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Keren Hayesod, 1925.

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STENOGRAPHIC REPORTING

by

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DINNER TO OPEN DRIVE OF THE
KEREN HAYESOD
AND EMERGENCY FUND FOR JEWISH REFUGEES.

February 4, 1925.

Y. M. & Y. W. H. BUILDING ,
Newark, New Jersey.

MICHAEL HOLLANDER, ESQ., Chairman.

The invocation was delivered by Rabbi Julius Silberfeld, of Temple Bnai Abraham, as follows:

We thank thee, oh Lord, for all the blessings thou hast vouchsafed unto us, for having kept alive in our hearts love and devotion to our glorious traditions to our incomparable ^{an} history, that though thousands of years have passed since Israel was driven from his native land, the love and attachment to the sacred soil of his ancestors is still burning like a Holy flame in the heart of the Jew. We are grateful for the glorious opportunity afforded us today to realize the dream of the centuries and rebuild the ancient ~~home~~ home our forefathers to make it habitable for the thousands ~~xxxxxxxxxxxx~~ and tens of thousands of our brethern who are casting languishing eyes towards the land whence came forth ~~the~~ light and inspiration for all the world. We implore thy grace and blessings upon the leaders who are dedicating their lives to the sacred task of the rehabilitation of Palestine. Especially ~~we~~ do we invoke thy benediction upon our honored guests, the young leader and teacher in Israel, whom thou hast inspired with the firey eloquence and zeal

of the prophets of yore, and spurred him on to raise his magnetic voice in behalf of the cause which should be dearest to the heart of every loyal Jew. O, may His coming among us rouse us to a realization of our duty and responsibility; may his words find an echo in our hearts and stimulate us to bring the greatest sacrifices to help us realize the lofty goal towards which we are striving, and we shall thus perceive, in our own day, the consummation of Israel's hope and aspiration for a better and happier future. Amen.

MR. HOLLANDER. Ladies and gentlemen, and Honored Guests. It is again my privilege to welcome you on this auspicious occasion, auspicious because of the fact that we have assembled to listen to a plea that is coming to us from all parts of the world from the refugees stranded in the various parts of the world and from our brethern in Palestine. I regret exceedingly that my health this evening does not permit me to officiate, but I want to, in behalf of the campaign committee, to thank you from the bottom of my heart for your attendance, for your cooperation, for your willingness to give and to serve. In introducing to you the man that has volunteered to act as toastmaster this evening it is needless for me to tell you about the fine characteristics, the fine generosities, the fine man--you know him. You know him as well as I do, and he needs little or no introduction. Permit me to present Mr. Fuld.

MR. FELIX FULD. Mr. Chairman, honored guests, ladies and gentlemen. This meeting this evening is not only a tribute to our honored guest, but I think it is a great tribute to the leader of this campaign, Mr. Michael Hollander. Mr. Michael Hollander deserves every praise that we can bestow upon him. He willing to lend his aid in every good cause; he is ready to throw himself into every drive for the benefit of the Jews to his utmost ability. When he goes into a drive he gives up his business and it is his business during that time, When the drive is on and he attends to it with every bit of energy in him, and I want you, ladies and gentlemen, to appreciate that. Let it be an example to all of you. When the Jews need him anywhere Mr. Michael Hollander is there.

Tonight we have come together for two very important things, and I have stood here on many occasions and I have had the honor to address you, but never anything more important to speak about because we have two definite things to do. In the first place, ~~xx~~ we have to come to the rescue of these unfortunates who find themselves without a home, who not only came to this country, but were held up by decree of our Legislature which they could not surmount when the new immigration became a law, and about fifteen thousand Jews who were on this way with a visé, with practically a ticket of admission to this country and were refused admittance. For many months or a year they were waiting to go somewhere; they could not go back home because they would not let them back; they cannot come here because the United States won't do justice, and that is just about the size of it. We gave them a ticket of admission and now we will not let them in. Those fifteen thousand people have to be helped.

The city is asking about a half a million dollars in toto and Newark must do its share--and Newark always does its share, but it is willing to help every worthy ~~XXXX~~ cause, and, ladies and gentlemen, your attendance here this evening testifies your willingness to help. ~~But~~

The other cause we are here this evening to do is much wider in its scope, namely, the rebuilding of Palestine.



We may be Zionists or we may not be Zionists. It doesn't make a bit of ~~x~~ difference whether we are or not. Political Zionism has nothing to do with this at all, but we must ~~xx~~ find a place where our brethren, who, today, find themselves in unpleasant quarters, we must find a place where they can settle down and live happily and raise their families. We must find a place where Jewish culture may be encouraged, from which the important doctrines that the Jews have given to the world may be propagated. We must find a place where we can build up a homeland where we can give work to the people who will settle down in Palestine. That is our manifest duty, as I said before, Zionists or no Zionists today.

~~xxx~~ We must do our utmost to make this drive a success. It is not only money, but you have assumed a greater obligation than that. It means going out and getting others to do so.

I will not tell you any more about the cause because I am not eloquent enough to do it. We have with us this evening a man whom I am told--I have never had the pleasure of hearing him--is the most eloquent of eloquent speakers in this country. He is a young man. He comes from the West. It is ~~Katkey~~ Wooley, but it is the West, nevertheless. He comes from a town which we can very well ~~x~~ copy. In Cleveland, where Rabbi Silver comes from, they know how to run a Community Chest. Which we do not know here. It may be due to his inspiration, it may be due to the influence which he has been able to bring on the leaders in Cleveland. At any rate Rabbi Silver is with us. I take great pleasure in introducing Rabbi Silver of Cleveland.

MR. FULD. Ladies and gentlemen. As usual, I forget what I was to do. I was told to introduce our good friend Michael Sandowsky. He is Abe Hollander's aid to come and what he does he does mighty well and he wants to say a few words to you.

MR. SANDOWSKY. Mr. Toastmaster, ladies and gentlemen. I certainly felt very happy when Mr. Fuld for once did not refer to his notes and presented the speaker of the evening, because I had not intention to make a speack. I had no desire and still have no desire to make a spack. Mr. Hollander, in preparing the program thought that I might make a few announcements in connection with the work for the coming week, and I am on the program to make those announcements. I will do so and we will then listen to the speaker of the evening. Our toastmaster, in talking about Mr. Hollander, stated that in part our gathering this evening is a tribute to the work and to the interest of Michael Hollander. I feel that we can show real---or, rather, do real tribute to our leader, Michael, Hollander, not only by attending meetings and banquets when he summons to such kindness, but by going out throughout the next week and working just as hard, just as unstintingly as he has been working during the past four weeks to prepare for this night and to prepare for the drive which we are all launching ourselves tonight. We are gathering as four divisicns as an army of workiers to go out and reach the adult Jews and Jewesses of our committee. There is a selected division which has been working for the past few days which will continue to work and reach the thousand odd Synagogues of the vicinity. There are a thousand workers to specialize in reaching every community in this vicinity with a view to getting each Synagogue to work intensively to get the aid of its division. There is a woman's division of over two hundres strong that is to specialize in the work of reaching our members throughout the City. ~~Such work has been distributed to them with no thought where to go~~

There work has been distributed to them. They know they ^{assigned} are to go out in the districts and the streets ~~assigned~~ to them and they are to reach every Jewish resident, except the storekeepers in the districts assigned to them. There is a division of men which is to concentrate on reaching the masses throughout the city. To them, also, has been assigned districts and streets. They are to reach the storekeepers in these districts and streets and I want you to know that our organization meeting of this division last evening we realized that we would find a sufficient number of workers to do that job as it should be done and as thoroughly as it would be done ~~if known~~ as with some gentleman who is here tonight and I might say we have a headquarters at 983 Broad Street and we are there almost every hour of the day and almost every hour of the night and we will be glad to welcome you and assign work to you, work that will be profitable to our total. There is a large division that is working in reaching the various Jewish societies. There is one division of men that is working in reaching lodges. There is one division of women to reach the women's organizations for contributions. They have already undertaken their work. They have made progress, but they have a great deal of work ahead of them, and I want to urge you men and women, and I know you are affiliated with Jewish organizations and I want to tell you

I want to ask you, if you attend any meetings of your organizations during the next ten days to fight just as hard as you can for a contribution from your organization treasury. The campaign, as I stated at the outset, really begins tonight. Our first luncheon will be held tomorrow at 12:30 o'clock at Achetel Stettens. I want everyone of you to come to that luncheon and I want to urge you to bring the cards which you succeed in getting signed. I mean the pledges and the cash to the luncheon tomorrow at 12:30. There will be another luncheon on Monday at 12:30 also at Achetel Stettens, and then there will be the final rally on next Wednesday evening, the time and place to be announced later. Just let me make one more thing clear, and then I will be content.

We are asking for contributions for the Keren Hayesod for the years 1924 and 1925. All of you realize that we had no campaign in 1924. In addition we are also asking for contributions for the Emergency Fund for Jewish Refugees. You are privileged to pay these pledges in three payments, the first to begin on or before, preferably before April 1st. The second payment on July 1st and the third payment on October 1st.

We want you to encourage your prospects, however, after you have gotten them, to sign their pledge cards, to make payment of their entire pledge the first time because we are receiving telegrams daily from the National Keren Hayesod office, as well as the treasurer of the Emergency Fund, for cash. They are in dire need of it. Now, ladies and gentlemen, this campaign, as ~~xxxxxx~~ every other campaign, will succeed as the result of concentration on the part of many, of organization, on the part of those who know how to organize. Now, if you have denied concentrating upon your making yours serving as our chairman has been serving, with the organization that has been formulated, which is practically the same as the organization which was so successful in the hospital campaign, and next Wednesday night we will meet at a Victory banquet which will go down in the annals of Newark just as our victory hospital banquet did.

MR. FELIX FELD.

I now have the great honor of introducing Rabbi Silver.

RABBI SILVER.

I know that it is quite customary to begin an after dinner speech with a story, and I used to do that quite regularly until I was told this story and then I stopped. He said, "If you tell a joke to a Pole"-- I do not know why he happened to select that individual because it may have been anyone else--"The Pole laughed three times, once when you tell him the story, the second time when you explain him the story and the third time when he understands it. When you tell the same story to a Russian he laughs twice, once when you tell it to him and the second time when you explain it to him, because he never does understand it. ~~xxxxxx~~ When you tell it to a Prussian he said he laughs only ~~xx~~ once, when you tell it to him, because he never gives you a chance to explain and never does understand; but

when you tell it to Yuhada he says, "That is an old one and I can tell it better than you can."

I am more than pleased, men and women, to be here this evening. I didn't think I would be able to be here. I was on my back all of last week and it was only Sunday morning that I was permitted to leave my home.



And I was urged upon to cancel all my lecture engagements for the next few weeks, including this one, but I wanted to come here. ^{TP} I wanted to come here first because I had been denying myself the privilege of coming here now for two or three years. Your community has been good enough to ask me on several occasions to come as its guest, and I was never able to avail myself of that privilege.

I wanted to come here ~~again~~ to see this community, for I have heard of the marvelously fine things you have been doing here in the way of communal work. I heard of the fine Synagogues and Temples which you have built in the last few years. I was told ~~that~~ this magnificent building and now that I am able to see it with mine own eyes I feel that your community can justly congratulate ^{itself} ~~yourself~~ upon a great achievement. I have heard of your great hospital drive and I concluded that Newark must be a great Jewish Community, well worth seeing and observing and studying. You have a great spirit here, evidently, and you have fine leaders from what I have been able to learn. And, I wanted to come for yet a third reason, perhaps THE REASON, namely, the cause which summoned you men and women here this evening, the great cause of Palestine, the great cause of our unfortunate brothers in distress. ^{It} It is a remarkable thing ~~that~~ this little land of ~~xxxx~~ Palestine. Here we are tonight assembled to speak and think of Palestine. Ten days ago I was in St. Louis and men and women, even like unto yourselves, were assembled to speak and think of Palestine. In all parts of this land, I venture to say, tonight or this week, ^{such} this month, ^{such} gatherings will be held for ~~that~~ the self same purpose; and I suppose in London and in Warsaw and in Odessa and wherever a Jewish community finds itself, men and women will assemble to speak

and think of Palestine, ~~and yet,~~ there are just a few thousand more Jews in Palestine than there are in the city of Newark. And yet, the whole Jewish world is speaking and thinking of 115,000 Jews in Palestine, ~~and~~ I am quite sure that there are no communities in the world tonight, or during the year, thinking or speaking of the Newark Jewish Community or of Cleveland Jewish Community; ~~and~~ why?

~~Why,~~ To my mind it is quite simple. In this city you have say 65,000 Jews, units, men and women and children. Some of them organized ^{into} ~~the~~ Synagogues and Temples, organizations of one kind or another, but essentially they are individuals. ^{this is true} ~~Similarly~~ of Cleveland and of New York, and Chicago. If you had 500,000 Jews in this city, as you have more than a million in New York City, you would ~~just~~ ^{still} have so many units, so many individuals and you would not even then be an object of interest or concern to universal Israel. But, in Palestine if we were to have only 10,000 Jews, ^{they} ~~that community~~ there would be an object of supreme concern to universal Israel, because in Palestine those Jews are more than individuals; they constitute a people, they are evolving a peoples' soul, a ^{racial} ~~resulting~~ super-soul. There is a unifying and integrating process going on over ^a there, ~~of~~ ^a molding ~~of~~ influences at work ~~in Palestine~~ which is fashioning the Jews there into a people. A people has come to life in Palestine, a nation is being reborn, and that is an historical phenomenon, that is something which challenges the thought of the world.

Palestine is a small country of about 100 miles by 150 miles; about the size of Vermont. ^{And} Yet I remember ~~a~~ the day I spent with that sage, patriarch, the leader

of the Bahist movement in his home on the slopes of Mr. Carmel in Palestine. The Bah^{ist} is quite a prominent sect in the East. ~~The Bahist is a disciple of a beautiful religion.~~ This venerable man in his conversation said to me, "Rabbi, did you ever think of Palestine as the minature of the world?" I said, "No, I have not thought of it in that light". Somewhere the Rabbis do say that Palestine was the microm^{cosm}, ~~for~~ ^{but} I accepted it as an agada, a beautiful metaphore. He said, ~~come to think of it, he said,~~ "In this little land of Palestine physically we have a minature of the whole world. We have every possible land formation and every possible water formation. In Palestine we have the sea, the Mediteraenan Sea, ^{an} ~~the~~ Inland Sea, the Sea of ~~x~~ Gallilee, we have the Salt Sea, the Dead Sea, we have Hot Springs, we have rivers, we have wells; we have the tropical vegetation in the south and the temperate zone vegetation in the central part, in that beautiful ^{valley of Jezreel and} ~~valley of~~ Juddea, in the hills of Juddea, and away up north, ^{on} ~~around~~ Mt. ^{Hermion} ~~Hebron~~, ~~whose~~ which is covered the year round with snow, we have actual Alpine vegetation". ~~Probably almost every imaginable fauna and florae in Palestine, and~~ Spiritually, he said, "Palestine is the Holy Land for half of mankind." I thought much of that observation, that profound observation of that ^{patriarch.} ~~patriot,~~ and I ^{was} ~~was~~ furthermore impressed with the same thought when I stood on the sacred spot where once the Temple stood, and now the Mosque of Omar stands. Those of you who have been in Jereusalem will probably recall that back of the Mosque is a little open temple with a cupola, and from ^{its dome} ~~the top~~ there is suspended a chain, ~~and~~ The Arabs call this place the Throne of Solomon, ~~and~~ This chain, ~~this~~ ~~chain~~ they say, which is suspended from the center of that ^{points} cupola ~~points~~ to the center of the universe, ~~and that spot~~

~~is the center of the universe.~~

The Rabbi ~~has~~ said ~~at~~ *that*

Palestine
~~Palestine~~ was the heart of the world, and surely they
had something very real and definite in mind when they
speak of Palestine as the heart of the ~~world~~ world. From
earliest times, from the days of the first invasion of
Palestine four thousand years ago to the days of
Allanby, Palestine has been the battle ground of ~~the~~
Empire.



Everyone who sought to establish an empire first sought to conquer Palestine because Palestine is the great highway between the fertile Mesopotamian valleys and the fertile valley of the Nile. Palestine is the great key between three continents, Europe, Asia and Africa. Palestine is ^a the key land, and ^{the world} imperialism today or in the future time with which it has to reckon, and we will have to reckon with this little land, at this crucial point on the highway of civilization, Palestine.

P As far as the Jew is concerned Palestine has been the very focal point of his life. Before he entered the land it was his promised land. When the Jewish people were still a horde of nomadic tribes, wandering across the great sand stretches of ^{Arabia} ~~Europe~~ ^{then} ~~patric~~, Palestine was to ~~this nomadic tribes~~ the promised land, and when they left Canaan and came to Egypt and there remained for a period of four hundred years ~~or two hundred and ten years, as the case may be,~~ a period of time sufficient to corrode any loyalty to a land or a territory, yet so powerful and overwhelming was the appeal of Palestine ^{to} ~~upon~~ the Jews that after that ^{long} ~~period of time~~ there arose a great hunger ~~which~~ which found a voice in that titanic spirit Moses, and physically, bodily, ^{these Jews} ~~these men~~ uprooted themselves from Egypt and ^{set out on a 40 year trek back to the} ~~began to see the vision of the~~ promised land. They ~~returned there,~~ ^{later on} and when a second time the kingdom of ^{Juda} ~~Egypt~~ was destroyed by the Babylonian forces and the people were torn from their homes and ^{cast} ~~scattered~~ a thousand miles away and there remained and prospered ~~there~~ ~~not in exile,~~ yet so strong was the appeal of Palestine, so ~~irresistible~~ irresistible, so tantalizing, that again the great land hunger stirred within them and these peoples who had found peace and comfort and prosperity in Babylon, in response to an appeal which they could not resist returned to Palestine, ^{expulsion} ~~and another exile~~ ensued, and the ^{vision} ~~idle~~ legions of Rome ^{took them} ~~were~~ ~~rescued~~ from their homes and scattered them ~~this~~ time not to one corner of the earth, but to the four corners of the earth.

~~scattered over the whole world. Now~~ ^{had now again} after nineteen hundred
 years, a period of time sufficient to ~~undermine the (Russland)~~
 to dissipate ^{any} the loyalty, to ~~dilute the division of any~~ ^{any particular strip of soil}
~~particular point, territorily, point, after nineteen hundred~~
~~years~~ the same hungry, the same yearning, the same taste for
 that holy land is again stirring in the souls of our people,
 and in Lithuania and Poland ⁱⁿ and Russia, Germany, Austria,
 Canada, America ~~and~~ Mexico, ~~and~~ everywhere, here and there
 the ~~sons~~ sons and daughters of our people ^{devotedly} ~~truthfully~~ loyal
 to that eternal consecration are ^{leaving} ~~living~~, kith and kin, home and
 friend, and as if propelled by the ^{blazing} ~~virgin~~ onslaught of ^{an irresistible}
^{wave} ~~emotional~~ ^{did} ~~waives~~ are coming ~~back today~~ back today as they
~~were~~ ^{old} in the days of the ^{eu} past, and during the same privations,
 overcoming the same obstacles, and by the same love and the
 same longing they are returning back to Palestine. That is
 the marvelous appeal which that little land makes to the Jew.
 I would not want you to think I am speaking in terms of
 sentiment and emotion without ^{regard} ~~sequence~~ to ~~emotional~~ facts.
 I am giving to you history, relating things as they are.
 The Jew never gave up Palestine and ~~the land~~ ^{the land} Palestine
 never gave up the Jew. The spirit of ~~his soul~~ ^{the land} went with
 the Jew into exile, stayed with him, and went with his
 festivals. The aroma and the atmosphere of ~~xx~~ Palestine
 still lingers ⁱⁿ ~~over~~ his festivals. ^{They breath in} ~~It entered into his~~
 prayer book. ~~He prayed for it~~ ^{And} and even when he died ~~in exile~~
~~in some far away village in the states of Russia~~ he would take
 a little bit of the soil of Palestine ~~with~~ with him into his
 grave. Do you know of any people that so loved a spot of
 God's earth with such consecrated love, with such ^{holy} ~~are~~ love
 as to take a hand ful of it along on one's eternal journey.
 That was the Jew. That was Palestine and so when we speak of
 Palestine today, friends, we are not speaking of anything
 that was distant ~~for~~ far removed from us and from our lives.
~~today~~ We are ~~not speaking of something which is done.~~ ^{speaking of something which is done.} It is in our blood.

It is in us. It is a spontaneous - a spontaneous expression of the deepest thing in our soul. I have sometimes been asked why am I so interested in Palestine, an American, a reformed Jew. Frankly, I have never been able to analyze sharply my attitude. The important thing in our lives we do not do by logic and not because we ought to do them, but because we must do them. We rise to heights of sublimity or depths of not by putting two and two together, but because of the onslaught of emotions and passion and sentiments that rise from the subterranean depths of our views. We do things because we must do them. I love Palestine because back of me there are countless generations of my style who love Palestine. who crave for Palestine, who yearned for Palestine, but I love Palestine because in my ~~soul~~ soul there still echoes the words of the Psalmist (), because in my mind there still come the words of that marvelous (), My heart is in the East, although I am in the west, because that mournful chant, that litany of my people ride down the ages (), That is in me. I cannot exile it from me. I would not if I could. It is part of me. I would be a traitor to my past. It would be treasonable to all which has gone into the making of me if I were to deny those facts. Those appeals and so frankly I confess to you my interest in Palestine is largely one of emotion, sentiment precipitated, if you will. and historically, I am a Jew, but if I were pressed to say critically to say why Palestine, I would give the following two reasons and, if these two reasons do not convince you, Palestine is not for you. We want Palestine, as I see it, as a place of refuge. It has been said so truthfully this evening ~~that~~ ^{of} the homeless that are there; a place of refuge for the tired, tortured bodies of my people. I do not know if you people realize what has transpired in Europe in the last ten years since the great war for liberty, emancipation,

self-determination and such as that. I suppose some people have profited from it, some people have gained in political ^{some have gained in territorial aggrandizement,} prestige, /some nations have got to pay as a result of the great war, but ~~they~~ for us, we ~~men~~ who fought on every battle front, we the whose sons fought in every field, ~~our~~ our men slaughtered one another, died, have we gained out of the war. Three hundred thousand massacred in the Ukraine. Immigration laws! You know ~~what~~ what has taken place in ~~the~~ eastern Europe. It is not that so many tens of thousands of your brothers of sisters were butchered, it is the whole civilization of a thousand years, built by countless generations of devoted souls in Europe, ~~and~~ an education which had its high schools and academies, its education which had its beautiful attitudes and thoughts of conduct; a whole civilization has been deluted, schools have been closed down, the teachers and the scholars have been scattered to the four corners of the earth. I do not think the Jewry of Europe will ever recover. It may take Russia and Poland and Lithurania twice that number of years to recover from the catastrophe of the war. ~~the~~ of mankind and the highways of Europe today. I have seen them with my eyes, all choked with our refugees, going, going, going, but not knowing whither. All the ports of Europe and Mexico, these homeless, broken spirited sons and daughters and little ones of Israel - they are moving along not knowing where to. Once upon a time - and there lot was hard and their fortunes were unfavorable - they would turn their eyes to America, the refuge and home of all the persecuted of the world, and now they lift up their tear-dimmed eyes to these shores - once upon a time so gracious, kindly and ~~here~~ here to the gates have been slammed - they cannot come to this land where once we thought a man was gaged by his manhood and his ~~manliness~~ manliness and not by his ancestry and not by the color of his hair and eyes.

They have come here and made their home in our land. I wish that this land could learn its lesson now as it learned its lesson two hundred and fifty years ago from the ascetic people known as the Jews. Two hundred and fifty years ago, and again a hundred and fifty years ago when the peoples on these shores sought to give expression to the ideals which were actuating them, to the new renaissance which is in their lives, and the earning for freedom and for life and for human kindness they went to the old testament, and on the Liberty Bell they struck the Hebrew in mortal phrase, "And Ye Shall Proclaim Freedom Throughout the Land unto All the Inhabitants Thereof." I wish today they could go back to that same people and to its immortal teaching. We have no immigration laws. We proclaimed twenty-five hundred years ago "The stranger shall be liked unto the neighbor as regards all privileges, all rights and all responsibility. We are a homeless people on the march. Now Palestine may, if so we will it, become a home for these homeless ones. We cannot save all of them; we cannot take all of them; we have neglected our opportunities in the past ten years to the extent of the countries not now ready, economically prepared, to take them all; but we can take an increasingly large number as we pour our substances, our wealth, our energy into the land and prepare it for the reception of these homeless ones. That, to my mind, is the first reason for Palestine, to give a home to the homeless ones, but yet to my mind there is another reason, and perhaps a more important reason. Somehow the physical, while the vital and important and deserving of strong consideration in Jewish thought, the physical is

secondary; the spiritual is primary. We want Palestine, not only as a home, a place of refuge for the homeless bodies of Israel, but as a place of refuge for the homeless spirit of our race. I want a place where the ~~xx~~ soul of my people may be at rest, that tired ~~soul~~ soul, that harrassed soul, "My soul, return~~nt~~ thou and have rest." I should like to have the spirit of my race which today is comfortably being attacked, constantly in a position where it is compelled to compromise, to yield, to explain, to apologize, to subordinate itself, to face itself, if necessary, I should like to have that spirit given a chance to live its own life in a congenial, wholesome kindly environment. Today we are living a life of spiritual decotum, two religions, two ~~xxx~~ civilizations, two duties, two opinions on everything. We must adjust ourselves to ourselves and then to the world outside of ours. We are constantly going to a ceaseless process of new adjustment which is costly and enervating and humiliating. It breaks up a human personality to constantly change itself about a new condition and new circumstance. I want a place where the soul of my people can live its own life without the need constantly of ~~harkening~~ ^{harkening} to what others are saying, to adjust myself, to be pleasant all the time, and when I do this I will be criticised and when I do that I will be criticised. If I am an orthodox and conservative in politics and economics I will be criticised as an exploiter; if I am a radical I will be critbaised as a destroyer; whatever I do I make enemies, and so I must be on the alert, nervous and tense all the time, to see that I do not necessarily incur the enmety and the hostility of the world, and this was our tragedy for 1900 years. That is why we are so tense and nervouse~~d~~ ourselves. I want the spirit of my people to be at rest in its own home. I believe in the spirit of my race.

I believe in the spirit of my race. I don't think that we are a people of the past, ~~nor~~ neither do I think that we are a people of the present only. I think we are a people of the future. We have not yet said our last immortal word. We have not yet given our last sacred book to mankind. We have not yet given our last contribution unto mankind. Somewhere in the depths of our soul, in our corporate soul, not the soul of any one individual, but in the corporate soul of our people, somewhere there are still vast faculties for spiritual magnificence. There is strength in us; we are still a young people; young people triumphing for ages, profiting from age, but being reborn anew and I want that strength of my race, now that it is being threatened with freedom and emancipation, because remember that these are the great menace of our race not persecution; we have always been able to resist persecution on the contrary (quotation in Hebrew) the more they persecute him the more they multiply, that has been the philosophy of our history. Judaism has been very much like a coil spring. The more pressure you put upon it the greater its resistance becomes. As far as persecution is concerned, hatred, happily we have developed a strategy, we know how to meet it. We have met it and survived it. Ah, but the warmth, the equality and warm sunlight of liberty and freedom, these are the things which unify us, these are the things which threaten us with absorption and assimilation. Now, that our strength is being threatened and endangered we want a ~~spontaneous~~ city of refuge for it. I should like the genius of the Jew to be given a chance. I knew what my people can do. If given a chance. I knew what it has done, and I know wherein the weakness of our spiritual contribution to

mankind lies, and I therefore, know wherein the source of our antagonism is to be found, and why certain people dislike us. Not because we are so good and not because we are so bad, not because we are so brilliant, not because we are so dull. Those who do not like us or dislike us as well for our strength as well as for our weakness, and do not permit yourself to do anything which will justify the anti semite by conceding to him the reason and ground for his dislike of us. It is not because we have so many successful Jews ~~because~~ that they are jealous of us, because we have hundreds of thousands of paupers. It is not because we have so many poor people that they dislike us because we have so many who are prosperous, and yet today I will tell you why they dislike us, those who do. Not because our manners are not as gracious as other peoples--those who have the finest manners are very often the people who are most disliked. Nothing is as superficial as all that, but something quite more real. It is our spirit that they fear. It is our genius that they dread. From the beginning of times until this day the Jew has been the ~~the~~ ideal of history the ~~the~~ iconoclast of ~~the~~ of all time, from Abraham who first broke the idols in his father's home through Moses who broke the shackles of serfdom through the prophets who destroyed the prison house ~~of~~ of suspicion and idolatry, right through history to this day. From the steeps of Siberia where there are the bloody footsteps of the Jewish colonists who fought for the emancipation of Russia, right through history, the Jew has been the ~~emancipator supreme,~~ *apertuall pathfinder spirituallly* ~~the emancipator~~ of the human race. The Jew has had, from the beginning of time, a passion, a burning passion for righteousness and justice and truth, justice above all, and he took it upon himself, as the people,

~~people~~

a people unlike any other people, and we find no example or parallel unto it anywheres in the world. It took it upon himself to become a ~~light~~ light unto the nations (quotation in Hebrew) to bring the imprisoned out of the prison house. Think of it, twenty six hundred years ago a Jew in exile conceded it to be the mission of the destiny of his people to bring the imprisoned out of the prison house, to be a light unto the nations, to break the walls, every confining wall wherever v the exiles and outcasts of man are incarcerated, denied, oppressed, and persecuted, the Jew himself came as an emancipator, as a liberator, and that has been the destiny and that has been his mission, and that has been his curse, and that has been his crown, and that has been his immortality, and all the intrenched and privileged peoples everywhere and at all times, those who live ^{off} ~~after~~ other men, those who exploited, those who fought the oppression of their fellow men, the futulists, the monarchists, they hate the Jew because they see in his spirit, in that living flame, the unconquerable spirit of him which threatens their very existence, and they hate him for his spirit, and just because they hate him for his spirit I love him for his spirit. Because, it is my supreme conviction, it is my ~~supreme~~ supreme conviction that the more the world hates ~~the~~ the Jew the more the world needs the Jew. I want that spirit of democracy, of righteousness, of love of man, of social justice, to have a chance to experiment with itself in policy. I want that little land, that miniature of the world to become the great experimental station of social refugees for mankind. That is my vision. I may be a visionary, but I hope and pray to

to God that that vision may never leave me. I want Palestine to become the great laboroatry for all the idols for which the ~~spirit~~ spirit, the oppressed and suffering children of man are struggling and praying. I want in Palestine to see if possible, with mine own eyes, working men, real working men, but no proletariat. I would like to see in Palestine, for myself, real farmers, but no peasants. I would like to see in Palestine Jewish business men, but no explcitors. I should like to see everything that our people will do in Palestine, whether it be the building of a factory or a shop or a colony or a university to be even if small, size doesn't count, even if small, we do not need ten million Jews in Palestine, give me five hundred thousand, but Jews. I would like to see everything we do there the finest, the cleanest and the noblest that we can do. We will not onoy be benefiting ourselves and all ourselves. Oh, please do not think of me as a nationalist. Don't think of me as a stupid nationalist. If there is anything I hate, if there is anything that is more disgusting in the world, it is a nationalist. I am not anxious to have in Palestine another littlecountry. That is not my ideal? I am not anxious to see there another Montenegro. That is not what we want, that is not why we are dedicating our lives and our energies, to see another little statelet, we have enough little statelets just now confusing the thought and the mind of the world. If we can have in Palestinea prophetic state, a prophetic state, conceived in the spirit of prophet and executed in thepassion for righteousness, we can then bestow a ~~boon~~ boon on mankind. We can then benefit the whole world. We can then really become a light ~~unto~~ unto the nations, a covenenat among the peoples.

a covenant among the peoples. Am I a dreamer? Yes, I guess I am, and I suppose to that extent I am a good Jew, too, for it is by dreams and for dreams that we have lived. When, therefore, friends, we appeal to you tonight to help this work of the Palestine Foundation Fund, we appeal to you in the name of the two sacred causes, first, the physical salvation, to help those who are in need of physical reviving, and that itself is a noble and exalted cause. If you can give a home to one family, if you can give a chance to one unit to rehabilitate itself and rebuild its broken life in Palestine you will have done ~~some-~~ ~~thing~~ ~~xxx~~ which will live in your life like a sweet benefaction forever, if just one. And, I appeal to you in the name of the spiritual salvation of our race. I assume that you are true sons and daughters of Israel; I assume that you would wish to have this spirit of our people propagated; I assume that you wish the Jew to continue to live in the world as a liberator, as a blazer of new trails, not merely as a camp follower. If we are able to resume our place of moral and spiritual leadership in the world it will be in Palestine and in Palestine only. The old saying is still true. "It will come from there. You put the finest man of Jewery at work, & you gather in the brains and the genius of the spirits of Israel of Einsteins and Berksons from the four corners of the earth and put them in a Hebrew University and in a generation the Jew will assume the leadership in the thought of the world.

What you and I do here, what you and I do here and our brilliant ones and our gifted ones do here or ^{are} there throughout the world ~~xxx~~, never attributed to us, accredited to us. Many, many incidents do not derive out of our true ~~xxx~~ spirit, but in Palestine, our culture

will rise from our life and harmonize itself, and our peaceful life will give rise to a beautiful, rich, and harmonious culture, and the spirit of our race will yet live again as vigorously and as free and as gratifying as of old. It is for that future may appeal to you tonight. The Keren Hayesod will support your schools in Palestine. The Keren Hayesod will take care of the new immigrants as they come into Palestine and keep them going until they find useful and profitable occupation, on the land or in the stores and in other useful occupations in Palestine. The Keren Hayesod will support your universities and your technical schools. The Keren Hayesod will make this experiment of which I have spoken previously, more real and more probable, and I ask you men and women to respond to it very generously very freely, Israel should not be called upon to beg. Israel has always given generously to every worthy cause. Israel is given of its life blood to every great humanitarian cause, and it has given of its life for the emancipation of other peoples. We have always been free with our gifts of mind and ~~and~~ soul and body and surely we ought to do as much for our own people. Here today we are standing on the threshold of a marvelous new day. Here today we are at the cross roads. You and I stand where nineteen centuries hoped and prayed to ~~stand~~ stand, but were denied that privilege, but your forefathers and mine ~~ached~~ ached for and longed for in the claim of their lives, in the dark and serpentine alleys of the ghetto, in the midst of impositions, and yet what they hoped and prayed for we are more fortunate to get. That now stands almost within our reach. The nations of the world have finally acceded to our just claim; they have finally harkened. It took a universal war, the

shifting and regrouping of peoples and races, and as a consequence of the most terrible and gigantic struggle in history, it took such a war to bring our claim finally to the ear of the nations, and they harkened and yielded and the opportunity has been given to us to make real our wish, and to make real our pretentions. We told the nations of the earth that if given a chance, why, we would make of Palestine a paradise in a generation. We told them, I know we did that we would pour our gold and our strength and spirit into Palestine if given a chance, and I know we told them that and the year goes by, one year follows another, and we have not as yet a united Jewery, we have not as yet poured out gold and our spirit and our soul into Palestine, and the nations of the world are fast becoming skeptical. If the arab propoganda will ever succeed and it is becoming more intense and bitter every day, it will succeed not because their claims are just or more just today than they were ten years ago, but because we will have failed, I tell you men and women, we are being judged, we are being studied very critically by the diplomats of the world. Our actions are being watched very carefully, and I pray to God that this great opportunity which has been given unto us will not be wasted and that we will not be told after a few years, "Well, you had your chance, you failed. Let another people now step in to make good, we know you cannot.

Citizens of this fine city, I call upon you in the name of Israel, in the name of Palestine in the name of Eretz Yisroel, to give to this cause generously as abundantly as you can.