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My dream of Palestine, 1924.

DON'T FAIL TO ATTEND

The Most Important

KEREN HAYESOD MEETING

of the Year

on Tuesday night, May 27th

at Eight O'clock

in CARNEGIE HALL

The Principal Speakers:

RABBI ABBA HILLEL SILVER

of Cleveland, One of the Greatest Orators in America

SAMUEL UNTERMYER

Who Will Preside and Deliver an Important Message to
American Jewry and the American People Generally

You Can Still Secure Tickets

Either From Your Sectional Headquarters or From National Keren
Hayesod Headquarters at 114 Fifth Avenue;
Telephone Chelsea 10400

*This is the Final Public—and also the Greatest—Meeting
of the 1924 Keren Hayesod Campaign*

NO SOLICITATION FOR FUNDS

A record-breaking crowd is expected at the big Carnegie Hall Mass Meeting, May 27th, with Rabbi Abba Hillel Silver as the principal speaker. Be sure to secure your tickets in advance, either from your Sectional Headquarters or from National Keren Hayesod Headquarters at 114 Fifth Avenue.

TWIN CITIES CONDUCT CAMPAIGN FOR \$60,000

The campaign in the Twin Cities—Minneapolis and St. Paul—was launched recently with a series of banquets and mass meetings at which Lieutenant Governor Lunn of New York and Dr. Joseph Silverman were the principal speakers. The Twin Cities quota is \$60,000, and the Committee expects to raise the sum with little difficulty because of the splendid spirit shown toward the Keren Hayesod and its work of upbuilding the Jewish Homeland.

L. D. Coddon is Chairman of the St. Paul campaign committee, Joseph Paper, Treasurer; and Jesse B. Calmenson, Executive Secretary.

Among the officers of the Minneapolis campaign are: Benjamin Lifson, Joseph Schanfeld, Max J. Kaplan, and M. K. Cohen.

Thus far over \$30,000 has been raised in the Twin Cities campaigns largely through the banquets, luncheons and mass meetings addressed by Dr. Silverman, who was a visitor in the community for several days.

Dr. Silverman reports splendid sentiment for the Keren Hayesod in the Twin Cities with considerable number of former opponents now won over to active interest in the work.

TEXAS TO SELL PRINTS OF WEIZMANN PAINTING

Texas, which has made so outstanding a record in the present campaign, has hit upon a novel plan to add revenue to the Keren Hayesod throughout the year.

During Texas' recent campaign, Peter Plotkin, Dallas artist, made a large painting, depicting the Jewish Homeland movement, which was presented to Dr. Weizmann upon his visit to Texas. The painting shows Britannia on the left of the canvas and Dr. Weizmann on the right, reading the Balfour Declaration. In the center are masses of Jews moving into the regained Homeland, while above them towers the figure of justice.

The Texas organization is having small prints made of the big canvas, larger canvasses, four feet by six feet, having already been reproduced by the artist. These big canvasses will be put on exhibition in the cities of Texas, Louisiana and Oklahoma, and each community purchasing five hundred of the small prints at one dollar each, will receive one of the large paintings. These can then be raffled off.

BRONX MASS MEETING

Dr. Joseph Silverman, Rev. H. Masliansky, Rabbi R. M. Barishansky of Russia, Cantor Moses Levenson and I. Ringel will appear on the program of the big mass meeting the Bronx Committee is giving Sunday at the large auditorium of Torath Moses Synagogue, Prospect Avenue and Macy Place.

Rabbi Silverman will speak on "Palestine"; Rabbi Barishansky on "Jewish Conditions in Soviet Russia," and Rev. H. Masliansky on "Jews and Judaism in America." The two cantors will render a program of Jewish folk songs.

GIVES UP PRACTICE TO WORK FOR HOMELAND

Dr. J. Shayne, a well known Zionist leader and physician of Canada, is now delivering a series of lectures throughout the country in the interest of the Keren Hayesod. Dr. Shayne gave up his extensive medical practice in Montreal a year ago to devote all his time to the work of rebuilding the Jewish Homeland, in which he has been actively interested for over twenty years. He is a member of the Executive of the Zionist Organization of Canada and has lectured in many European countries as well as in Canada and the United States on the Zionist movement.

During the past year Dr. Shayne has worked and spoken throughout Canada for the Keren Hayesod. He started out this week on a trip through the Hudson Valley where he will bring the message of the Keren Hayesod to the Jewish communities in this territory. His first addresses were to be made at Tarrytown, Peekskill, Newburgh, Poughkeepsie, Kingston, Hudson and Beacon.

Preceding his lecture tour, Dr. Shayne spoke at the luncheon of East Side organizations held Monday at Greenberg's Restaurant, where a movement was launched to carry on a Keren Hayesod appeal among all these important organizations.

The ever improved economic condition of Palestine is seen from its improved trade balance. During the third quarter of 1923, imports amounted to 1,077,777 Egyptian pounds, a decrease of 173,936 over the corresponding period of the previous year. Exports, on the other hand, rose from 289,989 Egyptian pounds to 411,552, a gain of 121,654.

TO SHOW FILMS OF PALESTINE PROGRESS

An intimate view of life in the New Palestine, showing the many activities responsible for the recent progress in the rebuilding of the Jewish Homeland, is revealed in motion pictures just received by the National Headquarters of the Keren Hayesod here.

These films, taken under the direction of the Keren Hayesod, in order that American Jewry might see what the Keren Hayesod is accomplishing in Palestine, mark the first comprehensive motion picture record ever made of the work carried on in Palestine during the past year.

Preparation of the pictures for exhibition is being rushed, so that they can be shown throughout the country as soon as possible. If completed in time, they will be given their first showing at the big Keren Hayesod mass meeting at Carnegie Hall on May 27th, following which arrangements will be made to present them in Jewish communities throughout the country.

PROMINENT BUFFALONIANS MAKE PALESTINE VISITS

Several prominent Buffalo Jews have been recent visitors to Palestine, where they went to investigate the progress made in the development of the Jewish Homeland, in which they are deeply interested. They include: Mr. and Mrs. Louis Maisel and their son John, a Harvard student; Mr. and Mrs. Louis Cohen and Mr. I. Goldin and family. The number of Buffalo visitors to Palestine attests to the widespread interest in that community to the development of the Homeland.

Mr. Maisel, who is prominently identified with Buffalo's Jewish life and who is one of the leading business men of the community, was highly enthusiastic over the progress he had witnessed in Palestine and was particularly impressed with the spirit and character of the pioneers. Mr. Maisel had high praise for the Keren Hayesod colonies and schools and remarked particularly how the cultivation of tobacco, financed by the Keren Hayesod, had relieved the unemployment situation and had paved the way for the absorption of three thousand additional immigrants during the next eight months.

My Dream of Palestine*

Will the Jew Give Form to the Ideal of Palestine So Necessary for His Spirit?

By RABBI ABBA HILLEL SILVER



RABBI A. H. SILVER

IT is now twenty years since a group of us—then mere lads—organized the first juvenile Zionist society in the United States, the Doctor Herzl Zion Club. As I look back upon these twenty years, which have brought as a matter of course more experience, and perhaps more wisdom, to all of us, I find that nothing has given me greater soul satisfaction, greater spiritual exaltation than my humble and continuous service for Palestine. If anything, these twenty years have deepened my love, and heightened my enthusiasm, and confirmed my faith in Palestine, which, to my mind, was, and is today, and will always continue to be, the central motif, the central theme of Jewish life, just as it is not only the center of the world but a miniature of the world.

Palestine was always, from the dim distant past to today, the focal point, the center from which everything diverged or radiated. Why, even before the Jews entered Palestine, they looked upon Palestine as their Promised Land. It is as if the wish and tenacity of the race reached out and appropriated the country long before they took physical possession of it; and when they took physical possession of it, how desperately, how passionately, and how fondly they clung to it! I don't know of a people in the whole galaxy of nations that had such an overwhelming, such an all-embracing, almost all-consuming, love for a strip of soil as the Jew has for Palestine. Three times he was driven from it. Three times he was uprooted. Three times he was taken bodily and cast out: once in Egypt, and he lingered there and he languished for four hundred years. And then what happened? Somehow, mysteriously, the home hunger, the home love, that undefinable something which courses through a tribe, a clan, a race, and sets it on the track, on the march; that home hunger took hold of our people, and they returned. And centuries later they were again swept out bodily from Palestine and scattered thousands of miles away; and then, after fifty or seventy years, mysteriously that same hunger, that same undefinable but marvelously potential love of the soil of Palestine, took hold of them, and the dry valleys of Palestine suddenly took on skin, blood, flesh, and the spirit was breathed into them, and they again transplanted themselves to Palestine. And today, 1,850-odd years after the third bodily expulsion, after nineteen centuries, with all their corrosive influence and all the new ideas which it could have given to our people, after nineteen centuries that same life hunger and that same home hunger has urged our people anew, and the same chaluzim that left Egypt hundreds of years ago are today in their descendants, leaving the Egypt of their exile, driven by the same passion, propelled by the same hunger, following the same racial instincts, yearning for the same fleshpots, fighting the same Amalekites, crossing the same Jordan into Palestine.

Palestine Is Not Lost

You know we speak of the Jews as having lost Palestine 1,854 years ago, but the Jew never lost Palestine really. You only lose a thing when you drive that thing out of your mind, when you want to forget it; then you have lost it, it is no longer yours, you have separated yourself from it. But as long as you continue to think of that thing, dream of it, pray for it, long for it, that thing is with you as a living presence even after it is not with you as a physical presence. When a Jew could sing, "*Libi b'Mizroch, v'anochi b'maarev*" ("My heart is in the East, even though my body is in the

West"), that man had never lost Palestine, for where the heart of a man is, where the love of a man is, there the man himself is. And so the Jews never surrendered Palestine. But what is even more significant, Palestine never gave up the Jews. My only fear is not that the loyal Jew will ever give up the hope of Palestine. My fear is that the loyal Jew may be contented to continue it merely as a hope. You know, in psychology the fact is quite common that very often a man becomes so enamored of an idea, the idea becomes so real and vivid to him, that he is content to remain with the idea without trying to express the idea in concrete form, without trying to corporealize it.

Now, it remains to be seen whether a people who for nineteen hundred years dreamed its action, is now ready and prepared to act out its dream. It becomes quite a problem now whether we are still victims of our dreams, or whether we mean to master our dreams. The question now confronting us is whether we will translate this marvelous hope and spirit and vision of our people, which has been the bone and marrow of our life through Stygian gloom, whether we are ready with pick, with shovel, with plough, harrow, men and money, tools and steel forged in the fires of faith, to make our dream come true.

The Jew Needs Palestine

I make the assertion, men and women—I say it with deep conviction—that at no time in the history of our race did the Jew stand in greater need of Palestine than he does today. I am not now referring to the unparalleled misery and suffering of our people in various parts of the earth. I am not now thinking of the tragedy which the war brought to our brothers. Ah, that war which may have brought freedom and self-determination to Poland, Jugo-Slavia and Czecho-Slovakia and other peoples; that war which may have brought increased territorial aggrandizement and increased prestige to France, and England, and Japan, and Italy; that war brought to us who fought on every battlefield of mankind, the blood of whose children incarnadines the soil of every land in Europe engaged in this last struggle, the war brought to us what? Pogroms—600,000 of the faithful sons and daughters of Israel in the hell of the Ukraine butchered in the war for the liberation of mankind. What did the war bring to us, to the whole civilization built up in Eastern Europe? We helped to build up a beautiful civilization—what did the war do to it? It uprooted everything, destroyed it. The schools and academies and Yeshivas are closed; the scholars and pupils and the very books are scattered to the four corners of the earth. What did the war bring to us? The highways of Europe are choked with our refugees, wandering aimlessly, hopelessly, not knowing whither to go on or to turn. What did the war do to us? The doors of America, free America, beloved America, which we served with our bounty and devotion, the doors are closed unceremoniously in the faces of these wanderers on account of immigration laws. Ah, my people, too, once upon a time had immigration laws, and you know what they were: "*K'ger k'esrach*" (one law for stranger and native).

The war has made it necessary for thousands of our brothers to seek a place of rest and refuge, to be sure; but that is not really why Israel wants Palestine. That is why Jews need Palestine, individual Jews; but that is not really why the Jewish people needs Palestine. I don't want to base my Zionism on pity for my unfortunate brothers. A people that constructs a life philosophy on suffering is a neurotic people, and I would be humiliated if the only claim which Israel had upon me was the fact of its age-old suffering and martyrdom. It isn't the misery of our people which makes Palestine a burning issue today, nor is it anti-Semitism. Much has

been said about anti-Semitism. People are worried about how to meet it, how to solve it. As long as the Jew will remain a Jew, so long will he who does not wish the Jew to be a Jew hate the Jew; and as a people we have reconciled ourselves to the world's sporadic distemper. As a people, we have adjusted ourselves to this unpleasant fact, and we refuse to organize our life, to organize our thinking, to organize our actions with an eye towards anti-Semitism. If we do anything, it is not because of the hate of other people, but because of the love for our own people. If we do anything, it is not because of the fear of oppression, but because of the love of greater freedom. It is not so much the harrowed and tired and world-weary bodies of the sons and daughters of our people that need rest; it is the spirit of our race that needs rest. "*Shuvi nafshi linnuchochi*" (My soul, return unto thy rest).

It is not the persecuted bodies of my people that need Palestine so much as the persecuted and harassed spirit of the race that needs a refuge and a sanctuary. At no time in the history of Israel was the creative genius of our race so much in danger of being swamped by tidal waves of assimilation as at the present time. We as a people are able to resist persecution. We as a people, during the centuries, have developed strategies by which we can meet all kinds of oppression and attack. The more we are oppressed and the more we are persecuted, the more we increase and the more we multiply. We are, to my mind, very much like a coiled spring: the more pressure you put upon it, the greater is its resistance. We have been able to resist organized phalanxes of hostility throughout centuries, but we have not yet learned how to resist prosperity. We have not yet learned how to keep our soul intact and integrant under freedom and opulence, in complaisance and equality. It seems that when the sun of prosperity begins to shine over our brothers, our spiritual integrity seems to yield and melt away. At no time was the spirit of our race so much in danger by compromising and fawning and cringing as at the present time, and we want a home for this soul of our race where it can live in a congenial environment, where it can create and evolve new and finer spiritual and cultural values with which to bless mankind in the future even as it blessed mankind in the past.

And if you ask me just why I am so much interested in Palestine, this is my reason: I believe that our race has a unique soul. You know an individual has a soul, but a group of individuals have an additional soul. A people living together under common experiences and common environment, having the same longings, the same ambitions and the same prayers, will in the course of time evolve a personality, individuality, a soul of its own. If you ask me just why the non-Jew who hates us really hates us, just why the anti-Semite really hates the Jew, I will tell you it isn't because we are weak, because we are strong, because we are rich or poor, because we are brilliant or stupid. The anti-Semite hates us for our virtues as for our vices, for our strength even as for our weakness. These are the superficial, surface reasons thrust forward. The real reason was given by Haman, the first anti-Semite of history. It was certainly more than hate that drove him to seek to destroy a whole race. He gave the king a lot of reasons. He said the Jews are different. They speak differently. They have an accent. They gesticulate. They are different from everybody else. These are the reasons he gave the king, but that is not the real reason. The real reason is quite simple. "*Mordecai lo yichra v'lo yishtachave*" (Mordecai, who represents the genius of our race, would not kneel and would not prostrate himself). That is the peculiar uniqueness of the spirit of the Jew, and I say this with deliberation and much thought. The Jew never

(Continued on page 11)

* Substance of an address delivered at Keren Hayesod meeting in Carnegie Hall.

24-10

YOU ARE CORDIALLY INVITED TO ATTEND A

RECEPTION AND DINNER

UNDER THE AUSPICES OF THE

KEREN HAYESOD

(PALESTINE FOUNDATION FUND)

ON

WEDNESDAY, DECEMBER 10TH, 1924, AT 6 P. M.

AT THE ELYSIUM CLUB, 218 HUNTINGTON AVE.

LOUIS E. KIRSTEIN, TOAST MASTER

SPEAKERS: JUDGE DAVID A. LOURIE

RABBI ABBA HILLEL SILVER, OF CLEVELAND

DINNER KOSHER

DRESS INFORMAL

S. H. WALDSTEIN, CHAIRMAN

Boston

My Dream of Palestine

(Continued from page 2)

knelt and never bowed down to conventions and precedents and established orders when these conventions, precedents and established orders were wrong and unjustified. The Jew has from the beginning of time been the spiritual rebel, the iconoclast breaker of shams, smasher of idols from the days of Abraham, who smashed idols, until our own day. Think of it! A people who have been uprooted from its land, exiled and thrust thousands of miles away, haggard, broken, bleeding—think of it, that such a people can in those terrible years of exile, disillusionment and broken hopes, conceive the idea that it is their peculiar mission and peculiar God-appointed task (*"L'hotzi Mimasger asir"*) to bring the imprisoned out of prison house, to bring light unto the blind, to break the shackles of those confined. It was not one Jew, not two or three, but the soul of the race that spoke—*"L'hotzi mimasger asir"*—and when you keep that in mind you will readily understand why it is that the Jew was the first to preach democracy, why it is that the Jew was the first to say *"Avodim li v'lo avodim lavodim"* ("Men are my slaves and not slaves unto slaves").

If you will keep this fact in mind, if you keep this racial soul in mind, you will understand why it is that the Jew was the first to denounce those who oppressed the poor, why the Jew was the first to preach economic and social justice, why the Jew was the first to preach international peace, the right of every people to live its own life, unmolested and uninterfered. If you will understand this hunger that the Jew has had from the beginning of time for freedom, emancipation, *merchavia*, growth, you will then understand why the Junkers, Hakenpreuzlers, privileged classes, emigrés, and those who fear incoming waves of liberalism, hated and feared and dreaded the Jews. They are not afraid of our wealth, of our ideal conceptions, but of the two-edged sword

of prophecy in the hands of our people. They are afraid of the soul of our race, of this challenging people which is never content to stay put or yoked, a people who is the servant of God and mankind. That is why the real anti-Semite, the one who counts, really hates the Jew.

He hates the spirit of the race, and because he hates it I love it. The more the world hates the Jew the more the world needs the Jew, because the world is afraid of that spirit of prophecy which is the heritage, and the burden, and the yoke, and the crown, and the glory of our people. That spirit is needed, and therefore I want to preserve it, and there is no place where it can be preserved as effectively as in Palestine, because Palestine gave birth to it. The greatest Jew who ever preached in the most eloquent terms of the mission of Israel was the greatest Zionist, the Isaiah of the exile. We want Palestine because we want to give these prophetic ideals of our people a chance. I would like to see in Palestine not many millions of Jews—it is fine to have a preponderance of Jews in Palestine, but numbers don't count, really—for when the Jews wrote the Bible there were less Jews in the world than there are today, and we can't write a bible—I want in Palestine Jews who are caught up with this frenzy of the race. I would like to see in Palestine the social, and economic, and political ideals of my people experimented with. I would like to see in Palestine Jewish farmers but not Jewish peasants. I would like to see in Palestine workingmen but not beasts of burden. I would like to see in Palestine the one land on God's earth where there will be no excess wealth, no excess poetry, but where every man really lives *"tachas gafno uteneso"* (under his vine tree and his fig tree). If we succeed in doing that. If Palestine can become the experimenting station of mankind, then we will regain our position of leadership in the world which we have lost. That is my dream of Palestine.