nineteenth century.

On the threshold of such a stormy era, when the waves of Romanticism swept over the entire world and widened in scope by embracing all branches of literature, the gigantic figure of Samuel David Luzzatto appeared. Born in Trieste under the bright sun of Italy, the home of the Renaissance, where the rebirth of learning flourished and became the cradle of human thought for centuries, reared in an atmosphere in which "joy of living" was the keynote and belief in the individual a fundamental principle, it is no wonder that Luzzatto became the founder of Romanticism in modern Hebrew literature. It was in his native land which had brought Humanism to the world, which had put man in the center of the universe, and which had made the first attempt to emancipate thought from the chains of Mediaevalism that this future Jewish philosopher passed his youthful years. The son of a poor carpenter, he passed his early years in great poverty. Being a descendant of the great Luzzatto family, his innate genius was not extinguished by the depressing needs and financial straits his early life presented to him. At the age of twenty-nine he was appointed rector of the Rabbinical College of Padua. While teaching Talmudic doctrines there he plunged into the scientific aspect of Judaism, and it is from this period that we see germs of his literary career reaching maturity.

It is natural then that living in a period of triumphant Romanticism, Luzzatto too became a strict adherent of this line of thought. His romantic temper began to reassert itself, and emotion gained the upper hand of reason. Romanticism may be defined as a movement which emphasizes the escape of the individual from the world of convention and social control through the avenues of nature and imagination. There are other lead-

ing traits and principal characteristics that are usually reflected in the works of all Romanticists: in Luzzatto as well. In his works, however, stress is laid upon religion and nationalism. Romanticism to him was closely associated with Jewish nationalism and religion, both of which became integral parts of his philosophy of life. We therefore speak of him not as a mere representative of Romanticism, but rather as the exponent of Jewish religious and national Romanticism.

Unlike the seventeenth and eighteenth century philosophers who made religion a target of attack, since not all of it was comprehensible within the realm of their reason, he is extremely conscious of the invisible Divine power and sees in it the guiding force of the universe. In contrast to the rationalists who looked at religion from an analytical angle and subjected it to their critical mind, to Luzzatto, religion is the fundamental factor in life. His enthusiasm and zeal for religious ideas form the keynote and basis of his creative genius.

Luzzatto may be classified as the philosopher of feeling, one whose task in life is to seek not the theoretical but the practical truth, the truth which aims at the well-being of human society. The criterion of truth to him is its practicability in actual life. There is no such a thing as truth for truth's sake. It becomes truth only when it can stand the test of leading to human happiness, only when it can be translated into actual life.

Another characteristic which may be ascribed to the Romantic attitude of Luzzatto is the democratic note that he finds throughout the Scriptures, a note which characterizes many other Romanticists. To him the Law embraces the entire human race and makes no distinction between various classes of mankind. Brotherhood is the underlying aspect of Luzzatto's religion. He clothes it with a mantle of profound faith, and his love of mankind flows from divine love, from the belief in one common Creator, not a creator of various nations or peoples but rather of one human family.

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consisting of many members. "Indeed Jewish religion as distinguished from those of the ancient idolatrous nations, regards all people as brothers of one father, all created in his image, (and man is not judged by his religion but by his actions)." This view is a product of his general aspect that Judaism is a code of life rather than a theoretical system from which to draw speculative conclusions and truths. For by assuming that there is a moral purpose underlying all the laws of the Torah, the latter extended its teachings to the entire human family regardless of race and creed. It preaches mercy and noble deeds not only to Israel, but to other nations as well. That no lines of distinction are drawn between man and man, nation and nation, and that universality is voiced in Jewish religion is well illustrated in the following passage: "Though the Bible tended to strengthen the belief that Israel is a chosen people and aimed to prevent their assimilation, yet the Torah did not differentiate between Jew and non-Jew in regard to laws of justice and righteousness—essential to the relationship between man and his fellow-men."

Luzzatto violently opposed the attempts of Maimonides to synthesize Greek philosophy and Judaism. Luzzatto objected to the thorough-going rationalism of Maimonides, and attempted to eradicate the Greek influence on Jewish thought. To Luzzatto there was an inherent antagonism between Greek culture and Jewish culture, and an inherent conflict between Hellenism and Abrahamism. "The civilization of our own days is an outgrowth of two heterogeneous elements, Atticism and Judaism." The essential differences between these are: Hellenism fosters appreciation of beauty, teaches us to love art, and to penetrate into the natural causes of the universe. It also bases its morals on a pure, rational foundation. Making investigation the focal point on which the Greek world concentrated, Hellenism has given as a heritage to coming generations, philosophy, the sciences, and love for beauty. In striking opposition to this doctrine is Judaism. It is founded on love of mankind and righteousness, making mercy

its underlying principle, a philosophy which springs from the depth of the human heart; not love of the beautiful as preached by Atticism, but rather love of the good and the noble. It is in the light of this basic idea that Luzzatto makes the sense of sympathy the first fundamental of Judaism. "The world is indebted to Judaism for its religion, its morals founded on the feelings of the heart and altruism." He therefore brands everything that is derived from Greek life as evil and destructive to the very foundation of Judaism. The latter is incompatible with the former, one being the voice of revelation, the other—of rationalism. Moses and Aristotle cannot live in harmony, and therefore a synthesis between them is impossible.

In spite of the tendency of human nature to follow the beautiful and fascinating rather than the noble and good, Luzzatto is certain of the ultimate victory of Judaism over Hellenism. He admits that the Greek point of view is more gratifying to the eye and ear. It casts a magic spell by appealing to the intellectual senses, yet he sees with his penetrating view the inevitable defeat of its philosophy and, consequently, the overwhelming success of the opposing attitude. "Abrahamism will not disappear, for its existence is essential to human society; the more enlightenment—Aufklärung—spreads, the greater its significance to mankind." That justice and righteousness will celebrate their crowning triumph over beauty and reason, is Luzzatto's deep conviction.

Luzzatto is firmly convinced that it was not the ultimate aim of Judaism to remain a national religion. Its purpose was to penetrate into the minds of all humanity and to become universal. Israel then is destined to proclaim the teachings of Judaism to all mankind. This destiny makes the Hebrews the Chosen People, and is to Luzzatto one of the basic ideas of the Torah. He justifies the existence of the Jewish people not by nationalism alone, but also by its religion. In this respect he is the first of the Hebrew humanists who maintained that nationalism coupled with religion must be the very foundation of Jewish existence. Selection of

the Jews as the priests of mankind helps them to maintain their integrity without losing their identity in the melting pot of the nations. Furthermore, it strengthens the bonds of brotherhood among them and serves as a vehicle to unite the entire nation by its common destiny and divine mission. "A people in possession of a land of its own can maintain itself, even without a religion of its own. But the Jewish people, dispersed in all four corners of the earth, can maintain itself only by means of its attachment to its faith. And if, heaven forbid, it should cease to believe in revelation it must inevitably be assimilated with other peoples."

Thus lived and worked the exponent of Jewish religious and national Romanticism. He worshipped the shrine of truth, and permanently raised the standard of religion, shedding upon it the rays of humanitarianism and the light of universal brotherhood. Luzzatto, a man of supreme gift, attempted to conquer new realms. He plunged into the depths of Jewish history, and unfolded a new world. By tracing the historical development of his nation and its teachings, he removed the veil of mystery that enveloped its existence. His efforts were crowned with success and his monumental work enshrined his name in the annals of his people as one of the fathers of the science of Judaism. Luzzatto is not only a profound thinker and philosopher, but also a keen observer of life,—one who possesses a clear and

broad vision with which to face reality. He therefore attained a great height in the sphere of practical philosophy, preaching the application of morals and ethics to everyday life. He appears to his people not as a philosopher, but as a teacher, a mission assigned to prophets.

A Romanticist in nature, whose fervid craving is to see the fulfillment of prophetic vision, he visualizes the triumph of Abrahamism over Hellenism, a victory that fulfills his most cherished dream. He is deeply convinced that the Jews will never disappear from the stage of the human race. He is a Romanticist with the soul of a poet, a man in whom poetry and philosophy are interwoven, feeling and thought are united.

Luzzatto is also the harbinger of a new era, calling for the reevaluation of the glory of the past and reconstruction of a happy present. With his fervent longing for justice and the materialization of human destiny, he struck a responsive chord in the heart of his generation. Is it a wonder then that in him the spirit of the nineteenth century found its oracle? Indeed, with Luzzatto, traces of a new dawn appear on the Jewish horizon. Throughout his works he sings the hymn of hope, celebrating the victory not only of his nation, but of entire humanity; for it is the triumph of truth over falsity, the deliverance of light overshadowed by the power of darkness. Only then will the prophetic vision of universal brotherhood be transferred from dream to reality.



MAS MID

Maimonides College

THE FIRST JEWISH COLLEGE IN AMERICA

By

JACOB I. HARTSTEIN, B.A., M.S.

During the eighteenth and the first half of the nineteenth centuries, Jewish higher education in the United States was largely neglected. Sermons and occasional lectures were the only educational provisions for adults. With the increase in population, mainly because of increased immigration, the need for higher education was more keenly felt. The people brought with them to this continent the habits, customs and institutions of their mother countries, and they meant to transplant these to American soil. They did not have to plead for liberty as did the very first Jews who came here. They found it in all its glory. They also found here a comparatively large and well-to-do Jewish community. It was the lack of these that hindered the first Jews in America. It was the existence of these that removed a serious stumbling block from the road of the later Jewish immigrants.

With the influx of Jews began a marked growth in Congregations. The members of almost each and every Congregation realized that it was imperative for them to provide their children with a Jewish education, if the synagogue, nay, their very religion, was to be perpetuated for posterity. The result was the establishment of schools, some of which succeeded while others failed. But, these people realized that a Jewish education would be of little value unless it could be carried beyond its elementary stages. This realization supplemented by the further increase in population and wealth among the Jews, made it both advisable and necessary to plan for the training of Rabbis, who heretofore had been brought over from Europe; and led the Jews of Philadelphia to plan the founding of a higher educational institution for the purpose.

On November 6, 1864 a meeting was held under the chairmanship of Mr. Moses A. Dropsie, President of the Hebrew Education Society of Philadelphia, to consider the appropriateness of establishing such an institution. It was felt, as expressed by the chairman, that "only in proportion as we are enabled to take our position alongside of the highest and best educated in the learned professions, especially in the ministry, will we be respected by our countrymen." It was therefore decided to establish the first Jewish college in America under the auspices of the Hebrew Education Society of Philadelphia. Its Chapter, approved on April 7, 1849, authorized them to establish, whenever their funds should permit, "a superior seminary of learning within the limits of this Commonwealth (Pennsylvania), the faculty of which seminary shall have power to furnish to graduates and others the usual degrees of Bachelor of Arts, Master of Arts, and Doctor of Law and Divinity . . ." The Board of Delegates of American Israelites which was organized in November, 1859, had as one of its objects to promote religious education through the encouragement of local schools and through the establishment of "a High School for the training of young men so as to qualify them to become ministers and teachers."

The work progressed rather slowly, and it was not till 1867 that it was decided to open Maimonides College, the first Jewish College in America. The opening date was set for October 28, 1867, but on that date only one of the four students with whom the college started, had arrived. Beginning of sessions was, therefore, post-

MASMID

poned till November 1, 1867, on which day the first lecture was given.

The Board decided to leave the appointment of a President of the Faculty in the hands of the faculty. The faculty which consisted of Dr. Sabato Morais, Professor of Biblical exegesis; Dr. Marcus Jastrow, Professor of Talmud, Jewish Literature and Hebrew philosophy; Dr. Aaron J. Bettelheim, who resigned shortly afterward to assume the Rabbinate of Richmond, instructor of Mishna, Yad Ha-chazakah and the Schulchan Aruch; L. Buttenweiser, Hebrew and Chaldaic languages and literatures; and William H. Williams, Secretary of the Faculty and Instructor in Latin, Mathematics and Geography, agreed un-animously upon the Rev. Isaac Leeser, Professor of English Literature, Logic, and Homiletics, as the first Provost of the College.

Rev. Leeser had come to Philadelphia in 1829 to take the place of the Rev. Abraham Israel Keys as minister of the Congregation Mikve Israel, and became the editor of the Occident, when it was founded in 1848. It was through the pages of this publication that he campaigned for the found- ing of a Jewish higher educational institution. He did not, however, live long enough to enjoy the fruits of his endeavors. He died, February 1, 1868. His successor was the Rev. Dr. Marcus Jastrow.

The curriculum of Maimonides College was a rather elaborate one. The branches of instruction, as planned, included Greek, Latin, German, French, Hebrew, Chaldaic and their literatures, Natural Sciences, History, Mathematics and Astro- nomy, Philosophy, Constitutional History and Laws of the United States, Comparative theology, the Bible with its commentaries, the Mishnah with its commentaries, the Schulchan Aruch, Yad Ha- chazakah, Jewish History and Literature, Hebrew Philosophy and the Talmud with its commentaries, Belles Lettres, Homiletics. It does not appear likely, however, that all the subjects were actually offered in the college, since its student body re- mained limited and so also its financial resources. Furthermore, it appears that provision was made for students of Maimonides College "to take cer-

tain courses at the University of Pennsylvania, for which the University, with great generosity, charged but a nominal fee."

The college also had the finest collection of works by Jewish authors on the Bible, Jewish Religion, Philosophy, Science, Oriental Philology, Literature, etc., in the United States, as a result of Dr. Leeser's bequest of his valuable library, some other generous donors and the purchase of some valuable books by the Trustees at sales at Amsterdam, Holland.

The college course was a five year one leading to the degrees of Bachelor of Arts and Bachelor of Divinity. Very few, however, graduated, since the institution was short-lived. The degree of Master of Arts was to have been "conferred on the Alumni of the College, who shall have been Bachelor in Arts of three years standing, and shall apply for that honor." The requirements for ad- mission were:

LATIN—Caesar, Virgil, Sallust, Odes of Horace.

ENGLISH—The elements of English grammar and modern Geography.

HEBREW—To translate with faculty the histor- ical portions of the Bible.

ARITHMETIC—including fractions and extrac- tion of roots.

The tuition fee was set at one hundred dollars per annum, and the board and lodging fee at \$200 per annum. Some resident and regular scholar- ships were provided for. The former covered tuition, board and lodging; the latter only tuition. It was hoped that through this medium the number of students and financial income of the college would increase.

Various other attempts, such as permitting each Congregation giving a thousand dollars to the College to elect a member to its board, were tried. The entire project did not, however, meet with the enthusiasm, encouragement, and support which it deserved. Most of the means that had been contributed were furnished by the Jews of Philadelphia. Even the contributions which the

(Continued on page 60)

MAS MID

To The Class of '34

FAITH IN HUMANITY

By

DR. BERNARD REVEL

My dear Young Friends:—

Different are the conditions surrounding our Commencement this year from those of last Commencement. The dark night of economic distress is gradually giving way before the dawn of a brighter day, before the rising sun of material recovery, of more work and wealth. You are going forth into a world that, in all likelihood, will offer you more immediate opportunity than was offered the graduates of last year. Your material prospects, if not yet assured, are more hopeful.

Would that a similar brightening were to be observed in the realm of the human spirit! Mankind is still groping in darkness, lit by false and fitful gleams of illusory radiance. Still must we seek true leadership, clearer guidance toward greater social justice, human idealism, international peace, and human brotherhood, toward the dawn of mankind's greater spiritual destiny. The torch that man must lift, his first and greatest need in these dark hours, is a fortifying faith in mankind, in the ultimate destiny of man, in the basic validity of his eternal striving for freedom and light, in the ever fuller unfoldment of the spirit of God within him, in his humble partnership, along the ways of life, with his Maker.

Never has mankind been in more anguished need of such saving faith in its own potentiality and power, in the sanctity of personality and of its free expression, in the principles and ideals that underlie democracy and self-government.

Heavy clouds hang over the horizons of humanity and its hitherto most cherished values. False prophets have arisen whose message of salvation to the bewildered generation is the destruction of the free and aspiring human spirit. A black fog has settled upon a great country that was once a home of idealism and culture. We stand

aghast, bewildered and humiliated witnesses of the moral degradation of a once great people. Germany is celebrating a black mass, a bloody renaissance of ruthless barbarism, cold bigotry and savage arrogance. Fury of fanatical racial hatred, spread and maintained by a crusade of bigotry, and appeal to elemental passions, inspired by a distorted theory of race and blood, sprung of the paranoid illusions of egocentric upstarts, has become the law of the land, written into its statutes, determining internal conditions and dictating international policies, endangering the order, the spiritual life, of neighboring lands. The wellsprings of peace and human brotherhood are being polluted, the cornerstones of orderly progress are being undermined, for there is no effective quarantine against the poison of hate, sapping the strength of the free spirit of man.

In this critical hour in the history of mankind, whence is to come salvation? From the institutions of light and learning, homes of the unfettered human spirit, cathedrals of faith and vision, dedicated to spirituality, to sound scholarship, to the service of man and the sanctity of his soul; from the storehouses of the wisdom and the culture of the ages, which in their very being, their essential impetus, are the custodians of the conscience of man. They are the first line of defense—as well as the final hope—of mankind, in the long war in behalf of human rights, of the dignity and the sanctity of personality. The masters and leaders of human thought and spirit, the great family that abides in the realm of intellectual and spiritual fellowship, and their disciples and sons—the heart of mankind—must feel first and most keenly the indignity and the sorrow of outraged humanity in Germany, of ravished tolerance and prostrate thought, of a land now a wide morass

of desperation, a quicksand to human hopes and aspiration. They must summon and stir the collective conscience of mankind, must mobilize humanity's moral and spiritual forces. For man, true to himself, to his charted course of aspiration and progress, cannot stand idle, a silent spectator, before the collapse of our cherished human values, the retrogression from human sanity, the perversion of man's millennial hopes for free self-expression, mutual understanding, and common brotherhood, in the movement toward self-destruction threatening to engulf all humankind.

The world is not safe for peace and democracy and can know no rest while the Prince of Darkness, bestriding the monsters of hatred, intolerance and Swastika sadism, sanctifies the bloody creed of racial supremacy and of ill will toward men, in defiance of humanity's urgent cry for peace among men and nations. In mankind's moral solidarity, in the war of the spirit against the enemies of human aspiration and human ideals, rests our hope. The embattled furies at the gates of civilization shall not succeed in their mass offensive against humanity's abiding values. Like a black plague out of the darkest ages they have swept upon the heroes of the realm of man's ideals. All who cherish these ideals, the far and ultimate goal of man's upward striving through the centuries, must echo the world's rallying cry: democracy and the freedom of the spirit of man shall survive!

Democracy, faith in and hope for the freedom of the human spirit rooted in the supremacy and sacredness of personality, is Israel's most cherished ideal and has throughout his millennial history been the very essence of his being. For this moral passion we have been hated and persecuted by enemies, misunderstood by friends; but the passion

for human dignity and social justice will forever remain the unchanging ideal and the quenchless aspiration of Israel until it becomes the common heritage of all mankind.

We have struck deep roots and unplanted our lives and loyalty in the soil of this land, "conceived in liberty, and dedicated to the proposition that all men are created free and equal" and forever sanctified by this dedication. May you, my dear young friends, twine your growing roots around the rock of this principle of human dignity and human liberty, of the conception of man made in the image of God, Israel's supreme contribution to humanity's spiritual and moral unfoldment. May you ever be its joyful servitors, its zealous guardians. May it be given to you to help refill the drying wells of the spirit with living waters drawn from the truths of the Torah, the Torah of truth, a law of life, light, love and loyalty, of faith in God and in His creature, Man.

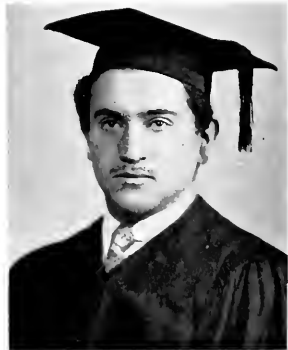
Whether your approach to the great problems of life and humanity that confront you will be that of the intellect or that of the heart, or, as I deeply hope, a synthesis of the two, the dignity and the sanctity of the free spirit of man must remain the foundation stone of any sound creed of life, the ideal worth living for and—if need be—worth dying for, as the supreme and abiding quality of humankind. Let this at least be the inspiration, the high resolve, that you bear with you, marrow of your spirit's bone, from your association during these years with the supreme figures and thought of Israel, his seers, saints, and sages, with the accumulated culture and sifted wisdom of the ages, with all that is truest and noblest in the thoughts and the deeds of man.



MAS MID



ABRAHAM N. AVRUTICK
Montreal, Canada



SAMUEL DEUTSCH
New York City

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JULIUS J. EIDENBAUM
Newark, N. J.



ISADORE FINE
Cleveland, Ohio

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ISRAEL FREEDMAN

Montreal, Canada



HYMAN R. FRIEDMAN

Baltimore, Maryland

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MORRIS FUNK
New York City



AARON GOLDIN
Rochester, N. Y.

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MEYER GREENBERG
Jersey City, N. J.



ABRAHAM H. HENKIN
New York City

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JACOB E. HOCHMAN
Boston, Mass.



JACOB HURWITZ
Baltimore, Maryland

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AARON KELLNER
Brooklyn, N. Y.



BERNARD DOV MILIANS
Brooklyn, N. Y.

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HARRY POLACHEK
New York City

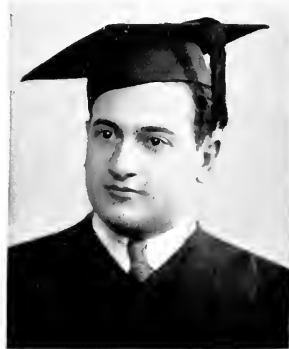


CARL SIEGAL
Newark, N. J.

MAS MID



NORMAN SIEGEL
Baltimore, Maryland



JOSEPH STRAUS
Brooklyn, N. Y.

MAS MID



ISAAC TOUBIN
Brooklyn, N. Y.



ALBERT TROY
Wilkes Barre, Pa.

MASMID

JUDAISM AND MODERN THOUGHT

(Continued from page 14)

cover the tendencies which we said to be the most modern. The prohibition of idolatry frees man from all oppressive, enslaving, superstitious and demoniacal substances. The world becomes a system of relationships. It is freed of all powers who claim to carry reality in themselves. The prohibition of murder gives each being its "place" in the world. It assures everything the place to which it is entitled, and even more, the place which has been provided for it. If every being were in the place which belongs to him, there would be no strife in the world. To dispute with a being for his place, is in the Jewish conception, murder. It is said, in wonderful fashion, "If anyone shames his neighbor so openly that a blush rises on his face, he has spilled his blood." The concept of "adultery" originally meant only incest. But concerning this we should like to say, that every action which does not transcend itself, remains open to question. The man who, in the end, thinks only of himself does not correspond to the Jewish ideal. The Jewish man is envisaged as an "open" man. He is a man whose existence does not al-

ways return to himself. He belongs to the community. The community of men is the noblest dream of the Messianic era. But *this* is also the modern problem. This is the burning problem of our day. Will society again become submerged in naturalism? Will it take its standards only from Nature, from instinctive forces which belong to the sphere of Nature? Or will mankind continue upon its path through history, and climb by means of the historical world to the human world? Nature or history, that is the central problem of our day. Over it the bitterest of struggles is being waged in this difficult moment of humanity. Judaism affirms history! The world shall stand. The world can stand only if the highest absolute order, the order of God, is realized in it. That is the Jewish concept of "peace". "Peace" does not mean absolute quiet and inactivity, but rather completion. The full name of God belongs only to the completed world, as tradition teaches. This completion is what is meant by the great greeting of the Jews: "Shalom".



MAIMONIDES COLLEGE

(Continued from page 47)

Jews of New York were eager to pledge for the college when its objects were first set forth, were not forthcoming. The inevitable thing happened. In December 1874, the work of Maimonides College was discontinued, after an activity of six years, due to lack of funds. The only Jewish College in America was closed. This was, however, not to be permanent, for fifty four years

later—only 6 years ago—in 1928, the second college of Liberal Arts in America under Jewish auspices was opened in New York City, under the name of Yeshiva College. It had many more students, distributed over a large area, a wider scope of work, broader and more clearly defined aims, and now at the end of its first six years, let us hope, with a brighter future.

MASJID



STUDENT COUNCIL

The past year for the Student Council was an extremely successful one, replete with accomplishments.

The outstanding feature of the Council's achievements was the formation of the Student Activities Committee for the purpose of fostering among the student body extra-curricular activities, a much needed factor in the college. Although this marked the first attempt by any Council at such a comprehensive program, its efforts met with complete success; to wit, the International Relations Club, the Glee Club, the Debating Society with its highly successful season of Intercollegiate competition, the Chess Club and the various athletic teams.

The adoption of a new Constitution proved of decided aid to the Council during the year.

The Council continued its interest in the Student Library, and by means of liberal appropriations made possible the library's marked growth and development.

The Council looks forward to its successors to carry on the work of organization and extra-curricular activity which it has inaugurated. There remains ample room for the development of manifold student interests within the College and it is hoped that future Councils will strive to encourage expansion along these lines.

MASMID



BASKETBALL TEAM

Basketball was the major sport at Yeshiva College the past year. Handcapped by the lack of a coach the basketball team, nevertheless, was successful in winding up the season with eight victories and five defeats. Two of these five defeats came from the City College Evening Session and the Jersey City Community Center basketball teams.

After an unsuccessful start the basketball team ran up a five-game winning streak; among the victims were the N. Y. U. School of Commerce and the Jewish Theological Seminary teams. The Yeshiva-Seminary score was 26-9. The N. Y. U. game was a thriller as at the end of the fourth quarter the score was 17-17. The tie was broken by a field goal made by Tsvi Brown in the over-time session and the game ended in a victory for Yeshiva, 19-17.

Elihu Kasten, athletic manager, and Louis Muss, his assistant, have arranged for Yeshiva to be on the intercollegiate schedule for the coming season.

Regulars on the basketball team the past year were: Hyman Aronoff (captain), Abraham Greenberg, Marvin Hurewitz, Louis Muss, Morris Krieger, Tsvi Brown, Joe Goodman, Max Levy, and Elihu Kasten (manager).

At a meeting held by the members of the varsity Joe Goodman was elected Captain of the Basketball team for 1934-35.

It was expressed as the consensus of opinion among the players that a coach for the team is absolutely essential if the Yeshiva basketball team is to be successful the coming season.

MAS MID



DEBATING TEAM—(l. to R.) David W. Petegorsky, Isadore Block, Isaac Toubin, Simon Noveck, Arthur J. Rosenbaum (not present).



THE DEBATING SOCIETY

The Debating Society was a group formed in accordance with the extra-curricular program of the Student's Council. It was organized during the fall term of '33-'34 with a membership of twenty-two. The officers of the society were:

ISADORE BLOCK—*President*
ISAAC TOUBIN—*Vice-President*
WOLF CHARNEY—*Secretary*

Dr. Damon acted in the capacity of faculty advisor.

A debate was arranged with the College of the City of New York, and was held on January 11 at Yeshiva College. Debating the question: "Resolved that the essential features of the N.I.R.A. form a wise public policy"—the Yeshiva College varsity triumphed.

During the spring term, the varsity debated

with N.Y.U. on the topic: "Resolved: that the essential features of the N.I.R.A. be made permanent." Yeshiva College again emerged victorious. In both cases we upheld the affirmative.

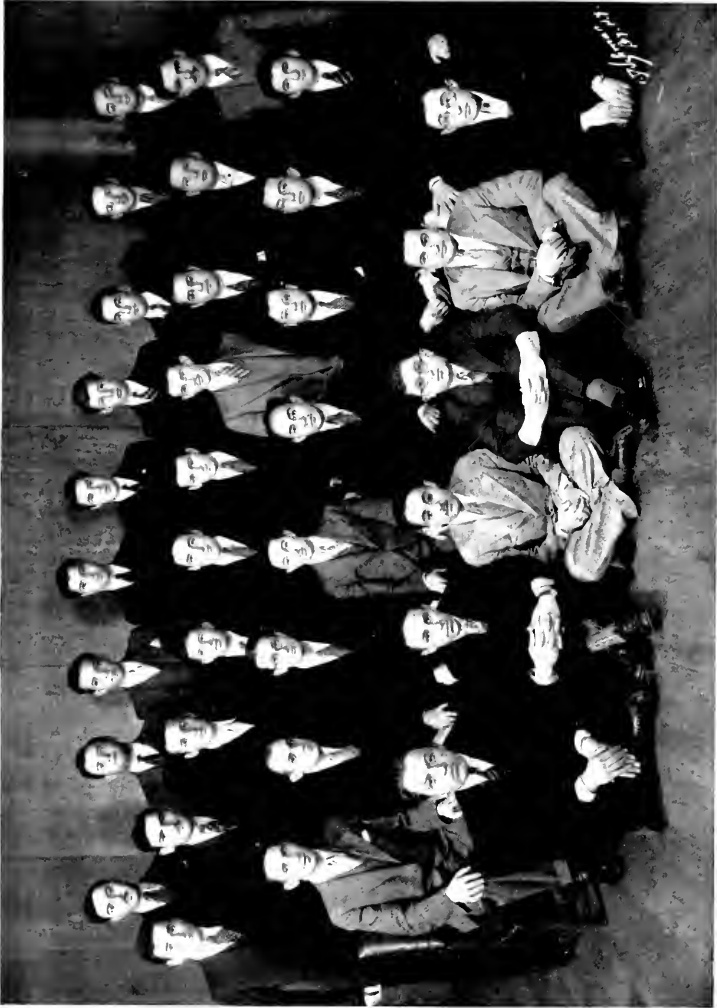
The varsity team was selected by Dr. Damon after public tryouts. The team selected for the first debate was:

Arthur Rosenbaum—1st speaker
David W. Petegorsky—2nd speaker
Isaac Toubin—capt., 3rd speaker

For the N. Y. U. debate Simon Noveck was selected as second speaker to replace Mr. Petegorsky who was unable to compete.

Lack of time forced the curtailment of further debating, and left our first debating season a complete success.

MAS MID



INTERNATIONAL RELATIONS CLUB

International Relations Club

In order to stimulate a greater interest in current national and international problems and to furnish an opportunity for discussion and study along these lines, the International Relations Club of Yeshiva College was formed in December, 1933. The organization, as set forth in its constitution, strives first to cooperate with the authorities of Yeshiva College in affording the institution and its students every opportunity for impartial enlightenment upon national and international issues; and secondly, to align Yeshiva College with other educational institutions of the immediate vicinity which too have the interests of international and national life at heart.

The new organization with Dr. Margalith, instructor in International Relations at Yeshiva College as faculty adviser, rapidly increased its membership from the original fifteen to well over thirty students and succeeded in arousing a sincere interest and desire for study among its members. Semi-monthly meetings were held regularly in the Social Hall of the college. At each meeting the members were inspired by the lecture of some guest speaker. Among the most interesting and instructive of the lectures delivered before the club were: "The International Aspects of Roosevelt's Policy" by Dr. Margalith; "The Relationship

Between Economics and Politics" by Dr. Nathan Reich—one of the editors of the *Social Science Encyclopedia*; "The Metaphysical Aspects of Fascism" by Dr. Litman of the department of Philosophy of Yeshiva College; "The International Phases of the Jewish Question" by Dr. Mordecai Grossman of City College, and "The League of Nations" by Dr. Jacob Landman of Yeshiva College. Following each lecture there took place heated discussions on the various problems touched upon by the speaker. The lectures were invariably climaxed by a deluge of questions hurled at the speakers by the interested and eager listeners.

Officers of the club for the year 1933-34 were Isaac Toubin, president fall term; Bernard Berzon, president Spring term; Meyer Karlin, Vice-president; and Simon Noveck, secretary.

The Yeshiva College organization is one of over four hundred similar groups in various colleges and universities throughout the country. All are sponsored by the Carnegie Peace Foundation from whom they receive pertinent books and publications. Together they are working thru the medium of education and enlightenment for an intelligent appreciation and solution of today's bewildering problems, endeavoring thereby to aid in establishing ultimate world peace.



MASMID



GLEE CLUB

The Choral Society was organized by Theodore Adams during the Fall term as part of the extra-curricular program of the Student Council. The Society met regularly under the direction of Dr. Aharony, widely known for his work in the field of Hebrew musical liturgy.

Under his instruction the Society learned several compositions including two composed by Dr. Aharony. Music appreciation, rather than voice cultivation, was emphasized in the work of the organization.

YESHIVA COLLEGE STUDENT LIBRARY

The Yeshiva College Student Library continued its rapid growth this year. The number of books available for circulation has been greatly increased by appropriations from the Student Council as well as by several donations of books made by our Professor of Ethics, Rabbi Dr. Leo Jung. At the end of the term there were over 700 books in the Library.

The increasing interest being manifested by the

student body in the Library is reflected in the considerably larger circulation of the past year.

The Library's marked development is due in a very considerable degree to the fine work of the Librarian, Leo Judah Usdan, who has by his efforts rendered the College meritorious service. He was ably assisted by his efficient staff which included Elihu Kasten, Solomon Leiber, Frank Zafren and M. Bernfeld.

Alumni News

The Alumni Organization of Yeshiva College, founded in the fall of 1932, is a growing organization. Although many of its members are now spread throughout the country there are enough members residing in New York and vicinity to be able to carry on a program of activities.

The first officers of the Alumni were elected at its first gathering in 1932. They included Israel Upbin, President; Rabbi Mendell Lewittes, Vice-President, and Eli Levine, Secretary-Treasurer.

During that year the Alumni had several meetings, adopted a constitution, had a dinner party for the 1933 graduating class, and awarded a gold medal to the most deserving Junior.

A series of informal lectures and discussions for its members and outside guests was sponsored by the Alumni during the season of 1933-1934. The first lecture was delivered by Professor L. W. Max of New York University on the "Psychology of Public Opinion." Mr. Herman Bernstein, editor of the Jewish Daily Bulletin, spoke on "Universal Peace." Professor Erich Gutkind, eminent lecturer on philosophy, a German exile and a member of the faculty of the New School for Social Research, accepted the invitation to address the Alumni and delivered an address on "The Jew in the Modern World." All these lectures were received with hearty acclaim.

Needless to say that with every graduating class the membership of the Alumni Organization will grow and its activities be broadened out. To make this organization an active one is the present aim of its officers and members.

Max Hoch and Israel Upbin are showing the

Bronx how a Hebrew School should be managed to bring out the best educational results. They study "Capitalism" during their spare time.

Louis Engelberg is about to get his M.A. in history from Columbia University.

Rabbi Max Hirschman has left his job in Texas and is now residing in Brooklyn.

Chaim Goldin has received his Master's degree in Semitics from Columbia.

Jacob I. Hartstein is on his way to receive his Ph. D. from Columbia in education.

Louis Izenstein has been accepted as a student at the University of Cincinnati Medicine School.

Hugo Mantel has received his "Smicha" from the Yeshiva.

Mendel Lewittes has accepted a position as Rabbi in Easton, Pennsylvania.

Aaron Decter is studying for the Rabbinate at the Jewish Theological Seminary.

Eli Levine is on his way to receive an M.S. in Chemistry from Columbia and in the meantime is assistant in the Chemistry laboratory at Yeshiva College.

Joseph Lief is at present head supervisor at the Hebrew National Orphan Asylum at Yonkers, N. Y.

Harry Steinberg, Joseph Kaminetsky, and M. Eskowitz are continuing their Hebrew studies at the Yeshiva.

Isaac Goldberg is compiling a book, "The History of the Jews in Newark."

And Murry Penkower deserves a Mazel Tov. He is engaged, and to a beautiful girl. Bon Voyage!



Cracks in Yeshiva Walls

Graduates expecting to enter the Rabbinical profession are adopting an N.R.A. Rabbinical code which gives the following humanitarian provision:

No sermon may be more than fifteen minutes in length. Should speaker, eloquent or otherwise, exceed said limit, a bell of sufficient volume will sound to drown speaker's voice and wake up audience.

A wit suggested that this be called A Sermon on the Count.

★ ★ ★

Avrutick has ambitions to be the Mussolini of Canada, but we have reasons to believe that he feels like the *deuce* already.

★ ★ ★

Izzy Fine is the ascetic of the Yeshiva. Tell us, Izzy, how are you going to *celibate* your graduation?

★ ★ ★

Toubin thinks he is very sophisticated. But he is only a kitchen cynic trying to pour some cold water.

★ ★ ★

The dormitory was pretty cold this winter, and Israel Friedman thinks it's an excellent way to preserve Judaism.

★ ★ ★

Archy Kellner tells us he would like to be a surgeon. Well, after "cutting" so much of our articles he has had practice enough to be one.

★ ★ ★

Jack Hochman, our Senior class head, still believes he will have to pay a tax in transporting his college diploma from New York to Bahs-ton because it is a luxury.

Jack Hurwitz, Meyer Greenberg and George Estrig were discussing their mutual friend Goldin when the following observation was made:

Goldin boarded a trolley on 181st Street. Having seated himself comfortably he lit a big cigar. The conductor walked over to him and said: "Say, can't you read the sign, NO SMOKING?"

To which Goldin shot back, "Vel, ven it sez drink Coca Cola, must I drink Coca Cola?"

★ ★ ★

Abe Henkin and Morris Funk were discussing politics with Joe Strauss and wanted to know what Joe thinks a college diploma is good for. So Joe replied that to him it's merely "a cherished parchment of dubious value, a commodity reminiscent of stimulating verbosity."

★ ★ ★

Samuel Deutsch, Senior class secretary-treasurer, has been busy all year collecting dues from us, poor Seniors. Now we know where he got his financial backing for his journalistic venture in the weekly newspaper.

A congressman, we are told, is an Einstein politician—he does much for his relatives.

★ ★ ★

Ever since the new mail committee has begun to function, the third floor does not seem to get its mail. It has been suggested that Mae West be given a room there and maybe the *mail* will come up sometime.

★ ★ ★

A prominent senior from Baltimore has committed to memory all the technical terms in the science of sexology. He is hereby crowned as "the prince among phallus."

★ ★ ★

Suggested Titles:—

Andy Mellon Song: E Pluribus Aluminum

Banker's Picture: The Covered Wiggin



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