

parts of the hellenized world accepted this pantheon, has his counterpart in certain jewish leaders today; while the man who knelt to eat the swine's meat in modin and who was thus slain by mattathias, has his counterpart in hosts of jews today who kneel, not under the pressure of the sword, but under that of business and society. but the characters, although with different names, are the same, kneeling and losing their personal integrity and their traditional integration. the image in the streets of jerusalem in that time has become the christmas tree in the houses of jews today.

we have spoken of the jewish historic sense and the repetition of prototype and events in reference to a time-coulisse. there is yet another sense in which this can be viewed. at one end of the coulisse is the actual, the material, the fact. in this case, the story of hanukkah. at the other end—the ideal, the ideal to which the fact gives rise. the story of hanukkah speaks of the ideal of freedom, and the jewish people always seems to be moving from the fact, from an event in history toward a receding ideal, which in the same way that the messiah has been called the "ever-coming," is the ever-

receding. or perhaps it is as if, motivated by the story of hanukkah, we climb to a level upon which the ideal of hanukkah, freedom, seems to rest, only to find that there is a new concept of freedom for which to search, on a yet higher level. by the story of hanukkah, we are encouraged to believe in and to maintain our freedom, and in every generation, there is a struggle for freedom, because the idea of freedom in each succeeding generation includes more and more.

from another point of view, therefore, hanukkah as a holiday makes demands of us every year, demands which, in the widening reaches of human thought, achieve higher and higher levels, traveling the distance between the material desire for personal freedom, to the ideal striving for the harmony of universal and all-embracing freedom.

nor is this the only signification of the holiday of hanukkah. if it begins with the narrative of revolt and physical independence, it ends with an act of purification and dedication, as if to say that freedom is not enough without purity of purpose and dedication to that purpose. the war for inde-

pendence is senseless without the rededication of the temple of peace.

in this same way, while once the struggle for the reestablishment of the state of israel in our time was the recurrent goal symbolized by hanukkah, now hanukkah demands of us the higher level, the rededication. the establishment of israel was not enough, unless it is dedicated to a messianic goal, just as a free jewish community in america must be dedicated, through its cultural heritage and through the maintenance of the ideals of the prophets, chief among which is that of peace, to the enrichment of the world.

the symbol of hanukkah, the lights, lit in progressive numbers according to the school of hillel for each night of hanukkah, commemorate the material victories in the fight for freedom in past and present, and in addition serve as the symbol of dedication to an ever-widening ideal of freedom and the triumph of the spirit.

thus, as in all our holidays, we are reminded of the words of the prophet: "not by might nor by power, but by My spirit, saith the Lord of Hosts."

—HERB BRONSTEIN