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Christian friends of Israel through the ages, 1929.

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"CHRISTIAN FRIENDS OF ISRAEL

THROUGH THE AGES."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

MARCH 24, 1929, CLEVELAND, O.

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The festival of Purim, upon which it is mandatory to read the Book of Esther and the Megillah, inevitably brings to mind the picture of Haman, descendant of the traditional foes of Israel, the Amalekites, and with him there looms up into Jewish consciousness a whole world of anti-Semites and anti-Semitism.

We have been in the habit of exploiting the occasion to discuss Jew-baiting and the enemies of Israel. It has occurred to me that, in keeping with the fine Jewish tradition of forgiving one's enemies, it would be a fine thing to utilize the festival of Purim to speak of the friends of Israel; for we have had such friends throughout the ages, staunch, loyal, helpful, who in our dark hours rose as our defenders and champions. Our checkered career is dark enough with the stories of embittered foes, who maligned and slandered and did Israel great harm.

But here and there we come across the radiant name of some great non-Jew who arose as the defender of the weak, the spokesman of those who were desperately in need of spokesmen. You will therefore recall in the last few years I have utilized the sentiment of the Purim week to call your attention to some of the immortal friends of our race. This morning I wish to speak of two such immortal friends, one who lived during the stirring times preceding and during



the French Revolution; and another who is a contemporary of ours, of our own day, whose contribution to Israel came as the result of another universal upheaval--the World War.

The history of the Jews in France is a long, checkered and extremely fascinating one. We haven't the time to go into it now. Towards the close of the eighteenth century there were in France about 50,000 Jews, a small number of them Spanish and Portuguese Jews living in southern France, in Bordeaux and Lyons and other cities, the majority of them living in what were once German provinces, Alsace and Lorraine. These Jews of Alsace and Lorraine lived under many and severe disabilities. Of course they possessed no political rights; they were not looked upon as naturalized French citizens; they were foreigners who were tolerated or not tolerated, as the whim of the king or the lord of the municipality dictated.

They were severely taxed with all kinds of taxes,--a tax on the right of domicile, a tax on the right to move about and travel, a poll tax, a tax to do business. Many an important city was closed to the Jewish merchants. They were disqualified as witnesses in courts of law; they were not permitted to dwell in homes owned by non-Jews. In fact, many of the miserable and stupid, vicious, discriminatory legislation of the Middle Ages still held good in France towards the close



of the eighteenth century.

Fortunately, a new day was beginning to break in the world. Medievalism was about to fight its last desperate battle. The French philosophers and encyclopedists had done their work and undermined the people's faith in the absolutist's power of state and church. A middle class was rising which was demanding rights and challenging the inherited privileges of the feudal aristocracy. Chains were beginning to break; people began to speak in new terms,--the natural rights of man, the supremacy of man over the state and over the church; the age of reason and freedom; new voices heralding a new day.

And Israel too came in for its share. As an oppressed people it had suffered from medievalism, and voices arose here and there demanding rights for this rightless people. In England as early as 1753, a naturalization act was passed which gave the Jews of England the rights of citizenship. Unfortunately, a year later that act had to be repealed because of the clamor and the opposition raised by the clergy and the masses of the people.

In Germany splendid Christians of the new day arose, Christians like Lessing, and Christian William Dohm, who began to speak for the Jews and of the Jews, to discuss their problems and to suggest means of curing the evil which had come upon them. And in France



at least two great Frenchmen took up glowingly and eagerly the defense of Israel. Of one of them, you recall, I spoke last year, a churchman, Gregoire. May his memory remain blessed in the annals of our people. And of the second one I shall speak this morning, Count Mirabeau.

The struggle for the rights of the French Jews was not easily won. Strong opposition developed, not only on the part of the clergy and the entrenched privileged classes, but also on the part of the common folks; in fact, at the outbreak of the revolution there were a large number of anti-Jewish riots in Alsace-Lorraine. It was not until September 27, 1791, that the Jews of France finally were welcomed into the French nation as full fledged citizens of France. A great many prejudices had to be overcome; a great deal of propaganda hostile to the Jew had to be met. A great number of Frenchmen at the time and preceding the time had written books and pamphlets derogatory of the Jews, and among these Frenchmen there was the great Voltaire, himself a liberal and yet an anti-Semite, urged to his anti-Jewish prejudices by some unfortunate business dealings which he had had with some Jew in London.

We needed writers, speakers, public officials, who would meet these arguments and answer this propaganda, and that task was left to a few Jews, Jews like



and the two great non-Jews, the Abbe Gregoire and the Comte de Mirabeau.

Mirabeau was one of the fathers of the French Revolution, one of its great leaders, one of its great orators, a flaming spirit of the revolution. He was he who, you will recall on that momentous day when the king had commanded the representatives of the third estate to disband,--it was Mirabeau who threw down the gauntlet in the face of the king by exclaiming, "Go tell your master that we are here by the will of the people, and that we shall not disband except at the point of the bayonet!"

Mirabeau sometime prior to the revolution was sent to Berlin on some secret mission, and in Berlin he met and became acquainted with that remarkable coterie of friends which circled like satellites around the central luminary, Moses Mendelssohn, and he became infatuated with the personality of this hunch-back Jew who captivated the whole of Germany at that time. Mirabeau called Mendelssohn the Jewish Plato, the modern Plato. He acknowledges that he borrowed many of his ideas and much of his writing from Moses Mendelssohn. In Berlin, too, he met with that splendid Christian Dohm, who interested himself so much in the unfortunate condition of Israel.

As a result of this conduct, Mirabeau, on his return to France, and on his being elected as a



member of the states assembly, which later on became the national assembly, Mirabeau seized every opportunity to speak for Israel and to demand that the French Jews be given every civil, political and military right in France. When he was in London a few years before the revolution in 1787, he wrote a pamphlet called, "On Moses Mendelssohn, and on the Political Reform of the Jews," one of the most superb defenses and vindications of Israel.

This booklet on the political reform of the Jews is divided into three parts. The first is a cool, reasoned presentation of the case of the French Jew for political equality; the second part is a discussion of the English act of naturalization of 1753, of which I spoke a moment ago, and Mirabeau's explanation of the repeal of this act a year later; and the third part of this pamphlet is an answer of the arguments of Michaelis and some other German anti-Semites.

Mirabeau begins his thesis by describing the infamous disabilities of the French Jews, the hardships which they suffered at the hands of the government, and he demands the reason for it. He maintains that a religion cannot be the reason for it, because their religion is the groundwork of Christianity, and the law of Moses is regarded as divine even by Christians. "Surely, the ethics and morals of the Bible cannot be held responsible for depriving human beings of their



elementary human rights. What are the reasons, perhaps," he says," for some of the faults which you find in the Jews? You claim that they are clannish; that they lack patriotism; that they are usurers; that at times they are dishonest. What are the reasons for it?" asks Mirabeau. "You say," he writes, 'But have not the character and the mind of the Jews justified the harshness that has been employed towards them? Can they accustom themselves to consider those of another religion as members of the same civil community? Have they not deserved, in every nation, the term applied to them of dishonesty? Is not every kind of artifice and fraud a Jewish invention? In countries where too much toleration has been granted to the Jews, have they not almost entirely engrossed every branch of traffic from which they are not excluded? If all these circumstances are too well attested by facts, the Jews are, politically speaking, a nuisance in a state; and such is the indestructible cause of laws, at least, restrictive ones, imposed by the wisest governments upon a nation, with a unanimity which suffices, perhaps, to justify them.'

"To reason thus," says Mirabeau, "is evidently to take the effect for the cause, and to endeavor to justify an oppressive policy by the very evil that it has produced. Even if we were to admit," he says, "as demonstrated, the justice of reproaches heaped upon



the Jewish nation, the state of oppression in which they are kept would explain all, or, rather would exhibit a motive for a far greater corruption. Every honest means of subsistence is interdicted to the Jew. How, then, can he avoid descending into dishonesty and fraud? The laws scarcely allow him to exist. Why should he conceive himself bound by them? What voluntary obedience can he render, what attachment can bind him to the state that maltreats him? What can be more natural than the hatred which he bears other nations which crush him under the proof of that which they bear him? Who has the right to exact virtues from him, when he is not believed susceptible of any? Why be astonished that he occupies too much room, when only one spot is left for him? Why reproach him with faults which you compel him to commit? Every race of man placed under similar circumstances, would have conducted itself in a similar manner. We have power in hand; we have always had it. It was formerly, and it is now, our business to cure the Jew of those prejudices which are our own work, by divesting ourselves of those which we entertain towards him. The moral perverseness into which this unfortunate nation has fallen, granted it has fallen, in consequence of a detestable policy, cannot be a just motive for persevering in that policy; and to render it hateful,--that worthy fruit of ages of barbarity and ignorance,--and to explain its deplorable effects,



the history of the people must be traced with a bold and determined hand."

And so Mirabeau continues his argument, placing squarely upon the shoulders of Christendom responsibility for those abuses which they seem to find in Israel. That is a new note in European Christian thought.

"What is the cure, then?" asks Mirabeau. "Do you wish the Jews to become better, more useful citizens? Banish from society every degrading distinction with regard to them; open to them every means of existence, acquirement and possession. Far from interdicting them agriculture, trades and mechanical arts, encourage them to cultivate them. Take care, without neglecting the sacred doctrine of their forefathers, that the Jews are taught nature, and its Author, morality and reason, the interests of mankind, of the great society of which they form a part. Place the Jewish schools upon the same footing as the Christian schools, in everything except what appertains to religion. Let this people, like every other, enjoy full liberty of worship. Let them establish, at their own expense, as many synagogues and Rabbins as they please. Let the right of exclusion be granted to the Jewish Church as to all others; but in the limits of the society, let the decrees of the Rabbins be strengthened by the secular



power. Let the Jews live and be judged according to their own laws. In a word, let them be placed and maintained in possession of all the rights of citizens, and soon this just arrangement will establish them amongst the most useful members of the state. This will at once remedy the multiplied evils that have been heaped upon them, and the errors which we have compelled them to be guilty of."

Mirabeau's work and Gregoire's work soon bore fruit, and on September 27, 1791, the first nation in Europe, in that long period of almost 1800 years, granted the Jews political equality. That was the beginning of the emancipation of Israel in Europe. For soon that emissary of the revolution, Napoleon, began to batter at the bulwarks of feudalism and medievalism throughout Europe, and wherever he came, and the hosts of Republican France, there anti-Jewish discrimination crumbled, and there the rights of citizenship were granted to the Jews. So that at that critical moment in the history of the world, and in the history of Israel, a Christian friend arose to champion our cause and who helped our people to freedom.

There was another Christian who, in the next great world upheaval, the World War, proved a benefactor of Israel. Mirabeau helped the Jews to gain political freedom in France. Arthur James Balfour helped Israel to regain its national homeland. If



September 27, 1791, is a red letter day in Jewish history, so assuredly will November 2, 1917, become. The one marks the entrance of Jews into citizenship of the various countries of Europe; the other marks the re-entrance of Israel into the community of nations of the world. On that day the following letter was dispatched from the British Foreign Office to Lord Rothschild:

"I have much pleasure in conveying to you on behalf of his Majesty's government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the cabinet.

"His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

"I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation. Yours sincerely, Arthur James Balfour."

Balfour is a noble type of the British statesman, finely poised, cultured, with a profound understanding of nature and of men; a practical man and yet with a rich vein of almost mystic idealism; a scholar and a philosopher, whose works, such as "The



Foundation of Belief," and "The Right of Philosophic Doubt," are significant in the history of modern thought. And Balfour brought to his amazing political career, therefore, a vast knowledge and erudition as well as a fine historic perspective.

Balfour seemingly shared that old English tradition, that old traditionally English sympathy with the aspirations of Israel. The English people have for centuries looked with profound sympathy upon Israel's hope of national restoration. Seventeenth century England, for example; the England of the Puritans; the England of Cromwell; and the commonwealth, the England of Old Testament loyalties, was profoundly stirred by the hope of Israel's restoration to Palestine, which at that time seemed to many non-Jews to be very imminent.

So that when the World War broke out, and the destinies of nations were thrown into the balance, and all the nationalistic aspirations of the peoples of the world surged to the top, and Israel's national hope likewise called for consideration, it needed a voice of authority, a spokesman, and it found it in Arthur James Balfour.

I recall my first meeting with Mr. Balfour in London in July, 1920. We were both scheduled to speak from one platform at Albert Hall. He arose, this stately, dignified, handsome Britisher; this man whose decisions for years had affected the destinies of



millions of men; and he spoke to a gathering of thousands of Jews, simply, incisively, straightforwardly. He did not flatter; he did not indulge in fulsome praise. There wasn't a touch of patronizing condescension. He spoke as a warm, trusted friend, a representative of a great people which ruled half the world, to friends representative of an ancient race, but whose national career had just then begun; and he spoke to them encouragingly, and yet with full caution. He warned them of the difficulties which will confront them. He called their attention that, first and foremost, they must make friends with the Arab in Palestine. He spoke to them of Palestine as a small country, a difficult country, which will present to them tremendous difficulties, which only they, he believed, could surmount because of their profound love for that country.

He spoke to them of their Jewish idealism, and at the same time warned them that idealism was not enough; that sometimes an excess of idealism destroys the very objective of the ideal. He called their attention to the need of calm, cool, patient judgment. He warned them that the whole experiment might be destroyed unless they learned to surrender unbridled political passions, hopeless, stubborn partisanship and intractability to leadership. And as I listened to him I said to myself, "Thank God, for the first time in



almost 1900 years the Jewish people are being spoken to as they had wished to be spoken to for 1900 years,"---as man to man, as one people to another people, dignified, friendly. I was enthralled by him then, and my admiration has persisted, if not increased, since that time.

When, two years later, in 1922, Lord Earlington arose in the House of Lords and served notice to move that the mandate for Palestine in its present form was not acceptable to this House, Balfour arose and answered the lord point by point and item by item, enumerating the reasons which prompted the nations of the world to grant the mandate over Palestine to Great Britain, to establish the national homeland for the Jews in Palestine, and rounded out his magnificent, well-reasoned, cool and collected statement with one unique reason for Israel's right to Palestine. He stated it in terms which could not be improved upon by Weizmann, or by Dr. Theodore Herzl himself.

Thus spoke this Christian in the House of Lords: "My noble friend told us in his speech--and I believe him absolutely--that he has no prejudice against the Jews. I think I may say that I have no prejudice in their favor; but their position and their history, their connection with world religion and with world politics, is absolutely unique. There is no parallel today. There is nothing approaching to a parallel today



in any other branch of human history. Here you have a small race, originally inhabiting a small country of about the size of Wales or Belgium, at no time in its history wielding anything that can be described as material power; sometimes crushed between great Oriental monarchs, its inhabitants deported, then scattered, then driven out of the country altogether into every part of the world, and yet maintaining a continuity of religious and racial traditions to which we have no parallel elsewhere.

"That itself is sufficiently remarkable. But considering how they have been treated during long centuries, during centuries which, in some parts of the world, extend to this minute and to this hour which I am speaking; considering how they have been subjected to tyranny and persecution; considering whether the whole culture of Europe, the whole religious organization of Europe has not from time to time proved itself guilty of great crimes against this race, I quite understand that some members of the race may have given, doubtless did give, occasion for much ill will. I do not know how it could be otherwise, treated as they were. But if you are going to lay stress on that, do not forget what part they have played in the intellectual, the artistic, the philosophic and the scientific development of the world. I say nothing of the economic side of their energies, for on that Christian attention has always



been concentrated.

"I ask your lordships to consider the other side of their activities. Nobody will deny that they have at least--and I am putting it more meekly than I could do--rode all their weight in the pit of scientific, intellectual and artistic progress, and that they are doing it to this day. You will find them in every university, in every center of learning, and at the very moment when they were being persecuted--when some of them, at all events, were being persecuted by the church, their philosophers were developing thoughts which the great doctors of the church embodied in their religious system. As it was in the Middle Ages, as it was in earlier times, so it is now. And yet is there anyone here who feels content with the position of the Jews? They have been able, by this extraordinary tenacity of their race, to maintain their continuity, and they have maintained it without having any Jewish home. And what has been the result? The result has been that they are often described as parasites. In every civilization in whose affairs they have mixed themselves, they are useful parasites at times, I venture to say. But however that may be, don't your lordships think that if Christendom, not oblivious of all the wrongs it has done, can without injury to others, give a chance to this race of showing whether it can organize a culture in a home where it will be secure



from oppression, that it is not well to see if we can do it, that we will do it? And should we not be doing something material to wash out an ancient stain upon our civilization? If we absorb the Jewish race in friendly and effective fashion in those countries in which they are the citizens, we should then have given them what every other nation has,--some place, some local habitation where they can develop the culture and the tradition which are peculiarly their own.

"I therefore frankly admit that I have been, insofar as I have had anything to do with its policy, moved by considerations which were not touched upon by my noble friend in the course of his speech. I have endeavored, and I hope not unsuccessfully, to defend this scheme of the Palestine mandate from the most material economic view, but from that point of view it is capable of defense. I have endeavored to defend it from the point of view of the existing population, and I have shown that their prosperity, namely, the Arabs, is also intimately bound up with the success of Zionism. But having endeavored, presumably, to maintain these two propositions, I indeed give an inadequate view to your lordships of my opinion, if I sit down without insisting to the utmost of my ability, that beyond and above all this, there is this great ideal of which those who think with me are aiming at, and which I believe it is within our



power to reach. It may fail. I do not deny that this is an adventure. Are we never to have adventures? Are we never to try new experiments? I hope your lordships will never sink to that unimaginative depth, and that experiment and adventure will be justified whenever there is any occasion or cause for their justification. Surely, we may send a message to every land where the Jewish race has been scattered, a message which will tell them that Christendom is not oblivious of their faith; is not unmindful of the services they have rendered to the great religions of the world, and that we desire to the best of our ability to give them an opportunity of developing in peace and quietness, under British rule, those great gifts which hitherto they have been compelled to bring to fruition in countries which know not their language and belong not to their race. That is the ideal which I desire to see accomplished; that is the aim which lies at the root of the policy I am trying to defend, and though it be defensible indeed on every ground, that is the ground which chiefly moves me."

My friends, the Jews build no monuments to their heroes. There is an old rabbinic dictum: "We should not erect monuments to the righteous. Their own words and their own actions, they are their own memorials." And so while Israel is not erecting monuments to these heroes and friends of Israel, it has written their names



indelibly into its old, tried, yet strong and undying heart. "The memory of the righteous will always remain a blessing."

--O--



Sunset Parchment



1. A. J. B. - a noble <sup>type</sup> ~~example~~ of British States man - fairly poised, cultured, a profound student of nations and men, practical with a deep almost mystic vein of idealism. A scholar & philosopher of international relations, whose books "The Foundations of Belief" and "A Uplift of Philosophic Faith" are superb contributions to the thought of, Balfour but to his <sup>abundant</sup> political career a full measure of manly and sound historical perspective.

① He ~~is~~ stands in the traditional English sympathy with the cause of Israel restored. He unwillingly with the Eng. people who frequently swayed by the prospect of Israel's restoration to Pal. ~~the~~ 17c. England & the Eng. of Puritan & the Commonwealth, the Eng. of the O.T. tradition, was profoundly drawn with the hope & what seemed to be the imminent return of Israel to the Holy Land -

② When the hopes took out, & the dreams were cast in the flames & all sub- merged not another the old one merged to the Top - Israel's hope and rehabilitation reached up through to the vocal, Eng. was ready to listen & be persuaded - And the champion & spokesman of this hope-fueled for now became, A. J. Balfour.

2. I recall my first meeting with Balfour. It was in London in July 1920. We were both scheduled to speak at a peace con- ference in Albert Hall. He arose. This is totally, exact, described Butcher - whose dreams



(3) What is cure? (Inst 79).

Mirabeau, thus, gives <sup>firmly</sup> ~~prescription~~ for all  
Christian nations for all times.

"They are better where they are best treated and  
the infallible method of rendering them better  
is to render them more happy". -

(4) Repeal of Nat. Act. - due to cowardice of Br. ministers  
who were facing a general election -

(5) German Antisemitism - exposes their inconsistency  
- superiority or inferiority - disastrous logic

2101 7105

WRHS



There was

(1) And the Ch. who in the next great would upheave  
- the world war - was Israel's benefactor. - Mirabeau  
help Jews gain <sup>in France + the world everywhere</sup> pot. function - Arthur James  
Balfour - helped J. people regain its national  
homeland - ~~world's most important document~~ Sept. 27-1917  
- a great day! Nov. 2, 1917 - <sup>Entrance of Jews into citizenship</sup> Entrance of Jews  
into family of nations -

Foreign Office,  
November 2, 1917.

Dear Lord Rothschild:

I have much pleasure in conveying to you on behalf of  
His Majesty's Government the following declaration of  
sympathy with Jewish Zionist aspirations, which has been  
submitted to and approved by the Cabinet:

"His Majesty's Government view with favour the  
establishment in Palestine of a national home for the  
Jewish people, and will use their best endeavours to  
facilitate the achievement of this object, it being clearly  
understood that nothing shall be done which may preju-  
dice non-Jewish communities in Palestine or the rights  
and political status enjoyed by Jews in any other  
country."

I should be grateful if you would bring this declaration  
to the knowledge of the Zionist Federation.

Yours sincerely,

ARTHUR JAMES BALFOUR.



1749-1791 son of Father, Revol.

## Gabriel Honoré Riqueti, Comte de Mirabeau

- ① Role in the Revolution - <sup>leader</sup> orator of the Revol. - when rep. of 3<sup>rd</sup> Estate ordered to disband - Mirabeau defied & exclaimed "Go tell your masters that we are here by the will of the people and that we shall not leave except at the point of the bayonet" (1789)
- ② Sent on a mission to Berlin, became acquainted with Jews, M.M.? and A. Dohm, "Ueber die bürgerliche Verbesserung der Juden". Spoke of M. "a modern Plato" - influenced & borrowed from his writings.
- ③ While in London wrote "On the Political Reform of the Jews" (1787). A defence & moderation, - counteracted Voltaire - Saw faults but discerned reasons -
- ④ Elected deputy to States General - pleads for Emancipation of Jews. He and the Abbé Gregoire - And before the National Assembly, sep. in 1789, he demanded admission of Jews to full pol. civil & military privileges -

I. "His Political Reform of Jews" - an able, statesmanlike brief is in 3 parts ① A Reasoned Argument for the immediate emancipation of the Jews & Travels. ② A discussion of the English Act of Naturalization of 1753 and the reasons for it. ③ And an answer to the anti-Jew accusations of Michaelis & other pro. anti-Semitic.

II. He begins by describing infirmities of the absolute all the world.

- ② What are reasons for it? Certainly not religion of Jews - ~~which~~ long been venerated by Christians. Perhaps Jewish faults such as lack of patriotism, dishonesty, avarice. (Intro pp. 62-64).



defence. In England - Naturalization Act - as far back  
as 1753. Repealed - In Germany, chamberlain avon  
Lessing, Christian William Dohm - earnest seeking  
of the improvement of lot of Jews - In Revolutionary France  
2 great champions law - Abbe Figeois - & Guil  
Comte de Mirabeau.

(1) The battle for pol. right not early won - Even  
in Rev. France. Many phenomena not only from  
clergy + nobility - but from masses. In fact -  
with outbreak of Rev. ensued anti-J. riots  
in Alsace + Mainz - It was not until Sept. 27,  
1791 that Nat. Ass. granted naturalization to  
all French Jews -

(2) Many prejudices had to be done - Much  
anti-J. sentiment + other propaganda had to be  
erected + sustained - Many a Frenchman, including  
the great Milton, had slandered + treated the Jew -  
with no love by Jew. citizens like Crif Beer,  
Beer Isaac Beer, Furstado etc. + by 2 non-Jews  
Abbe J. + Mirabeau -



Purvis







has for decades influenced the lives of millions. Has he spoke to Jews & Jews -  
no flattery, no fulsome praise, no patronizing  
condescension, no desire to please. A wise  
& frank friend, ~~speaking~~ <sup>speaking</sup> to an ancient  
& world-ruling power, ~~to~~ <sup>speaking</sup> to friends of ~~the~~  
ancient race ~~which had~~ but of a very  
young, hot, critical, nation which had just  
been given the ~~first~~ opportunity of rebuilding  
its homeland - ① A speech full of encouragement  
- but also full of caution - friendly caution  
② The difficulties - The Arabs - they must be made  
friends. ③ Palestine is a small country - a  
difficult country - For another people perhaps  
overwhelmingly difficult - not for you! - You will  
need skill, capital, and idealism - persistence  
③ But dealing with its inevitable dangers  
might ~~not~~ make you blind to that core  
calm judgment, without which great ideas  
cannot be brought to successful fruition -  
There must be no vehement passions, no  
hopes, stubborn partyanship, no intractable  
leadership.

I was enthralled. Here was the features.  
Here was the way <sup>in which</sup> Israel has been waiting for  
no center to be spoken to, & conversed with.  
What a diff. 125 years make in life & status.  
Mr. Abba pleaded with Frenchmen to join  
Jews <sup>as brothers</sup> & human beings. Half a world  
with Israel to be worthy of its great national  
destiny!