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Series IV: Sermons, 1914-1963, undated.

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Palestine as I Saw It, 1919.

LECTURE BY RABBI ABBA H. SILVER ON " PALESTINE,
AS I SAW IT", AT THE TEMPLE CENTRAL AVENUE AND
EAST 55th STREET, SUNDAY, OCTOBER 12, 1919,
CLEVELAND, OHIO.

One of the earliest recollections of my childhood are the words of my very, very old grandfather, spoken to me on the day when he began to teach me the bible. He had taken my future profession for granted. I sometimes wonder if this pious, strictly observant old rabbi--for he was a rabbi--knew the sort of a rabbi I would become, whether he would have been so anxious. My grandfather belonged to an age that has long since passed, and to a civilization that is fast dying out. They were not at all worldly wise--the men of his generation--and yet to those that knew them, there was a ^{certain} slight charm in their lives that it is difficult to find in their more worldly and their more practical descendants of today. "My lad," he said, "when you grow up and become a rabbi, you must make a pilgrimage to the holy land." "And Why must I make a pilgrimage to the holy land?" I asked. "Well," he said, "when I was a lad my grandfather, who was a very wise man and a great rabbi in his day, told me that when I grew up and became a rabbi, I must visit the holy land. But, you see, I am old now, and because of my many sins it was not given

me to visit the holy land, so that you will have to do it."

It is not a little thing to disregard the wishes of a grandfather. Grandfathers have a habit of asserting their authority even after they are dead, for somehow they bequeath unto you a little bit of their souls. You may move in a circle altogether different from theirs, and in a world far removed from their world, and yet somehow your grandfather is always with you; a little bit of their lives and a few of their hopes and their longings always remain with you. So what can you do? (You can change your name, but you cannot change your grandfather.) And so it was really pre-ordained that I should make this pilgrimage to the holy land, and I was anxious to do it as soon as possible, lest I should grow old and the accumulation of my sins would render it unfit for me to visit the holy land. And it is perhaps to these same ancestors of mine that I owe the fact that I profited so much spiritually and intellectually from my pilgrimage, because they supplied me with that mental attitude which is necessary for a proper appreciation of such a pilgrimage.

Begin here

I sometimes think that the Cook's tourist ought not to be permitted to enter the holy land, because the professional tourist brings nothing to the holy land but a vague curiosity and tips, and leaves the holy land minus the curiosity and minus the tips, and nothing else. When one visits a land that is redolent of memories and

historical associations, a land that is rich in the promise of rejuvenation, one must bring with him, tucked away somewhere in the corner of his soul, a bit of romance and imagination, a little music of the far-away things, and a background of history. When one approaches a country that was old when England was not yet known, a land that has seen ten empires sweep over it in tides of invasion, a land that has witnessed the ruins of thrice ruined cities, reared into palaces to be ruined again, one must approach ~~such a land~~ ^{it} in the same spirit with which one approaches some old masterpiece--faded and cracked, from which the backwash of the ages has drained all the brightness of color, but which, in spite of it, and perhaps because of it, possesses a priceless grandeur and sanctity all its own.

I remember speaking one day last year to a member of the French Academy who had traveled extensively ^{through} these United States. He was giving me his impressions of our land, and the one thought that he emphasized most strongly, and that remained with me almost indelibly, was this: "Your country," he said, "is a beautiful country, but there is something in it that I, as a Frenchman, cannot at all appreciate. " "What is that?" I said. "Why," he said, "you are so frightfully new; your homes are so terribly new, and the furniture in your homes just fairly shrieks with newness. Everything about you is fresh and bright and up to the moment." He said, "We French love a bit of the mustiness of age about our homes. We like a bit

of the charm of antiquity about our furniture; we love a little of ruins in our cities." Now, the American tourist who visits Palestine with this newness and notions of efficiency and up-to-dateness is prone to be disappointed. But the man who has an appreciation for the old and the antique, for history; who can revel in memories and in associations,--that man will appreciate even the uncleanness and the poverty of the cities of ^{Palestine} Jerusalem, and will have keen sympathy with the new life that is beginning to pulsate through the old, old land.

I came into Palestine by way of Egypt through the desert, that same desert which our forefathers crossed when they left Egypt on their way to the promised land. But while they traveled on foot, their American descendant was able to travel on the new railroad built by the British during the war. I must say, however, that if I knew the kind of a road it was, the kind of cars that were on that train, I might have preferred to walk myself. It seemed as though the train was dreadfully anxious to invite the desert inside to play sand-storm. ^{How sweet} But while it took Moses forty years to make the journey, ^{and} we were able to make it in seven hours.

✓ Palestine is a very little country, just one hundred and fifty miles long and a hundred miles wide. But that should by no means make it insignificant in your eyes. Greece is a little country, and Holland is a little country; so is England a little country. History does not require vast territories as ^a the stage for its

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mightiest drama. And Palestine is a very beautiful country. I remember speaking one day with the founder of the Bahist movement, who lives on the slope of Mount Carmel, near Haifa. (The Bahist movement is very strong in the East, and particularly in Persia, and many Bahist societies exist in this land.) He was very kind and gracious to invite me to his home, and I spent a day with him. When he spoke about Palestine, he said, "The remarkable thing about this country is that it is a little world all by itself; it is a miniature of the great world; it is a little universe, it is a microcosm. Almost every land formation and water formation that you can think of you^{will} find in this little land. You have the great sea,— the Mediterranean Sea, on the western side; you have lakes, the waters of Merom, and the Sea of Galilee; you have salt water seas--the Dead Sea; you have hot springs around Tiberias and Jericho; you have wells and springs and even waterfalls. As far as land formations are concerned, you have portions of Palestine that are as low as thirteen hundred feet below the sea level, around the Dead Sea, and as high as four thousand feet above the sea level, around Mount Hermon. You have tropical climate in one part of the land, and at the same time you have eternal snow on the top of the mountains in the north. You have tropical vegetation, you have the vegetation of the temperate zone, and you have alpine vegetation in this one little land." "And, of course," he said, "you have representatives of all religions and of all races and all

peoples in this little land." "So that the Arabs were right," he said, "when they called Palestine the center of the universe."

Palestine is not only unique but extremely beautiful, especially the nights in Palestine. They have a certain clearness of atmosphere, a certain deep blue, ^{are} and the stars ^{are} of a magic brilliancy that you find nowhere else in the world. When one is in Palestine one can appreciate what the Psalmist meant when he said, "^{when} ~~And~~ I ^{behold} ~~believe~~ ^{the} heavens the work of thy hands, the moon and the stars which thou hast created. What is man that thou art mindful of him?" You feel so insignificant, and so small underneath that vast canopy of grandeur and sublimity. And yet you ~~do~~ not feel crushed, because you say to yourself, "And yet hast thou made him a little lower than the angels." There is an inspiration that takes hold of one if one ^{only} brings something to the country....

Palestine is not a desert land; it is a deserted land. There are, I ^{think} ~~suppose~~, about two families to the square mile in Palestine. It is a wasted land; it is a desolate land, but by no means a desert land. Man has done his utmost to ruin that little land, but in spite of all the wickedness of man Palestine is very gracious and responsive to his labors even today. There is not a spot of soil in Palestine that cannot be fructified and made to yield abundantly and luxuriantly if man is kind to it, if man irrigates it, if man gives unto it the sweat of his brow.

Migdal

I was in the little colony of ~~Migdal~~, a Jewish colony ^{not far from} ~~on the shore of~~ the Sea of Galilee. There are about eighty souls in that colony, mostly university men and women. ~~The colony is run on a cooperative basis.~~ In that ~~little~~ colony I saw some of the choicest fruits--oranges, olives, grapes, pomegranates, lemons, bananas, grapefruit--some of the finest cereals and vegetables; and fifty paces outside of that colony ^{there was} ~~looked like~~ desert land--sand and ~~nothing but~~ sand for miles and miles, stretching almost endlessly. That particular spot had been irrigated and yielded abundantly. The rest was lying ^{barren} ~~fallow~~, untouched by the hand of man, perhaps for ^{ten} ~~twenty~~ centuries. The neglect of the soil had permitted the sand to encroach in certain spots and water to encroach in other spots; and the hills of Judaea that once were terraced ^{and} ~~as~~ with vineyards, ^{and} ~~as~~ olive groves, are today nothing but barren, nude desert ^{rock} ~~land~~.

I am told that Palestine today has three thousand species of flowering plants. There is plenty of rainfall in Palestine. The rainfall of Jerusalem exceeds the rainfall of Vienna and of Paris, and equals the rainfall of London; with this exception: that it is concentrated during the winter season, and because the people neglected to conserve the rainfall as the people of old did in vast reservoirs and cisterns, the land suffered of drought during the summer season. There are plenty of rivers in Palestine, and lakes, and streams, and wells, and springs; but the hand of man has not ^{yet} exploited the rich-

ness of the land.

The cities of Palestine are physically not as attractive. Historically they are, of course, of greater interest. I was privileged to motor from Dan to Beersheba, or, to be more explicit, to ride in a Ford from Dan to Beersheba. I was privileged to visit every city and to study the life of the people there. There are ~~perhaps~~ five principal cities in Palestine. The first of all, the greatest in importance, perhaps the most wonderful city in the world, the one that has round it more memories, more associations, more interest, more hopes, more prayers, than any city in the world--the holy city, the city of peace--is Jerusalem. Jerusalem is beautifully situated on the top of the mountain, and no grander sight ^{can} ^{quite} ~~will reach~~ your eyes, ^{than that which you behold} as you motor up from Jaffa on the sea coast, up, up to the mountain tops, and when you reach the topmost hill you have a view of the city which looks magnificent in the distance, as all oriental cities do--white with towers and minarets, beautiful in ^{recall} the sunlight. And you, the words of the ^{ancient Psalmist:} ^{Lyric singer} "Then art beautiful, O my love, comely as Jerusalem." ~~"How beautiful upon the mountain height is the city!~~
~~Jerusalem--with mountains around about it, and God is around~~
~~His people."~~

Jerusalem is really a city of two cities. There is the old city within the wall, a very medieval city, and a very dirty city, but it is that part ~~of the city~~ that has all the historical points of interest in it. But around that there has grown up in the last twenty years a new city, where the wealthier class of Jews and

non-Jew live,--that part which has beautiful structure,-- hospices, and hospitals, and ^{homes} ~~mansions~~ of Jews and non-Jews, who come to live in the holy land. Jerusalem had before the war a population of about one hundred thousand, sixty-five thousand of whom were Jews. Today, because of the devastation of war, because of disease and exile, Jerusalem probably has a population of sixty thousand inhabitants, ~~forty~~ thousand of whom are Jews.

Next to Jerusalem you have the city of Jaffa which is the sea port of Jerusalem. Jaffa has a population of about ten thousand, but near Jaffa there is a garden city called Tel Aviv, a suburb of ~~the city~~ where the more prosperous Jews live. That suburb has a population of about three thousand, and is really a very modern and European ^{place} ~~suburb~~. ~~I am told that there are homes there that are selling for fifty and sixty thousand dollars.~~ The streets are wide and clean, and in the center of the city is their splendid ~~Gymnasium~~, the high school for boys and girls. Three hundred yards from that city you have the old city of Jaffa, the city of the Arabs, with the mud, the blind alleys, the cellars and the holes where the Arab lives, ~~and there~~ strikingly the contrast is brought home to you--what the Jew achieves in Palestine and what the Arab fails to achieve. The Arab, because of his indolence, because of his fatalistic philosophy, will never and can never revive the East and bring it to life again. The Arab is content to dwell either in his tent or in his mud hut, content to have his goat or his camel; but the Jew, because of his great long-

ing for the land, because of sentiments and his spiritual affiliations with the soil, is not content to rest at peace until the land flowers again in full bloom.

Next to Jaffa is the great port of Haifa . Haifa is the sea port of the city of Damascus, and of the whole of Galilee. A British Colonel told me that the British government is undertaking to improve the harbor of Haifa, and before many years, he said, Haifa will be one of the most important ~~and finest~~ ports on the Mediterranean littoral. "The port of Haifa can hold," he said, "all the navies of the world."

Tiberias on the east of Galilee is a very old and a very interesting Jewish city. It has a population of about ten thousand, seven thousand of whom are Jews. Tiberias is the resting place of Maimonides. Tiberias has the graves of Akiba and Jochana ben Zaccai. Tiberias was the center of Talmudic schools in the early Christian century. ~~And~~ not far from Tiberias, on the top of the mountains of Canaan, is the very beautiful little city of Safed , which, during the middle ages, was the center of the mystic cult in ^{Palestine} Jerusalem, the so-called Kabbalists . Safed today, has a population of about eight thousand Jews.

The Jews in the cities are, as a rule, of the old order, ~~and I mean by that this~~. When you visit Palestine you must at once realize that there are two distinct Jewish populations, and the failure to draw a line of distinction will render you unfit to understand the actual conditions in the land. Palestine has

the old Jew, the Jew who, during the last fifty or sixty years, has come to Palestine to spend the remainder of his days there, and die in the holy land. The Jew has no trade and no occupation and no desire to work. His one, sole occupation in life is to study the Torah and pray in the synagogues, and wait for the kiss of the Almighty, when he shall be called to his eternal reward. That Jew is the poverty stricken Jew; that Jew is the Jew you will see ⁱⁿ ~~throughout~~ the streets of Jerusalem in the long gaberdine, with a girdle around his loins, and a little black skull cap, and a long, awfully long, "peios" --the Jew who, in spite of your love for the things old ~~in~~ ~~Judaism~~, is not a very pleasant or attractive thing by any means. He is the Jew who lives off the charity of the "haluka" that you send him; he is the Jew that lives in unpleasant places in the large cities; that suffers from all kinds of disease--malaria and eye diseases; and he is also the Jew that rears his children to walk in his ^{way} ~~footsteps~~. He does not teach them a trade nor a profession; he does not educate them in the ways of the world; he teaches them ^{only} the Talmud and ^{Talmudic studies} ~~Jewish learning~~, and hopes that when he grows up he will have the extreme honor to inherit the charity which was the father's privilege to receive. I have seen in the city of Jerusalem little boys of eight and nine dressed exactly as their fathers were, running through the streets with ^{the great Talmudic tomes} ~~these long Talmud books~~ under their arms; very picturesque, perhaps, but very, very discouraging. That is the old

"Yishuv" of Palestine; that is, the old settlement. That is the sore spot; that is the problem of Palestine. And the English government together with the Zionist organization are exerting themselves to the utmost to uproot this entire settlement, to compel the parents to train their children into some sort of remunerative profession or trade, to modernize them, to compel them to attend modern schools. It is a very difficult and a very tender problem, as you realize; because the old "Yishuv" is very vocal, and talkative, and demonstrative, and they permit no opportunity to escape them to libel and slander when the occasion arises, so that one must be very careful in one's relations to them.

✓ But, on the other hand, ^{The} you have the new settlement in Palestine, ~~which~~ ^{an} has the grandeur and glory of ~~the~~ ^{apic} old land; and that is the settlement that the Cook's tourist never sees. Since 1882, since the wave of anti-semitism and persecution swept over eastern Europe, a large number of Jews, many of them students of universities, professional men and business men, became so discouraged with the conditions under which they lived, and so hopeless about the future, that they decided to emigrate, and instead of coming to the cities of London and New York and entering the sweat shops, they decided to go to Palestine and settle on the soil and become agriculturists. These men brought with them not only a love for the land, but a desire to work, and one of the most pathetic things in the history of our people was just that group of men, untrained

to the soil, knowing little or nothing about the cultivation of the land, ~~just~~ fresh from the ghettos or from the universities, tearing up the soil with their bleeding fingers, sacrificing the opportunities at home--their careers, and ~~going to~~ ^{leaving} the land of their fathers to make it rich and fruitful again. It is an epic in the history of Israel, and ~~very few people appreciate it.~~

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In Palestine today there, about forty of these colonies, some of them in southern Judaea, others in central Samaria, and still others, the most of them, in Galilee. These colonies have under ~~cultivation~~ ^{control} about one hundred ^{and twenty} thousand acres of land, and ~~they have in possession about twenty thousand acres more.~~ There are about twelve thousand souls in these colonies, and their number is constantly increasing. In the early days of their history they endured much hardship, because they labored against great handicap; not only their own ignorance or lack of professional knowledge of agriculture, but the opposition of the Turk, that bane of that land; and graft ^{which} had to be given constantly. There was also the discouragement of drought and famine in the land; but it never broke their spirit; they endured, and even during the hard years of this last war, they tilled their soil, and did not avail themselves of one penny of the charity that was sent to Palestine; that charity went exclusively to the old "Yishuv", the old settlement. These colonies ^{are} are a proud, self-conscious lot of men and women, and the finest thing about them is ~~the rising generation,~~ ^{their children} the young boys and girls who were born in these colonies and

grew up in an atmosphere of intense, real, modern Jewishness; the boys and girls who did not know the ghetto; and many of them up to this day do not know what anti-semitism means, boys who have grown up free with the freedom of the air and the soil of the land, a fine, healthy lot of youngsters. It was a pleasure to see them. ~~To~~ One who has love for the Hebrew and for Hebrew culture, ~~and one~~ who has hopes of a possible renaissance of Hebrew culture in the world, ~~one~~ was extremely delighted, and very often tears came into his eyes, when he heard the ^{accents} ~~accents~~ of the ancient prophets come forth beautifully and brilliant from the lips of these descendants of the prophets.

The educational life of the Jews in Palestine is today very well organized. On inquiring I learned that Palestine today has thirty-two kindergartens, fifty elementary schools, eleven high schools and musical academies, and four evening schools, altogether a total of about one hundred schools, modern, (supervised carefully) and centralized; ~~and~~ The teachers are thoroughly trained. The language of instruction is Hebrew, and all sciences-- mathematics, and physics, and chemistry, and botany, and zoology are taught in Hebrew. I visited one high school, ^{or} ~~this~~ "Gymnasium" to which I referred a while ago, in ^{Jaffa} ~~Egypt~~. The "Gymnasium" has an enrollment of seven hundred children; it has a beautiful modern structure and a corps of about thirty teachers, splendid laboratories for work, excellent facilities, and, what pleased me most, a first class gymnasium for the youngsters. In Haifa in the

north they have a new polytechnical institution^l, a high school ^{for} ~~or~~ technical training built just before the war at a cost of three hundred thousand dollars. And on the Mount of Olives, overlooking the city of Jerusalem there was laid in 1918 the foundation of a Hebrew law, and the university. "Out of Zion shall come forth the word of God from Jerusalem," was very real to me when I was there. Prophecies ^{sometimes do come} ~~have a habit of coming true, sometimes.~~

In the city of Jerusalem there ^{is} ~~was~~ an art school, the school of Bezalel for arts and crafts. The object of this school is to train men to work, to work beautifully, ~~They~~ work in silver, and in copper, and in bronze, and in gold; they have woodcarvers and ivory carvers in the school, and they have a higher class for painters and sculptors. They are evolving in Palestine for Jewish a school artists who are not ashamed to be known as Jews, and who use Jewish life and the theme of Jewish life as the theme of their art. We are a very gifted and talented people. I say that with no desire to flatter ourselves, but we are very seldom given credit for our own genius; and when a great artist visits our city, a musician or a painter or a sculptor, he is a Slav, or a Pole, or a brilliant Roumanian; but he is not spoken of as a Jew. ~~We never fail to receive credit, however, for our genius....~~
The object of this Bezalel institution, which today is taking care of five hundred pupils, is to inculcate a spirit of self-consciousness in the mind of the Jew, of the Jewish artist and craftsman. ^{TP} In the city of Jerusalem today they have two Hebrew daily papers, besides a very large

periodical and Quarterly, stop
number of Hebrew ~~moving picture~~ shows.

(You will ask me, what about the political situation in the land? That seems to trouble us most. Of course, Palestine today still ^{is} occupied enemy territory, ~~or is still~~ under military control. The Treaty of Peace with Turkey has not yet been signed, and therefore the fate of Palestine has not yet been determined. But if I should assume the role of a prophet, knowing that prophecies are sometimes very foolish, I should say that Palestine is ~~that is,~~ destined to become a mandatory of Great Britain; that the entire political fortunes of the land will be in the absolute control of Great Britain. You will ask me for how long. I will say that I do not know. That will depend upon the fortunes of the future and the caste and character of the population of the future. Personally, I think that there will be no thought of political independence for the Jews in Palestine for the next three generations. And why? For the simple reason that the Jews are not there. There are ^{about} seventy-five thousand ~~or thereabouts~~ Jews in Palestine, and there are seven hundred thousand Arabs and Christians. The Jews constitute a little over ten percent of the population of Palestine, and ten percent of the population cannot be entrusted ~~by right~~ with the political sovereignty over the ^{remaining} ~~ninety percent of alien population~~. Speaking purely from a personal and subjective point of view, I believe that the leaders of the movement have relegated the political issue to the background, because they are after all practical men and men who are engaged in the practical

problem. There can be no talk of an independent Jewish state or of a Jewish republic in Palestine today, and nobody in Palestine speaks of it. What the Jews in Palestine want, and what the Balfour declaration safeguards for them, is this: that the British government, which will be the mandatory of Palestine, will facilitate as much as possible the settlement of Jews in Palestine, and gradually put in their control those concessions which will enable them to develop and exploit the wealth of the land, so that Palestine may become an agricultural country of importance, and, perhaps an industrial country of some importance; that the Jews in Palestine will be permitted to have local autonomy in their various communities; that they will have absolute control over their own system of education; so that ultimately in the years to come, if so history develops and so the trend of events come about, Palestine may become a home land for the Jewish people.

I remember speaking one day with the chief administrator of Palestine, General Watson. General Watson said that the Jews of Palestine and the Zionists the world over ought to be very careful in their propaganda so as not to antagonize the overwhelmingly Arabic population of Palestine; that to begin at once clamoring for political independence, to begin at once demanding every concession within the power of the British government to grant, to begin raising the Jewish flag over Palestine, would be to antagonize not alone the Arabs of Palestine, but perhaps their brethren in Arabia, and would create a great deal of

hard feeling and bad blood between races which have hitherto dwelt in peace and harmony. "Do it slowly," he said, "do it gradually; have faith in time and in history. A people is not built up in a day. Be patient." I think the general was favorably inclined to the Balfour declaration, and I think that he was a great friend of the Jews in Palestine.

The Arab looks today with a certain amount of suspicion upon this great revival ⁱⁿ of Palestine, and there are certain influences at work that are encouraging invidious propaganda tending to antagonize the Arab and the Jew. There is a bit of French propaganda that is altogether unwholesome in Palestine. The Arab, however, will soon come to realize that the Jew is his best friend in Palestine. And he is.

begin *att* *The Arab is not unfriendly to the Jew.*
Wherever there is a Jewish colony, the Arab who lives ^{near} around that colony or within that colony is prosperous and well-to-do, and has money and lends money to his fellow Arabs. Wherever the Jew is not the land is barren and arid and the poor Arab is like an outcast, destitute and poverty-stricken and in rags. The Arab knows that the Jew will bring to Palestine the science and the knowledge and the technique of Western civilization, but also a sympathetic appreciation of the oriental civilization, ~~because at heart he is an oriental himself.~~ He knows that the Jew will be able to unite the East and the West; he knows also that in his hands, in the course of time, Palestine, which is the key to three continents--Europe and Asia and Africa--may become one of the most

important countries around the Mediterranean. ^{II} So that the political situation, while still in abeyance, is yet quite clear to those who can read history. And personally I feel that it would be a rather unfortunate thing, and I have no hesitancy in ^{so} speaking of it at this moment--if political independence were granted to the Jews in Palestine today. They have had no political training; they have had no political discipline; they are not prepared for self-government, and we cannot permit a tragic experiment to take place today. I have absolute faith and confidence in the integrity and the honesty and the good will of the British government. I know that England has brought prosperity and civilization to every land whither she went, and I know that England will help to revivify the ancient land of Israel.

Byer What, then, are the problems of the land today? And with that thought I shall close. The problems of Palestine today are very practical and very real problems. There is a great deal of malaria in the land which must be and can be stamped out before the country will be ready to receive immigrants. There is no immigration to Palestine today. The British government wisely does not permit it, because the country is not in shape to receive a large influx of immigrants. Malaria must be stamped out by drainage, ^{by} or the introduction of sanitary conditions in the cities, and by destroying, if necessary, some of the festering spots of disease in the old cities. There is a great deal of eye disease, which is prevalent throughout the East in Palestine, and the American Medical Unit, sent over two

years ago by the Zionists of America, are doing heroic work to conquer as far as possible, or ^{check} ~~stem~~ the spread of this disease.

There is a problem in Palestine today of ^{af}forestation, of planting trees in the land to enrich its soil and to make its climate more suitable for agriculture. That is being done on a very large scale. The day before I left Jerusalem the English government issued an order for the planting of five hundred thousand olive trees around the city of Jerusalem. There is the practical problem of building up trade schools for the rising generation; there is the practical problem of building homes for the coming immigrants. I do not know whether you know it, but there are ^{five} ~~one~~ hundred thousand Jews waiting to get into Palestine; and these persecutions and massacres that are taking place daily in Russia, in Ukrainia, ~~in~~ ~~Poland~~, and in Roumania, are inspiring whole towns of Jewish inhabitants to migrate to Palestine; and I, for one, would rather see them go there and settle on the soil and become self-respecting, proud, freedom-loving, self-conscious Jews, than to have them come and crowd our own dirty ghettos in our own large cities. These are the problems of Palestine--education, sanitation ^{af}forestation, immigration and irrigation. And this is what the Zionist organization and the British government are doing there today on a very large scale. ~~amp~~

You will ask me what is it all about? Why make all this ado about seventy-five thousand Jews? Why,

we have more than that in the City of Cleveland! What is all this talk? I will tell you. It is simply this: the City of Cleveland and its hundred thousand Jews is probably not known to most of the Jews of the world, and as a community plays very little role in the life and history of the Jewish people, of the Jewish race as such. But that little country of Palestine, with its handful of population, has been and is and will continue to be the focus of Jewish interest in Jewish life for centuries to come, whether you want it or not. You cannot change your grandfathers, or you cannot undo history. And before I pass from this I want to say one other thing. One of my mortifications in Palestine was this: As I passed from city to city I saw beautiful memorials reared by the hands of loving Christians ~~and loving Jews~~, and loving Mohammedans, ~~in Palestine~~. There were beautiful churches, and beautiful hospitals, and beautiful hospices--magnificent structures. On top of the Mount of Olives there is that ~~beautiful~~ ^{great} German hospice built in honor of the Kaiser, ~~and on the~~ ⁱⁿ porch of ~~that~~ ^{which} hospice is a statue of the Kaiser represented as a crusader, and in the chapel is a figure of the Kaiser represented as Charlemagne the Great. Everywhere throughout the holy land Christians and Mohammedans, who looked upon Palestine as a sacred land ~~because of their religious inspiration or their religious origin~~ ^{it is} ~~was there~~, have built with kindness and loving care memorials of beauty so that the eye can be grateful when it beholds them. There is not a beautiful Jewish building in the whole of Palestine--

~~fast squalor and dirt.~~ The impression the Christian tourist gets when he comes to Palestine, about Jews and their ^{lack of} pride in ~~the~~ ^{their religious antiquities} religion, is the impression that he takes back with him to his home. They have not pride ^{enough} in the ~~home~~ ^{place} which was the home not alone of their faith but of their race, to make it beautiful, ~~and to make it attractive.~~

What should be the attitude of the practical business man to the entire problem? I will tell you my idea. You can take it for what it is worth. I am not interested in conversion or in propaganda; I am ~~receptiv~~ giving you my notes on ^a ~~the~~ pilgrimage to the holy land. ~~What should be the attitude of the practical American Jewish business men in this entire case?~~ Leave out, for the moment, all political questions and all theological questions. They are way beyond the point. This is a practical and a very real problem. And don't be afraid to speak of it lest you be accused of being un-American. I notice that our very loyal Irish citizens of our city had no fear and no hesitancy in welcoming with flying banners a representative of an Irish republic that is not ^{yet} ~~at~~ ~~all~~ existent, ~~as yet.~~ They were not afraid lest people say unto them, "Behold! They are Irish but not American!" They knew that loyalty to one's kinsmen is not disloyalty to one's country. They knew ~~the truth~~ that one can ~~indulge~~ ~~and~~ devote his time and his efforts to help those of his brothers who are not as fortunately situated, ~~as one is~~ to find himself ~~in~~ an abiding home of peace in the land which he loves, and remain absolutely loyal and devoted to his

own home. The attitude of the practical man to the entire problem is this: you must regard it as a fact, and try to make the fact a pleasant fact. There is going to be a very large Jewish settlement in Palestine from now on. I don't know how large; there may be, within the next thirty or forty years, a million Jews in Palestine. Let us try to make that experiment of a Jewish ^{settlement} ~~colony~~, living a Jewish life, a beautiful experiment, for it will redound to our credit. Let us see what our people can do; what fine cultural products they can yield to the world when they can live their own life, unhampered and unobstructed by alien cultures, in their own environment. Let us give them a chance if they want the chance, and they do want it, because they are ready to sacrifice for the chance to live their lives there. Let us help them, but help them intelligently; help them not alone with the heart but with the mind. They need guidance; they need instruction; they need statesmen. And the unfortunate thing about it all is that that class of Jew which is most able to give all ~~that~~ ^{this} is the one that has been least interested in giving it. Do not be ^{intolerant} ~~in doubt~~; do not be bigotted; be sympathetic. When our forefathers were in Babylon, they were very prosperous as we are today, and yet when some of their numbers felt the call to return to the holy land, they did not oppose them. They said, "If you wish to go, God be with you; we will help you." And they gave them gifts, and above all, they gave them leaders to find their way there. And if it were not for those few that went

you and I would not be here today. Who knows what the future holds in store for those struggling little colonies that have been built there? Let us leave a bit of that future to God Almighty. ^{thousands} ~~Let Him work it out.~~ They are ^{to Valerius} eager to go; their ambitions are none but the highest and the noblest. ~~If they wanted monetary gain they would come here, but they do not want it.~~ They want to live intensely and beautifully Jewish lives, and surely no one can be blamed for it. What ought to be given them is sympathetic ^{to be sure} cooperation, interest, friendly criticism; but, all the time--sympathetic cooperation.



1. I bring you greeting -
2. Generally speaking we have reason to be pleased
3. Much cause for gratitude esp for their - wearying
- אהבה -
4. Already the virtues & endurance -
- Again the stark disparity
- And Pal. without justice
5. Our university - was a promise -
our joy is based not on actualization - capitalizing
- freedom - אנונימיות
6. If our heroic exper. - אנונימיות... we
have been announced - prophet - אנונימיות
- אנונימיות -
7. Bahli. justice - Mission - אנונימיות
- There it is - Otherwise quite unnecessary
- a Zionist.
(1) אנונימיות - What by what?
(2) אנונימיות - 11) historical
12) peace.
(3) אנונימיות - Strongly agree.
8. We need P. to regain prop voice - to
live out our dream - אנונימיות -
אנונימיות