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New Year, 1935.

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New Year 1935

This day, Rosh Hashanah, marks the end of one year and the beginning of another. It is therefore both a day of recollection as well as a day of prospect. Traditionally the day is known as ^(Hebrew - see mss p. 1) - the day of remembrance ^(Hebrew - see mss. p. 1) - a memorial proclaimed with the ~~XXXX~~ blast of horns. Because it is a day of recollection and stock-taking it is also a ^(Hebrew - see mss. p. 1) - a judgement day. We are summoned to ^m evaluate and pass judgement upon that which we remember of our past activities and their motives. From memory we pass on to judgement and from judgement to hopes and plans for the future. This is Rosh Hashanah - a challenge, as with a trumpet call, to prepare for the life ahead of us, by reviewing and assessing the span of life just ~~XXXX~~ ended, its good and its evil, its triumphs and its failures. We can face our future more confidently after we have faced our past honestly (?) and courageously.

What should we remember on this Day of Remembrance? First we should remember and take to heart the simply evident, but profoundly sobering fact ^{passed} that another year of our life has ~~XXXX~~ away, that we are one whole year older, and nearer the end of our life. The ^{of time, as of tides, inexorably} moving on and carrying all living things, days and months years, fatefully and inevitably to the inescapable hour of death and oblivion. This is one of the mighty themes of the new year.

Man needs to have these thoughts brought home to him from time to time in order to sober him, to ~~XXXX~~ correct his perspective, to cool the excessive ardor of his passions and ambitions, and to teach him humility, which is the grace of living and the seal of wisdom. He needs to be reminded ~~My~~ of Time, and the ~~XXXXXX~~ fugitive character of his existence in order to make him aware of the preciousness of each passing moment, of the irretrievably lost ~~XXXXXXXXXX~~ treasure ~~XX~~ in every misspent hour. The Psalmist contemplates the drama of human destiny - how men are carried away as with a flood, how the days of their years are speedily gone and they fly away, and is accordingly

moved to voice the prayer: "O, teach us to number our days, that we may get us a heart of wisdom".

Most men do not number their days and do not jealously guard the expenditure of their time. They squander them as spendthrifts do for things far less valuable than they are. They waste time in the pursuit of matters of trifling worth as if the store hours of their days were inexhaustible - as if time would forever replenish the coffers of their spent years. It is only after their years are gone beyond recall that advancing old age makes them suddenly realize that their days are numbered. Then they get a heart of wisdom. But then it is too late.

Our New Year is ordained to remind us that because our life is short and fleeting, we should crowd every hour of it with meaning and purpose and worth, make every day yield its further treasure of wisdom and power and goodness, and with each passing milestone we should be advancing into some new and undiscovered country.

Here, then, is one thing to remember on the Day of Remembrance -
 " (Hebrew see mss p 3) -the day is short - (Hebrew see mss p 3) -and
 the work is great - and the moving finger writes,
 and having writ moves on; nor all your piety nor wit shall lure it back to
 cancel half a line. "

There are other things to remember: simple, self-evident, sobering facts: for example: the impermanence of fortune. "No man knoweth what tomorrow will bring forth". Change is the mighty law of nature, and human destiny can never escape it. The strong are broken suddenly, the rich as suddenly impoverished, those at peace are afflicted, and the joyous are filled with grief. Storms sweep over men and nations, unforeseen, and wreak horror and destruction. Within a single year how many changes came over the fortunes of people whom we personally know? No one is secure in his health or wealth or peace or happiness. Figuratively on New Year liturgy declares: on New Year it is enscribed and on Yom Kippur it is sealed: "Who shall live, who

shall die, who shall rest and who shall wander, who shall be brought low and who shall be exalted." "I returned and saw under the sun, that the race is not always to the swift, nor the battle to the strong, neither yet bread to the wise, nor riches to the man of understanding, nor ^{to the man of skill,} but time and chance happeneth to them all." *(Hebrew see mss. p 3)*

This thought, too, is salutary(?) and it is well that our holiday ^{it} brings home to men. Most men live as if their good fortune will continue forever. Other men ^{may} know pain, bereavement, accident, poverty. They are immune. They are somehow shielded against the snatches of fortune. Such men frequently in their pride and ~~XXXXXXXXXX~~ confidence become callous and unsympathetic to human want and suffering, entrenched as they are in their opinions. Those who learn early ~~XXXXXX~~ the lesson of the provisional and nature of our fortune and station in life, acquire a knowledge of human interdependence and the value of friendship, fellowship and mutual helpfulness in life. ~~XXX~~ No man is sufficient unto himself and no man is strong enough and secure enough to be an egoist.

What else ought we to remember? The law ordained that on Rosh Hashanah the shofar should be blown. Tradition ~~XXXX~~ gives the reason for the blowing of the shofar on Rosh Hashanah. It recalls the sacrifice of Isaac on Mt. Moriah which took place on that day. In place of Isaac, ^{whom} ~~XXXX~~ Abraham was prepared to sacrifice in obedience to supreme and unquestioning faith, the ram was sacrificed, the ram found in the . The universal law of sacrifice: therefore, that is what the blasts of the shofar on Rosh Hashanah proclaim. No faith without sacrifice! No devotion without sacrifice! No progress without sacrifice! No love, no friendship, no growth and no glory without sacrifice!

But the shofar also recalls the faith which makes sacrifice possible. Men do not surrender that which they hold dear unless it is at the behest of

a mighty faith, an heroic ideal which transcends all other interests in life. Without the quality of such a supreme faith in God, in humanity, in the power of truth and beauty, and goodness, man's life misses all the spiritual passion which transforms it, the interests, the ecstasy and the grandeur.

Our brief life, so full of change and so impermanent, nevertheless takes on a majestic and a ^{rich} ~~XXXX~~ nobility, the attribute of something eternal, when it is surcharged with an ideal so potent and compelling as to move us to the uttermost ~~XX~~ acts of self-sacrifice.

This, too, we are helped to remember on the Day of Remembrance.

As Jews, there are many things we should remember - many things we should never forget. I spoke a moment ago of the impermanence of fortune. How suddenly and unexpectedly changes come over the life of the individual. How true ~~XXXX~~ that is of the life of nations and of people and more particularly of the Jewish people! Our history is one long record of upheaval, fluctuation, uncertainty, of rise and fall. Within the last three years we have seen a Jewish community which dwelt at peace, in prosperity and ~~XXXXXX~~ in apparent security, a strong, rich, gifted and confident Jewish community in the heart of Europe, dwelling in the midst of a seemingly civilized nation, sharing ⁱⁿ its life, interwoven through a thousand strand with its culture, its art, its commerce and its industry, suddenly uprooted, torn root and branch out of the life of the nation, cast out, and confined to a ghetto from which it had emerged a century and more ago! Who could have conceived it possible? A few short years, the man who would have ~~XXXX~~ prophesied such a thing would have been regarded as mad. And yet the seeming impossible is in Jewish history quite possible and almost commonplace. What happened in Germany in 1935(?) happened in Spain five centuries before. There, too, ^{the} ~~A~~ Jews had waxed great and prosperous. They were merchants and bankers and ministers to the king. They were eminent scientists, writers, professors and physicians. They developed the trade of the country, built up the economy and developed its language

and its literature. They felt strong and secure in a world shot through with intrigue, conflict, fanaticism, ignorance and intolerance. But the storm soon swept over them. Step by step they were driven by envy and hate and religious bigotry from one portion after another, confined, restricted, degraded, ~~XXXXXX~~ stripped of power until they were finally exiled from the country. When one compares the laws which the Nazis are enacting against the Jews of Germany today with those enacted in Spain 500 years ago, one is amazed at their similarity. The wording is almost the same. Jews must not own land. They must not hold office. They must be driven from trade and handicraft. They must not render medical service to non-Jews. They must not employ Christian servants. They must not bathe in public bathing places. There is really no originality in the designs of hate and envy through the ages.

And what happened in Spain to the largest and most important Jewish community of the middle ages, happened elsewhere to other Jewish communities in other times.

As a people we should remember this. Assimilationists forget it, until disaster reminds them. The careless and indifferent Jews, absorbed in their daily pursuits are not mindful of it. And the remembrance of this fact will help us in many ways:

First, it will make us realists. We will come to realize that we are living in a fool's paradise - that in spite of our vaunted advances in science and civilization, mankind is still dangerously near the jungle stage - and can revert and often does revert to it, in time of fear, distress and want. The ancient hates, rivalries, distrusts between races, religions, nations and classes have not vanished from the earth - and are not likely to vanish tomorrow or the next day. A world in which 2/3 of mankind is made up of weaker nations and races exploited by the stronger 1/3, in which imperialism, conquest and subjugation are the motives of governments, a world in which 9/10 of the masses are exploited by 1/10 who are the economic masters - a world of vast

poverty, unemployment, and bitter struggle for existence, a world of colossal war-machines, and vast competitive armament, in which whole populations are being trained for war, from the cradle, of political intrigues, secret alliances, revolutions(?), putsches, and dictatorships, of rampant chauvinism, of bitter class-struggle - is not a world in which minority ~~XXXXXX~~ groups can afford to feel perfectly at home and at ease. This is a dreadfully imperfect, immature, uncivilized world on which we live, and political ~~XXXXXX~~ such as our German brothers suffered in the last three years, while saddening and depressing us, should not demoralize or unnerve us. What we have witnessed is not a sign of the breakdown of civilization and of its decay, but of the callousness and unripeness of civilization. Mankind has ~~XXX~~ not yet come of age. It is still in its stormy, emotionally unbalanced nonage. Nations are far behind ~~XXXXXXXXXX~~ individuals in their moral development and individual man is morally still an ape learning to act like a man should. In such a world, we Jews who are not ourselves perfect, should not expect perfection and should not become depressed and desperate when, in one part of the world or another, an attack is made upon our position, when hatred and persecution flare up here or there. Rather, alert, to the possibility of such occurrences at any time and in any place, when a people is agitated and shaken by political or economic misfortune, we should proceed to strengthen our inner defenses, our faith, our courage, our patience, our spiritual and cultural institutions and agencies of survival, and to redouble our efforts, in cooperation with all the freedom and truth and tolerance loving elements of the world, to fight off mediaevalisms and reaction on all fronts, and to defend the hard-won values of ~~XXX~~ civilization.

There will be peace for the Jew when there will be peace for the world. There will be freedom ~~XXXXXXXXXX~~ and equality for the Jew when tyrannym dictatorships, political terrorists and oppression of nation by nation and group by group cease in the world. There can be no security for us in the world unless the whole world is made secure against attack, invasion, exploitation, and war.

The intelligent Jew clearly understands this, and while fighting ~~XX~~ valiantly in his own sector as he should against every form of antisemitism and discrimination, he does not lose sight of the whole far-flung line of battle in which people of all races and creeds are fighting today ~~XXX~~ desperately against the dangerous jungle forces of brute force, hate, human inequality and spiritual chaos.

Second - Remembering the sharp fluctuations in our fortunes as a people we shall not only become more realistic - but more optimistic, ~~XXX~~ Nations weary more hopeful. There is no permanence even to persecution. ~~XXXXXXXXXXXXXX~~ after a while even of bigotry and intolerance. Dictatorships carry within themselves the seeds of their own corruption and decay. The absolutism of the Czars and their bigotry and evil could not go through the crisis of a world war and collapsed utterly. Nor will the despotism of a Hitler or a Mussolini survive a major political or economic crisis in their countries. Hitler has ~~XXXXX~~ forced the Jews of Germany back into the ghetto. But ghetto walls have fallen before - in Germany and elsewhere. Jews have been exiled from German ~~XXXXXXXX~~ provinces before this. They returned. They will return again. The Nazis believe that they have liquidated the Jews of Germany. They have only hastened their own inevitable liquidation. The Nuremberg Party Congress of the obsessed and inferiority-ridden ~~XXX~~ political morons of Nazi Germany has legislated against the Jewish ~~XXXXX~~ people. What nation has not in the past? And to what effect? A people 16 m. strong, living, achieving, creating, increasing in all parts of the world today, whose sons and daughters are in the very for-front of intellectual, artistic and activity everywhere, exposes the futility of all such stupid legislation through the ages. Ghettos cannot confine the Jew. Segregation and humiliation cannot break his spirit, or dampen the ardor of his boundless energy and his will to live. Hitler has made $\frac{1}{2}$ million Jews sharply aware of their Jewish loyalties and responsibilities. He is putting them through a hard school of self-discovery, of national

and national resurgence. He is strengthening the very thing which he wishes to destroy.

The year that Spain exiled its Jews America was discovered and five million Jews now thrive in the western hemisphere, some the descendants of these very exiles. The Spanish inquisition was confident that it had dealt Jewry a crushing a fatal blow. In the two years that Hitler forced 60,000 Jews out of Germany 100,000 Jews entered Palestine - and the new and evolving Jewish center in the Jewish homeland is receiving strength and replenishment from these very exiles.

(Hebrew - see MSS. p. 9)

Streicher and Goebbels and Goering and that entire sadistic crew ~~NR~~ would like ~~XX KKK~~ to break the power of international Jewry. The power of international Jewry cannot be broken; for it is not a physical or material ~~XXXX~~ power. It is a ~~XXX~~ spiritual power which cannot be broken from without by force or violence. It is the power of faith, of loyalty, of devotion to moral ideals, of clean, sober living, of charity, of knowledge and truth, and as long as these qualities abide among the majority of our people, we are indestructible. Let the heathen rage!

Third - And this brings me to the last thing which we should remember on this day of remembrance. We should remember that our chief problem ^c is not anti~~XXXXXX~~Jewishness but non^(un?)Jewishness, not oppression from without but indifference and collapse from within. *(Hebrew - all mess. p. 10)* Are we prepared for the attack? Are we spiritually stocked and provisioned for a long siege? Are we putting our own house in order? Are we thinking more of Jewish life and of Jewish destiny and of Judaism and its message to us, and of our obligation to it, than before? Or are they still vague and shadowy interests hovering on the periphery of our active ~~XXXXX~~ daily life? Something to think about perhaps twice a year, something to relegate to the Temple and the rabbi? Are we giving our children the full benefit of ~~XXXX~~ their rich cultural and spiritual heritage - Jewish learning, Jewish loyalty, Jewish inspiration, or do we resent or accept grudgingly even the little which they receive in Sunday school?

Are our homes Jewish homes~~XX~~, suffused with the beauty of an ancient faith, of noble traditions, and of high moral standards, and the rich color of religious observances beautifully celebrated~~X~~, symbols of realities? Our young men and women - your sons and daughters - are they ours? Are they in our ranks? Are we making the sacrifices we should for the maintenance of our communal, our national and international institutions, our schools, our academies of learning, temples and synagogues, the strengthening of our agencies of defense, and defamation, for the relief of our brothers, wherever they are in want and in suffering, for the upbuilding of our national home in Palestine?

If we shall remember these things and do them we shall be undefeated.

(Hebrew - see MSS. p. 10)

We shall advance upon our appointed destiny *(Hebrew (see MSS p. 10))* strong and undismayed.



NEW YEAR GREETING - 5696
Dr. Abba Hillel Silver

I send my New Year's greetings to all the Jews of Cleveland and wish them a year of peace, health and well-being. May our Heavenly Father bestow His blessings upon all of us and may he prosper the work of our hands. May the New Year inspire in the hearts of all the fervent resolve to maintain our community life in strength, in dignity and in increased spiritual effectiveness.

There was no time in our history when there was greater need for an alert, devoted and disciplined Jewish communal life. The hour is grave -- one of the gravest in our history. Dangerous forces have been unleashed in many parts of the world. In some countries the status of the Jewish people is being ruthlessly assaulted. The situation is serious though far from desperate, and a loyal Jewry, faithful to its ~~history~~ high obligations, patient and determined will come through this new crisis in its history tempered and strengthened.

My prayer is that the new year may bring surcease from persecution to our afflicted brothers in Germany, continued growth and development to the Jewish homeland in Palestine, power and advancement to the religious, educational and philanthropic institutions of our Jewish community and prosperity to all our fellow citizens in this gracious land.

Cleveland Press
9-27-35

THE HOLY DAYS OF TISHRI
Dr. Abba Hillel Silver

The month of Tishri is the great holiday month of the Jewish calendar. It is ushered in by Rosh Hashannah - New Year's Day - a day of spiritual stock-taking. The liturgy of the day and the sounds of the Shofar - the traditional ram's horn - summon men to soul-searching and to the examination of their actions and conduct in life.

There follow ten days of repentance culminating in the great Day of Atonement - Yom Kippur. This is a fast day from sun-down to sun-down. On this day the worshiper is admonished to make his peace with his fellow-men by rectifying whatever wrong has been committed and by granting and receiving forgiveness. Forgiveness is then asked of God for the sins and errors of which no man is blameless. Thus on the threshold of every new year, a solemn period of days is set aside for spiritual meditation and communion and for repentance and contrition. These days serve as days of spiritual renewal for the people of Israel.

Five days after the Day of Atonement, there begins the Festival of Succoth - the Feast of Tabernacles - which is the classic harvest festival of Israel. It is celebrated with the building of out-of-door booths commemorative of the booths which the ancestors of Israel built in the wilderness after they left Egypt. The palm and citron, the willow and myrtle are brought to the sanctuary, and homes and places of worship are made fragrant with fruits and flowers, symbols of ~~grain~~ gratitude and thanksgiving to God's goodness and bounty.

Our Father, our King, have mercy upon our
persecuted brethren of the Household of Israel
in Germany who are today living in darkness, in
fear and in suffering. Send them Thy light and
Thy salvation. Grant them release from the
enmity of those who have risen up to destroy
them. Guardian of Israel, shield and protect
them. Amen.

This day, יו"ט - marks the end of one year and the beginning of another. It is :: both a day of recollection ~~and remembrance~~ as well as a day of prospect, ~~and of hope~~. Traditionally the day is known as יוֹם הַזִּכְרוֹן - the Day of Remembrance - יוֹם הַזִּכְרוֹן - a memorial ~~day~~ proclaimed with the blast of horns. Because it is a day of recollection and stock-taking it is also a יוֹם הַדִּין - a judgment day. ~~When we remember~~ ^{we are passing judgment upon} ~~to remember~~ ^{the events} that which we remember of our fathers and their mothers. From memory we pass to judgment and from judgment to hopes and plans for the future. Thus יו"ט This is יו"ט - a challenge, ~~as with~~ as with a trumpet, ^{call} to prepare for the life ahead of us, by reviewing and assessing the span of life just ended, ~~and its~~ good and its evil, its triumphs and its failures, ~~its~~ ^{glory and its shame} ~~we can face our future more~~ confidently as we ^{have} ~~have~~ faced our past - ~~most~~ ^{consequently} ~~consequently~~.

2. What shall we remember on this Day, Remembrance?
1. First we should ~~remember~~ ^{recall} and take to heart the simply, evident ~~but~~ ^{and} profoundly whereby, past that another year of our life has passed away, that we are one whole year older & nearer the End of our life's journey. This sense, ^{Times} ~~times~~, of a tide ^{favorably} ~~favorably~~ moving on and carrying us along, ~~of tide~~ ^{carrying us along} ~~carrying us along~~ ^{all these things} ~~carrying us along~~ ^{because} ~~because~~ days, and months and years, fatefully and inevitably to the inevitable bar of death and oblivion, ^{this is the flow} ~~transition~~ ^{transition}, ~~then~~ ^{and} the mighty themes of ~~important~~ ^{our} new years, such as our, the brevity of our days, the uncertainty of our future, the ~~the~~ ^{the} ~~flow~~ ^{flow} of all this generation and decay of all things.

Man ~~requires~~ needs to have these thoughts brought home to him from time to time ^{in order} to sober him, to cool the excessive ardor of his passions and ambitions, to correct his perspective, ^{and} to teach him humility, which is the grace of living and the seed of wisdom. He ~~also~~ needs to be reminded of Time, and the fugitive character of his existence ^{in order} to walk ^{carefully} him away, the preciousness of each passing ^{moment}, the ^{lost} treasure of every mispent hour. ~~After the Psalmist~~ ^{in that majestic contemplation of the drama of human destiny} ~~is that majestic contemplation of the drama of human life, man's destiny.~~ how men are carried away as with a flood, how ~~they are on a sleep~~ the days of their years are ^{occasionally} needily gone and they fly away, and ~~conclude as is~~ ^{lead us to number our} words to voice the prayer: "O, teach us to number our days, that we may get us a heart of wisdom."

Most men do not number their days and ^{do not} fearfully guard their expenditures ^{of their time}. They squander them as spendthrifts ^{do} for things far less valuable than they are. They ~~lose~~ waste time uncontrollably in the pursuit of matters of trifling worth as if the storehouse of their days were inexhaustible - as if Time would never replenish the coffee, their ^{spent} years. It is only after their years are gone, ^{legend recall} ~~and~~ ^{that} ~~and~~ ^{old age} ~~that~~ ^{they} suddenly realize that their days are numbered. ^{matter} ~~They then~~ ^{that} ~~they~~ get ~~them~~ a heart, wisdom. But then it is too late.

Our N.Y. is ordained to remind us that ^{because} our life is short and fleeting, ~~and that~~ we should crowd every hour of it with meaning and purpose and worth, ^{on earth, that is} ~~and use~~ every day to ^{present} ~~yield~~ ^{it} ~~to~~ ^{treasure} of wisdom and power and goodness, and with each passing milestone ^{we should be} ~~advancing~~ into some new and unexplored country.

Here, then, is one thing to remember on the Day of Remembrance
23 p p 10 - the day is short. 2000 to 2001 and
the work is great, and 22210 3101 - and the many
prayer meets. — and heavy work must be done: for all your
prayer, we will shall have it back to cancel half a line"

3. There are other things to remember: simple, self-evident and
whimsy facts: For example: ~~that~~ the impermanence of fortune.
"no man knoweth what to-morrow will bring forth."
Change is the mighty law, nature, and human destiny
can never escape it. The strong are broken suddenly,
the rich are suddenly impoverished, those at peace are
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how many changes come over the fortunes of people
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health or wealth or peace or happiness. Figuratively on
N.Y. Henry declares: on N.Y. it is ^{inscribed} ~~written~~ on N.Y. it is
sealed: "who shall live, who shall die, who shall rest and
who shall wander, who shall be hot and who shall
be cold." "I returned and saw under the sun, that the race is not always to
the swift, nor the battle to the strong, neither yet bread to the wise, nor riches to them that
understand; for time and chance happeneth to them all." (Eccl. 9:11-12)
This, too, is salutary and it is well that our
holiday brings it home to men. Most men live as if
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know pain, bereavement, accident, poverty. They are
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mutations of fortune. Such men frequently in their pride
and confidence become callous and unresponsive to
human want and suffering, ~~preoccupied and self-absorbed~~ ^{entranced in their sufferings}
as they are in their opinions.

5. As Jews, there are many things we should remember - many things we should never forget. I speak a moment ago of the impermanence of fortune. How suddenly ~~changes~~ and unexpectedly ~~changes~~ ^{come over} the life of the individual. How true that is of ^{the Jewish people} ~~the Jewish people~~ and our particular history of the Jewish people! Our history is ~~full of~~ ^{filled with} no long record of upheavals, fluctuation, uncertainty, ~~and~~ of rise and fall, within the last 3 years we had seen a community which dwelt at peace, ~~and~~ in prosperity and in apparent security, a strong, rich, gifted and confident Jewish community in the heart of Europe, dwelling in the midst of a seemingly civilized nation, sharing in its life, interwoven then a thousand strands with its culture, its art, its commerce and its industry, suddenly uprooted, torn root & branch out of the life of the nation, cast out, and ^{again} ~~confronted~~ to a ghetto from which it had emerged a century and more ago! Who could have conceived it possible? A few short years, the man who would have prophesied such a thing would have been regarded as mad. And yet the seemingly impossible is in Jewish history quite possible and almost common place. What happened in Germany in 1935, happened in Spain 5 centuries before. There, too, the Jews had waxed ~~summers~~ ^{grew} great and prosperous. They were merchants and bankers and ministers to the king. They were eminent scientists, writers, ~~and~~ professors and physicians. They developed the trade, the country, built up its economy, and ~~enriched~~ ^{developed} its language and its literature. They felt strong and secure in a world shot through with ^{intrigue} ~~conflict~~ fanaticism, ignorance and intolerance. But the storm soon swept over them. Step by step they were driven by envy and hate and religious bigotry from one position after another, ~~down~~ ^{driven} confined, restricted, degraded, stripped of power until they

men finally exiled from the country. When one compares the 6
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to-day with those enacted in Spain 500 years ago, ~~one~~ one
is amazed at their similarity. The wording is almost
the same. Jews must not own land. They must not hold
office. ^{They must not be doctors, lawyers, and bank clerks} They must not render ~~unofficial~~ ^{unofficial} service to non-
Jews. They must not employ Christian servants. They
must not bath in public bathing places. ^{There is} ~~There is~~
really no originality in the ^{designs} ~~laws~~, hat and every thing
the age.

And what happened in Spain to the largest J. community, the
Middle Ages, happened elsewhere to other J. communities in other
times.

As a people we should remember this. Assimilationists
forget it. ^{the careless and indifferent Jews, absorbed in their} ~~the careless and indifferent Jews, absorbed in their~~
daily pursuits are not mindful of it. And the remembrance
of this fact will help us in many ways:

1. First - it will make us realists. We will come to realize that
we are not living in a Forever Paradise - that in spite of our vaunted
advances in science and civilization, mankind is still dangerously
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to it - in time of fear, distress, and want. The ancient
hate, rivalries, distinctions - hit, races, ~~and~~ ^{and} ~~but~~ ^{and} ~~religions~~ ^{and} ~~nations~~ ^{and} ~~and~~ ^{and} ~~clashes~~ ^{and} ~~has~~ ^{and} ~~not~~ ^{and} ~~vaunted~~ ^{and} ~~fear~~ ^{and} ~~the~~ ^{and} ~~earth~~ ^{and} ~~and~~ ^{and} ~~are~~ ^{and} ~~not~~ ^{and} ~~likely~~ ^{and} ~~to~~ ^{and} ~~vanish~~ ^{and} ~~to~~ ^{and} ~~unseen~~ ^{and} ~~on~~ ^{and} ~~the~~ ^{and} ~~next~~ ^{and} ~~day~~ ^{and} ~~a~~ ^{and} ~~world~~ ^{and} ~~in~~ ^{and} ~~which~~ ^{and} ~~2/3~~ ^{and} ~~of~~ ^{and} ~~mankind~~ ^{and} ~~is~~ ^{and} ~~made~~ ^{and} ~~up~~ ^{and} ~~of~~ ^{and} ~~weather~~ ^{and} ~~nations~~ ^{and} ~~&~~ ^{and} ~~races~~ ^{and} ~~exploited~~ ^{and} ~~by~~ ^{and} ~~the~~ ^{and} ~~struggle~~ ^{and} ~~in~~ ^{and} ~~which~~ ^{and} ~~imperialism~~ ^{and} ~~and~~ ^{and} ~~conquest~~ ^{and} ~~and~~ ^{and} ~~subjugation~~ ^{and} ~~are~~ ^{and} ~~the~~ ^{and} ~~motives~~ ^{and} ~~of~~ ^{and} ~~governments~~ ^{and} ~~a~~ ^{and} ~~world~~ ^{and} ~~in~~ ^{and} ~~which~~ ^{and} ~~9/10~~ ^{and} ~~of~~ ^{and} ~~the~~ ^{and} ~~masses~~ ^{and} ~~are~~ ^{and} ~~exploited~~ ^{and} ~~by~~ ^{and} ~~1/10~~ ^{and} ~~of~~ ^{and} ~~who~~ ^{and} ~~are~~ ^{and} ~~their~~ ^{and} ~~own~~ ^{and} ~~masters~~ ^{and} ~~a~~ ^{and} ~~world~~ ^{and} ~~of~~ ^{and} ~~vast~~ ^{and} ~~poverty~~ ^{and} ~~unemployment~~ ^{and} ~~and~~ ^{and} ~~other~~ ^{and} ~~things~~ ^{and} ~~for~~ ^{and} ~~existence~~

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tism and discrimination, he does not lose sight, the
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2. Remembering the sharp fluctuations in our future as a
people we shall not only become more realistic - but also more
optimistic, more hopeful. There is no permanence even to persecution.
Nations weary after a while even of bigotry and intolerance.
~~The so-called~~ Dictatorships ~~eat up~~ ^{are} carry within themselves
the seeds, their own corruption and decay. The absolutism
of the Nazis and their bigotry and evil could not ~~survive~~
so then the crisis, a world war and collapsed utterly.
Now with the disintegration of a Hitler as a Munich
evening a major pol. & econ. crisis in their countries.
Hitler has forced the Jews & Ger. back into the ghetto.
But ghetto walls have fallen before - in Germany and
elsewhere. Jews have been expelled from German provinces
before this. They returned. They will return again.
The Nazis believe that they have liquidated the Jews & Ger.
They have only hastened their own inevitable liquidation.
The hunching Party Congress of the obsessed and inflexible-
ridden political morons of Nazi Ger. has legislated
against the Jewish people. What nation has not in the
past? And to what effect? A people 16 m. strong, living

on this day, humbly. We should remember that our chief problem¹⁰
is not anti-Jewishness but ~~anti-Jewishness~~, not oppression from without
but indifference and collapse from within. ~~TPAD~~. Are we
prepared for the attack? Are we sp. stocked and provisioned
for a long siege? Are we putting our own house in order?
Are we thinking more of J. life, & of J. destiny, of Judaism, its message
to us, ~~and of our obligations to it~~, than before? Or are they still
~~uninteresting~~ ^{uninteresting} hovering on the periphery of our ^{daily} ~~active~~ life?
something to think about perhaps twice a year, something to
rely on to the Temple and the Rabbi? Are we giving our
children ~~a~~ ^{the} full benefit, their rich cultural & sp.
heritage - J. learning, J. loyalty, J. inspiration, or do we
resent or accept ~~judging~~ ^{judging} even the little which they
receive in a Sunday school? Are our homes, Jewish homes,
supplied with the ~~flow~~ ^{rich} beauty of faith, high ~~words~~ ^{standards} and
the ~~charm~~ ^{charm} of J. tradition, the ~~color~~ ^{rich} of high moral ~~principles~~ ^{principles}
and the rich ~~color~~ ^{color} celebrated ~~examples~~ ^{examples} of ~~great~~ ^{great} men and women - your sons today.
are they ours? Are they in our hands? Are we making
the sacrifices which we should for the maintenance of our
communal, our ~~nat.~~ ^{nat.} & inter. institutions - our schools,
and academies, of learning, of Temple, synagogue, ~~even for the~~
strengthening of an agency of defense & education, for the
relief of our brothers, wherever they are in want & in suffering,
for the upbuilding of our ~~nat.~~ ^{nat.} home in Pal?

If we shall remember these things and do them we shall
be unafraid. ~~Let~~ ^{Let} ~~us~~ ^{us} ~~be~~ ^{be} ~~at~~ ^{at} ~~the~~ ^{the} ~~end~~ ^{end} ~~of~~ ^{of} ~~the~~ ^{the} ~~world~~ ^{world} ~~as~~ ^{as} ~~it~~ ^{it} ~~is~~ ^{is} ~~now~~ ^{now} ~~and~~ ^{and} ~~it~~ ^{it} ~~will~~ ^{will} ~~be~~ ^{be} ~~as~~ ^{as} ~~it~~ ^{it} ~~was~~ ^{was} ~~at~~ ^{at} ~~the~~ ^{the} ~~beginning~~ ^{beginning} ~~of~~ ^{of} ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~it~~ ^{it} ~~will~~ ^{will} ~~be~~ ^{be} ~~as~~ ^{as} ~~it~~ ^{it} ~~was~~ ^{was} ~~at~~ ^{at} ~~the~~ ^{the} ~~beginning~~ ^{beginning} ~~of~~ ^{of} ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~it~~ ^{it} ~~will~~ ^{will} ~~be~~ ^{be} ~~as~~ ^{as} ~~it~~ ^{it} ~~was~~ ^{was} ~~at~~ ^{at} ~~the~~ ^{the} ~~beginning~~ ^{beginning} ~~of~~ ^{of} ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~it~~ ^{it} ~~will~~ ^{will} ~~be~~ ^{be} ~~as~~ ^{as} ~~it~~ ^{it} ~~was~~ ^{was} ~~at~~ ^{at} ~~the~~ ^{the} ~~beginning~~ ^{beginning} ~~of~~ ^{of} ~~the~~ ^{the} ~~world~~ 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- 1- This day of 5th marks - Because it is
- 2- What shall we remember - simple - Sense of Time
- 3- Man needs - Psalmist
- 4- Most men
- 5- Our new year is ordained - 137 p.m.
- 6- There are other things to remember - Impermanence of Fortune
Change Figuratively
- 7- This that, too, is salutary - Egoist
- 8- What else shall we remember - Shofar -
- 9- But the Shofar also recalls the faith.
- 10- As Jews - I spoke, a moment ago, of impermanence -
What happened in Germany in 1935 - Spain -
When one compares the laws - Nazis.
And what happened in Spain - Assimilation
As a people, should remember - will be helped
11. Realists - Fools Paradoxes - In spite of our vaunted - Ancients
In a world 2/3
In such a world - recriminations - not demoralized
What we have witnessed - Nations are far behind
In such a world, we Jews, who are not ourselves, - depressed
Rather, alert.
- 12- There will be peace for Jew - Freedom, Equality - Security
The intelligent Jew -
- 13- Optimistic - Permanence Absolutism of Gains -

Hitler - ghettos -

liquidated -

Nuremberg Congress - exposes -

Hitler has made 12 years - Hard School. Strengthening

14 - the year that Spain exiled -

For the 2 years - exiled 65,000.

Scheicher et al - break power - Let the heathen

15. And this brings me to last thing -

Chief problem -

- ענין - Are we prepared? Struck - our house -

Are we thinking -

Children - resenting -

Homes -

Young men -

Sacrifices -

in our ranks?



WRHS

16. If we remember these things - no evil -

אם נזכר דברים אלו - אין רע -

Advance - אנו מתקדמים