



## Abba Hillel Silver Collection Digitization Project

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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series V: Writings, 1909-1963, undated.

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Hebrew University, 1961-1962.

ADDRESS DELIVERED BY DR. ABBA HILLEL SILVER OF  
THE TEMPLE - CLEVELAND, OHIO  
AT THE AMERICAN FRIENDS OF THE HEBREW UNIVERSITY DINNER  
WEDNESDAY - NOVEMBER 29, 1961

I am happy to participate in the program of this evening and to share in this gracious tribute which you are paying to a man whom we all delight to honor, Mr. Joseph Mazer. A grateful people pays tribute to a loyal son. When the full story of the prologue years of our national re-birth is finally written, the name of Mr. Mazer will loom large among those who contributed significantly to the economic growth and stability of Israel and to its cultural and educational progress. No deeper satisfaction can come to any man than the knowledge that a critical and challenging hour in his people's history found in him a prompt, generous and discriminating response.

I am particularly impressed by Mr. Mazer's deep attachment though the years to the cause of the Hebrew University. I am not unaware of his many other interests which have proved so invaluable to the unfolding life of the State of Israel. But his firm grasp and understanding of the role of a university in the developing life of the new state have especially impressed me. The needs of a new state are most often conceived of in terms of industry, agriculture and security. Undoubtedly these are vital needs, but underlying them all, and determining them all, and transcending them all, are mind and spirit, culture and education, heritage and aspiration.

It was no accident that almost simultaneously with the rise of the Zionist movement in the early eighties of the last century and with the first appearance of the Hibat-Zion movement, the first proposals for the establishment of a Hebrew University in Palestine were made, or that the subject was prominently broached



at the First Zionist Congress in 1897, or that the foundation stone of the Hebrew University was laid in 1917, long before the State of Israel was proclaimed, or that the University was formally opened nearly a quarter of a century before the state came into existence. Fortunate, indeed, that this was so for it helped to prepare a generation of men to step in and to man the numerous vital posts in government and administration and, by their education and scientific training, assist in the upbuilding of the country once it won its independence.

The founders of Zionism understood fully the priority which must be assigned in any movement of liberation and renaissance to the creation of a national center of higher education which is to serve as a reservoir for all the past cultural achievements and values of the nation and as a dynamo for future progress in all fields of human enterprise. Whenever any people in medieval or modern times felt the stirrings of a new life within itself, it quickly expressed these new impulses in the establishment of a university. As far as the Jewish people was concerned, bearing in mind its traditional reverence for learning and its emphasis on study, "the beginning of wisdom is to acquire wisdom" -- and the prayer of the Anidah, recited daily by our people,

"O favor us with knowledge, understanding and intelligent discernment" -- it was inevitable that simultaneously with its heroic efforts at the close of the nineteenth century and the first half of the twentieth century, to reconstruct its national life in Palestine, it would launch a parallel and allied project of building a national university where the sciences and the humanities would be taught and the millennial treasures of our people's cultural past would be studied by teachers and scholars.



Our world today which is on the threshold of great new beginnings, as well as the American people which has suddenly been confronted with this challenging new world, both are discovering a new reverence for learning and for the need and disciplines of study and research. Our people has always stressed the cultivation of the mind along with the cultivation of the heart. I have always been moved to admiration, not alone by the revolutionary faith of our people, its prophetic ethical code and the steadfast loyalty of our people to it, but by the sheer vigor of the Jewish mind, which, after more than three thousand years of productive activity in so many fields, its vigor is not spent, and it is still so amazingly creative on the world's stage.

No one could, therefore, conceive of a modern Israel without the companionship of a great university, the crown and summit of many other scientific institutes, technical colleges and centers of learning and study.

The Hebrew University has served the people and State of Israel in many essential ways. It has provided the country with teachers, doctors, scientists, agronomists, social workers, civil servants, without whom no modern state can function. In a part of the world where the desert is always encroaching upon the sown, it has taught men how to push back the desert, and how to turn sand-wastes into places of habitation. It has carried on fundamental and applied research in the country's national resources. Through archaeological discoveries, it has illumined much of our people's past and of the early history of Palestine. It has contributed to the potential of Israel's national defense. It has made possible the carrying into effect one of the key ideas of our people's existence -- the idea of mission. It has enabled Israel



to send hundreds of experts, technicians, doctors, political scientists to the less developed countries of Asia and Africa, to share with their people its experience and knowledge. Israel is thus fulfilling our people's ancient covenant with destiny, "to be a light unto the nations, to bring the prisoner out of the dungeon and from the prison those who dwell in darkness..."

At the university, Jewish scholars are at work in the varied fields of Jewish life, history and literature, in a normal environment, free from the complexes and twists and inhibitions of the ~~Galut~~<sup>Galut</sup>. They are revealing for us and for mankind the true and authentic face of our spiritual and cultural contributions to civilization. I see in the Hebrew University, as in every university anywhere, mankind's real hope for the future. I see in what they achieve that which is really new, fresh and promising in our distraught world today.

There is much restless and exciting activity in the world about us, whether national or international, which impinge sharply upon our daily lives, and may even cause us much pain and anxiety. But, in so far as these activities add nothing to the progress and well-being of mankind, they are transient and ephemeral things. They are the news of the day, but they contribute nothing to the newness of life, whether of the individual or of society.

What was really new in the world recently? Certainly not the feuding around Laos, or Berlin, the Congo or Cuba; or the strife in Algeria or Tunisia; or the harangues of Khrushchev and the counter-blasts of Western diplomats. These, indeed, were the head-lines. But they will appear passing strange to readers a generation hence, or even a decade.

What was really new? All that was revealed and achieved during the year which heretofore had been unknown and unachieved. That was new! All doors



to knowledge which were unlocked, all discoveries in the fields of the sciences, all that advanced man on his eternal pilgrimage, all that made life more just and noble, and added to the happiness of men, women and children.

That was new! All the victories which were won by mind and spirit over darkness and ignorance. Man orbiting around the earth, scientists probing the mysteries of outer space, or through research in medical laboratories, learning how to alleviate human suffering and prolong life, all new sources of energy which were made available, all that was added to man's power and security -- that was new. Whatever belongs to the rewarding tasks of mankind, the works of teachers, artists, painters, sculptors, poets, musicians, the true words which were fearlessly spoken, the examples of sacrifice and valor in behalf of the freedom of men, nations and races -- these were the new things which came to us; not the old things in new trappings -- like war, and threats of war, like bombs which, for all their unprecedented destructiveness, are only dread refinements of primitive man's lethal weapons of bow, spear, club and battle-ax.

Sending tanks and planes to backward nations to entice them into the global dance of death was not new, nor of any permanent value to civilization, but the sending of doctors and medicines, technicians and teachers, food and raiment to help them out of their misery and squalor and enable them to reach a new life -- that is new, a positive and lasting good, which justifies the hope that some day the sad image of what Man has made of Man will be set aright and Man will be free to unfold in the true image of God.

At the celebration of the opening of Johns Hopkins University in 1876, the eminent guest scientist, Thomas Huxley, declared: "I cannot say that I am in the slightest degree impressed by your bigness (i.e. the bigness of America), or your material resources as such. Size is not grandeur, and territory does not



make a nation. The great issue about which hangs a true sublimity, and the terror of over-hanging fate is what are you going to do with all these things? What is to be the end to which these are to be the means?"

If this is the true criterion of national greatness -- the end, the goal -- then everything that a nation does to foster science and education, to increase the opportunities of young people to receive an education and a better education, everything that is done to improve the health of people, to provide more adequate housing, to make employment more secure, and to care more fully for the unemployed, everything that is being done to provide care and security for the aged, to increase the minimum wage of workers and to combat bigotry and discrimination, to promote brotherhood and cooperation among people -- all that, whatever the degree of their success, is really new and brings us nearer to the true goal.

Through the Hebrew University which I believe has met the specifications for a university which were set by Benjamin Disraeli: "A university should be a place of light, of liberty, and of learning", Israel and our people everywhere who support it are making their contribution to what is new, constructive, promising and reassuring in the world today. It is making its contributions to humanity.

We do not speak much today of humanity. We speak of nations, classes, races, regional interests and regional defenses of East and West. Our international vocabulary is rich today in terms which suggest competitive segments of humanity and their strategies of conflict. It is rather poor in terms of suggesting mankind and the basic unity of the human family. It is just this latter concept that a great university like the Hebrew University tries to stress.

With the establishment of the State of Israel and the fulfillment of our historic hope, our work in the world, as a people, was not ended.



The hope of national restoration was always an integral part of its people's life. Our faith nurtured it and was, in turn, nurtured by it. Providentially, this long-deferred hope came to fruition in our day. We gratefully recall tonight that it was exactly fourteen years ago that the United Nations voted in favor of setting up a Jewish state in a part of Palestine. It was a blessed and glorious consummation which our generation was privileged to behold. It did greatly exalt us. Our people always looked forward to the time of its restoration as to a time of greatness, elation and hope. "When the Lord will bring back the captivity of Zion...they will say among the nations: the Lord hath done great things with us. We shall rejoice." What has so unexpectedly transpired in our day should re-charge our courage for the greater tasks which lie ahead. For the Messianic hope of our people has been realized only in part. Galut - exile - has come to an end and shi'bud malkuyot, servitude under foreign powers." But in its profounder and universal sense of aharit ha-yamim, the establishment of the good society of universal justice, brotherhood and peace on earth, the Messianic hope of our people is, of course, far from having been consummated. The ultimate goal of our people reaches beyond all national restorations and sovereignties to the time "when they shall not hurt nor destroy in all my holy mountain, and the earth shall be full of the knowledge of God as the waters cover the sea." This as yet unrealized hope our people must continue to proclaim. It can do so today more hopefully as a result of what has transpired in Jewish life. In a new, buoyant mood of achievement and vindication, the leaders of our people everywhere may now devote themselves to the totality of the Messianic message which, in spite of the establishment of the State of Israel, remains unfulfilled. The great work is yet to be done.



The Hebrew University, in its dedicated search for human knowledge and truth, in its manifold services to men and nations, in its loyalty to what unites and helps men, in its love of peace and brotherhood -- is Israel's principle gateway to the shining roads which lead to "aharit ha-yamim" -- to the ultimate day of blessed reconciliation when nations will not lift up sword against nation nor learn war any more, but they shall sit every man under his vine and under his fig tree, and none shall make them afraid."

Fourteenth anniversary  
State of Israel  
New York City.





*Address Delivered By Dr. Abba Hillel Silver  
at B'nai B'rith Banquet -  
Washington, D.C.*

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THE TEMPLE - CLEVELAND, OHIO

AT THE AMERICAN FRIENDS OF THE HEBREW UNIVERSITY DINNER

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*Monday October 29-1962*

*T.R.*  
*Sept.*  
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*SEP*  
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The founders of Zionism understood fully the priority which must be assigned in any movement of liberation and renaissance to the creation of a national center of higher education which <sup>would</sup> ~~is to~~ serve as a reservoir for all the past cultural achievements and values of the nation and as a dynamo for future progress in all fields of human enterprise. Whenever any people in medieval or modern times felt the stirrings of a new life within itself, it quickly expressed these new impulses in the <sup>founding</sup> ~~establishment~~ of a university. As far as the Jewish people was concerned, bearing in mind its traditional reverence for learning and ~~its~~ emphasis on study, "the beginning of wisdom is to acquire wisdom" -- and the prayer of the Amidah, recited daily by our people, <sup>לְבַל אֲנִי יִשְׂרָאֵל יִשְׁמַח בְּעַמּוֹתָי</sup> "O favor us with knowledge, understanding and intelligent discernment" -- it was inevitable that simultaneously with its heroic efforts at the close of the nineteenth century and the first half of the twentieth century, to reconstruct its national life in Palestine, <sup>our people</sup> ~~it~~ would launch a parallel and allied project of building a national university where the sciences and the humanities would be taught and the millennial treasures of our ~~people's~~ cultural past would be studied by teachers and scholars.



Our world today which is on the threshold of great new beginnings,  
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the need and disciplines of <sup>thoroughgoing</sup> study and research. <sup>The Jewish</sup> ~~Our~~ people has always stressed  
the cultivation of the mind along with the cultivation of the heart. I have  
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many essential ways. It has provided the country with teachers, doctors,  
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to send hundreds of experts, technicians, doctors, <sup>teachers,</sup> political scientists to the less developed countries of Asia and Africa, to share with their people <sup>its own</sup> experience and knowledge. Israel is thus fulfilling our ~~people's~~ ancient covenant with destiny, "to be a light unto the nations, to bring the prisoner out of the dungeon and from the prison those who dwell in darkness..."

At the <sup>Hebrew</sup> University, Jewish scholars are at work in the varied fields of Jewish life, history and literature, <sup>and they are doing it</sup> in a normal environment, free from the complexes, ~~and~~ twists and inhibitions of the <sup>Galut.</sup> They are revealing for us and for mankind the true and authentic face of our spiritual and cultural contributions to civilization. <sup>In such self-knowledge we are discovering anew our self-reverence.</sup> I see in the Hebrew University, as in every university anywhere, mankind's real hope for the future. I see in what they achieve ~~that~~ <sup>the</sup> which is really new, fresh and promising in <sup>this</sup> our distraught world <sup>and unmet</sup> today, <sup>if ours</sup> ~~of ours~~. <sup>My dear friends!</sup> There is much restless and exciting activity in the world about us, whether national or international, which impinges sharply upon our daily lives, and may even cause us much pain and anxiety. But, in so far as these activities add nothing to the progress and well-being of mankind, they are transient and ephemeral things. They are the news of the day, but they contribute nothing to the newness of life, whether of the individual or of society.

What was really new in the world recently? Certainly not the feuding around Laos, or Berlin, the Congo or Cuba; or the strife in Algeria or Tunisia; or the harangues of Khrushchev and the counter-blasts of Western diplomats.

These, indeed, were the head-lines. But they will appear ~~passing~~ <sup>to passing</sup> strange to readers a generation hence, or even a decade.

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That was new! All the victories which were won by mind and spirit over darkness and ignorance. Man orbiting around the earth, scientists probing the mysteries of outer space, or through research in medical laboratories, learning how to alleviate human suffering and prolong life, all new sources of energy which were made available, all that was added to man's power and security -- that was new. Whatever belongs to the rewarding tasks of mankind, the works of teachers, artists, painters, sculptors, poets, musicians, the true words which were fearlessly spoken, the examples of sacrifice and valor in behalf of the freedom of men, nations and races -- these were the new things which came to us; not the old things in new trappings -- like war, and threats of war, like bombs which, for all their unprecedented destructiveness, are only dread refinements of primitive man's lethal weapons of bow, spear, club and battle-ax.

Sending tanks and planes to backward nations to entice them into the global dance of death was not new, nor of any permanent value to civilization, but the sending of doctors and medicines, technicians and teachers, food and raiment to help them out of their misery and squalor and enable them to reach a new life -- that is new, a positive and lasting good, which justifies the hope that some day the sad image of what Man has made of Man will be set aright and Man will be free to unfold in the true image of God.

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make a nation. The great issue about which hangs a true sublimity, and the terror of over-hanging fate is what are you going to do with all these things? What is to be the end to which these are to be the means?"

If this is the true criterion of national greatness -- the end, the goal -- then everything that a nation does to foster science and education, to increase the opportunities of young people to receive an education and a better education, everything that is done to improve the health of people, to provide more adequate housing, to make employment more secure, and to care more fully for the unemployed, everything that is being done to provide care and security for the aged, ~~to increase the minimum wage of workers~~ and to combat bigotry and discrimination, to promote brotherhood and cooperation among people -- all that, whatever the degree of their success, is really new and brings us nearer to the true goal. slip

Through the Hebrew University which I believe has met the specifications for a university which were set by Benjamin Disraeli: "A university should be a place of light, of liberty, and of learning", Israel, and our people everywhere who support it, are making their contribution to what is new, constructive, promising and reassuring in the world today. ~~It is~~ <sup>They are</sup> making <sup>their</sup> contributions to humanity. B27

We do not speak much today of humanity. We speak of nations, classes, races, regional interests and regional defenses, ~~of~~ East and West. Our international vocabulary is rich today in terms which suggest competitive segments of humanity and their strategies of conflict. It is rather poor in terms ~~of~~ suggesting mankind and the basic unity of the human family. <sup>over 1</sup> It is just this latter concept that a great university like the Hebrew University <sup>endeavors</sup> ~~tries~~ to stress.

~~Remember, friends!~~  
With the establishment of the State of Israel and the fulfillment of our historic hope, our work in the world, as a people, was not ended.



I am <sup>therefore</sup> proud that the B'nai B'rith, which I have been  
a member of nearly half a century, has had since its  
inception a clear vision, what true civilization  
involves and has steadily through the years devoted  
itself to those tasks which enrich, sweeten and  
redeem the life of society. ~~It has~~ In love and  
compassion it has served the aged and the orphan.  
It has brought the ethical message and inspiration of  
our ancient faith to the young men and women of our  
colleges and university campuses. It has fought bigotry  
and racial and religious intolerance. Through many  
ways it has reached out for <sup>human</sup> brotherhood and has at  
all times sought to build bridges of better understanding  
and free communication between <sup>different</sup> men.

It is this vision, this which gives lustre and  
promise to the new born state of Israel, which  
the B'nai B'rith helped to bring into existence. ~~For~~  
~~it should be borne in mind that~~

We are all proud of the achievement of the  
young state.



We have been privileged to enjoy in our day the nigh breathless charm of Israel's golden prime, but in the ripening years to come and in the gray, plodding days which lie ahead, Israel will need, from time to time, the surge of rejuvenescence, the enkindling ideals which only great intellectual and spiritual centers provide. For the function of a university is not only to transmit human knowledge and to penetrate the darkness which still engulfs the mind of man, but to unite what is below with what is above, and to bridge the rivers which rage between the alien shores of men.

The Hebrew University, in its dedicated search for human knowledge and truth, in its manifold services to man and nations, in its love of peace and brotherhood -- is Israel's principle gateway to the shining roads which lead ever onward to the ultimate day of blessed reconciliation when "nation will not lift up sword against nation nor learn war any more," when "every man shall sit under his vine and under his fig tree, and none shall make him afraid."



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*But while*  
The hope of national restoration was always an integral part of ~~the~~ <sup>our</sup> people's ~~faith~~ <sup>faith, it was never the whole of it</sup>. Our faith nurtured it and was, in turn, nurtured by it. Providentially, ~~the~~ <sup>the</sup> long-deferred hope came to fruition in our day. We gratefully recall tonight that it was exactly fourteen years ago that the United Nations voted in favor of setting up a Jewish state in a part of Palestine. It was a blessed and glorious consummation which our generation was privileged to behold. It did greatly exalt us. Our people always looked forward to the time of its restoration as to a time of greatness, elation and hope. "When the Lord will bring back the captivity of Zion...they will say among the nations: the Lord hath done great things with us. We shall rejoice." *But* what has so ~~unexpectedly~~ <sup>providentially</sup> transpired in our day should re-charge our courage for the greater tasks which lie ahead. For the Messianic hope of our people has been realized only in part. Galut - exile - <sup>in deed</sup> has come to an end, and shi'bud malkuyot, "servitude under foreign powers." But in its profounder and universal sense of aharit ha-yamim, the establishment of the good society of universal justice, brotherhood and peace on earth, the Messianic hope of our people is, of course, far from having been consummated. The ultimate goal of our people reaches beyond all national restorations and sovereignties to the time "when they shall not hurt nor destroy in all my holy mountain, and the earth shall be full of the knowledge of God as the waters cover the sea." This as yet unrealized hope our people must continue to proclaim, *certainly in this day when our proud civilization is crawling underground into caves and bow-shelters*. It can do so today more hopefully as a result of what has transpired in Jewish life. In a new, buoyant mood of achievement and vindication, the leaders of our people everywhere may now devote themselves to the totality of the Messianic message which, in spite of the establishment of the State of Israel, remains unfulfilled. The great work is yet to be done.



A DDRESS DELIVERED BY DR. ABBA HILIEL SILVER  
at the B'nai B'rith Banquet  
Washington, D. C.  
October 29, 1962

This has been a critical, a frightening week, as our world teetered on the brink of war and disaster. We are somewhat more relaxed now. Firmness on the part of our government, sanity in the councils of the Kremlin, and the quick intervention of the United Nations, have succeeded in averting a world collision whose appalling consequences we dare <sup>d</sup> not even imagine. Our people, and I am sure the Russian people <sup>as well</sup>, and mankind generally, are grateful that the fuse has been dampened. We hope that <sup>this</sup> ~~it~~ will be more than a momentary reprieve, a respite before the next crisis is upon us. Perhaps what has transpired in the last few days will point the way to a less belligerent and more statesmanlike approach in the future to the solution of grave international issues, and that East and West <sup>alike</sup> will not have to resort to threats of war and acts bordering on war, before agreeing -- as they ultimately must -- to quiet negotiation and mutual accomodation.

It is clear that many such issues between East and West still remain <sup>to be</sup> ~~un~~solved, and many of the differences between us will have to be left to the solvent of time. The two systems will certainly persist concurrently for a long time. This should be accepted as an axiom by this generation and the next, and the next. Neither the communists nor we are getting off the globe. We must all, therefore, make every effort to free ourselves from the emotional climate of the cold war. This, of course, applies equally to the communists as to us, for the cold war cannot be ended unilaterally. As a people, we should learn to live more wisely and less



excitedly, and to act more circumspectly and cooperatively in world affairs, exploring every avenue of possible agreement and bearing in mind that we can never have it all our own way. <sup>So should the Russians,</sup> We should go about our national business without emotional tautness, certainly without self-righteousness, in the full knowledge that while the worst can happen, in all likelihood it will not; doing what we feel we ought to do at the behest of our own national traditions and principles, helping where we can, seeking no political compensation in return, craving no praise and deterred by no threats, looking first to the soundness and justice of our own economy and the well-being of our people. No one will rob us of our chosen way of life, nor will time rust our spiritual treasures, if we cherish them lovingly.

We must learn to live on the same globe with the Soviet people and they with us. ~~Neither they nor we are always in the right. The leaders of both countries must try to reduce tensions.~~

Certainly there are great differences between their system and our ~~system~~, but these differences cannot be resolved by the sword. The problem before the world today is not which system is the better, but how the two can keep from destroying each other -- and mankind. Both are strongly entrenched and sufficiently powerful that one cannot destroy the other without destroying itself. The question is then not which will bury the other, but whether a war, once unleashed between the East and the West, will not bury them both.

But, it is not of the latest crisis that I wish to speak this evening, nor of the general restless and exciting activity in the world about us, whether national or international, which impinges sharply upon our daily lives, and may even cause



# MISSING PAGE (S)





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AN ADDRESS DELIVERED BY DR. ABRA HILLEL SILVER ON THE OCCASION OF  
THE THIRTEENTH ANNIVERSARY OF THE STATE OF ISRAEL

The first thirteen years in the life of a state are, in a sense, a prologue. In classic drama, the prologue served to acquaint the audience with the dramatic situation of the play and to forecast in broad outline what was to follow.

In the prologue years of its existence, the State of Israel has clearly indicated the basic design of its national life and the unfolding lines of its future development.

Israel intends to build a free, open and democratic society. It has linked its political destiny with that of the free peoples of the earth.

Israel intends to build a progressive society. Reverent of the past, it will move resolutely into the future. It will foster education, science, research and the institutions which advance the frontiers of the human mind.

Israel intends to build a just society, free from exploitation, poverty and discrimination, wherein the rights and dignity of man will be safe-guarded.

Israel intends to become a helpful member of the international community and to share with the less developed nations its experience and its knowledge.

Israel intends to be a peaceful society, seeking peace and pursuing it. In the past thirteen years, Israel has announced, by its faithful allegiance to the free world, the development of its educational system and its institutions of higher learning, its advanced social legislation, the aid which it has extended to less developed nations of Africa and Asia, and the maintenance of peace, in the face of boycott, blockade and the menacing contrivances of its un-recoiled neighbors, the ground-tone of its chosen way of life, its fundamental purposes and dominant interests as a nation. All this is in complete accord with the ancient



and noble traditions of our people. This is what makes us rejoice today as Israel completes its thirteen prologue years of testing and probation, even more than its extraordinary material progress.

Every one who has had a hand in helping to bring Israel into being and in assisting in its growth -- as you have assisted through the purchase of Bonds for Israel and in other ways -- may feel proud and deeply gratified.

What now of the future?

It would be nice if we could "dip into the future and see the visions of the world and all the wonders that would be", but we cannot do it. No one can guarantee the future of a people, or of the human race, but God Himself, and He has evidently chosen to keep us guessing. He seems to have said to us, though not in so many words, keep working and have faith. Those in the past who had faith and worked in despite of all uncertainty and discouragement, won through. The very success of our movement and the notable achievements in Israel are supreme triumphs of faith; for everything pointed to certain failure and defeat.

The days to come will make even greater demands upon our faith and perseverance than ever before. Israel will not be able to escape the political tensions and pressures of the world of which it is a part. Grave, unsolved problems -- internal and external -- still remain. Danger lurks upon its borders. The timid among us and those who are not inured to the hard pull and the long stretch will fall away. The brave of heart, those who have faith in Israel, in Israel's destiny, in themselves and in the endless resources of the human spirit, will carry on, and will score rewarding victories in the exciting days which lie ahead. Faith will be the bridge which will carry us over.

I note that even in this thirteenth year of Israel's existence, there are still some Jews who are concerned about the political relationship between the State of Israel and Jews who live in other lands.



There is, for example, an organization of American Jews, called the American Jewish Committee, which has a long and honorable record of service in defense of Jewish rights here and abroad. While originally it was tardy in assisting the Zionist movement, and for a time actually set its face against it, it did join in the final hour of decision the overwhelming majority of American Jews who favored the re-establishment of the Jewish State, and it has been loyally cooperative ever since. From time to time, however, it finds itself troubled in mind and wants to be re-assured. It wants to make certain about this thing called dual loyalty. It wants to make sure that the government of Israel will not interfere in the affairs of American Jews. So that on occasions, and on its own, and without consulting other representative Jewish organizations, it will elicit formal reassurances from the Prime Minister of Israel. The latter, who has a kind word to say to everybody, except to Zionists, gladly gives them what they want to know. I personally believe that this exchange of query and response is quite pointless. Dual allegiance was never a fact in Jewish experience. It exists only in the arsenal of the anti-Semite and in the minds of the frightened and insecure Jew. Jews have always been loyal citizens in the lands of their adoption, just as the English, French or Italians, who found new homes in other countries.

It should be clear to every right-thinking man that no one in Israel can commit the Jews of America any more than the Jews in America can dictate to the State of Israel. If certain American Jews feel insecure in their citizenship, this insecurity existed long before the establishment of the State of Israel, which, by common consent, has rather raised the status of the Jews in the eyes of the American people. The only way Israel can ever embarrass the Jews of the United States or of the world is by not living up to its promise of a free and just society.



The only way the Jews of the world can embarrass Israel is by with-holding from the pioneers the tools which they require to build the State. It is in this sense, and in this sense only, that our fortunes comprehend each other. Only good-will, voluntary cooperation, trust and discretion can serve as a permanent two-way bridge between Israel and the diaspora. Whatever obligations the Jews of the world assume towards Israel are self-imposed. They are the obligations of historic kinship, of members of a community pledged to mutual assistance. The Jews of the world cannot remain mere neutral spectators to the heroic drama of Israel reborn.

Apart from the inveterate opposition to the State of Israel on the part of Arab governments -- which in time may be attenuated -- there are still some Jews and some non-Jews who are very unhappy about its existence. Professor Arnold Toynbee, the historian, is a case in point. On the strength of a vast accumulation of historic inaccuracies, he now presumes to pass final judgments on all world events, past and present, and has assumed the role of a prophet to the nations. Israel and Zionism have become his particular Kunden and parable. Zionism and anti-Semitism are, in his view, expressions of an identical point of view. The watchword of anti-Semitism is "Pack to the medieval ghetto". Zionism simply seeks to gather all the far-flung ghettos in the world into one single consolidated ghetto in Israel.

You will recall that this same Professor declared not long ago that Judaism survived through the centuries "only as a fossil", and that the Jews were among the relics of the Syriac civilization. He has since reconsidered his views about Judaism. Judaism is now a unique and quite exalted religion which, if it could only be separated from the Jews, would have a great future in the world. Professor Toynbee is now all out for Judaism but without Jews!

The American Council for Judaism, whose fair-haired boy Professor Toynbee has become, goes him one better. Judging by a recent article in the Council's publication, "The Jewish Newsletter", the Council wants neither Jews nor Judaism.



Its editor writes: "While Jewish nationalism in the Diaspora is certainly bound to disappear in the Western world, particularly in the United States, it is not at all certain that American Jews will turn to Jewish religion in any form to take the place of nationalism. Modern Judaism has nothing to offer to the Christian or Jewish world. There is more prophetic Judaism in Quakerism, Unitarianism and other liberal Protestant or even Catholic groups than in the whole of modern Judaism, including the Reform movement. As for modern Jews, if they hunger and thirst for religion, it is certainly not for Jewish tribalism and its ideological front, known as Judaism."

We have always suspected that the American Council for Judaism hates not only Zionism -- which it so bitterly and so meanly fought -- but Jews and Judaism as well. The name of the organization is a camouflage for self-hate, apostasy and betrayal.

But what is in the minds of these decadent prophets and Jewish escapist shall never come to pass. Others before them had tried, by sword or pen, to expirpate Jew or Judaism, or both. Because of them, Israel has suffered much, but it has nevertheless survived. Israel is not abdicating as a people in order to serve as pilot or test-tube for some faceless international amalgam such as Professor Toynbee dreams of. We suggest that the Professor first persuade Great Britain, his own native "ghetto" homeland, to take on the role of pioneer. Israel can afford to wait and see what the great nations of the world intend to do about his interesting proposal. The Jewish people intends to live and not die for Judaism.

Israel has re-built now for the third time its national home which had been twice destroyed. This should give the historian some clue to the

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character of this unique people, the creator and protagonist through the ages of a unique faith, both of whom survived together all the wars and weathers of the centuries. Loyal Jews will do their utmost in the days to come to strengthen and support the State of Israel. They will also work for a vital and dynamic Judaism every-where. They will make their contribution to mankind in the future as their forefathers did in the past by remaining true to themselves and their heritage.

We salute Israel in joy and hope on this thirteenth anniversary. May the Guardian of Israel prosper it in the years to come. "May Israel dwell in safety in a land of grain and wine. Happy are you, O Israel! who is like you, a people saved by the Lord."





I am happy to participate in ~~your~~ <sup>the</sup> program this evening and to share in this gracious tribute which you are paying to a man whom we all delight to honor, Mr. Joseph Jacob Mazer. A grateful people pays tribute to a loyal son. When the full story of the prologue years of our national re-birth is finally written, the name of Mr. Mazer will loom large among those who contributed significantly to the economic growth and stability of Israel and to its cultural and educational progress. No deeper satisfaction can come to any man than the knowledge that a critical and challenging hour in his people's history, found in him a prompt, generous and discriminating response.

I am particularly impressed by Mr. Mazer's deep attachment through the years to the ~~progress and objectives~~ <sup>cause</sup> of the Hebrew University. I am not unaware of his many other interests which have proved so invaluable to the unfolding life of the State of Israel. But his firm grasp and understanding of the role of a university in the developing life of the new state have especially impressed me. The ~~urgent~~ needs of a new state are most often conceived of in terms of industry, agriculture and security. Undoubtedly these are vital needs, but underlying them all, and determining them all, and transcending them all, <sup>are</sup> mind and spirit, culture and education, heritage and aspiration.

It was no accident that almost simultaneously with the rise of the Zionist movement in the early eighties of the last century, <sup>and</sup> with the first appearance of the Hibat-Zion movement, ~~that~~ <sup>the first seeds</sup> the first progress for the establishment of a Hebrew University in Palestine were made, or that the subject was <sup>prominently</sup> broached at the First Zionist Congress ~~the subject~~ in 1897, <sup>or</sup> that long before the State of Israel was proclaimed, the foundation stone of the Hebrew University was laid in 1917 -- or that the University was <sup>formally</sup> opened nearly a quarter of a century before the state was <sup>came into</sup> established. <sup>systems</sup> This was <sup>that this was so</sup> fortunate, indeed, for it helped to prepare a generation of men <sup>who were prepared</sup> to step in and man the numerous vital posts in government and administration and, by their education <sup>the new state</sup> and scientific training, <sup>was able to</sup> assist in the upbuilding of the country <sup>and</sup> it won its independence.



The founders of Zionism understood fully the priority which must be assigned in any movement of <sup>liberation and</sup> ~~national~~ renaissance to the creation of a center of higher education, <sup>national</sup> ~~which is to serve as a~~ <sup>as a dynamic</sup> ~~reservoir of all the past traditions and values of the nation and agencies for~~ future <sup>proper</sup> ~~advance~~ in all fields of human enterprise. Whenever any people in medieval or modern times felt the stirrings of a new life within itself ~~or a revival or the~~ <sup>establishment</sup> ~~pressure of new wants~~, it quickly expressed these new impulses in the building of a university. As far as the Jewish people <sup>was</sup> ~~and~~ concerned, bearing in mind its traditional reverence for learning and <sup>its emphasis on</sup> ~~to~~ study, "the beginning of wisdom is to acquire wisdom" -- and the daily prayer <sup>of the Amidah, recited daily by our people,</sup> ~~of the~~ "O favor us with knowledge, understanding and intelligent discernment" -- it was inevitable that simultaneously with its heroic efforts <sup>at the close, the 19th and the</sup> ~~first half of the 20th centuries to reconstruct~~ its national life in Palestine, it would launch ~~the~~ <sup>a</sup> parallel and allied project of <sup>building</sup> ~~constructing~~ a great national university <sup>where the sciences and the</sup> ~~where the sciences and the~~ humanities ~~people's cultural past would be taught, and the~~ <sup>treasures of our people's cultural past would be studied by teachers and</sup> ~~the~~ <sup>scholars.</sup> ~~the~~ world today which is on the threshold of great new beginnings, ~~and the~~ <sup>as well as the</sup> American people which has suddenly been confronted with <sup>this</sup> ~~a~~ challenging new world, both are discovering a new reverence for learning and for the <sup>need and</sup> ~~exacting~~ disciplines of <sup>study</sup> ~~scholarship and research.~~ <sup>been moved to</sup> ~~I have always stood in admiration, not alone before the~~ revolutionary faith of our people, its prophetic, ethical code and the steadfast loyalty of our people to it, but <sup>by</sup> ~~I have been moved to admiration at~~ the sheer vigor of the Jewish mind, which, after more than three thousand years of <sup>productive</sup> ~~significant~~ activity in so many field, <sup>it</sup> ~~its~~ vigor is not spent, and is still so amazingly ~~energetic and~~ creative on the world's stage.

No one could, therefore, conceive of a modern Israel without <sup>the companionship of</sup> ~~its~~ great university, the <sup>crown and summit of modern</sup> ~~dream of its~~ scientific institutes, <sup>and</sup> ~~its~~ technical colleges, <sup>the people and state of</sup> ~~its~~ numerous centers of learning and study. <sup>TP</sup> The Hebrew University has served Israel, the state and its people, in many essential ways. It has provided the country with



(over) <sup>our</sup> people has always ~~called for~~ <sup>stressed</sup> the culture.  
train, the mind along with the cultivation, the  
heart.





teachers, doctors, scientists, <sup>agronomists</sup> ~~agriculturists~~, social workers, civil servants, without <sup>where</sup> ~~which~~ no modern state can <sup>function</sup> ~~exist~~. In a part of the world where the desert is always

encroaching upon the <sup>sown</sup> ~~sown~~, it has helped the country to push back the desert,

and to turn sand-wastelands into places of habitation. It has <sup>carried on</sup> ~~spurred~~ fundamental

and applied research <sup>in the country</sup> ~~for the development of the country~~, and the study of its

national resources. It has greatly <sup>discovered</sup> ~~through archaeological finds~~, the past

history of ~~our people~~ <sup>of our people's past and of the</sup> and of Palestine. It has contributed to the potential of <sup>the</sup> ~~of~~

national defence. It <sup>has made possible the carrying into effect</sup> ~~is carrying out~~ one of the key ideas of our people's existence --

<sup>the idea of</sup> ~~It has enabled~~ <sup>to send</sup> ~~mission~~. It has been sending hundreds of experts, technicians, doctors, political

scientists to the less developed countries and people of Asia and Africa, to share

with <sup>these people</sup> ~~them~~ the experience and knowledge of Israel, and they are thus ~~profiting~~ <sup>Israel is thus</sup>

fulfilling our ancient covenant with destiny -- "to be a light unto the nations,

to bring the prisoner out of the dungeon and from <sup>the</sup> ~~that~~ prison <sup>the who</sup> ~~men who~~ dwell

in darkness..."

<sup>At the University</sup> ~~Jewish scholarship is fostered~~ -- outstanding scholars are at work in <sup>the varied</sup> ~~the~~

fields of Jewish history and literature, in a normal environment, free from <sup>the</sup> ~~the~~

<sup>and inhibitions of the Galut</sup> ~~complexes and twists~~. They are ~~revealing~~ <sup>revealing</sup> for us and for mankind the

true and authentic <sup>force</sup> ~~force~~ of our spiritual and cultural contributions to civilization.

I see in the Hebrew University, as in every ~~great and free~~ university anywhere,

mankind's real hope for the future. <sup>I see</sup> ~~and~~ in what they achieved that which is really

new, fresh and promising in our distraught world today.

<sup>There is much restlessness and exciting activities in</sup> ~~the life of~~ the world about us, whether national or international, <sup>which</sup> ~~may~~ loom very

<sup>large</sup> ~~may~~ impinge sharply upon our daily lives, and may even cause us much pain

and anxiety. But, in so far as these activities add nothing ~~to our own spiritual~~

~~growth, or~~ to the progress and well-being of mankind, they are transient and ephemeral

things. They are the news of the day, but they contribute nothing to the newness

of life, whether of the individual or of society.



Ask yourselves <sup>IP</sup> what was really new in the world <sup>recently?</sup> ~~last year?~~ Certainly not the feuding around Laos, or <sup>Belin</sup> ~~Belin~~, the Congo or Cuba; or the <sup>s</sup> ~~s~~ trife ~~in~~ in Algeria or Tunisia. ~~Certainly not~~ the harangues of <sup>h</sup> ~~Kruschcev~~ <sup>h</sup> and the counter-blasts of Western diplomats. These, indeed, were the head-lines. But they will appear passing strange to readers a generation hence, or even a decade.

What was really new? All that was revealed and achieved during the year which heretofore had been unknown and unachieved. That was new! All doors to knowledge which were unlocked, all discoveries in the fields of the sciences, all that advanced man on his eternal pilgrimage, all that made life more just and noble, and added to the happiness of men, women and children.

That was new! All the victories which were won by mind and spirit over darkness and ignorance. Man orbiting around the earth, scientists probing the mysteries of outer space, or through research in medical laboratories, learning how to alleviate human suffering and prolong life, all new sources of energy which were made available, all that was added to man's power and security -- that was new, ~~to be welcomed and treasured~~. <sup>new and fine</sup> Whatever belongs to the ~~infinite~~ tasks of mankind, the ~~noble~~ works of teachers, artists, painters, sculptors, poets, musicians, the true words which were fearlessly spoken, the examples of sacrifice and valor in behalf of the freedom of men, nations and races -- these were the new things which came to us; not the old things in new trappings -- like war, and threats of war, like bombs which, for all their unprecedented destructiveness, are only dread refinements of primitive man's lethal weapons of bow, spear, club and battle-ax.

Sending tanks and planes to backward nations to entice them into the global dance of death was not new, nor of any permanent value to civilization, but the sending of doctors and medicines, technicians and teachers, food and raiment to help



them out of their misery and squalor and enable them to reach a new life -- that is new, a positive and lasting good, which justifies the hope that some day the sad image of what Man has made of Man will be set aright and Man will be free to unfold in the true image of God.

~~And what was new in our national life last year?~~

At the celebration of the opening of Johns Hopkins University in 1876, the eminent guest scientist, Thomas Huxley, declared: "I cannot say that I am in the slightest degree impressed by your bigness (I.E. the bigness of America), or your material resources as such. Size is not grandeur, and territory does not make a nation. The great issue about which hangs a true sublimity, and the terror of overhanging fate is what are you going to do with all these things? What is to be the end to which these are to be the means?"

If this is the true criterion of national greatness -- the end, the goal -- then ~~what in the life of a nation meets this criterion and tends towards the goal of mankind's true destiny?~~

Does Everything that a nation ~~has done~~ to foster science and education, to increase the opportunities of young people to receive an education and a better education, everything that is done to improve the health of ~~our~~ people, to provide more adequate housing, to make employment more secure, and to care ~~more~~ fully for the unemployed, everything that is being done to provide care and security for the aged, to increase the minimum wage of workers and to combat bigotry and discrimination, to promote brotherhood and cooperation among people -- all that, whatever the degree of their success, is really new and brings us nearer to the true goal. <sup>P</sup> Through the Hebrew University which I believe has met the specifications for a university <sup>which was</sup> set by Benjamin Disraeli: "A university should be a place of light, of liberty, and of learning", Israel and our people everywhere who support it are making their contribution to ~~the~~ <sup>what</sup>



*It is making its contribution*

as new, ~~the~~ constructive, ~~the~~ promise<sup>my</sup> and ~~the~~ reassuring, in the world today, to  
humanity and the <sup>(add here "A")</sup> of our ~~past~~ historic hope. With the establishment of  
the state of Israel, <sup>and the fulfillment of our historic hope</sup> our work in the world, as a people, was not ended. <sup>P</sup> ~~A~~

The hope of national restoration was always an integral part of its people's  
life. Our faith nurtured it and was, in turn, nurtured by it. Providentially, this  
long-deferred hope came to fruition in our day. <sup>(over) was</sup> It ~~is~~ a blessed and glorious con-  
summation which our generation was privileged to behold. It <sup>did</sup> ~~should~~ greatly exalt us.  
Our people always looked forward to the time of its restoration as to a time of  
greatness, elation and hope. "When the Lord will bring back the captivity of Zion....  
they will say among the nations: the Lord hath done great things with us. We shall  
rejoice." What has so unexpectedly transpired in our day should re-charge our courage  
for the greater tasks which lie ahead. For the Messianic hope of our people has been  
realized only in part. Galut - exile - has come to an end and shi'bud malkuyot,

<sup>sh'da</sup> "the servitude of foreign powers." But in its profounder and universal sense of aharit  
ha-yamim, the establishment of the good society of universal justice, brotherhood  
and peace on earth, the Messianic hope of our people is, of course, far from having  
been consummated. The ultimate goal of ~~the time when they shall not hurt nor destroy~~  
~~in all my holy mountain~~ our people reaches beyond all national restorations and sovereignties  
to the time "when they shall not hurt nor destroy in all my holy mountain, and the  
earth shall be full of the knowledge of God as the waters cover the sea." This <sup>as yet</sup>

<sup>unrealized</sup> hope <sup>on</sup> Messianic ~~message of our~~ people ~~which exists of the~~ must continue to proclaim.

It can do so today more hopefully as a result of what has transpired in Jewish life.

In a new, buoyant mood of achievement and vindication, the leaders of Israel <sup>on left over</sup> may now  
devote themselves to the totality of the Messianic message ~~of our people~~ which, in  
spite of the establishment of the State of Israel, remains unfulfilled. The great  
work is yet to be done.



over.

We gratefully recall to-night that it was  
exactly fourteen years ago that the United Nations  
voted in favor of setting up a Jewish state in  
a part of Palestine.





The Hebrew University, in its dedicated search for <sup>human</sup> knowledge and truth, in its <sup>unselfish</sup> services to <sup>man</sup> and nations, in its loyalty to what unites and helps men in place of what divides and hurts <sup>them</sup>, in its love of peace and brotherhood -- is Israel's principle gateway to the <sup>shining</sup> <sup>roads</sup> which lead to "ahavat ha-ga'arim" -- to the ultimate day of blessed reconciliation when nations will not lift up swords against nation <sup>or</sup> nor <sup>have</sup> war any more, but they shall <sup>set every</sup> ~~not every~~ man under his vine and under his fig tree, and <sup>you</sup> ~~never~~ shall make them afraid."

"A" We do not speak much today of humanity. We speak ~~of the interests~~ of nations, classes, races, regional interests and regional defenses of East and West. Our international vocabulary is rich today in terms which suggest competitive segments of humanity and their strategies of conflict. It is rather poor in terms suggesting mankind and the basic unity of the human family. It is just this latter concept that a great university <sup>like the Hebrew University</sup> tries to stress.





*The B'nai B'rith National Administrative Board*

*Dinner*

*honoring*



IN BEHALF OF B'NAI B'RITH

HILLEL FOUNDATION ACTIVITIES IN THE GREATER WASHINGTON AREA

STATLER-HILTON HOTEL

OCTOBER 29, 1962

WASHINGTON, D. C.







... a warm, sincere and dedicated man, whose smile and twinkling eyes denotes his faith in the goodness inherent in all mankind, Louis C. Grossberg has quietly been a "worker" for causes beneficial to humanity.

... imbued with this spirit, he unfailingly answers the call of his community, his countrymen and his religion through the years by his service with the United Jewish Appeal, Israel Bonds, Louis D. Brandeis Zionist District, Jewish Community Council, Adas Israel Synagogue and many others.

... characteristic of his understanding of the importance of educating our youth—and of preserving our traditions—is his devotion to the Jewish Theological Seminary, Boys' Clubs of Washington, Yeshiva University, Hebrew Academy, and over 30 years' membership in B'nai B'rith's Argo Lodge.

... happily married to a talented and devoted woman, Celia, they will celebrate their 34th wedding anniversary on this occasion, blessed with a lovely daughter, Perla, her husband, Julius and three delightful grandchildren, Jordan, Kenneth and Judith.



### *Program*



|                              |  |
|------------------------------|--|
| <i>Introduction of Dais</i>  | MAURICE BISGYER, Executive Vice President, B'nai B'rith                    |
| <i>National Anthem</i>       | MRS. FLORENCE MILLER   |
| <i>Invocation</i>            | RABBI HENRY SEGAL, B'nai Israel Congregation                               |
| <i>Dinner</i>                |  |
| <i>Welcome</i>               | ABRAHAM S. KAY, Chairman, Louis C. Grossberg Dinner                        |
| <i>Greetings</i>             | RICHARD K. LYON, President, Jewish Community Council of Greater Washington |
|                              | RABBI STANLEY RABINOWITZ, Adas Israel Synagogue                            |
|                              | RABBI BERNARD MANDELBAUM, Provost, Jewish Theological Seminary of America  |
| <i>Introduction</i>          | LABEL A. KATZ, President, B'nai B'rith                                     |
| <i>Remarks</i>               | MRS. MOE KUDLER, President, B'nai B'rith Women                             |
| <i>Address</i>               | DR. ABBA HILLEL SILVER, The Temple, Cleveland, Ohio                        |
| <i>Presentation of Award</i> | LABEL A. KATZ, President, B'nai B'rith                                     |
| <i>Response</i>              | LOUIS C. GROSSBERG   |
| <i>Benediction</i>           | RABBI NOAH GOLINKIN, Arlington-Fairfax Jewish Center                       |



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 NATHAN SINROD  
 MAURICE STEARMAN  
 OSCAR STEMPLER  
 HARRY S. WENDER  
 MORTON H. WILNER

WOMEN'S COMMITTEE: CHAIRMAN, MRS. NAT H. LEVY  
 CO-CHAIRMEN: MRS. RUTH CHERNER, MRS. JOHN SAFER

### GENERAL COMMITTEE:

MRS. MILTON I. BALDINGER  
 MRS. MAURICE BISGYER  
 MRS. HARRY BURKA

MRS. DAVID DUBB  
 MRS. LEOPOLD FREUDBERG  
 MRS. HAROLD P. GREENBERG

MRS. ALEXANDER HASSAN  
 MRS. HERMAN HERTZBERG  
 MRS. JACK KAY

MRS. MORRIS RODMAN  
 MRS. CHARLES ROSE  
 MRS. WILLIAM ROSENDORF

MRS. THEODORE SHAPIRO  
 MRS. MARK S. SMITH  
 MRS. JACOB SOKOL