

to the world in which Peterson moved before he came to this country. Among them was ^{the picture of} ~~Harvard~~ ^{Harvard} ~~university~~ ^{university} who was a teacher of Peterson's and with whom Peterson later collaborated.

Wed. Mch. 17/43
The conversation was almost entirely a monologue in which Peterson told the story of his life. ^{the following is his story:} He pursued an academic career in his early years, and having been well-bred he had little to worry about. In 1914 he went with his wife to Germany where she hoped to be cured of some throat trouble. Then came the war and they were stranded in Berlin, together with 40000 Russians, of whom 4000 were Jews. He took a leading part in the relief work that had to be done for these aliens. He stayed on in Berlin after the war and when the inflation came he was left penniless. His wife died during that period. Through the intervention of American friends who called ^{upon} Coddge's attention to the service he had rendered stranded Americans in Berlin he was invited to come to this country and was given the position at City College, which he held for about 17 years. During that time he taught classes 25 hours per week.

When Hitler rose to power and Jews began appealing for visas to enter this country he without even as much as secretarial help got into touch with various people to secure off necessary affidavits to bring over some of those Jews. Single handed he succeeded in bringing over about 760 refugees.

While at City College he made it his business to befriend the students and to counteract the anti-semitic attitude prevalent at the College. He must have exercised a deep and solitary influence ^{on} many of them as indicated by the tokens of recognition he receives ^{for} his extra-curricular activities.

All of the foregoing is the background to an idea concerning Jewish-Christian relations, which he apparently has been cherishing for a long time and which the main purpose of his "Confession" to me. He is ^{a Lutheran - (formerly president of the Lutheran Church here) and} an ardent believer in the divine significance of the Bible - Old Testament and New. He regards its message as essential to the redemption of the world. Theocracy and not the political state will save mankind. Of that theocracy Jerusalem must be recognized as the capital and Palestine as the center. ^{Toward} This world theocracy which is to be based upon the doctrines and personality of the Prophets and Christ, the Jews must direct all their shivings. That is the only hope for the elimination of anti-Semitism.

C.S. I listened respectfully to Peterson's tale, and I must confess that it left me unimpressed.

Fri. Mch. 19/43
Last night four Seminary students, second year men, came to see me. They were Jack Cohen, Mergubesser, Spiro and Zaynor. The first two had attended the Seminary ^{studied with} College before they entered the Seminary. Spiro came from Minneapolis where he ^{had} ^{studied with} ^{Harvard and} the influence of Dr. Gordon and Zaynor ^{studied in} the Joshua College. The purpose

of their visit was to air their inner conflicts. They find it difficult to believe in God and yet they want to serve the Jewish people. Can they conscientiously do so as rabbis? They had of course given up the traditional basis for the belief in the existence of God, namely, revelation. But they have so far found no substitute. What I have been teaching as the alternative to the traditional basis for the belief in God does not convince them. I evidently have not succeeded in communicating to them my own experience of a transcendent correlative to man's will to salvation. They admit the existence of a will to salvation, but they see no need for positing a transcendent correlative of that will. Of course my contention is not that I intellectually posit it, but that I experience it with the same immediacy as I do my own self. Intellectually I cannot posit ^{the existence of a self,} for ^{as much as} I know of myself, ^{the little} ~~as much as~~ I know of myself, tells me that self is an illusion. If I were to deny the reality of the experience of self as a ^{center of imbrication} ~~center of imbrication~~ I would cut the ground from under the element of responsibility, without which human life is inconceivable. The same holds true of otherhood with ^{its} element of loyalty and of godhood with its element of piety.

These students ^{intimated} ~~mentioned~~ that they found Ames' presentation of the conception of God more acceptable ^{than mine.} When I elicited that from them, I told them that I would by no means insist that ^{on their accepting} ~~they must accept~~ what I regard as the basis for the belief in God to be justified in taking up the rabbinic calling. The main question which they must answer ^{to} themselves is this: ^{can} I be able to ^{take} ~~possessing~~ the idea of God as found in Jewish tradition and transpose it into the key of modern religion? They have been told by Huelter Steinberg in his series of lectures on Theology which he is now giving that there are two kinds of religion, theistic and non-theistic. What they would like to be told is that they could be rabbis on the basis of non-theistic religion. This I told them plainly they could not do, since a rabbi's main function was to maintain the identity and continuity of the Jewish tradition. That tradition ⁱⁿ ~~means~~ the God belief is like the play of Hamlet without Hamlet.

Perhaps I would be more successful in conveying my meaning, if I were to anchor ^{find} ~~anchor~~ ^{concerning} ~~concerning~~ age in the spiritual values of responsibility, loyalty and piety, ^{concerning} ~~concerning~~ the reality of which ^{as} ~~as~~ both ^{as} ~~as~~ experiences are indispensable elements in human life there can be no question. As experiences they are the doors respectively to self, the other, and God. It is more important to study the conditions under which ~~we~~ we experience the ^{sense} ~~sense~~ of responsibility, loyalty and piety and the nature of the experience itself than to try to demonstrate

which experiences point to spiritual values

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