



Abba Hillel Silver Collection Digitization Project

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Series IV: Sermons, 1914-1963, undated.

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New Year, 1933.

New Year 1933

The people of Israel approach the new year 5694 with heavy hearts.
The past year has been one of great tribulation ^{for} us. A pestilence that walketh in darkness - a recrudescence plague of mediaeval fanaticism and hatred - has devastated the large and fair Jewish community of Germany and has brought dismay to the hearts of our people throughout the world. The catastrophe came with the suddenness of a thunderbolt. Neither we nor the Jews of Germany were prepared for it. If some one had prophesied it a year ago he would have been called mad. Nevertheless such is the strange and unpredictable character of Jewish history and such is (the) volcanic state of the world that what was mad

12 months ago is today cruel uncontrivertable facts. A year ago when our brethren in Germany assembled in their synagogues to greet the new year they were free men and citizens of a free country. Tonight they are

(Hebrew - see ms. p. 1 (over))
"men such as sit in darkness and in the shadow of death, being bound in affliction and in iron". Tonight they find themselves back in the middle ages - and in an land bound again as were their fathers in the days of the Crusades and the Black Plague, fearful of their ^{own} shadows and the sound of their own voice and facing the new year with helplessness and despair.

Were we a people unaccustomed to such sudden and tragic mutations of fortune we might well be demoralized and our new year might well be turned for us from a day of new hope and new beginning into a day of mourning and defeat. But we are an ancient people innured to such strange vicissitudes of fortune, to suffering and violence. Sufferance is the badge of all and so is heartache and disillusionment. We recall that for Hitler and the Nazis this is only the year one. For Israel it is the year 5694! We count from creation! We stretch our lifespan from the beginning of the world ~~even~~ unto the end. And our ancient wisdom has taught us patience and fortitude and faith in the unconquerable might of those ideals with which our destiny is linked.

(Hebrew - see ms. p. 2)

For even as the Lord change not, so will ye, o sons of Jacob not be consumed.
 these
 How often during ~~KN~~ dark months - sought refuge (Is.)

So that though our hearts are weighted tonight with a heavy load of care,
 as
 we do not mean to yield to any mood of despair. Rather ^A the message of this
 great holy day redolent of ~~XXXXXXXX~~ ~~XXXXXXXX~~ glorious memories and dedicated
 to the human aspirations and high endeavors rolls in upon us, shall we drink
 deep of the wells of spiritual confidence and hope and renew our ~~XXXXXXXX~~
 strength as of old.

We shall do more. Bitter experiences may become ennobling experiences
 if we learn how to distill from them the essence of wisdom. The deadliest
 poisons ~~XXXX~~ possess therapeutic values. It is hard for man to discover their
 medicinal properties. If we inquire we may derive many wholesome lessons from
 the latest ~~at~~ ~~XX~~ in the classic drama "Israel among the nations".

First of all we shall be instructed by our study of the situation
 that what we watch the unfolding drama that we are witnessing at this moment
 is only a scene, an episode in the drama, not the denouement, the final act.
 The curtain has not yet fallen on the German-Jewish drama. Scenes and action
 move very rapidly on the stage of the modern world - and many unexpected sur-
 prises are possible. In fact the least expected is the most frequently en-
 countered on the political stage of the world today, and nothing is so certain
 as change. Hitler's Germany may prove to be an even more ephemeral affair than
 the Kaiser's Germany - a black and ugly interlude in the historic evolution of
 the German people - and only another painful incident in the immortal life of
 Israel. When I consider what has happened in the world only in the last 15
 years - when I think of what has happened to the 100 year old powerful empire
 of the Russian Czars, and to the vast empire of Austria-Hungary, and when I
 call to mind the revolutions which have swept over the world in the last decade
 and a half and which are still agitating peoples and continents, when I behold

the unprecedented economic transformations which are taking place everywhere, destroying old ways of life and thought and creating new conceptions and new standards - in a word - when I ~~XXXX~~ envisage the whole changeful, unsettled, seething panorama of mankind, I refuse to ascribe any permanence or finality to a ,political and social ~~XXXX~~ aberrations such as Naziism, and to similar outcroppings of extremism elsewhere in the world. In times of furious upheaval it behoves us children of a people which was old when Germany was not even born, to remain unafraid, strong and patient, to guide ourselves by the unfailing compass of reason and faith until we outride the storm and reach the safe harbor again.

Above all we shall be admonished not to yield to helpless anger that is bad for the mind and the soul. Helpless rage plays havoc with one's critical faculties. It throws out of balance one's sense of proportion and disso~~XXXX~~lves ^{meet,} and distorts one's whole outlook. We must and we shall meet, this Nazi attack with intelligent action. We shall continue to present our just cause to the tribunal of the world. Our first attempts may fail. Ultimately they will prevail. We shall continue to inform and arouse the conscience of the world touching the iniquities of the Nazi regime and its inherent menace to the peace of the whole world. We have found and shall continue to find many friends. We shall demand action from the League of Nations, which is pledged to the principle of the protection of minorities. The Jews of Germany have been cut away from the body politic of Germany by Hitler and had their status changed from that of German citizens to that of an alien minority. As such they are entitled to the protection of those laws which in other lands protect minority races and peoples. There are German minorities in Poland, Czechoslovakia and elsewhere whose rights are protected by the League. The League must now be ^{same} asked to afford the protection to the Jews in Germany, We have friends and champions in the League, and our cause will be heard.

Above all, we must bring the utmost pressure to bear upon Germany through a worldwide economic boycott, by refusing to buy its products or patron-

ize those who merchandise them, until the present criminal regime is destroyed or its iniquitous ~~politics~~ policies abandoned. In this all freedom-loving men and women, regardless of race or creed will join. This is moral action in self-defense. The Jew who buys German goods or handles German merchandise in his store or his factory is but to all sense of decency and self-respect, and an enemy of ~~himself~~ himself and of his people.

Along these lines of intelligent action we shall procede. Let us bear in mind that the German-Jewish situation is not primarily a problem of relief and philanthropy. Primarily it is a political problem calling for political action. Of course we must help to the utmost the thousands of men and women in Germany who have lost all chance of earning a living and who are facing starvation. We must look after the refugees who have fled from Germany and now find themselves ~~in~~ destitute in foreign lands. And in this connection let it be said on this New Years Day when we are challenged to be honest, with ourselves ~~that~~ that the response of the American Jew to the appeal for German-Jewish relief ~~is~~ ~~is~~ either here ~~or~~ in Cleveland or elsewhere in the U.S. has been far from magnanimous. 2 million dollars was asked for in the U.S. and only $\frac{1}{2}$ of that amount was raised.

But the problem cannot be met by charity even if it were ten times as generous as it has been. The ~~8~~ Jews of Germany are not the victims of a physical pogrom (?) ~~where~~ where often wounds are healed and the damage repaired by charitable assistance and life can go on as usual. They are the victims of a system of and discrimination evoked by a political regime whose application, if uninterrupted will inevitable ~~to~~ disrupt and degrade and scatter the whole Jewish community of Germany - charity can be of no help here. The laws must be abrogated. The regime ~~must~~ or its nefarious anti-Jewish policies must be destroyed. The poisonous anti-semitic propaganda which this mad gent is now spreading through ~~out~~ the world must be ~~met~~ counteracted. The Jewish ~~people~~ people requires at this time political rather than philanthropic leaders and a huge defense fund to carry on political activity. I wish that the Jews of

Cleveland and the U.S. had the political sense to envisage ~~XHX~~ this problem from this angle - we need a widening of our mental horizons. I have always been baffled by this strange obtuseness of Jews who are otherwise very intelligent and practical people. In a world where antisemitism is growing both at home and abroad, endangering our political and economic positions, at a time when we should be girding ourselves for action in self-defense, most of our leader~~XXXXX~~ing men still believe that all there is to Jewish life in these dangerous times is the maintenance of hospitals for the sick and homes for the aged and afflicted, a function, by the way, which will soon be taken over by the state. The basic Jewish problems are international in character, far flung as are our , not local, and must have an international program, and organization and strategy for their solution. There is a call today for Jewish intelligence to direct itself to world Jewish problems, to antisemitism, to the problems of emigration and immigration, to Palestine, to the ~~XXXXX~~ economic adjustment of our people to the new economic order which is coming, to the unbalanced equilibrium in our economic life in all lands, to our cultural needs. We must needs cease to be provincial and parochial - to what is known present in this country and Jewish Social Service. A keener insight into the situation will enable us to view with keener insight the Jewish ~~XXXXX~~ problem in Germany in its setting and to relate it to the larger problems. We may take it as an axiom that wherever reaction gets in the saddle, antisemitism is increased. By reaction I mean any tendency which carries a people away from liberalism in politics and in economics. Strong nationalism in any country spells strong antisemitism; the new nationalism which arose in Europe in 1848 deprived the Jew of equal opportunity~~XX~~ in the universities, the government and the professions. The strong nationalism which swept over Germany after the Franco-Prussian war ~~XXXXX~~ resulted in large scale antisemitism. Movements of the '80 and the '90 and the national chauvenism rampant in Germany now was fed by national defeat and humiliation ~~XXX~~ has fanned the fires of Hitlerism and the present day campaign against the Jews. The spirit of nationalism, belligerent, arro-

gant and egotistical is growing in the world today. This has been so for some time, starting a quarter of a century ago - George Frederick Abbott, in "Israel in Europe" declared, "Nationalism more than any other cause has helped to bring discredit upon the principles of liberty, & equality and fraternity". The world war with its slogan of self-determinations of peoples has unwittingly contributed to this world-wide malaise. Never has mankind been as fractionalized and disintegrated as it is today. The dream of a universal mankind, a federation of men in the 18 and the early 19 century has been quenched in the close, , stuffy nationalism of the 19th (?Q) (20?) .

It is seemingly a crime today to speak of internationalism - and .

What was once a tribute now is an . To call a man an internationalist is to brand him with the of infamy.

The youth of the world is no longer taught to think of humanity as a whole or mankind as a large, interdependent family, but of their own particular state as the ultimate object of worship and adoration. And therefore the youth of the world is everywhere in uproar today - chanting tribal war-songs and preparing their bodies for some holocaust near at hand, to still the lust of the new Moloch of nationalXXXX and ambitions.

They can no longer get the masses of the world to fight for dynasties, or for conquest of foreign territory, or to protect the interests of an imperialistic capitalism. So the privileged classes whose greed can only be satisfied by violence and war are now exploiting nationalism and racialism and in the name of these fascinating myths they are beguiling and bewitching and driving to disaster the young generations of today.

In a world of exclusive, fantastic, Aryan race chauvinism and intolerant bewitched by nationalism, it is clear that the Jew XX is hopelessly disadvantaged. The logic of such a false^{political} philosophy is to regard the Jew everywhere as an alien. The fortunes of the Jew are therefore everywhere identical XN with those of liberalism. Whatever makes for broad international good will and cooperation, for true cosmopolitanism makes also for Jewish security and

well-being. We are international not only by choice but by necessity. Renoir(?) both critic and friend of the Jews, remarked long ago: "Every Jew is essentially a liberal, while the enemies of ~~XXX~~ Judaism, examined closely, will be found to be, in general, the enemies of the modern spirit". And we should not reject the appellation by which our enemies and would call us - we are internationalists! Only buffons of Hitler's ilk can see in internationalism the enemy of sound and wholesome nationalism. Internationalism is predicated upon nationalism, upon separate and distinct peoples living their own lives but submitting to a higher law of international cooperation - of humanity as a whole.

Militants are everywhere supernationalists. That is another reason why the Jew must be unyieldingly opposed to war and the sworn enemy of the ~~all~~ whole war-machine and the war-myth. War is a curse to ~~XXXXXXXXXX~~ people. It is a double curse to the Jewish people. From 1918 to 1933 we have scarcely (done) anything else but try to heal the wounds which the war inflicted upon our people in eastern Europe and now in Germany. The Nazis who see in the Jews aversion to violence and of war - denounce us as pacifists. So be it! We have been pacifists since Isaiah proclaimed "and they shall beat, etc." We are not ashamed of it. We glory in it. Nations may have to ~~XXXXXX~~ wade through ~~X~~ many new oceans of blood before they will come to acknowledge the truth of our vision.

Liberalism, democracy, tolerance, international goodwill, have fallen on evil days. They seem everywhere to be on the decline. Force, ruthlessness, intolerance, racial conceits, nationalism ? , cynicism, distrust of high human ideals are ~~XXXXXXXXXX~~ the stage of the world. These are dark days for humanity - the darkest since the middle ages, and in many ways far darker. The western world was far more integrated and spiritually more wholesome than it is today. But the march of human progress may be retarded, delayed, but cannot be permanently checked. The future belongs not to hate and tyranny but to human freedom and love and brotherhood - to the reasonable~~XXXXXXXXXX~~ life

of equal opportunity for all and dealing with all.

And perhaps destiny again assigned to Israel the sad but holy mission of preaching to the world, bewildered and misled by false guides and by lying slogans, the eternally true and enduring ideals, the healing and saving ideals of the life of man.

And lastly the events of the last year have revealed us again the utter futility of trying to build the security of our lives upon self-denials and assimilation. What good did it do the German Jew who out-Germaned the Teuton, completely de-Judaized himself, his home, his children, rejected his heritage and refused the spiritual sustenance of his culture, the faith, the traditions of his own race. His self-abnegation neither beguiled nor appeased his enemies. He was made to suffer for what he neither acknowledged nor possessed. And that is a double tragedy. There is grandeur and spiritual compensation when one suffers for what is dear and sacred to him. There is the aura of martyrdom about such heroic suffering. But to be made to suffer for what one has denied and rejected - is humiliating and devastating. The Jews who died in martyrdom of the Crusades in Germany or at the hands of the bestial mobs in later ages could still recite with their dying lips the (shema Israel?) and feel and believe even in their mortal agony that their death was not a vain and futile sacrifice. But what comfort is there for their descendants who were faithful neither to Israel nor to the God of Israel, and who suddenly found themselves flung from their positions of power and influence and honor and driven to want, in exile or suicide. The record of Jewish suicides in Germany in recent months is not only in themselves but in their implications. In the whole history of Israel I find no record of faithful Jews destroying themselves because Jew haters despised them, or deprived them of their positions or drove them to want. Those Jews who had not placed their souls and their destinies in alien hands knew how to meet misfortunes and endure the slings and arrows of an hostile

world. They did not collapse spiritually because ^ahostile government suddenly confiscated their possessions and exiled them as was frequently the case in throughout the middle ages. They had other resources, inner resources, which enabled them to survive and to await the dawn of a better times.

In all this there is a providential reminder to Jews everywhere to return to their own spiritual home and fireside. This does not mean to isolate ourselves in the world but rather to discover ourselves, to make our positions in the world clearer, less equivocal. It has been proved that we cannot win political ~~and~~ or economic security or the ^{good} ~~will~~ will of our neighbors by obliterating our Jewish identities. We shall have to fight for our rights in the world as must all other racial and religious minorities. We must therefore strengthen our own forces, increase our powers of defense, fortify our children with Jewish knowledge and Jewish culture for their inevitable Jewish life and destiny.



ABSTRACT OF ADDRESS PREACHED BY RABBI ABBA HILLEL SILVER AT THE TEMPLE
ANSEL ROAD AND EAST 105TH ST. ON NEW YEAR'S EVE, WEDNESDAY,
SEPTEMBER 20TH, 1933.

The People of Israel approach the new year 5694 with heavy hearts. The past year has been one of great tribulation for our people. A recrudescence of medieval fanaticism has devastated the Jewish community of Germany and has been brought dismay to the hearts of our people throughout the world.

Were we a people unaccustomed to sudden and tragic mutations of fortune, we might well be demoralized and our new year might well be turned for us from a day of new hopes and new beginnings into a day of mourning and defeat. But we are an ancient people inured to suffering and to violence, to heartaches and disillusionment. We recall that for Hitler's regime this is only the Year one. For Israel it is the year 5694! We count from Creation... Our ancient wisdom has taught us patience and fortitude and faith in the unconquerable might of those ideals with which our destiny is linked.

When I consider what has happened to our world only in the last fifteen years, when I call to mind the great empires which have been dismembered, the revolutions which have swept over the world, the unprecedented economic transformations which are everywhere taking place destroying old ways of life and thought and creating new, I refuse to ascribe any permanence and finality to a morbid political and social aberration such as Nazism and to similar outcroppings of extremism elsewhere in the world. In such times of upheaval it behooves us, members of a race which was old when Germany was not yet born, to remain calm and strong and patient, to guide ourselves by the unfailing compass of reason and faith until we outride the storm and reach the safe harbor again.

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We would do well

setting, in relation to the larger problem of civilization. We may take it as an axiom that wherever reaction gets into the saddle, anti-semitism increases. A strong blind nationalism spells a strong anti-semitism. Unfortunately the spirit of egotistical and assertive nationalism is rampant in the world today. The dream of a world-wide Brotherhood of Men which fired the imaginations of men in the 18th and in the early 19th centuries has been quenched in the mean, petty and stuffy nationalism of our day. It is almost a crime today to speak of internationalism and cosmopolitanism. What was once a tribute is now become an indictment. To call a man an internationalist is to brand him with the blackest infamy. Never was mankind as fractionalized and as disintegrated as it is today.

The youth of the world is no longer taught to think in terms of mankind, in terms of humanity as one large, interdependent family, but exclusively in terms of their own particular states which must be ^{their} ~~the~~ the ultimate object of blind worship and adoration. That is why the youth of the world is everywhere in uniform today, chanting tribal war songs and preparing their bodies for the bloody holocaust to come.

In a world of such intolerant, incrustated nationalism, the Jew is hopelessly disadvantaged. The fortune of the Jew is therefore inseparably tied up with those of liberalism, generally, with the spread of tolerance, freedom and good-will among nations.

These precious values of civilization seem to have fallen on evil days. Force, ruthlessness, dictatorship and racial and national conceit are monopolizing the stage of the world today. But the march of human progress, while it may be retarded, cannot be permanently halted. The future belongs not to hate and tyranny and discord but to human liberty and justice and brotherhood -- to the reasonable life of equal opportunity for all and generous dealings with all.

When Hitler brands the Jews as internationalists and pacifists he is paying them an unconscious tribute. We hate war and the whole war-machine, and we conceive the highest patriotism to be service to those national ideals which serve the highest moral purposes of the whole of mankind. What great religion preached otherwise?



NEW YEAR'S GREETING

I send my warmest New Year's greetings to every member of the Jewish community of Cleveland.

The past year has tried the hearts and souls of our people more than any year within the memory of living men. The tragedy which befell the great Jewish community of Germany, the appalling horror of persecution, degradation, disenfranchisement and exile to which they have been subjected at the hands of Nazi barbarians, has startled and shocked the Jewish communities throughout the world. The German tragedy has not yet reached its climax. The sorrowful experience of Israel in the land of blood and terror is not yet over.

We Jews stand on the threshold of our New Year burdened with a vast and heavy responsibility to help our unfortunate brothers and to fight desperately for the protection of Jewish rights and liberties throughout the world. But we are not demoralized or disheartened. Centuries of tribulation and suffering have strengthened our powers of resistance and have taught us patience and fortitude. We know how to protect ourselves against our enemies and how to turn physical misfortune into spiritual triumph.

The past year has shown us the way to greater Jewish solidarity and to the need of organizing and disciplining ourselves for stronger action in defense of our rights and in the up-building of the inner spiritual fortresses of Jewish life.

As we listen to the sound of the shofar this New Year we shall take to heart the significance of the message of the shofar:

Happy is the people that know the joyful shout,
They walk, O Lord, in the light of thy countenance.
For the Lord is our shield;
And the Holy One of Israel is our king.

1. The people of Israel approaches the new year 5694 with
 heavy hearts. The past year has been one of great
 tribulation for ~~our~~^{us} people. A pestilence that walketh
 in darkness - a ~~noisome~~^{medieval} recrudescence plague of
 fanaticism and hatred - has devastated ~~the~~^{the} large
 and fair Jewish community ^{of Germany} and has brought
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 the world. The catastrophe came with the sudden-
 ness of a thunderbolt. Neither we nor the Jews
 of Germany were prepared for it. If some one had
 prophesied ~~these events~~^{it} a year ago he would have
 been ~~called~~^{called} ~~a madman~~^{a madman}. Nevertheless such is ~~the~~^{the} strange
 and unpredictable ^{character} of Jewish history and such is
^{the} ~~nothing~~^{Reagan} state, the world that what was mad
 rabbinism twelve months ago is ~~to-day~~^{to-day} cruel
 uncountable facts. ~~to-day~~^{to-day}. A year ago when our
 brethren in Germany assembled in their synagogues
 to greet the new year they were free men and
 citizens of a free country. ~~to-night~~^{over} they are
 found themselves back in the Middle Ages -
 contrasts, ~~which~~^{in an alien land} and ~~paradox~~^{paradox} bounded again
 as was their fathers in the days of the
 Crusades and the Black Plague, ~~in the days~~^{in the days}
 of ~~tribulation and persecution~~^{tribulation and persecution}, fearful of their
 shadows, ~~and the sound of their~~^{and the sound of their} ~~prayers~~^{prayers}
~~of a hestial~~^{of a hestial} ~~horde of~~^{horde of} ~~voice~~^{voice} ~~bequest~~^{bequest}
 of and fleeing ~~a future~~^{the new year} with ~~black despair~~^{black despair}

To-night they are *at night* *at night* *at night* *at night*
(322) - "Men such as sit in darkness
and in the shadow of death, being bound
in affliction and ⁱⁿ iron"



strength as of old drink deep ⁽³⁾ the
wells of ~~our~~ spiritual confidence (and
hope) and renew our strength as of old.

We shall do more. Bitter experiences
may become ~~enduring~~ experiences if we
~~draw~~ ^{learn how to} distil from them ~~more~~ ^{this disease of} wisdom. The
deadliest persons possess ^{therapeutic value} ~~medicinal properties~~
if we ~~know how to use them~~ ^{discover their medicinal properties}. If we ~~may~~ ^{we may} derive
many wholesome lessons from what has the least
~~to act~~ in the classic drama of "Israel Among
The Nations".

be instructed by ^{our} ~~the~~ ^{direct} ~~study~~ ^{study} ~~of~~ ^{of} ~~what~~ ^{what}
~~the situation that~~

First of all we shall ~~watch~~ ^{watch} the unfolding ~~scene~~ drama that what we are
witnessing at this moment is only ~~a scene~~ ^{an episode} in the drama ~~and the denouement~~
is the final act. The curtain has not yet fallen
on the ~~seaman-Jewish~~ drama. Scenes and action
move very ~~swiftly~~ ^{rapidly} on the stage, the modern
world - and many unexpected surprises are
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~~world to day~~ ^{and nothing is so certain as change} ~~Hitler's Ger. may~~ ^{prove to be} ~~an even~~ ^{more}
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a black, and ugly interlude in the history
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painful incident in the immortal life of Israel.
 When I consider what has happened in the world
 only in the last 15 years - when I think of what
 has happened to the 2000 year old ^{powerful} Empire of the
 Assyrians, and to the ^{vast} Empire of Austria-Hungary, ~~and~~
 when I call to mind the revolutions which
 have swept over the world in the last decade
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 of furious upheaval it behooves it behooves
 us ^{children of an ancient race} ~~not to~~ ^{people} ~~remain~~ ^{which we} ~~old when Germany was~~
~~unafraid~~ ^{to} ~~be~~ ^{by}
 the ^{unfailing} ~~unfailing~~ compass of reason and faith
 outside the storm ~~until~~ ^{and} reach
 the safe harbor again.
 Above all we ^{shall be administered} ~~must~~ ^{not} yield to hubbub, anger,

That is bad for the mind and the soul. ^{Helpless} ^{It throws out false} (5)
rage plays havoc with one's critical faculties, ~~and~~ ^{distorts} ^{one's} ~~balance~~ ^{and} proportion and discerns and
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Nazi attack ~~upon~~ ^{with} intelligent ~~and~~ ^{action.} ^{before}
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and its inherent message to the ^{whole} ^{the} ^{people} ^{the} ^{world.}
We have ~~found~~ ^{and} ^{shall} ^{continue} ^{to} ^{find} ^{many} ^{forms} ^{of} ^{the} ^{same} ^{evil}
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of Nations, which is pledged to the ^{protection} ^{of} ^{the} ^{minorities} ^{and} ^{the} ^{peoples}
minorities. The Jews ^{of} ^{Germany} ^{have} ^{been} ^{excluded}
~~from~~ ^{from} the ^{body} ^{politic} ^{of} ^{Germany} ^{by} ^{Hitler}
and ~~been~~ ^{been} ^{by} ^{him}, ^{when} ^{had} ^{this} ^{is} ^{taken}
changed from that of ^{German} ^{citizens} ^{to} ^{that}
of an alien minority. As such they are
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in other lands ^{protect} ^{the} ^{position} ^{of} ^{minority}
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in Poland, in Czechoslovakia and elsewhere ^{which} ^{are} ^{being}
~~the~~ ^{are} ^{protected} ^{by} ^{the} ^{League} ^{and} ^{we}
The League must now be asked to afford the
same protection to the Jews ⁱⁿ ^{Germany}. ~~We~~ ^{we}
have friends and champions in the League,
and our cause will be heard.

Above all, we must bring the utmost pressure
to bear upon the present usurping regime & force
through a ~~general-wide~~^{wide} economic boycott - by refusing to
buy or merchandise its products or patronize
those who merchandise them.
The present criminal regime is destroyed as it
uniquely policies abandoned. For this all
freedom-loving men and women, regardless
of race or creed will join. This is moral
action in self-defence. The Jew who buys
German goods merchandises on his
store or his part in character to his people
~~a part~~ a part, but at all times of decency and self-respect
is only excused because he is that a walking
profit by ~~paying~~ ^{paying} from Germany, and
this ~~under~~

Along these lines of intelligent action we shall
 provide ^{let us hear it more} that the German-Jewish situation is not a
 problem of relief and philanthropy. Primarily it is
 a political problem calling for political action.
 If course we must help to the utmost the ^{thousands} ~~thousands~~
 of ~~thousands~~ ^{in Germany} who have lost all chance of earning
 a living and who are facing starvation. We must
 look after the refugees who have fled from
 Germany and now find themselves destitute in foreign
 lands. ~~We must admit them who are healthy~~
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with insistence that the response of the Am. Jew to
the appeal for Jew-J. relief either here in Cleveland
or elsewhere in the U.S. has been far from
magnanimous. ^{2 m. dollars was asked for}
^{and after years of this in Jew. territories}
But only 1/2 of that amount was ~~submitted~~ ^{received}.
But the problem is far greater than that cannot
be met by charity even if it were ten times
as generous as it has been - The Jews of Per.
are not the victims of a physical pogrom ^{where}
as the ~~unhappy~~ ^{unhappy} are ~~beaten~~ ^{beaten} the damage repaired
by charitable assistance ~~can~~ ^{can} ~~be~~ ^{be} as usual. They are the victims
of a system of ~~hostile and discriminatory laws~~ ^{hostile and discriminatory laws} enacted by a
foul regime, which if permitted to ~~continue~~ ^{continue} will ~~degrade~~ ^{degrade}
the whole of community of Jew - charity can
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Clev. & the U.S. had the wh. sense
to encourage this problem from this

angle - ^{we need a widening of our mental horizons} I ~~have~~ ^{have} always been baffled by 18
this strange obstinacy of ~~the~~ Jews who are
otherwise very intelligent and practical ~~people~~, in
a world where antisemitism is going both
at home and abroad, endangering our pol. &
Econ. positions, they still believe at a time when
we should be judging ourselves for action in
~~national~~ self defence, ~~the~~ most of our leading
~~Jews~~ ^{even} still believe that the best ~~discharge~~
~~there~~ all there is to Jewish life in these
dangerous times is the maintenance of hospitals
for the sick and homes for the aged & the orphaned,
- a function which by the way will soon be
taken over by the ~~international~~ ^{international} ~~organization~~ ^{organization} ~~for~~ ^{for} ~~the~~ ^{the} ~~benefit~~ ^{benefit} ~~of~~ ^{of} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~as~~ ^{as} ~~one~~ ^{one} ~~of~~ ^{one} ~~the~~ ^{the} ~~many~~ ^{many} ~~things~~ ^{things} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ ^{for} ~~the~~ ^{the} ~~Jews~~ ^{Jews} ~~and~~ ^{and} ~~which~~ ^{which} ~~are~~ ^{are} ~~being~~ ^{being} ~~done~~ ^{done} ~~for~~ <

that whenever reaction gets in the saddle, antisemitism (9)
is increased. ~~but~~ by reaction I mean both any
tendency which carries a people away from
liberalism in politics and in economics. ~~there~~

Strong nationalism in any country spells strong
antisemitism; ~~and~~ the new nationalism which arose ^{in Europe} in
1848 deprived the Jew of equal opportunity in the
universities, the ~~government~~ and the professions. The
strong nationalism which swept over France after
the Franco-Prussian war resulted in the large-scale
antisemitic movement of the '80 and the '90, and the
nat. chauvinism rampant in France since the
war fed by nat. defeat and humiliation, has
fanned the fires of antisemitism and the present
day campaign against the Jews - The spirit
of nationalism, ~~highly~~ ^{highly} ~~antisemitic~~ ^{antisemitic} ~~and~~ ^{and} ~~competitive~~ ^{competitive}, is
prevailing in the world to-day. The world war with
its slogan of self-determination of peoples has
unmistakably contributed to this world-wide
malaise. Never has mankind been so fractured
and disintegrated as it is to-day. The dream
of a universal mankind, a federation of the
world, which enthralled the imagination of
men in the 18th and 19th centuries has been quenched in
the stuffy nationalism of the 19th century.
The SWC - It is seemingly a crime to-day
to speak of internationalism - ~~internationalism~~
The word was once a tribute is now
an epithet. To call a man an inter-
nationalist is to brand him with infamy.

This has been so for some time, writing a
quarter of a century ago - George Fred. Abbott
in Israel in Europe? Ireland: Nationalism more
than any other cause has helped to bring
discredit upon the principles of liberty, equality
and fraternity! —



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The faith, the creed is no longer taught
to think Humanity ^{as a whole} & maintain a me
lancholy ~~interdependent~~ but, then our particular
state as the ultimate object of worship
and adoration. And therefore the youth of
the world is every where in uniform
to-day - chanting tribal war-songs and
preparing their bows for some glorious
~~war~~ ^{year ahead} to still the lust of the new
idol of National ~~ambitions~~ ^{pride and} ~~ambitions~~

They can no longer get the masses
the world to fight for dynasties, or for
conquest ~~of territory~~ ^{power}, or to protect the ~~rights~~
of interests of an imperialist capital-
ism. So the privileged classes whose
need can only be ~~satisfied~~ ^{satisfied} ~~through~~ ^{by} ~~force~~
and war ~~has~~ ^{are} now exploring this
nationalism and racism and in
their names they are ~~preparing~~ ^{preparing} and
driving to disaster the young generation
of ~~the~~ ^{our} day.

In a world of exclusive, ~~aggression~~ ^{fantastic race chauvinism}
and without ~~nationalism~~ ^{benefited by} ~~the Jew is~~
~~entirely~~ ^{publicly} disadvantaged - The
logic of such a false pol. philosophy is
to regard the Jew everywhere as an
alien -

(11)

The future of the Jew are therefore everywhere
identical with those of liberalism. Whatever
matters for broad international good will and
cooperation, for true cosmopolitanism, make
also for Jewish security and well-being.
We do not wish not only by choice but
by necessity ^{Over}land we should not reject
the affiliation by which our enemies &
frustrators would call us - We are inter-
nationals! - Only before Hitler did
I can see in note the enemy of sound and
wholesome nation - ^{Further} is
predicated upon ^{separate} ~~national~~
^{and distinct} ~~people~~ ^{submitting} their own ^{but}
submitting to a higher law of inter-
cooperation - of Humanity as a whole

Anti Semites are everywhere super-national.
Anti Semites is another reason why the
Jew must be ^{unwillingly} ~~forced~~ to war and the
modern enemy of the whole world-machine
and the war-machine. War is a curse to all
people. It is a double curse to the
Jewish people - From 1914 to 1933 we
have scarcely anything else but had
to bear the wounds which the war
inflicted upon our people in Eastern

Renan, both critic and friend of the Jews, remarked
long ago: "Every Jew is essentially a liberal,
while the enemies of Judaism, examined closely,
will be found to be, in general, the enemies
of the modern spirit."



Europe and now in Germany - The Nazis who
suffer the Jews and other minorities to return and build over
Liberalism, democracy, tolerance, with good will
have fallen on evil days - They ~~are~~ ^{seem} every where
in the decline. Force, ruthlessness, coldness
racial currents, nat. ? , a ^{new} ~~new~~ ^{disrupt}
high human ideal are ~~totally~~ ^{represented} the stage
the world - ~~But from the~~ There are dark
days for Humanity - the darkest since the
Wuddle Ages - and in many ways far
darker. ~~Even~~ The Western world was far
more integrated, and spiritually more
wholesome than it is to-day. But the
march of human progress may be retarded,
temporarily delayed but cannot be permanently
checked. The future belongs us to hate
and fear and disease but to
human freedom, and love and brotherhood
- to the reasonable life of generous dealing
with equal opportunity for all and
generous dealing with all. The future
belongs to those unimpaired men and
women of mankind who proclaimed
peace, justice, love, fraternity - one soul
in Heaven and one Humanity on
earth -
And perhaps destiny has again assigned

I was - remember us as pacifists. So be it! We
have been pacifists since Isaiah proclaimed "and
they shall beat etc." We are not ashamed of it,
we glory in it - ~~the~~ nations may have to
wade thru many more oceans of blood before
they will come to acknowledge the truth of our
vision.



(13)

to reveal the sad but holy mission of
freedom to the modern world destroyed
beclouded and misled by false facts
and lying slogans, the eternally true
and enduring ideal ~~of~~ the healing
and saving ideal of the Carpenter of
man:

And lastly - the events of the last year have
again revealed us again the utter futility of
trying to build the security of our lives
upon self denial and assimilation.
What good did it do the Jew who
who did forsake the Tenets, completely
degraded himself, his home, his children,
repeated his heritage and refused
the spiritual sustenance that culture
the faith and the traditions ^{bring} ~~bring~~ ^{over} ~~over~~
race. His self abnegation ~~did not~~
repelled ~~and~~ ^{repelled} his enemies.
He was made to suffer for what
he neither acknowledged nor possessed.
And that is a double tragedy. ~~He~~
Suffer for what is ~~due to you~~ is to
There is fraud and sp. compensation
then when one suffers for what is
due and ~~for~~ ^{for} ~~to~~ ^{to} ~~him~~ ^{him}. There is

the amazing martyrdom about such
heroic suffering. But to be made to
suffer for what one has denied and
rejected - is humiliating and degrading.

The Jews who died in the martyrdom, the
Crusades in Germany & at the hands of the
mob in later ages ~~but~~ could still ^{see} ~~believe~~
with their dying lips the words - ~~and~~ ^{and} ~~believe~~
~~even in their martyrdom~~ that their death was not in vain & ⁱⁿ ~~for~~ ^{their}
sacrifice. But what comfort can there be for their
descendants who were faithful neither to God
nor to ^{the} ~~their~~ ^{God}, and who suddenly found themselves
flung from their positions of power or influence
a low and down to earth, or exile or ruin.

The record of Jewish martyrdom in Germany in
recent months is haunting not only in themselves
but in their implications. In the whole history
of man I find no record of ^{passed} ~~passed~~ faithful
Jews destroying themselves because Jew hates
despised them, ~~and~~ ^{and} ~~despised~~ ^{despised} them & their
positions ~~and~~ ^{and} ~~despised~~ ^{despised} them to want. Those
Jews who had not placed their souls and
their destinies in alien hands knew
how to meet misfortune and endure
the stings and arrows of an hostile
world - They did not collapse ^{spiritually}
because a hostile ~~not~~ ^{suddenly} ~~exiled~~

conspicuous their possession and exiled ⁽¹⁵⁾
them as was frequently the case through-
out the middle ages. They had other re-
sources, ~~and~~ inner resources, which enabled
them to 'survive' and to 'await the
days of better times.

In all this there is a providential reminder
to you everywhere to return to their own
spiritual home and pre-side. ~~we cannot~~ This does
not mean to isolate ourselves in the world
but rather to discover ourselves ^{to make our} ~~position~~ ^{It has been proved that}
position in the world ^{clearer} as equal. ~~we cannot~~
win pol. or econ. security in the present of our
neglects by ~~abolishing our~~ ~~degrading our Jewish~~
~~existing~~ identities. We shall have to fight for
our rights in the world ^{as must} ~~with~~ all
other racial and religious minorities. We
must therefore ~~look~~ to strengthen our own
forces, increase our power of defense, fortify
our children with gen. knowledge and J. culture
to arm for their inevitable ^{of and} J. destiny.