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# SHALOM

*Jewish Peace Letter*

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*“I really believe, that if the political leaders of the world could see their planet from a distance of 100,000 miles their outlook could be fundamentally changed. Those all-important borders would be invisible, our noisy arguments silenced.”*

*—Michael Collins, Apollo 11 astronaut*



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*From Where I Sit*

Stefan Merken

**Playing for Change**

**L**ike many of us these days, I imagine, I find it fascinating to explore the Web which is an inexhaustible library and treasure house of ideas, organizations, directions, books, speeches, videos and so on. Since I turned eighteen years of age, I have been active in numerous social justice and peace organizations, often as a fundraiser and a director of various committees and programs. I guess I could say that this had been my life's work, trying to find a way to make a better world, a more peaceful world, and a more homogenous world—in other words, *Tikkun Olam*, the Jewish mandate to repair the world.

Recently I discovered the website of an outreach program, Playing for Change, which

in its creativity and outreach echoes what we all are working for—a more peaceful, harmonious, and sane world in which to live. Playing for Change is a movement created to inspire and connect the world through music, born from the shared belief that music has the power to break down boundaries and overcome distances between people.

When you view the YouTube video posted by Playing for Change, you

*Music can break down boundaries of age, race, and economic status, and it can overcome distances and borders.*

will see one person begin to sing and play music. Soon a second person joins this first person, playing an additional instrument and/or singing. The second person will be from somewhere else in the world—Jamaica, Amsterdam, Hawaii, the United States or France all joining the others, playing different instruments and singing the same song. A recording engineer travels around the world capturing each person's music as he or she joins the others in song. Most everyone playing or singing is wearing earphones to hear the soundtrack, with every additional participant playing his or her recorded segments.

It's fascinating and inspiring to see people of all ages, races, and religions from all around the world joining each other to sing and play music together, each adding a unique creative contribution to making the song come alive, and in so doing, creating a meaningful and wide-reaching community. The various musicians, whose contributions cut across divisions of countries, ages, racial lines, and economic stratum, through their shared song, create a large and united community, with everyone joining in to bring about peace and harmony in the world through music.

To watch the Playing for Change video, featuring a performance of Marvin Gaye's "What's Going On," go to <https://www.youtube.com/watch?v=JEp7QrOBxyQ>. ☆

**Adrian Buono**  
Buenos Aires,  
Argentina

**Afro Fiesta**  
Kinshasa, Democratic  
Republic of the Congo

**Ayano Uema**  
Okinawa, Japan



*These three artists are making a difference in their country. They are featured along with many more on the website <https://playingforchange.com/musicians/>*

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the Chair of the JPF.

## SHALOM

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*I doubt the photo of Earth could have reached the White House much faster than it reached my prison cell.*

## From a Distance

Jim Forest

# The Whole Earth in a Prison Cell

**O**n July 20, 1969, Neil Armstrong, of the Apollo 11 crew, became the first human being to walk on the moon.

Most people at the time watched the moon landing on television. In my case, I listened to it via a pair of earphones. I was in a cell fourteen bars wide at Waupun State Prison in central Wisconsin.

Prison had become my temporary home due to an act of protest against the Vietnam War—I was one of 14 people who burned files of Milwaukee’s nine draft boards. I was in the early weeks of serving a two-year sentence—in fact one year, given the “good behavior” factor.

My new address was the sort of grim maximum-security prison you see in old James Cagney movies—tier upon tier of cells reached via steel stairways and narrow catwalks. It was a place that seemed black and white even when seen in color.

It was perhaps more exciting to listen to the moon landing than to see the event on TV. Radio’s advantage has always been to enlist one’s own imagination for all the visual effects. I had plenty of props for my imagination already, after seeing approximately every science fiction film made in the Fifties and having read many volumes of science fiction. Lots of sci-fi book covers were embedded in memory.

It was astounding to imagine human beings crossing that dry and airless sea of space, landing, then actually standing—then walking—on the Moon’s low-gravity, dusty surface.

But the main impact of the event came in the days that followed as newspapers and magazines made their way to me full of photos taken by the astronauts in the course of their journey. The whole Earth as seen by human eyes. The Earth rising like a blue marble over the airless horizon of the lifeless Moon.

Then came the biggest surprise of all: a packet from NASA containing an actual 8-1/2 x 11-inch color photo of the Earth on thick Kodak photo paper. I doubt the photograph could have reached the White House much faster than it reached my prison. The same image was to appear a few months later on the cover of *National Geographic Magazine*,

*Continued on next page*

*“The earth must become as it appears: blue and white, not capitalist or Communist; blue and white, not rich or poor; blue and white, not envious or envied.”*

—Michael Collins,  
Apollo 11 astronaut



JIM FOREST co-founded the Catholic Peace Fellowship in 1964. He has written important books on Dorothy Day, Thomas Merton, and Daniel Berrigan. His autobiography, *Writing Straight With Crooked Lines*, will be published this Spring by Orbis Books.

but didn't have the richness of color and detail the actual photo had.

How did this remarkable photo come to me? There was no letter in the envelope. I could only guess that it must have been one of the three astronauts. Our trial had received a great deal of press attention, including articles in *The New York Times*. Perhaps something I had said in court about our borderless planet had been read by one of the astronauts and lingered in his memory during the trip to the Moon and back. Perhaps his sending me this photo was his way of saying, “What you imagined, I saw.” If I was right about the sender being one of the astronauts, the donor was an officer in the U.S. Air Force while I was an anti-war protester locked up in a small cell in middle America. How good it was to feel the bond between us.

If it was one of the astronauts, which one might it have been? A subsequent statement from Apollo 11 astronaut Michael Collins makes Collins a good guess. “I really believe,” he wrote, “that if the political leaders of the world could see their planet from a distance of 100,000 miles their outlook could be fundamentally changed. Those all-important borders would be invisible, our noisy arguments silenced. The tiny globe would continue to turn, serenely ignoring its subdivisions, presenting a unified facade that would cry out for unified understanding, for homogeneous treatment. The earth must become as it appears: blue and white, not capitalist or Communist; blue and white, not rich or poor; blue and white, not envious or envied.” [*Carrying the Fire: An Astronaut's Journeys*. New York: Farrar, Straus and Giroux, 1974]

Later on I came upon this similar statement from Apollo 14 astronaut Edgar Mitchell, the sixth human being to walk on the moon: “[Looking at the Earth from the moon] you develop an instant global consciousness, a people orientation, an intense dissatisfaction with the state of the world, and a compulsion to do something about it. From out there on the moon, international politics look so petty. You want to grab a politician by the scruff of the neck and drag him a quarter of a million miles out and say, ‘Look at that, you son of a bitch.’”

Living with this vibrant image of the whole Earth—this planet without borders, a planet given us to share and care for, to love and protect—the photo gradually became a center point for prayer and contemplation.

The photo's message to each of us: We may live at a certain number on a certain street in a certain nation, but the far more important fact is that all of us live at the same address.



*How did this remarkable photograph come to me? Could it have been sent by one of the astronauts?*

*Cities Fight Back**Patrick Henry***We Can Abolish Nuclear Weapons**

**N**uclear weapons and climate change are the two most important issues of our time. They threaten all life on our planet. Most of the omnicide warnings are about climate disasters but we must also be aware of the catastrophic ramifications of nuclear weapons. Not only their use but their testing endangers us greatly. Nuclear war would have a dreadful impact on our earth, our waters, our food chain; would cause severe climate abuse and devastating natural calamities; and would kill many millions of people.

Alarming, we are engaged in a new arms race. President Obama, who had campaigned for “a nuclear-free world,” authorized one trillion dollars in 2016 to modernize our nuclear arsenals. His successor has significantly increased that sum and has begun the process of modernization at a time when the U.S.A. has been withdrawing from existing treaties and other nuclear powers are threatening one another.

This frightening situation has been magnified by the fact that the United States has just deployed a new nuclear weapon for the first time since the Cold War: a submarine armed with a Trident nuclear warhead that has about one-third of the explosive power of the bomb we dropped on Hiroshima. Experts claim that this new weapon is more “usable” and guarantees a “prompt” and “assured” delivery. Its existence lowers the nuclear threshold and heightens the risk of nuclear war.

August 6<sup>th</sup> and 9<sup>th</sup> 2020 will mark the 75<sup>th</sup> anniversary of the bombings of Hiroshima and Nagasaki. As of 1950, an estimated 340,000 had died as a result of these two atomic blasts. Two days after the U.S.A. dropped the bomb on Hiroshima, Albert Camus wrote in his newspaper, *Combat*: “Our

technological civilization has just reached its greatest level of savagery.” Our standard nuclear weapons today, however, are multiple times more powerful than those used in 1945. Like those unleashed earlier, they too are designed to destroy cities and those who inhabit them.

Cities are now fighting back! In 2017, the Nobel Committee wisely awarded its Peace Prize to ICAN, the International Campaign to Abolish Nuclear Weapons, “for work to draw attention to the catastrophic humanitarian consequences of any use of nuclear weapons” and for “ground-breaking efforts to achieve a treaty-based prohibition of such weapons.” Based in Geneva, ICAN is a coalition of disarmament activists in non-governmental organizations in roughly 100 countries that has campaigned for the Treaty on the Prohibition of Nuclear Weapons (also called the Nuclear Weapons Ban Treaty) which 122 countries



*ICAN, represented by Setsuko Thurlow and Beatrice Fihn, receive the Nobel Peace Prize Medal and Diploma from Berit Reiss-Andersen of the Norwegian Nobel Committee, during the award ceremony in Oslo on 10 December 2017.*

Copyright © The Nobel Foundation 2017 Photo: Ken Opprann

*Cities are now fighting back against nuclear proliferation! Roughly 200 cities and towns worldwide have called on their governments to sign a prohibition treaty.*

*Continued on next page*

## Cities Fight Back

(two-thirds of UN members) adopted at the UN in July 2017.

Although all nine nuclear powers (North Korea, United States, China, Russia, France, England, Israel, Pakistan, India) who possess roughly 14,000 nuclear weapons boycotted the vote and denounced the ban, the treaty will become international law as soon as 50 countries ratify it. It will forbid all countries that sign it from making, using, and stockpiling nuclear weapons. So far, 80 governments have signed and 35 have ratified this treaty, which puts nuclear weapons on the same legal footing as chemical and biological weapons, that is, officially prohibited by international law. It would also stigmatize the possession of nuclear weapons and shame publicly the nine rogue nations who threaten all of us and all life on our planet.

Roughly 200 cities, states, and towns, 37 of them in the U.S.A., have taken the ICAN Cities Appeal and have called on their governments to sign the Treaty on the Prohibition of Nuclear Weapons. The text of the appeal reads as follows: "Our city/town is deeply concerned about the grave threat that nuclear weapons pose to communities throughout the world. We firmly believe that our residents have the right to live in a world free from this threat. Any use of nuclear weapons, whether deliberate or accidental, would have catastrophic, far-reaching and long-lasting consequences for people and the environment. Therefore, we support the Treaty on the Prohibition of Nuclear Weapons and call on our government to join it." A copy of this appeal signed by the mayor or administrator of the local government should be sent in an email to [info@icanw.org](mailto:info@icanw.org) and to a relevant official of one's national government.

Additionally, each city or town must take steps to ensure that funds administered by that city or town are not invested in companies involved in the production and maintenance of nuclear weapons. Let's not bank on the bomb. Choosing to exclude producers of nuclear weapons from portfolios sends a clear message that such activities are unacceptable. Under pressure, General Electric has moved completely out of the nuclear weapons business and Lockheed Martin and Orbital ATK have ceased producing cluster munitions.

Visit your mayor, encourage your city council to join Hiroshima, Nagasaki, Sydney, Paris, Berlin, Tokyo, Toronto, Salt Lake City, Portland, Oregon, Los Angeles, Amherst, Ithaca and Anchorage in taking the ICAN Cities Appeal. Let's make every effort to do away with nuclear weapons before they do away with us. ✨

**PATRICK HENRY** is Cushing Eells Emeritus Professor of Philosophy and Literature at Whitman College in Walla Walla, WA, where he is also a member of the Walla Walla Immigrant Rights Coalition.

**ican** international campaign to abolish nuclear weapons  
NOBEL PEACE PRIZE 2017

# ICAN CITIES APPEAL

**A global call from cities and towns in support of the UN Treaty on the Prohibition of Nuclear Weapons**

**About the Appeal**  
Nuclear weapons pose an unacceptable threat to people everywhere. This is why, on 7 July 2017, 122 nations voted to adopt the Treaty on the Prohibition of Nuclear Weapons. All national governments are now invited to sign and ratify this crucial global agreement, which prohibits the use, production and stockpiling of nuclear weapons and lays the foundations for their total elimination. Cities and towns can help build support for the treaty by endorsing the ICAN Cities Appeal.

**How to endorse the Appeal**  
The mayor or administrator of the local government should send an email to [info@icanw.org](mailto:info@icanw.org) indicating that the city/town has agreed to endorse the ICAN Cities Appeal. This appeal is for local governments of cities/towns in nations that have not yet ratified the Treaty on the Prohibition of Nuclear Weapons.

**Text of the Appeal**  
"Our city/town is deeply concerned about the grave threat that nuclear weapons pose to communities throughout the world. We firmly believe that our residents have the right to live in a world free from this threat. Any use of nuclear weapons, whether deliberate or accidental, would have catastrophic, far-reaching and long-lasting consequences for people and the environment. Therefore, we support the Treaty on the Prohibition of Nuclear Weapons and call on our governments to sign and ratify it."

**Suggestions for further action**

- 1. Write to the national government:** Inform the foreign minister or other relevant official that your city/town has endorsed the ICAN Cities Appeal.
- 2. Inform the media:** Issue a press release announcing that your city/town has joined the call for the national government to sign and ratify the UN Treaty on the Prohibition of Nuclear Weapons.
- 3. Inform your residents:** Distribute information or hold a public exhibition about the threat of nuclear weapons and global efforts to eliminate this threat.
- 4. Divest public funds:** Take steps to ensure that funds administered by your city/town are not invested in companies that produce nuclear weapons. See [www.dontbankonthebomb.com](http://www.dontbankonthebomb.com).

**Roughly 200 cities, states, and towns, 37 of them in the U.S.A., have taken the ICAN Cities Appeal and have called on their governments to sign the Treaty on the Prohibition of Nuclear Weapons.**

## Defining and Discovering Peace

# How Is Peace Achieved?

Steven Wooley



*Quaker artist Edward Hicks (1900-1993) created a series of "Peaceable Kingdom" paintings based on the vision in Isaiah 11. In this one, the figures on the left are Quaker missionaries peacefully interacting with Native Americans.*

**H**ere and there we find hints of what might constitute peace. Psalm 133, for instance, proclaims living with one another in harmony is like precious oil poured over the head of Aaron, like the dew of Mt. Hermon that announces God's blessings. Isaiah's imagery of the peaceable kingdom (Isa. 11) has inspired whole catalogues of paintings and uncounted sermons. Wonderful as these hints promise to be, have they ever been experienced?

I expect each of us has experienced them in moments when we have been harmoniously at peace with our surroundings, but they come and go in a world that is not. Peace may be more than the absence of war, but the absence of war is a necessary precedent. I was thinking about that when I got involved in extended conversations with acquaintances who adamantly argued that we owe our American way of life to soldiers willing to put their lives on the line defending our freedom. It's a popular theme among many, so I decided to take a look at the wars and major armed conflicts we have engaged in, starting with the War of Independence.

Scanning the record, I came up with 97 named American wars and major armed conflicts. Of these, 39 (40%) were named wars of Indian eradication, clearing the way for (white) settlers to live in peace. They were wars of conquest and subjugation that, in a sense, could be considered in defense of freedoms for certain Americans at the expense of other Americans. Of the remainder, I could name only five that most would consider to be in defense of American freedom. The obvious point is that, as a nation, we have seldom been free of a time of armed conflict, nor can we claim the moral high ground as virtuous defenders of the God-given right to life, liberty, and the pursuit of happiness.

It's hard to understand how we can talk about peace, the peace of nations living in harmony within themselves and with one another, when, as best I can tell, we've never experienced it. As bleak as that may sound, it's not without an answer. As individuals, we have opportunity and means to live in harmony with those about us, as best we can. "As best we can" recognizes our limitations and weaknesses, but even giving them full consideration, we do know how to live in harmony with those about us. It's a place to start. The ancient formula: loving God, loving our neighbor, loving ourselves, and respecting the dignity of every human being, has never been improved on. Sadly, those of us who know it best observe it not well enough to inspire others. Nevertheless, we can try, and we can start with those who are closest to us, our families, imme-

*We do know how to live  
in harmony with those  
around us.*

*Continued on next page*

## Defining and Discovering Peace

diate neighbors, friends, coworkers, and the other people with whom we engage in daily life. We cannot lobby for a world at peace if we're unwilling to do the hard work of trying to live in harmony with those closest to us.

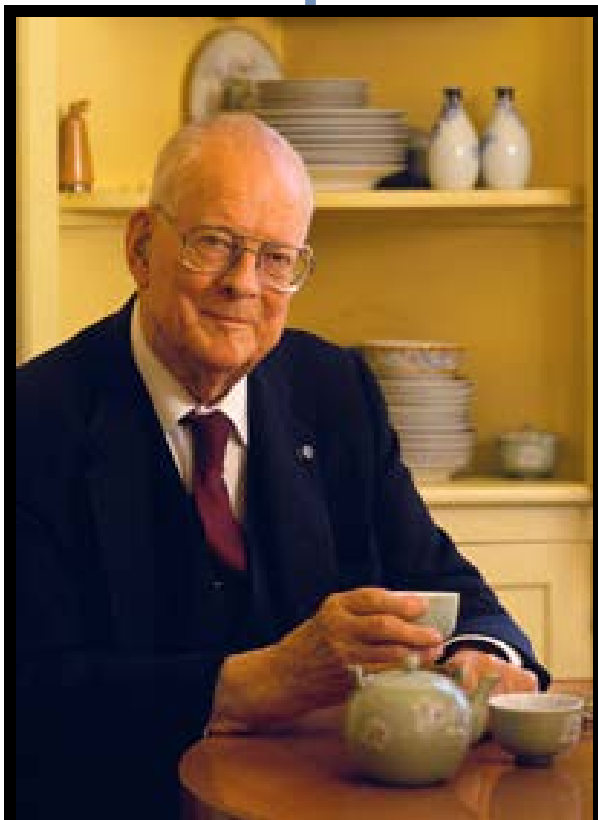
Individual efforts to live in harmony with those who are near is only one part of working toward peace. There are systemic issues built into the social and political fabric of the nations that cannot be addressed by good people behaving with good intentions. To the extent we are able, we must also create conditions under which entire communities can be successful in life. It requires that we be agents doing the best we can to influence private and public policies that remove barriers to fullness of life for all persons, and to see that each person is equipped to take advantage of available opportunities.

It means a turn from theology and philosophy to economics and organization theory. In the mid-1970s, the economist John W. Kendrick said that assuring conditions for that kind of success required public and private investment in intangible capital: research and development, education, health, and job safety. He called it Total Factor Productivity. It never got much traction, yet each new study about opportunity gained and lost comes to the same conclusion. They are the very investments ill-favored by political interests determined to reduce government to the smallest size possible, and by others for whom stock price is the ultimate measure of value. They believe anything less is the destruction of the ideal of American self-reliance and entrepreneurial spirit. That their own future depends on their repentance eludes them.

W. Edwards Deming, another mid-20th century scholar whose work involved helping organizations succeed by empowering employees to succeed, was adamant that people could not be held accountable for poor performance if they were denied the tools necessary for good performance: education, skills training, high quality resources with which to work, and an environment giving both freedom to exercise fully one's potential and clear explanations of goals and standards. What is true for corporations is true for every form of human organization, including cities, states and nations. Peace, defined as living in harmony with one another, cannot exist unless every person is afforded the opportunity to have and use the tools necessary for good performance. Whether each takes advantage of the opportunity is another matter.

Kendrick and Deming may have been known for their work on productivity, but they were driven by the knowledge that companies, cities, states, and nations could not succeed if they failed to function harmoniously for the well-being of all their members, whether employees or customers. Peace is what it was about, but not peace without conflict. Harmony is not without conflict. Harmony makes conflict resolution possible. They understood, as do we all, that conflict is unavoidable. We are diverse in who we are, what we believe, and how we approach life's challenges. From a theologian's point of view, we're also fallen: We're greedy, self-

*Peace requires corporate and public policies that give people the tools necessary for good performance.*



*William Edwards Deming was an American engineer, statistician, professor, author, lecturer, and management consultant.*

*Continued on next page*



## Defining and Discovering Peace

**THE REV. STEVEN WOOLEY** is an Episcopal priest who also had a thirty-year career in public policy consulting and adjunct teaching. He and his wife live in Walla Walla, WA where he writes as Country Parson at [stevenwooley.com](http://stevenwooley.com).

ish, needy, and egotistical. We live in tension with ourselves and one another, but it's not all bad. It's only through tension and conflict that creative new ways are discovered to solve previously intractable problems. Conservative tendencies resist. Liberal tendencies can push to excess. Competitive egos try to dominate. That's life. Harmony makes room for it

*Harmony makes room for peace by crafting processes to resolve differences. Harmony is not homogenization.*

by crafting processes to resolve differences, and standards to set appropriate limits.

Those unwilling to live with others in harmonious tension, according to agreed-upon limits, make dangerous leaders and troublesome community members. To be sure, there are disruptive, rebellious types whose intellectual gifts and willingness to take risks are generators of great advances in human knowledge and technology. They often pay an enormous price for being social outliers. Room needs to be made for them, but there are other disruptive, rebellious types, social outliers, intent on destroying the fabric of society. It's not always easy to tell one from the other, but there are obvious examples: white (or other ethnic) supremacists, determined insurrectionists, anarchists, and the like. They are not unrelated to interpersonal psychologies that rely on bullying, intimidation, and various forms of sociopathic manipulation for control. Standards and limits have to be set so that everyone has an understanding of how to succeed in harmonious cooperation with others. It doesn't mean regimented sameness. It means making room for individual strengths and weaknesses to work out on their own how best to proceed, feeling it's safe to do so. Harmony is not homogenization.

Making peace is a political balancing act. It demands political action. It requires a philosophical commitment to peace, and a pragmatic plan to create the processes and institutions to achieve it. A university Peace Studies program may be a part of it. A well-funded community college may be a more important part of it. Both need those who can organize effective lobbying efforts in the halls of government. It should go without saying that a solid grounding in basic civics for everyone and broadly available education in the liberal arts are essential to it all. ☆



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## *Fascism, Freedom, and the Future*

Lawrence Wittner

# A Historian Reflects on the Return of Fascism

**B**ack in 1941, the year of my birth, fascism stood on the brink of conquering the world. During the preceding decades, movements of the Radical Right mobilized by demagogues into a cult of virulent nationalism, racial and religious hatred, and militarism had made great strides in nations around the globe. By the end of 1941, fascist Germany, Italy, and Japan, having launched massive military invasions of other lands, where they were assisted by local right-wing collaborators, had conquered much of Europe, Asia, and the Middle East.

It was a grim time.

Fortunately, though, an enormous movement arose to resist the fascist juggernaut.

Led by liberals and assorted leftists around the world and eventually bolstered by the alliance of Britain, the Soviet Union, and the United States, this resistance movement ultimately prevailed.

The antifascist struggle of World War II established the groundwork for a new and better international order. In January 1941, U.S. President Franklin D. Roosevelt, in a major public address, outlined what became known as *The Four Freedoms*. The people of all nations, he proclaimed, should enjoy freedom of speech and expression, freedom of worship, freedom from fear, and freedom from want. That August, Roosevelt and British Prime Minister Winston Churchill unveiled the *Atlantic Charter*, declaring that people should have the right to choose their own form of government, that force should be abandoned in world affairs, and that international action should promote improved living and working conditions for all people.

These public declarations coupled with the widespread discrediting of right-wing parties, movements, and ideas led directly to the establishment, in 1945, of the United Nations. According to the *UN Charter*, the purpose of the new world organization was to “to save succeeding generations from the scourge of war,” “to reaffirm faith in fundamental human rights,” and “to employ international machinery for the promotion of the economic and social advancement of all peoples.”

And, in fact, in the decades following World War II, there were significant strides forward along these lines. Led by Eleanor Roosevelt, the United Nations issued a *Universal Declaration of*

*Human Rights*, setting forth fundamental rights to be protected. Furthermore, much of Europe, the cockpit of two terrible world wars, cast aside nationalism to establish a federal union. Moreover, a wave of decolonization freed much of the world from foreign rule, UN forces engaged in numerous peacekeeping operations, and the United Nations and many national governments established economic aid programs for the world’s poorest countries.

Admittedly, national policies sometimes fell short of the new internationalist, antimilitarist, and égalitarian ideals and programs. Governments and particularly gov-



*Led by Eleanor Roosevelt, in 1948 the United Nations issued a Universal Declaration of Human Rights.*

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## *Fascism, Freedom, and the Future*

*“I have seen millions of people, in the United States and around the globe, turn the tide against fascism when ... it threatened to engulf the world.”*

**DR. LAWRENCE WITTNER** (<https://www.lawrencewittner.com/>) is Professor of History Emeritus at SUNY/Albany and the author of *Confronting the Bomb* (Stanford University Press).

ernments of the major powers all too often ignored the United Nations and, instead, squandered their resources on military buildups and terrible wars. Many governments also had a spotty record when it came to respecting human rights, promoting social and economic progress, and curbing the rising power of multinational corporations.

Even so, for decades, humane domestic policies from banning racial discrimination to scrapping unfair immigration laws, from improving public health to promoting antipoverty efforts and workers' rights remained the norm in many nations, as did at least a token genuflection to peace and international law. Political parties with a democratic socialist or liberal orientation, elected to public office, implemented programs

emphasizing social justice and international cooperation. On occasion, though far less consistently, centrist and communist governments fostered such programs, as well. Only parties of the Radical Right attacked these policies across the board; but, swimming against the tide, they remained marginal.

Nevertheless, in the last decade or so, enormous headway has been made by movements and parties following the old fascist playbook, with right-wing demagogues trumpeting its key elements of virulent nationalism, racial and religious intolerance, and militarism. Seizing, particularly, on mass migration and funded by avaricious economic élites, the Radical Right has made startling progress undermining the

European Union, contesting for power in Britain, France, Germany, the Netherlands, and Greece, and taking control of such countries as Russia, India, Italy, Hungary, Poland, Turkey, Brazil, the Philippines, Israel, Egypt, and, of course, the United States.

Having grown up at a time when ranting maniacs dispatched their fanatical followers to stamp out freedom and human decency, I am, unfortunately, quite familiar with the pattern.

Even so, the struggle to shape the future is far from over. During my lifetime, I have seen powerful movements wage successful fights for racial justice, women's rights, and economic equality. I have seen massive campaigns successfully challenge wars and nuclear insanity. I have seen the emergence of inspiring political leaders who have toppled dictatorships against incredible odds. Perhaps most important, I have seen millions of people, in the United States and around the globe, turn the tide against fascism when, some eight decades ago, it threatened to engulf the world.

Let's hope they can do it again.

☆