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Series V: Writings, 1909-1963, undated.

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B'nai B'rith, Denver, 1938.

Denver, Colorado,

June 24, 1938.

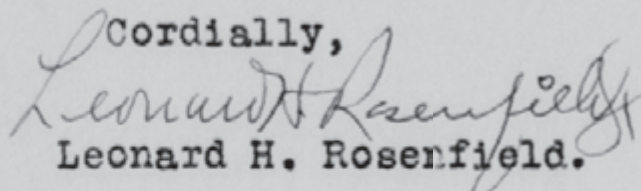
Rabbi Abba Hillel Silver,
10311 Lake Shore Boulevard,
Cleveland, Ohio.

My dear Rabbi Silver:

Pursuant to our conversation here last night, I am enclosing a (very) rough draft of your splendid address. Will you be good enough to edit, revise and correct it to suit your desires and return it to me to be rewritten and included in the proceedings I am to forward to Mr. Freiberg? I would like to favor some of my friends with a copy of this, so for that reason would prefer that you mail to me first. Would deeply appreciate the return of this at your very early convenience, as I wish, if possible, to mail the completed proceedings to the Secretary by the 1st of July.

Am glad to have known you, and feel fortunate to have listened to your stirring remarks.

With kindest regards and sincere good wishes--
and many thanks for your consideration to me, I am

Cordially,

Leonard H. Rosenfield.

1547 Garfield St.,
Denver, Colorado.

(Rough draft).

6/22/38.

* * * * *

RABBI ABBA HILLEL SILVER (Cleveland, Ohio): My dear friends: I was deeply moved this evening, sitting here and listening to the installation ceremonies. There was a spirit here which though very impossible[?] was, yet, very real. It was a beautiful spirit; what has emanated from a great throng of men and women towards their chosen leaders who served them, and who were being installed for further service. I was impressed by the fine quality of Jewish leadership here represented. As long as we can keep that quality of leadership in Jewish life in this country, Jewish life is secure.

You know, that one of the things which, perhaps, distinguishes our religion from other religions is that we have no priestly hierarchy, and that all duties are equally shared by laymen, and by those laymen who are chosen by the ministers of Jewish communities. I did not praise our Order. Our record of more than nine decades of service in every field is tribute enough. I wanted to speak a word to the fine men whom you have this evening inducted into the offices for the coming year, more particularly, to my good friend who is to be your President for the coming year, Philmore Haber. You have chosen wisely. You have placed at the helm of your organization for the coming year a man whom I know to be adequately equipped, mentally and spiritually, for the service which he will render. A good Jew. A good American. A man of sound judgment, and in these days, sound judgment is, perhaps, the primary requisite in Jewish life.

I want to speak to you briefly of some of the things which are closest to our hearts today. I want to reason with you about some of these things, so that we

may, perhaps, gain a truer perspective upon ourselves and upon the problems which confront us today. I look upon this hour as an hour both of indecision and of decision. The decision will follow the hour of indecision. And I shall tell you what I mean by that. I can best illustrate what I mean by it from a chapter in American history. There was a period in American history when our people thought that it could come to terms with slavery; that this country could remain permanently half-free and half-slave. Some of the wisest heads of this nation devoted themselves just to this task of finding that compromise which will enable this country to remain half-free and half-slave. You may recall that such a compromise was actually worked out in the famous Missouri Compromise. Those who in those days maintained that such a compromise was inconceivable; that this country could not remain half-free and half-slave, were denounced both in the North and in the South. The term "abolishionist" was a term of contempt, a derogation throughout the nation. But the abolishionist proved correct because inherent in the institution of slavery was the motive of expansion. Slavery to exist had to expand, and whenever new territory was opened up in this country, and whenever new territory was to be carved into new states, immediately the slave-holding interests, bent upon capitalizing the economic profits involved in slavery, initiated an aggressive campaign to extend slavery into new territory and to new states. The free states, conversely, in order to maintain freedom within their own territorial confines, had to delimit the expansion of slavery into the new territory, or the overwhelming vote in Congress would have been a pro-slavery vote. With the result that the conflict, far from being eased and attenuated through compromise, was sharpened, and the conflict moved inevit-

ably and irresistibly through its course and plunged us into a Civil War which lasted more than four years.

Compare this story with what is happening in the world today. An attempt is being made in the Western World today to come to terms with dictatorship. There are the wise heads throughout the world who maintain that it is possible to establish a motive [?]vivienda, a compromise between the Western dictatorial states on the one hand, and the free Democratic states on the other hand. In other words, can the Western world permanently remain half-free and half-slave? Prime Minister Chamberlain of England is today the outstanding and commanding voice who champions this idea of through compromise, through concession. And those who maintain today that such a compromise is impossible in the modern world are again being denounced as visionary, as irresponsible and reckless idealists. But here again, I am afraid, these people, the so-called irresponsible and reckless idealists, will prove right in the end; for, involved also in dictatorship, is this motive of expansion. For dictatorship, to continue to exist, must expand, and the expansion of the Fascist States in the last few years in Ethiopia, in Austria may be momentarily checked, but expansionists have ventured into Czechoslovakia; there is the Fascist-Nazi invasion of Spain; the Fascist invasion of China in the last few years, all of which are simply evidence of this uncontrollable impulse toward expansion inherent in dictatorship.

And, secondly, a day of reckoning in my humble judgment is not far off. There are people who would like to say that what has happened in those countries over there are the internal affairs of those countries; that nobody should meddle with the internal affairs of other

countries. Just as it was maintained in this country before the Civil War; that what the Southern states do with the slaves is their affair and not the affair of the Federal Government. But, unfortunately, that is not quite as simple as it sounds. The invasion of Ethiopia was not an internal affair of Italy, nor was the invasion of Austria an internal affair of Germany. Internal affairs sometimes become internal combustions which explode and set the whole world afire. Sarajevo in 1914, was not a local, internal affair, but the shot which was fired there killed ten millions of people throughout the world. I say, a day of reckoning, my friends, is coming. I am persuaded that dictatorship will collapse. Not because I want to see it collapse. I do want to see it collapse. But this is not wistful thinking that I am indulging in at the present moment. The modern form of tyranny which we call dictatorship will collapse! Because it is no new philosophy; no new word; no new hope; no new solace; no new kindling vision to mankind. It is only the modern form of a thrice-repudiated form of human life; perhaps, the ugliest^{of all} forms of the past which mankind lived with, experienced, and finally overthrew. Modern dictatorship, as exemplified by Germany and Italy today is nothing but a thinly veneered form of large-scale gangsterism. It is brigandage. It is thievery. It is brutality on an international scale! And as such it will destroy itself! But until it destroys itself, until that era of madness in which we now find ourselves will have passed away, the Jewish group throughout the world will endure a tremendous amount of hammering. We will find ourselves upon the anvil being beaten by personal and impersonal forces. The old adage of the rabbis will be true, as it has been true in the last five or six years. (Pls. insert Hebrew).

"When the rock falls upon the pitcher the pitcher is broken.
When the pitcher falls upon the rock the pitcher is broken."

In a world of moral stampede, and that is the kind of a world in which we live, it is the weakest that is trampled under foot first. And you need not look very far for the cause of anti-semitism; you need not speculate about it or philosophize about it. Unfortunately, we do too much of it today. The reason for the suffering of the Jewish group in the world is that it is a minority, and that it is a weak minority.

I want to say a word about minorities: The World War was caused by minorities, and the next world war is likely to be caused by minorities. When in the decades preceding the War of 1914, the German empire began its famous

, its putsch from the East, and the Tzarist Empire began its imperial invasion of Southeastern Europe, and both of those in their imperial game empires/began to play off the minority groups one against the other; they used them as pawns; all the minority peoples were oppressed, and it was easy to incite their discontent or their national aspirations, and they were so incited. And the man who fired that pistol in Sarajevo was a member of one of these minority, discontented and oppressed groups. The peace treaties realizing the menace which unprotected and oppressed minorities represented in Europe established the principle of Minority Rights, and made all minorities the wards of a collective security inherent in the League of Nations. And also the Jewish minority in Poland, in Lithuania, Rumania and elsewhere, was given international protection through covenanted treaties. But with the loss of prestige, with the breakdown of the League of Nations, with the collapse of international security, the whole minority problem has surged back again upon the international stage, and empires have again begun to exploit minorities

for their imperial interest. Hitler is today playing exactly the same game that the Kaiser played in the years before 1914, when he sets himself up as the champion of the Sudeten Germans, for example, in Czechoslovakia. He is doing it not because he is interested in the protection of minority groups, because if he were interested in the protection of minority groups he would not have taken a defenseless minority of six to eight hundred thousand men, women and children in Germany and Austria and broken them, as he has in the last five years. He is not even interested in the German minority, for only a few weeks ago he made a gift of a quarter of a million Germans in the Tyrol, the most persecuted German group in Europe today, the one that is being Italianized as ruthlessly as any group ever subjected to foreign domination and exploitation. He made a gift of that German minority to Mussolini. But what he is interested in is in using a minority to disrupt another power which happens to be in the way of the imperial march of the German empire toward the East. And this problem of the minority is again becoming very acute and sooner or later Europe will have to solve it. And when Europe will set about solving it, either before another World War or after another World War, the minority status of the Jewish group in Europe will also have to be solved. It will have to be established sooner or later that every man has a right to live in the place where he is born, regardless of the ancestry from which he comes! It will have to be established that to drive out a minority people which you do not happen to like is an international crime which the nations of the earth, in self-defense, will have to punish!

I speak of it because I should like to see the Jewish problem against a background of the world problem. I should like to have you conceive of the Jewish problem in its

relation to a world problem, because if you isolate the Jewish problem and try to solve it in and by itself, my dear friends, in that direction madness lies.. The problem of the Jewish minority in Central and Eastern Europe is more difficult than all other minorities for this simple reason: All other minorities have a homeland to which to appeal. The Jewish minority has no homeland. Even the Hungarians in Transylvania who are today a part of Rumania, and who feel themselves quite as much exploited as the Jews in Rumania, may yet appeal any matter to Hungary, and Hungary has friends in the International Council. And so the Lithuanians, and so the Poles, and so the Germans, and so the other Slovakian minorities of that part of the world. They have homelands to appeal to. The Jewish minority group has none. And that, perhaps, my friends, when you come to think about it, is the most valid and the most powerful argument for Zionism. And I speak now not as an official Zionist, but I speak as a Jew as trying to understand the position of the Jew in the world today.

You know, they speak of the International Jew. Actually, the Jew is no more international in the sense of being found in many parts of the world, than the Englishman or the German. You can go to any part of the civilized or the uncivilized world today and you will find Englishmen. You can go to any part of the civilized or uncivilized world today and you will find Germans. They are far more international even than the so-called International Jew. But what is the difference between them and us? The difference is merely this: They come from somewhere. They come from a homeland and, therefore, they go somewhere to another homeland. We, unfortunately, are compelled to go from one homelessness to another homelessness. That is why the rabbis long ago made this very keen observation. They said

(Pls insert Hebrew).

Non-Jews are never in exile. They go elsewhere. They become colonists in other countries. They become citizens of other countries. They are never in exile. The Jewish people in many parts of the world finds itself in exile because it has no homeland. And the strongest reason for Zionism is not the so-called return of the Jews from all parts of the world to Palestine, nor is the strongest argument for Zionism the fact--which to my mind is not a fact--that Jewish life is liquidating in many parts of the world (because I do not believe it); the strongest argument for the building of a national homeland for our people is to give to our people political status in the world; to normalize our existence in the world so we will be like unto other people who have a homeland of their own, for haven't millions of our people in other lands become loyal citizens of those lands? We ask for no more and no less, my friends. There are millions of Germans living in the United States. They are good citizens. There are millions of Frenchmen, Englishmen, Irishmen and Italians living here. Nobody questions their right to American citizenship and to full participation and equal participation in American life. We want, finally after two thousand years of vagabondage, of wandering, to enjoy the same privilege, namely of having a national homeland and having the same right to live where we want to live as equal citizens in those other lands! (Applause).

I go back to where I started. As long as this era, this mad era, will last, no one knows how long it will last--sometimes the decision comes quicker than you expect. As it happened this evening. (Laughter). Until this mad era shall have passed away, I am afraid we are in for a considerable amount of hammering. What, then, should be

our attitude? And with that I close. And I recommend to you, my friends, no heroics. I ask, first of all, for my fellow Jews the exercise of what I would call a certain degree of stoicism. There is something fine about a man or a people suffering and enduring in quiet dignity. There is something indecent in too much yammering and too much complaint and too much lamentation. There are peoples to-day who are suffering far more than the Jewish people. The Spaniards, for example, having their men, women and children blown to bits by foreign invaders casting their death upon them from the skies. Not in tens of thousands, but in hundreds of thousands--mutilated, physically torn into shreds and destroyed, starved. Yet, there is something fine and noble about the Spanish people, even in its hour of tragedy. It fights and it endures. There is dignity in its life. The Chinese are suffering today far more than we are, and there is something fine about them, too. I wish we had a little of this stoicism in our life today. I think there is something pathetic about our morbid craving for the world's approval; this constant demanding on our part, even if not expressed in so many words, to be told by others over and over again how fine we are and how good we are. Our forefathers were never much concerned about the approval of other peoples. They were very much concerned about the approval of their God. ^{If} /our forefathers had been concerned about the approval of other peoples, they would have assimilated long ago, because they would have received that approval in overwhelming ways simply by but they persisted in being themselves, in challenging the world, in outfacing the world, in enduring the contumely and the persecution of mankind, because they felt it was the right thing to do. They had a great truth which they treasured for themselves and for mankind, and it was worth living for. They had been suffering for it and

dying for it. (Please insert Hebrew).

Please do not forget us. I wish we had something of that
in our spiritual makeup today.

I know how hard it is to live in what we have accustomed ourselves to call uncertainty and insecurity, but, my friends, when you are aboard a ship and the ship is in a storm, the security of that ship lies in keeping moving, not in standing still; in breasting the waves, in moving forward.

When the spies that were sent to spy out the land of Canaan and returned and reported to Moses that the land was inhabited by giants, and the fortifications of their cities could not be surmounted or reduced, and the whole people that had wandered for forty years in the wilderness waiting for the day when they would be able to enter Canaan suddenly broke out into tears and lamentations, the Rabbi said that day was the 9th of Ab, and because they broke out in lamentations on that day instead of gritting their teeth and saying, "Let us go up and conquer," that day became a day of lamentation and calamity for our people. They called that day Tishibov, the Day of Destruction and Mourning.

And what am I asking for, friends? What am I appealing for? Not only for a sense of stoicism in Jewish life, but also for a sense of courage and a desire to meet adversity, to wrestle with it as Jacob wrestled the Dark Angel and overcame it and wrested out a blessing from it. The Jews ought to learn to do a little more fighting and less talking. What do I mean by "fighting"? There are periods in a people's history when it must envision its destiny

in a different way. Sometimes our forefathers saw the rabbi's vision of God as sitting at Mount Sinai, an old man, wrapped in

At another time they visioned God as a young man, as

(Please insert Hebrew).

As a man of war. You know, when our people visioned its God, that is to say it is distinguished as a young man, as a man of war at the Red Sea, when the waters were before them and the Egyptians upon them, there was nowhere to turn, danger everywhere, not merely insecurity or uncertainty but actual danger, then they understood that the hour called for (Pls insert Hebrew)

a man of war. And the signal was given. "Speak unto the children of Israel and tell them to move forward; march into the Dead Sea. March into the Red Sea. Face danger and overcome it."

I should like to call upon the Jews of America to learn to fight first of all. Do not permit yourselves to be put on the defensive. That is a battle lost. The only successful defense is offense. There is no occasion for us Jews to put ourselves on the defensive, to apologize for ourselves, for our existence, for our life in this country. We were here as early as any other people. We builded here as honorably and as well as any other people. We have been as patriotic as any other people. We have served this nation in peace and in war as wholeheartedly and as sacrificially as any other people. We have no reason to defend ourselves. The thing for us to do is to expose those who attack us; to reveal to the American people who are the enemies not merely of Israel but of America. The Nazis are not merely our foes. They are the foes of

America! Eighteen of them were indicted two days ago as spies. They are not merely the foes of America. They are the foes, the mortal enemies of every people they go to. Those who were responsible for the putsch which failed in Brazil were not Brazilians, but German Nazis! Those who are instigating revolt in Mexico and, incidentally, those who are instigating anti-semitism in Mexico are not Mexicans. They are German Nazis! Let us tell the American people the truth. Let us tell them that these Nazis whom they are facing today represent exactly the same mentality, the same arrogance, the same ruthlessness, the same brutality that America had to face in 1917. Let us take the offensive! Let us tell the American people that all this talk about the Nazis being the champions of the world against Communism is a hoax and a fraud and a miserable deception. They are not interested in communism. They are interested in extending the frontiers of the German Empire over Europe! Learn to take the offensive! These are excellent war tactics. Fight not by words merely, but by action!

My dear friends, any Jew who after reading what has happened in Vienna in the last few weeks who still persists in trading with Germany is a fool or a knave or a traitor. (Applause). Break the back, break the economic backbone of that government! (Applause). I advise that. Stoicism. Fighting. Unity. I do not make a fetish of unity. I do not know why five million Jews in America should think longer and act longer and speak longer. I am sufficiently a Democrat and a liberal to want to give my own people that same right to diversity of opinion as I would give to any people in a free Democracy. I do not believe in regimentation, and very often those that talk about Jewish unity have in mind their particular brand of unity. They want you to unite with them! (Laughter and applause). But, on the other hand, there is such a thing

as unity, and there is such a thing as anarchy, as disunion. We cannot afford that luxury today. We must learn ways of cooperating on fundamental things; ways of merging and fusing our thinking and our acting and our looking for a few indispensable objectives! I am grateful that finally some sense is coming into American Jewish life. These four organizations who have for years tried to outplay one another, or outguess one another or outrival one another--perhaps not all four of them, but only one or two of them--perhaps all four of them (laughter) have finally come to a realization that the days are all too critical and their effectiveness, efficiency, and sanity demand some form of cooperative effort. A unity perhaps that will help to save us from so much of the noise which is going on in Jewish life today; so much of the fuming and the fussing, particularly the public press. So much of showing off our differences and washing our linen in public. Perhaps there will come into Jewish life a restraint, a discipline, a dignity which I am afraid it has lacked, publicly speaking, in recent years. Stoicism, aggressive action, unity! And, lastly, my dear friends, I recommend to you a four-square defense of American institutions. The maintenance of American Democratic institutions, not because they are our salvation but because they are the salvation of mankind. My dear friends, there are not many great Democracies left in the world any more. When you discount England, France, the United States and perhaps one or two of the Scandinavian countries and Switzerland, you have said it all. If these treasured values of mankind are to be conserved for mankind, they must first be conserved in this, the greatest Democracy of the earth, the United States of America. And we have a particular reason for wanting them conserved, not only because we love America but because those ideals are the very

life-blood and marrow of the bone of the whole four-thousand-year tradition of Israel and of Judaism. In a sense, they were born, Out of our spirit we gave life to them. The rights of the individual, dignity of human personality, freedom. Every page of our bible is saturated with them. They are the mighty words which were first proclaimed on the hills of Judea and in the cities. The (Pls. insert Hebrew).

They are our gift to mankind. We must defend them and maintain them, but not by words. They cannot be defended and they cannot be maintained by words. (Applause). My friends, if these institutions are to be saved in our country, they must be saved through economic justice. If you will give to the American people economic security, a sense of belonging, a sense of peace and contentment with these institutions, these institutions will not be challenged and will not be endangered. If this land will continue to present the spectacle of having twelve millions unemployed---it is inconceivable that a land which holds more than half of the gold of the world; a land three thousand miles wide, rich with all the treasures of God Almighty, in mines and rivers and soil; a land which has the most highly developed technological science that mankind has ever seen; all the factories that it needs for the production of all the goods its people needs, and all the brain and all the willpower--that in a land such as this, millions and millions of citizens shall go without the elementary necessities of life, be thrown out periodically of their jobs and forced to go to charity and relief--and yet that is the case--and that is the most menacing case in American life today,--that will destroy, God forbid, Democratic institutions. And if you ask me, as I have been asked, over and over again, "Can it happen here?" My answer simply is, "It all depends on what will happen here." If we can put men

back to work; if we can give men security against the disabilities of unemployment, of sickness, of old age; if we can give our people a sense that they will have a certain American Democracy, then our Democracy is secure as Gibraltar. And that will liquidate completely this anti-semitism. And it is the only thing that will liquidate it. When men are at work they do not bother about these miserable suspicions and hatreds of other men. They do not fall an easy prey to irresponsible demagogues and agitators. So if you wish to save American Democracy, my friends, do so by working with might and main for the establishment in this blessed land of ours of those conditions of economic justice to which every human being living in this country is entitled.

There are also inner fortresses which you B'nai B'rith people can help to build up in these critical times. I mean our faith, our synagogues, our schools, our Jewish homes. They are our fortresses.

I am thinking always, as I am sure you are always thinking, about our young people. What is facing them? Our young boys and girls who are growing up into this unsettled chaotic world. There is no way of guaranteeing their future. There is no way of guaranteeing any individual's future today. You cannot lay up enough money in the strongest safety box in this land which will be strong enough to protect their future. But you can armor them. You can give them that protective armor against any slings and darts of outrages which may not necessarily but which may come to them in the days to come. Steel them. Harden them against fate. It can be done. And it is the school that can do it. And the synagogue that can do it, and the Jewish home can do it. And those are the only institutions that can do it! Give your boys and girls a sense of being not alone in the world in having a (pls insert Hebrew).

The Guardian of Israel, who never slumbereth nor sleepeth.
Give them a sense that that God walks with them through life.
Give them something of that sense of historic continuity which
the synagogue can give them; that knowledge of how those little
people, buffeted by fortune, who have survived through so many
centuries and who have come into the Twentieth Century, not
a beaten, broken and helpless people, but a people sixteen
million strong, occupying positions of leadership and import-
ance in every field of human endeavor

Give them the feeling that they are not members of a little
poverty-stricken, broken-down and out-lived people. I am
tired of hearing these adjectives applied to Israel. If we
were so weak and so helpless, do you think we would have sur-
vived all of these accumulated devices which the ingenuity
of so many people evolved to destroy us? These twenty cen-
turies they weeded out the weak; they weeded out the spiritually
yielding among us. We have come down today to a creative,
vigorous, energetic people. You are a sample of it. The
four million Jews in America are a sample of it. Make your
children feel that. Give them a sense of pride in their peo-
ple. The synagogue will do it for them. The school will do
it. Give them schooling, not a smattering, but steep their
minds and their souls deep in Jewish learning, in Jewish
literature. They will draw the strength from it. Let them
read the pages of the bible. (Pls insert ^{Hebrew} ~~Jews~~).

When they should go through the deep waters, I will be with
them, and the rivers will not overflow them.
(Pls insert Hebrew).

When I will go through the fires Thou wilt not be burned and
the flame will not be kindled against Thee."

Those are mighty words, healing words, cheering words to read today. Let your children read them. Give them a Jewish home, not merely a physical home, but a spiritual Jewish home. That home will go with them throughout life. (Pls insert Hebrew).

? which was so vibrant in the Jewish home. Give them the sense of holiness, of love, of piety, of mutual devotion. The home where the table was the alter of God. Where, when the father would enter the door of the home on the Sabbath Eve, he would be able to say, inviting the Angels of God to come into his home, (pls insert Hebrew).

Welcome, welcome to my home, Angels of Mercy. Don't secularize your home. Don't make it merely a place in which to eat and to sleep. Maintain something of the divine, something of the holiness and sanctity of the Jewish home, because that is our refuge. Whatever happens outside, in the home we are at home, at peace with ourselves and our God. That is what I mean by building our inner fortresses. Not so much for us who are already middle-aged. Some of us are old. But for our children. For our children let us build them.

As for the future, that, my friends, is in the hands of God, who never forsook us; never. In Egypt, in Babylon, in Spain, in Russia. Why should Germany be different? God never forsook us. Down the ages we have marched to our appointed destiny. On our lips is a song. (Pls. insert Hebrew).

God is my strength and my and He has become
my salvation. The Guardian of Israel. He is guarding today

over those who are on the seven seas, my dear friends, wandering. His hands are ever stretched forth to them. He will shield and protect them. The Guardian of Israel. He is with them today who are building with the sweat of their brow and their souls a new homeland, after two thousand years, in Palestine. The Guardian of Israel is with you tonight as you have met, men and women of Israel, to rededicate yourselves to the immortal ideals of Israel. The Guardian of Israel, He neither sleepeth nor slumbereth. (All rise. Prolonged applause).



- ① Slavery - come to terms with it
restrict it - No compromise -
Informs - Expansion - Civil War -
Brought a problem
- ② Dictator - Chamberlain -
Expansion - Ethiopia - Austria -
Czechs - Spain - China
War inevitable unless checked -
- ③ "Internal" affair - Are these movements
internal affairs?

Internal Combustion - explosion -
state war
Was 'Savagery' an internal affair?
Do Nazis rob their property
to internal peace? Not a corner
of the earth - exempt.

- ④ A day of reckoning is coming
Callings Dict. - No new
- Veneered + org. gangsterism -
- ~~Lat.~~ Brigandage - thieving -
Hold-ups - at a far as hit
scale -

- ⑤ Uable Mad Era passes - abomination
Jew will be hannased - 355326J
- In a mad stampede, the weak are
champled upon first -
- Don't go looking for hard & ~~fast~~
causes of A. Minority - & Homeless.

- ⑥ Minority P. caused last war -
Cause this war.

Drang - Ga - pausa - Shat.
Peace - Peace - Peace -
Collective Security - League -
With Peace - Old infernal
same has been done - Not defenders - not yet -
And Oppression, Minorities has
been resumed - this is at a
notion -

Sooner or later - Rights Re-established -
with it Right of Jew Minority
- Right, Man to live when he
was born normal & aver
Drav your free have - a Crime -

⑦ } animosity - weakest - (not numerically)
no mother land -

Here is strongest argument for 2 -
Normalise our status in world
not return - ^{Liquidating} But give pot. status
to Jewish member every where
- Then into a nation - English -
- Dutch - Jew - Eng for are -

^{German}
- But they ^{WRHS} ^{ARCHIVE} are in the middle
- a land + 1 to be there -
- one Hamburg to another -
- x1/9 with 1/15 - with 1/15 -
- We are for now Ryot - he was big
I say - Until Med Era shall
have passed - Hammered -

① Stoicism - Something fine all a
people - Yamun too much - Spaniards -
Chinese - ending fight - loud
lamentations - Running for helpfully

and approval - Something ^{that} ~~was~~ ^{was} ~~not~~ ^{not} ~~an~~ ^{an} ~~easy~~ ^{easy} ~~to~~ ^{to} ~~be~~ ^{be} ~~tried~~ ^{tried} ~~on~~ ^{on} ~~the~~ ^{the} ~~same~~ ^{same} ~~again~~ ^{again} ~~what~~ ^{what} ~~a~~ ^a ~~fine~~ ^{fine} ~~proof~~ ^{proof} ~~we~~ ^{we} ~~are~~ ^{are} -

Our people were asked the words
affirmed - God's Affirmation -

They challenged the Word! Word
announced - - 11/12/16/2 11/12

11/12/16/2 -

Something, then - 11/12/16/2 - ^{her hypnosis}

① 11/12/16/2 - 2/12/16/2

11/12/16/2 - 2/12/16/2

WRHS



II. Fight - Red Sea. God appeared

2/12/16/2 - 2/12/16/2 - at

Sinai - 11/12/16/2 11/12/16/2

At diff time - voice an destiny

diff - To-day - 11/12/16/2

Fight -

① Refuse to be put on Defence

But defence = offense - Part

defence = offense - Part
- Can be as early - Part
6/12/16/2 - 11/12/16/2

Who are Nazis? Not only are German
Speers. — America, all Brazil —
Brazil — Mexico — Argentina

→ It is the same mentality — ruthless —
brutality — which has led to go
to war in 1914 — 1917 — 1939

→ Germans first said the time
hasn't come

→ War in Comm. is fraud
Its imperialism — just as
they are after Rule World —

→ Why Military — U.S. — Japan —
Spain — China —

(2) Boycott — horses — undermine
help break econ. back regime
— Fool & Traitor — Vienna —

(3) Unity — no patch — cooperation
on fundamentals — less noise

less fighting love & they in
public press — less fuss &

blabbing in public print —
— Respect — dignity — discipline

Johnson - in front of bed - 2/11/11 11-15

(5) 1st - in front of bed - 2/11/11 11-15
1st - in front of bed - 2/11/11 11-15
2nd - in front of bed - 2/11/11 11-15

Johnson - in front of bed - 2/11/11 11-15
Johnson - in front of bed - 2/11/11 11-15
Johnson - in front of bed - 2/11/11 11-15

(4) Johnson - in front of bed - 2/11/11 11-15
Johnson - in front of bed - 2/11/11 11-15
Johnson - in front of bed - 2/11/11 11-15

Haber -

- 1/ Hour of Indecision - To be followed
Compromise with D. Slavery.
Come to terms with it. "No. Confro."
Impossible - 1/2 Slave 1/2 Free - Expansion.
Allowed to drift. - Grill War -
- 2/ So with D. - Chamberlain - Appeasement.
Expansion - Ethiopia - Andorra - Gy - 1/4.
- 3/ Some legends for - "Internal Affair" -
Are invasions -
Not "Inter. Aff" - Conversations - Explosion
Was "Saragoro" -
Do Nazis restrict
- 4/ A Day of Reckoning -
Collapse, D. - ^{Knock out} No new
Veneered Gangsterism - Brigands - on Int. Sec.
Mankind will destroy -
- 5/ Untel - Mad Era Passes - Hammering.
It will be case (1/2 1/2)
In Stampede - weakest
Don't so looking - Minority - Homeless

6/ Minority P. - caused world war - Next
Drang - Gaz - Parus - Shot
Peace - Minority Rights - also Jewish
Collective Sec. - League - Break-down -
Old Imperial Rivalries - Not defenders -
Tyrol -

Some or later - M. Rights - reaffirmed
also J. rights

{ Right of man to live where-ever he is born.
Driving men - Crime

7/ J. Minority = weakest - (not number.)
no mother land -

strongest argument for 2 - Normalize
Not Return - not liquidating - pol.
status to J. minorities every where.

There isn't a nation - English

"Internat. Jew"

They come from somewhere ^{side of Palestine} ~~side of Palestine~~ ^{side of Palestine} ~~side of Palestine~~

We ask for same Right - Homeland for -

8/ I say - until World War - Hammered .

① Stoicism - something fine - "Germans"

Spaniards - Chinese

They endure. They fight.

Running for sympathy + approval.

Something pathetic - our craving to be told

Our Forefathers - never asked. Waldi approved

Challenged - Could have assimilated -

עלול בלוי 1/12 - ! x105 62

Of course it's hard! Uncertain - ^{Ship} Insure!

- ערשטע - אלב/ה נע 782 ק"מ -

② Fight - Red Sea - הנחל בלוי - 1/12
1/12 פלוגה / 75

Conceive its destiny - diff - at diff. times

Refuse to be put on Defensives!

Best defense - offense

No occasion to defend ourselves

Came here - Patriots -

Expose them -

Who are Nazis? Enemies - Spies

of all lands - Brazil - Mexico

Same Mentality - 1917

- Gen. list - Uniform - Salute - Protocol

It's the old junkerism - rule world,
their War on Am. is a Fraud - Prang

③ Boycott - Break their Back -
Vienna - Force and Trust

④ Unity - No Fetsch - Cooperations
less Noise - (unisance)
less Fighting each other in Public
less blustering -
Restraint - Brutality - Discipline

⑤ 4 Squares for Am. Dem.
Maintain - them Econ. justice
No Unemployment = No Aut. -
Inconceivable -
"It may Happen Here"
Fight potential Fascists who under
pin - "Free Rights" - appeal to youth

⑥ J. life - inner pressures - "Youth"
Earth - Seer - School - Home

Future - in hands, feel - 257

Banquet and Dance

and Installation of Officers

WEDNESDAY, JUNE 22, 1938, 6:30 P. M.

LINCOLN ROOM, SHIRLEY-SAVOY HOTEL

MILTON L. ANFENDER, *Presiding*
Past President D.G.L. No. 2, Denver, Colorado

***Invocation* RABBI C. E. H. KAUVAR**
Denver, Colorado

***Installation* D.G.L. Officers, SIDNEY G. KUSWORM**
Installing Officer, Past President D.G.L. No. 2, Dayton, Ohio

***Remarks* CHARLES ROSENBAUM**
Past President D.G.L. No. 2

***Remarks* PHILMORE J. HABER**
President D.G.L. No. 2, Cleveland, Ohio

***Remarks* Incoming President**
Women's Grand Lodge, District No. 2

***Address* RABBI ABBA HILLEL SILVER**
Cleveland, Ohio

***Benediction* RABBI MANUEL LADERMAN**
Denver, Colorado

Dancing

M E N U

FRUIT COCKTAIL IN SEASON
OLIVES, RADISHES, ONIONS
NUTS

ROCKY MOUNTAIN TROUT
IN BUTTER

SPECIAL BAKED POTATO
FRESH ASPARAGUS, HOLLANDAISE
SAUCE

LETTUCE AND TOMATO SALAD
OLD FASHIONED FRENCH DRESSING

HARD ROLLS
MACARONI BISQUE
ASSORTED COOKIES
DEMI-TASSE

1/ Not all one climate - Bucks
It may rain here - Sea Shore

2/ Philmor Hater



38-6

86TH ANNUAL CONVENTION • DISTRICT NO. 2 • B'NAI B'RITH



100 100
100 100
100 100

JEWES TOLD ALL ARE ENTITLED TO HOMELAND

Strong Stand on Right to Live Where Born Urged By Lodge Speaker.

The Jews of the world should abandon their defensive tactics in the face of European persecution and adopt an aggressive active championing of the right of a man to live where he is born, Rabbi A. H. Silver of Cleveland said Wednesday at a banquet in the Shirley-Savoy hotel which ended the district convention of the B'nai B'rith lodge.

"Every man is entitled to a homeland," Rabbi Silver said. "It is a right which will outlive the ferment of dictatorships and the expedients of politics.

"Dictatorship must collapse under the burden of its own emptiness. It offers nothing that will endure, nothing that can supplant the basic principles of right which must survive of their own momentum."

NEW OFFICERS ARE INSTALLED.

New officers of the district were installed at the banquet. They are Philmore J. Haber of Cleveland, president; J. Eugene Farber of Toledo, first vice president; Sam J. Mantel of Indianapolis, second vice president; Leonard H. Freiberg of Cincinnati, secretary, and Lou M. Frank of Toledo, treasurer.

Charles Rosenbaum of Denver, retiring district president, and A. B. Hirschfeld of Denver were elected to the general committee.

New officers of the women's auxiliary are: Mrs. Sara J. Schwartz of Columbus, president; Mrs. Fat Roth of St. Louis, first vice president; Mrs. Lydia Woldman of Cleveland, second vice president; Mrs. Leah Rabin of Kansas City, Kan., secretary; Mrs. Rebecca Hyman of Cincinnati, treasurer; Mrs. Cecelia Segelbaum of Kansas City, Mo., honorary president; Florence Goldfarb of Cheyenne, historian; Mrs. Lillian Cohn of St. Louis, councillor, and Mrs. Max Soffer of St. Louis, mentor.

BUDGETS TOTALING \$50,000 ADOPTED.

At the final business sessions, budgets totaling \$50,000 for charitable and educational work in the coming year were adopted. The men's lodge will supply \$25,000 and the auxiliary, which is primarily interested in college scholarships, \$15,000.

Kansas City, Mo., was chosen for the next convention.

The junior organization of B'nai B'rith, the A. Z. A., will hold its international convention in Estes Park for seven days, beginning Friday. Many of the delegates arrived in Denver Wednesday and Thursday and were entertained here by the local lodge.

Jews Advised To Fight More And Talk Less

B'nai B'rith Meeting Hears Ohio Rabbi

More fighting and less talking was advocated for the Jewish people last night by Rabbi Hillel Silver of Cleveland.

Rabbi Silver addressed the closing session of the 86th annual convention of District 2, B'nai B'rith, in the Lincoln Room of the Shirley-Savoy Hotel.

"Let there be no loud lamentations but rather a spirit of stoicism in our difficulties," Rabbi Silver said. "Let us devise our lives to win the approval of God rather than the approval of nations."

New Officers Installed

Newly-elected officers were installed by Sidney G. Kusworm, past president, of Dayton, Ohio.

The new officers are: Philmore J. Haber of Cleveland, president; J. Eugene Farber of Toledo, first vice president; Sam J. Mantel of Indianapolis, second vice president; Leonard H. Freiberg of Cincinnati, secretary, and Lou M. Frank of Toledo, treasurer.

A. B. Hirschfeld and Charles Rosenbaum of Denver were elected to the general committee.

Officers of the women's auxiliary were installed in the afternoon.

Kansas City Is Next

They are Mrs. Sara J. Schwartz of Columbus, president; Mrs. Pat Roth of St. Louis, first vice president; Mrs. Lydia Woldman of Cleveland, second vice president; Mrs. Leah Rabin of Kansas City, Kan., secretary; Mrs. Rebecca Hyman of Cincinnati, treasurer; Mrs. Cecilia Segelbaum of Kansas City, Mo., honorary president; Florence Goldfarb of Cheyenne, historian; Mrs. Lillian Cohn of St. Louis, councilor, and Mrs. Max Soffer of St. Louis, mentor.

The next convention will be held in Kansas City.

Cites Civil War Days

Rabbi Silver compared the present situation with the days in the United States before the Civil War, and expressed the belief that indecision is leading to a decision.

"People before the Civil war thought they could come to terms with slavery," Rabbi Silver said. "But they forgot that slavery in order to exist had to expand, and that conflict was ahead instead of an easing in the situation."

Expansion Is the Thing

"The same situation exists in Europe today where dictatorships have to expand in order to exist," Rabbi Silver said. "The Fascist invasions of Spain, Austria and Ethiopia are the same types as caused the expansion of slavery."

"They say that dictatorships are an internal proposition just as slavery states said slavery was an internal problem. But it is not as simple as all that."

"There is a combustion which must explode. Dictatorship must collapse because it has no new philosophy, no new hope, no so-

(Continued on Page 6, Column 4)



Mrs. Sara J. Schwartz



Rabbi A. H. Silver



A. B. Hirschfeld

Jews Advised to Fight More, Talk Less At B'nai B'rith Convention in Denver

**Ohio Rabbi
Makes Appeal
At Last Session**

Philmore J. Haber

(Continued from Page One)

lace, no kindling vision to hold out for mankind.

"Fascism is a repudiated form of life. It is large scale gangsterism, crime on an international scale."

Fascism and Gangsterism

The Jewish people should not take their sufferings too loudly but rather be stoical, Rabbi Silver said.

"Let us cease being on the defensive and take the offensive with no public lamentations," Rabbi Silver said. "Let us have more fighting and less talking. And let us work for the approval of God rather than the approval of nations."

Minorities a Sore Spot

"Every man has a right to live in the place where he was born, regardless of race. The Jewish people have a right to a homeland, a right to live where they want to live."

Minorities caused the World War just as they will be a factor in the next war, Rabbi Silver said. After the last war, the principle of minorities was turned over to the League of Nations.

"And this included the Jewish minority, which is a weak minority," Rabbi Silver asserted.

Hitler's Idea

Hitler is not interested in minorities, not even in German minorities, Rabbi Silver told the gathering. As proof of this he pointed to the fact that Hitler turned the German minority in the Tyrol over to Italy.

"Hitler is playing the same kind of game the Kaiser used to play," Rabbi Silver said. "He is using minorities to disrupt the powers that stand in his way. The time will come when it will be illegal to drive out minorities."

