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Dr. Chaim Weizmann, 1952.

804

CHAIM WEIZMANN

A Memorial Tribute

November 16, 1952

by Dr. Abba Hillel Silver

My dear friends, there died in Israel this last week Dr. Chaim Weizmann, the first President of the state of Israel, and one of its founders. The passing of Dr. Weizmann was universally mourned, not only by the Jews of Israel and by the Jews throughout the world, but by many non-Jews everywhere, heads of governments, dignitaries, men of eminence in all walks of life, all those who came to see in Dr. Weizmann not only the official head of a state, but one of the truly great and noble men of our age.

Dr. Weizmann died at the age of 78. He had been ailing for some time. When I had the privilege of visiting him last in April of 1951 at his home in Rehovot, I found him already considerably weakened, slightly paralyzed, his eyes were dimming although his brilliant mind was still as active and as scintillating as ever. But his hands had definitely dropped the reins of leadership, but the people of Israel and the people throughout the world had nevertheless not forgotten his monumental contributions, his high fifty years of service to a great cause, and everyone admired him, revered him, was proud of him.

Quite apart from his predominant position as a nation-builder, ^{and} as head of the Zionist movement, he was a rare dynamic personality. He was interesting in and by himself. He was also, ~~as you well know~~, a great scientist and ~~he~~ had made outstanding contributions in his chosen field of chemistry. He ~~also~~ founded a great university, the Hebrew University in Jerusalem, and a very important institute of science in Rehovot where he lived.

Dr. Weizmann was a man of seasoned culture. He was a fine linguist. He was at home in the culture of the world. He was steeped not only in the culture and literature of his own people, for his childhood and early manhood were spent in the Cheder and in the Yeshiva of a small town in White Russia, but he was also steeped in the culture and in

the literature of the Western world, for the later years of his youth and of his early manhood were spent in the universities of Germany and of Switzerland, ~~and he~~ drank deep not alone of the knowledge ^{which} they offered, but of all that emergent political, social and economic complex of ideas and ideals which were dominant in Western Europe in the closing ^{decades} ~~quarter~~ of the 19th century.

One saw in Dr. Weizmann always and unmistakably ~~the stamp of~~ the cultural cosmopolite, ~~it~~an, the intellectual, the ~~intellectual~~ liberal, the citizen of the world, and as unmistakably, one also saw in him always the great Jew, the Jew who walked through life with head erect and moved among the great of the earth with unconscious dignity and pride, like a prince in Israel. There was a superb blending in him of traditional loyalties and of all that was fine in the modern world, of Jewish ^{commitments} ~~obligations~~ and the supreme ideals of humanity. And that blending was the result of deep insight, ~~and~~ of great courage and of great pride.

Ten years ago, when Dr. Weizmann visited the United States in June of 1942, a testimonial dinner was given to him at the Waldorf-Astoria in New York City, and I was invited to be among those to pay him tribute, and in his presence ~~then~~ I said these words, ~~which I am about to read to you~~. I repeat them now when he is no longer among us, but among the immortals.

I am very happy to be here tonight to pay tribute to Dr. Chaim Weizmann - the Ezra of our Second Restoration. As a people we have a stronger sense of history than of biography and we think of a great man not so much in relation to himself and his personality as to his work and the greatness and merit of his achievements. The individual is absorbed in the organic process of the cause which he serves. "The essence of the biographies of the righteous," said the Rabbis, "is to be found in their deeds." Often outstanding figures in Jewish history are referred to not by their own names ~~but~~ but by the name of some great book which they wrote. This custom is similar to the gracious custom which exists among the Arabs, called Kunya, in which a person is called not by his own name but as the father of so and so. The rich fancy of our people goes a step further. A man is to be known not so much by what he actually achieves - for man is finite and is sharply limited in his powers of achievement - but by the things for which he sacrifices and for which he gives his heart's blood.

"Everything for which a man dedicates his life and makes major sacrifices is called by his name."

Our greatest men, according to the remarkable biographic modesty of our tradition, are the unknown and unrecognized men, the invisible hierarchy of the 36 saints by whose merit the visible order of the universe is maintained.

And yet our people did delight at all times to honor its beloved sons as we honor Dr. Weizmann tonight, and he is not the least in the jewelled crown of our people's pride.

Of the giants who were in those early battle days of our movement, very few are left - Herzl, Nordau, Sokolow, Ussishkin, Bialik. Weizmann, thank God (I said ten years ago) is still with us. The dynamic leader of nearly two generations, vigorous and indefatigable as of old - a torch then, a beacon now.

Our brilliant galaxy of heroes offers some rare and precious combinations in personality. Thus, we have poets who were philosophers, like Gabirol and Halevi; philosophers who were legalists like Saadia and Maimonides; legalists who were mystics like Nachmanides and Joseph Caro. In Dr. Weizmann we have another rare and fortunate combination - a scientist who is a statesman. I call it fortunate; for his scientific training and discipline have favorably ~~xxxx~~ affected his statesmanship. They have been responsible for that patient, experimental and pragmatic technique which he has brought to the leadership of our movement, which has often baffled and disconcerted us and as often subjected him to sharp criticism. Dr. Weizmann has at all times been even-keeled and level-headed. Though a leader of a movement of national rebirth and resurgence, he has consistently refused to indulge in that unbridled and vehement nationalistic romanticism upon whose wheel so many noble ideals of mankind are being broken in our day. ~~xxxxxxxxxxxxxxxx~~

There was never in Dr. Weizmann's patriotism and nationalism this excessive chauvinism. It was broadly human and gracious and tolerant. His nationalism, like that of classic Zionism generally, aimed to correct the abnormal political status of the Jewish people in the world, to put an end to its millennial national homelessness which has been the source of so much misfortune and suffering, to give to the people of Israel that which every historic people is entitled to have, a national home and a territorial base; in a word, to restore the broken harmony of Israel's life in the Diaspora. This was to be achieved not through the conquest of other peoples or through the expropriation of other people's territory or at the cost of the happiness and well-being of anyone else, but, giving the chance - and all we asked for was the chance - to achieve the status of a free people among the other free peoples of the earth by our own sweat and blood in our own historic home - in Palestine.

Dr. Weizmann never lost sight of this main purpose. He never swerved from it. He would make concessions and compromises, but never at the sacrifice of the essential thing itself. The circumference always remained true to the center. The center was the need - the undenied and undeniable need of finding a home for a homeless people - the need which has been so tragically under-scored in the last decade - the blackest in our history. Zionism for him any more than for Herzl was not the cloth of romance woven in an idle day on the loom of dreams. It was inescapable fate, unavoidable necessity.

Dr. Weizmann was frequently defeated, thwarted, and not only by non-Jews, and disappointed, but like the stout-hearted scientist that he is and the patient leader of a long-suffering people hardened to defeat and catastrophe, he returned over and over again to his one absorbing task. He experimented as a scientist with new formulas, new combinations and new approaches. His heartaches were many, for he led a movement which was essentially moral and spiritual in character in a period of the world's history when post-war Europe was rapidly deteriorating morally and spiritually. But he persisted. He knew what every sower of the seeds of life must know, that even after a poor harvest one must sow again.

Dr. Weizmann has at all times been the seasoned and responsible guide - never too far ahead of those whom he was charged to lead, never beguiling his followers with glittering prospects and never holding out false hopes. His words were, on significant occasions, enkindling and inspiring, but he always sought to persuade by reason rather than to incite by passionate utterances. Though firm in the espousal of his position, he was seldom given to the foam and spindrift of polemics. He has made mistakes and has acknowledged them. He is not a doctrinaire - he is a leader, a leader of a people which in every grave crisis in its history, has had the genius to produce leaders who were adequate to the emergency.

In a great national crisis comparable to our own at the time of the destruction of the Temple and the dispersion of the people at the hands of the Romans, Israel produced a leader who matched his hour - Jochanan ben Zakkai. Of him it was said in tribute that he was "The Light of Israel, the Pillar of Strength, the Mighty Hammer". These three qualities of character - the light of reason, the strength of purpose, and the courage of attacks, one finds in abundant measure in Israel's leader in the present crisis - Dr. Chaim Weizmann.

There is no reward for leadership. Leadership is not a crown but a cross. But this should be your sustaining thought at all times (I said to Dr. Weizmann on that occasion), that forever your name will be sweet upon the lips of a people whose memory is long, a people which never forgets those of its sons who serve it in devotion and sacrificial loyalty.

Be strong and of good courage! The sun will not go down upon our battle until it is won. We shall meet the smouldering ~~philosophy~~ *ferocity* of the Hun with the cool, calm fortitude of our own. We shall survive; they will perish. We were not born in helplessness. We shall not go out in defeat. And we shall rebuild our national life which the ages have wasted, and our national home, and you will be numbered among the foremost of the "builders of Zion and of Jerusalem".

This was said years before the State of Israel was established and years before Dr. Weizmann became its first President. I would not subtract a single word or syllable from what I said then, ~~today~~, and I would add much more if I could in memorial tribute. ^{to-day} But is it really necessary?

The great English architect, Sir Christopher Wren, lies buried in the magnificent St. Paul's Cathedral which he designed and rebuilt, and on a tablet over the inner doorway are inscribed these words: "Si monumentum requiris, circumspice." "If you desire a monument, just look around and see."

If men today or men tomorrow will look for a monument to bespeak Dr. Weizmann's life and achievements, all they will need to do is to look around them and see the new State of Israel which he helped to build, ~~a~~ ^{the} reborn Jewish nation, ~~a~~ ^{the} new life developing there, the Hebrew University which he established, the scientific institute which he founded, ~~and they~~ ^{these} will continue to tell to all future generations of his greatness and of his achievements.

Naturally, I am filled this morning, as I speak of Dr. Weizmann, with memories of him and of an association with him over many years in the cause of Zionism. Six months after his reception in New York City, where I spoke in tribute of him, Dr. Weizmann visited Cleveland. It was the occasion of my 25th anniversary as Rabbi of The Temple, on January 24, 1943. Dr. Chaim Weizmann was the guest of honor on that occasion and spoke from this very pulpit. Many of you may ~~remember~~ ^{recall} it. His address was recorded ~~on~~ ^{a record}. Yesterday afternoon I played that record and heard again the voice of my friend and ~~my~~ revered leader, the voice now silenced in death, and I was deeply moved.

I realize now that the reason for his coming to my anniversary celebration was a three-fold one. He wished to express his appreciation to me for having accepted his invitation earlier that year to visit England during the war and to address the Jewish communities of England, to keep up their morale and to urge them to re-double their efforts, even in the dark years of the war, in behalf of Palestine. He also wished to honor me on that occasion, ^{my} ~~the~~ 25th anniversary, an honor which I, of course, deeply appreciated. But evidently he sought the occasion also in order that he might serve notice on me and on the congregation that he had certain demands to make and would soon make them. ~~And~~ ^{He} said in that address - these are his words:

I do believe that Rabbi Silver is destined to perform things which will transcend the framework of even a great community like yours; and very often, I confess it to you, I had it in mind, to exercise the authority and power which was given to me by my constituents in drafting away Rabbi Silver, at least for a short time, and loading upon him the great and difficult tasks of service to the national ideal at this very critical time.

~~And~~ ^{The} draft soon came. ~~Early~~ that year, in 1943, at his urgent request and that of the heads of the Zionist Movement in the United States, I accepted the office of Chairman of the American Zionist Emergency Council and held that office until the State of Israel was established in 1948.

During those six tempestuous years of struggle to build the Jewish state, we came frequently together at meetings, congresses and delegations, missions, here and abroad, far more often than in the earlier years. And my ^{admiration} ~~admiration~~ and respect for Dr. Weizmann grew with acquaintance and never diminished even after I found myself diverging from his political line ^{over} ~~even~~ more sharply as political events moved on to their dramatic climax. ~~Our methods came to differ very sharply.~~ Frequently we were in ~~very~~ sharp disagreement, but our objectives never differed ^{on} ~~and~~ our mutual regard.

Dr. Weizmann, ~~he~~ was a British subject, loyal and proud of his adopted country - to which country, ^{beloved} ~~by the way,~~ he gave the life of his son in the last war - ~~he was loyal~~ ^{He was loyal to} ~~and proud to~~ his adopted country where he had achieved not alone personal fame and fulfillment, but where he had also succeeded in November 1917, with the aid of others,

^{was} to obtain ^{was} the famous Balfour Declaration which was the first official declaration on the part of one of the great powers of the earth ^{that it} looked with favor upon the establishment ⁱⁿ of Palestine ~~as the~~ national homeland for the Jewish people. Dr. Weizmann remained pro-British in his political orientation, even when it had become clear to many of us that Great Britain had no intention to carry out the mandate either in letter or in spirit and that a new political orientation was called for. Not that Dr. Weizmann accepted tamely and submissively the progressive whittling away on the part of British governments of the clear terms of the mandate - frequently he voiced his ~~bitter~~ criticism and his indignation at his own government in strong and courageous terms. And once, ~~as~~ in the case of the Passfield White Paper in October 1930, which aimed at a suspension of Jewish immigration altogether ~~into Palestine~~ and the introduction of strict restrictions upon land acquisition as well as the curtailment of the authority of the Jewish Agency, Dr. Weizmann in protest resigned his office as president of the Jewish Agency along with Felix Warburg who at that time was chairman of the Council of the ^{enlarged} ~~large~~ Jewish Agency.

^{completes} Well, Dr. Weizmann could not at any time envisage a break with Great Britain. He relied on the essential honor and decency of the English people, which ^{unfortunately was} ~~is~~ not always identical with the English government. He believed that even the White Paper of 1939, ~~which was pronounced under the Chamberlain Government,~~ was only a passing political aberration, a temporary abandonment of the right course on the part of Great Britain, and that sooner or later the moral sense of the English people would force the abandonment of that policy and bring about a return to the correct and just line.

Dr. Weizmann was always a moderate. He was ~~always~~ opposed to violent methods. He vehemently opposed the underground movements of the armies of resistance which sprang up in Palestine as the situation became more and more desperate. Here were Jews fleeing from Hitler's hell, trying to reach a haven of refuge in Palestine and finding the doors of Palestine locked and bolted in their face by ^{the} a very government which promised ^{to facilitate the establishment of} ~~to make of Palestine~~ the national homeland ^{in Palestine} of the Jewish people. ~~and~~ the anger of the

people in Palestine mounted as boatloads of Jewish refugees, crowded in unseaworthy boats, unable to discharge their human cargoes on the shores of Israel, were ~~foundered~~ and turned back and sank in the Mediterranean ^{or} and the Black Sea, ^{or when} and as the refugees who reached the shores of Palestine were seized and ~~turned back~~ and trans-shipped to ^{Mauritius and Cyprus} ~~Eritrea and other places~~, and the anger of the people mounted until it ^{burst} ~~broke~~ out in violent acts of resistance, ~~of~~ sabotage, ~~of~~ killings and explosions.

Dr. Weizmann was opposed to all these acts of violence, ^{and} denounced them. ^{Even after} ~~and when~~ following the conclusion of the Second World War in 1945, ~~and~~ when the general elections in England resulted in a ~~great~~ victory for the Labor Party which had been so friendly to Zionism while it was ^{out of} ~~not in~~ office, and ^{from} ~~for~~ which party so much was hoped for when it ^{would come} ~~came~~ into office - when it turned out that ^{even} under the new regime, where Ernest Bevin was ~~the~~ Foreign Secretary and Atlee was ~~the~~ Prime Minister, there would be no relief of the situation at all, ~~still~~ Dr. Weizmann would give ^{the} ~~his~~ movement no new direction. The opposition to him grew and intensified and reached its climax at the 22nd Zionist Congress at Basle of 1946, where Dr. Weizmann was not re-elected president ~~of the movement~~. His line was repudiated. It was, however, not a personal repudiation of Dr. Weizmann. It was a policy that was abandoned. Dr. Weizmann at the time was ^{unhappily} ~~very bitter~~ about it. ~~And~~ ^{In} his autobiography, "Trial and Error", speaking of that Congress, he ~~has this to say~~ ^{writes}:

The 22nd Congress, therefore, had a special character differing in at least one respect from previous Congresses - the absence among very many delegates of faith and even hope in the British government, and a tendency to rely on methods never known or encouraged among Zionists before the war. These methods were referred to by different names - resistance, defense, activism - but whatever shades may have been expressed by these terms and the distinctions were by no means clear, one feature was common to all of them - the conviction of the need for fighting against British authority in Palestine or anywhere else, for that matter. My stand on these matters was well-known. I made it clear once more at the Congress. I stated my belief that our justified protest against our frustrations and injustices we had suffered could have been made with dignity and force, but without buckling to the demoralizing forces in the Movement. I became, therefore, as in the past, the scapegoat for the sins of the British Government, and knowing that their assault on the British Government was ineffective, the activists, or what-

ever they would call themselves, turns ^{on} their shafts on me. About half of the American delegation, led by Rabbi Silver, and part of the Palestinian, led by Mr. Ben-Gurion, had made up their minds that I was to go. On the surface it was not a personal matter; the debate hinged on whether we should or should not send delegates to the Conferences on Palestine, which were to be resumed in London towards the end of January 1947, at the instance of the British Government. By a tiny majority, it was decided not to send delegates - and this was taken as the moral equivalent ~~of~~ a vote of no confidence in me. What happened in the end was that my election as President having been made impossible - no President was elected - the delegates went to London by a back door.

I left the Congress depressed, far more by the spirit in which it had been conducted than by the rebuff I had received. ~~Ex~~

But I am sure that Dr. Weizmann must have come to see ~~all this~~ - what transpired at that Congress ~~in~~ in quite a different light a few years later. Had his line been followed in the critical, ^{decisive} ~~formative~~ years, there would be no Jewish State today, and he would not have been ^{its first} President of the State of Israel.

The British Government had to be brought to a full realization that it must do one of two things, either fulfill the Mandate faithfully, or give it up. ~~And~~ It was furthermore important to turn to another great power other than Great Britain because ^{the} ~~latter~~ clearly could not solve the problem - to the great emergent new power, the United States of America, as the decisive factor in the situation.

Ultimately, Great Britain had to give up the Mandate. She threw the whole problem into the lap of the United Nations. A new road was ^{then} opened ~~up~~, and what followed is history. The new road led in two short years ^{to a hearing} ~~to a hearing~~ of our case before the United Nations. I was privileged to present the cause of the people of Israel. The appointment by the United Nations of a Special Committee to make a new survey of the whole problem ^{followed and then came} the report of this Special Committee which favored the establishment of an independent Jewish state in Palestine; ^{then followed} the vote of acceptance of this report by the Assembly of the United Nations on November 29, 1947, where the American Zionist organization and the American government played the decisive role. ^{Finally came} ~~and~~ the proclamation of the State of Israel by the Jews of Palestine on May 14, 1948, with the American government being the first government to give formal recognition to the new State of

Israel, ~~and~~ ^{two} days later, Dr. Weizmann was elected President ^{of Israel} by the Provisional Government ~~of Israel~~.

^{In the end,} Ultimately, of course, the Jews of Palestine had to underwrite with their lives ~~and~~ their blood and their valor on the battlefield these political rights which were granted them by the nations of the world; because freedom is never given and never won by argumentation. Freedom is achieved, frequently at great cost. Freedom has to be fought for. Men have to die ~~and bleed~~ for it. ~~And~~ ^{For} a people that is not ready to fight for its freedom is a people that will never have freedom for long.

~~It was fortunate for Dr. Weizmann, ^{and} for the Jewish people, that his policy was not followed in the last years when the climax in the age-old struggle was reached.~~

Dr. Weizmann was a very fortunate man, far more fortunate than other great leaders of peoples, who ~~are~~ ^{were} not privileged to see with their own eyes the fulfillment of their ~~dearest~~ dream. Dr. Theodor Herzl was not so fortunate, ~~that~~ ^{who} great man of vision who founded political Zionism and organized the people for the great effort - he was not privileged to enter the promised land. When the State was finally established, the bones of Dr. Theodor Herzl were transferred from Vienna to Mt. Herzl in Israel.

Moses, who led the children of Israel out of slavery and led them through forty years of suffering, trial, ^{and} struggle, through the wilderness, brought them to the very doors, ~~the very gates~~ of Canaan, but he himself was never privileged to enter it. He died at the top of Mt. Nebo and no one knows his burial place to this day.

Dr. Weizmann was ^{so} fortunate and a privileged man. He gave his life to ~~the~~ ^a cause. He gave his brilliant talents to ~~the~~ ^{it} cause. He worked ~~terribly~~ hard; not only ^{as} a leader, but ^a worker in the ranks, ~~who~~ ^{he} traveled all over the world, from country to country, from city to city, to arouse, to inspire, to plead with his people. He was privileged to see with his own eyes the fulfillment of his life's dream, to become the first President of the newly-established State of Israel. I think he must have died a contented ~~and happy~~ man. May his memory be blessed.

1/ There died in Israel -

He was universally mourned - not only - who came to see in him not only a great head - one of truly great noble men & an age. He died at age 58 - ailing for some time - saw him - this hands had swept the reins of leadership - but no one had forgotten his might 50 yrs - and all admired & revered him and were proud of him -

2/ Distinguished from his predominant role as a nation builder - and head of Zion movement - he was a challenging & dynamic personality - great scientist - a man who made outstanding contributions to his chosen field of chemistry. He founded a great university - and an important Research Institute in Rosh HaNai.

He was a man of renowned culture and a fine linguist. He was steeped not only in the culture & literature of his own people - for his childhood and early years were spent in the East - but also in culture & literature, the West. World - for the later yrs. of his youth and the last yrs. of his childhood were spent in the Universities of Western Europe - and he drank deep of all along, the knowledge which they offered - but the exposed world, the Recon. ideas ideals which the desire frankly the 19C Europe.

One saw in him always & came to know the stamp, the cultured composition, the intellectual lateral, the citizen, the world - and as came starkly also, and always the great Jew who marked this life, had exist, and moved among the great of the earth - with great vacillations of pride and despair - & a peace in Israel.

١٣

Annexure on Dahli, the Temple -

Yerkinday - I played that record - and heard of his the
voice of my friend, and seemed leader, now released us
death. I was deeply moved.

Anniversary celebration was ^{for} held in
 me, an hour which ^{to} ^{we} ^{by} ^{them} ^{appreciated} ^{but} ^{very} ^{much} ¹⁹⁹²
 esp. to see us on us, and on the celebration that
 he had demands to make, and could not make them.

(Justi)
Draft soon came. Early that year - 1943 - at his
urgent request and that, the heads, the Zins. Movement
in the U.S. I accepted the spec, Charwas, Ave.
Zins. Emergency Council - and held that spec until
after the State, Israel was established in 1948.

6/ During these six turbulent yrs. - of struggle to build the J. (4)
State - we came frequently together - at meetings, Raynolds -
on delegates and missions ^{here and abroad} ~~in the new year~~ than in earlier yrs..
~~at his invitation I visited England~~

(a) And my admiration and respect for him never diminished
even after I found myself dissociating from his pol. line
more and more sharply at ^{political} events moved on to their
dramatic climax. Our methods came to differ - never
our objectives or our mutual regard.

(b) W. - who was a British subject loyal and proud of his adopted
country - when he had achieved not alone personal success
and fulfillment but when he also had succeeded in Nov. 1917
to obtain the Balfour Declaration - the first - remained pro-
English in his political orientation even when it had
become clear to many of us - that J. B. had no intention
to carry out the letter, the Mandate in letter or in spirit; -
and that a new pol. orientation was called for -

(c) He was bitter and resentful at the necessities whereby
away of J. right in Pol. on the part of necessary Br. party.
Frequently he voiced his criticisms and indignation ^{at his own part} in
strong and emerging terms. - Once, in the case, the
passing of White Paper ^{in Oct. 1930} which aroused the suspicion for the
J. immigration into P.D. and intended restriction on land
regulation - and contested authority of J. Agency - he resigned
as protest as Pres. of the J. Agency - along with Philip Wark
who was Chairman, Council, the enlarged J. Agency -

But he could not envisage a break with G.B. - He relied on the essential honour and decency of the English people. He believed that ~~the~~ even the White Paper of 1939 - published by the Labour Government - ~~was~~ was a passing political aberration, a temporary abandonment of the right line, and that ~~some~~ and ~~later~~ the moral sense of the Eng. people would see the abandonment, that policy and would bring about a return to the correct and just line.

(d) He was always a moderate. He was always opposed to violent methods. He vehemently opposed the underground armies / resistance which sprang up in Pol. - as the situation became more desperate - Jews fleeing from Hitler's Europe - trying to reach havens in the land of Israel - and finding the doors locked in their faces - The Angels the people mounted as boat-loads of J. refugees - crowded and unsanitary - ~~was~~ unable to discharge their human cargo - foundered and sunk on the west. & the Black Sea - others who reached Pol. - turned back & transhipped to Mauthausen or elsewhere - and broke out ~~for~~ in violent acts - in sabotage, killings, and explosives. W. was opposed to it all and denounced it.

(e) And when, following the conclusion of the II World War - in 1945 - and the Sec. election in England resulted in a Labour Victory from which party no armed was hoped-for ~~which party~~ and it turned out that under the new Troun Secy Ernest Bevin, of the new

1. Ben Huron - Attley ^{it was done} - ~~the remedy~~ - no relief - a struggle of 16
1500 refugees a month - still Dr. W. - could give the Mikhael
no new direction - The opposition reached its climax at the
22nd Zionist Congress in Basel in 1946 - when Dr. W. was
not re-elected as Pres - His line was repudiated. - ~~was not~~ It
was not a personal repudiation - (Quote his Autobiography) (16)

7). But Dr. W. ^{was there} came to see all this great diff. a
few short yrs. later. Had he been followed - then
would ~~be~~ be no State of Israel ^{to day} Th. Br.
Sant. Had to be Israel but to realization that it must
either carry out the Mandate faithfully, or split it up -
And that the V.S. ^{it was} the decisive factor in this situation ^{ultimately}
to the V.S. - the decisive factor in this situation ^{ultimately}
G.B. same of the Mandate - there the problem in the Cap (the
United Nations - a new road opened up - What followed
is history - the road led to a heavy before the
V.N. - the affair of a Special Com. ^{on Palestine} - which
recommended a J. State in a partitioned Pale - The
decision - Nov. 29 - 1947 - and the proclamation the
State - May 14 - 1948 - with the Am. Sant. - the first to
recognize it - two days later
And shortly thereafter Dr. W. was elected Pres. by the
Provisional Sant. / Israel -

8/ Ultimately, too, the Jews of Pal, had to defend with their ⁽²⁾
love island - + values - what they had been allowed pos. by
the nation, the world. Freedom is never given! It is
always achieved - at great cost!

9/ More fortunate > Moses



I do believe that Rabbi Silver is destined to perform things which will transcend the frame-work of even a great community like yours, and very often I confess it to you, I had it in mind, to exercise the authority and power which was given to me by my constituents in drafting away Rabbi Silver, at least for a short time and loading upon him the great and difficult tasks of service to the National ideal at this very critical time.



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Dr. Weizmann died at the age of 78. He had been ailing for some time. When I had the privilege of visiting him last in April of 1951 at his home in Rehovot, I found him already considerably weakened, slightly paralyzed, his eyes were dimming although his brilliant mind was still as active and as scintillating as ever. But his hands had definitely dropped the reins of leadership, but the people of Israel and the people throughout the world had nevertheless not forgotten his monumental contributions, his high fifty years of service to a great cause, and everyone admired him, revered him, was proud of him.

Quite apart from his predominant position as a nation-builder as head of the Zionist movement, he was a rare dynamic personality. He was interesting in and by himself. He was also, as you well know, a great scientist and he had made outstanding contributions in his chosen field of chemistry. He also founded a great university, the Hebrew University in Jerusalem, and a very important institute of science in Rehovot where he lived.

Dr. Weizmann was a man of seasoned culture. He was a fine linguist. He was at home in the culture of the world. He was steeped not only in the culture and literature of his own people, for his childhood and early manhood were spent in the Cheder and in the Yeshiva of a small town in White Russia, but he was also steeped in the culture and in