



## 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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Emanuel Neumann, 1963-1964.

For Dr Neumann

Nov 26,  
1963

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What shall I say of Dr. Emanuel Neumann on this beautiful occasion when men from all walks of life, and from all parts of the nation have gathered to pay him tribute?

He has always been a modest man ~~and his friends properly described this quality in him~~ <sup>greatly admired</sup> ~~When he served~~ <sup>He would be embarrassed by excessive praise</sup> ~~he served a cause, not a career.~~ <sup>But certainly the truth may be spoken, i.e. IP. When Dr. Neumann served</sup>

His life ~~has~~ possessed an inner spiritual integrity, a clear direction, a firm consistency. He was the willing and ~~total~~ <sup>eager</sup> captive of ~~dear~~ <sup>an</sup> all-mastering cause from his early youth. He ~~received~~ served it without <sup>any</sup> expectations of reward. He fought at its behest without bitterness and rancor. He was never certain of the outcome - for who could predict the ordinances of ~~the~~ <sup>political</sup> international constellations? But early in life he saw his task and his mission, and, in great confidence, he moved <sup>steadily</sup> toward his fixed objective across the ~~shifting~~ <sup>not</sup> terrain of the ~~most~~ turbulent years in our history.

There was always in his steady and resolute dedication a high elevation and distinction of tone and manner. When he spoke, he spoke effectively but ~~always~~ with restraint and with a deep sense of responsibility. He was always the teacher, the educator, never the agitator. He sought to persuade men into conviction rather than incite them with admiration. And when he wrote -- and some of the important documents of our Movement came from his pen -- he wrote with <sup>great</sup> ~~deep~~ perception and with reverence for truth, ~~accuracy~~ <sup>to</sup> and perfection <sup>and accuracy.</sup>

He had a clear grasp of the political philosophy of our Movement, and among his colleagues he was perhaps the most consistent and faithful disciple of the immortal Theodor Herzl.

Dr. Neumann must have derived a great deal of satisfaction from the years which he has spent in the Zionist Movement. He and I and our friends -- many of them <sup>who</sup> are here and some <sup>who</sup> are no longer here -- were engaged in a great drama -- the ~~latest~~ <sup>eternal</sup> drama <sup>of</sup> our peoples' eternal renewal.

The <sup>genius</sup> of our people has ~~always~~ <sup>strikingly renewed</sup> itself in making old things new and small things great. <sup>Men</sup> speak of the people of Israel as -- Israel, <sup>old and venerable</sup>. But ~~it~~ <sup>Israel</sup> never permitted itself to grow old. It always sought to <sup>renew</sup> itself. Its challenge was -- Renew your youth like the <sup>phoenix</sup>. Its prayer was always -- Renew our days as of old."

The land of Israel is a very ancient land, built upon the ruins of <sup>long</sup> forgotten centuries and pre-historic civilizations. But time and again our people made that <sup>ancient</sup> land new again. Here, too, a promise was fulfilled -- "And thy descendants will rebuild the old, waste places."

The language of Israel is <sup>also</sup> an ancient speech, often <sup>consigned</sup> to <sup>desuetude</sup> and <sup>obsolescence</sup>. But time and again it was revived by our people, renewed, made pliant again and adapted to the needs of a new age.

~~And~~ Our people <sup>too</sup> had a genius to make small things great.

The people of Israel has always been a small people which made itself great. Very early in our history, we were <sup>admonished:</sup> ~~apprised:~~ "The Lord did not set his love upon you, ~~nor~~ choose you because you were more in number than other peoples -- for you were the fewest of all peoples." But small as it was, it -- together with another small <sup>&</sup> people, the Greeks -- molded our modern civilization.

The land of Israel <sup>too</sup> was always small but Israel made it the most desirable of all lands. No land has loomed <sup>so</sup> ~~as~~ large in the spiritual <sup>history of the Western world</sup> ~~life of mankind.~~ It became the Holy Land of half of mankind.

The book of Israel, -- the Bible -- <sup>thought</sup> is also a small book but no book has so largely influenced the social, political and religious ~~life~~ of the world.

In this continuing drama of renewal -- making old things new and small things great -- we <sup>of this generation were again thrilled by</sup> ~~have again been around and engaged in this generation~~ -- and Dr. Neumann has been among its leading actors.

Today in Israel our people are again making old things new and small things great. In Israel today an old people is being reborn, and old land is being made new again. Where there was ~~wasteland~~ <sup>shrubbery & p</sup> and wilderness, there towns and cities are ~~flourishing with schools~~ and from Metulla to Eilat one hears the hum of industry, the sound of plow and tractor, the pulse and throb of creative <sup>and</sup> life, the song of children at play. An old language is being revived. A veritable miracle of ~~preju~~ <sup>reju</sup> ~~venitation~~ <sup>venitation</sup> is taking place ~~before our very eyes. Mind, heart and hand, labor and sweat, faith~~

before our very eyes. Mind, heart and hand, labor and sweat, faith and vision are <sup>as</sup> fashioning ~~there~~ a new heaven and a new earth. All this is making of Israel today the most exciting corner of the earth.

It has been a rare privilege for Dr. Neumann -- as it has been for all of us -- to be numbered among the dramatis personae in this heroic drama of Renewal. And great must be <sup>his</sup> your pride and <sup>his</sup> your satisfaction.

Well, my dear Emanuel, you stand <sup>to-day</sup> in the full tide of your active career with so much yet to be done and so much that you can still do. On the loom of the years you hve woven the resplendent cloth of a noble career whose golden threads are ideals and service and learning. But the weaving fortunately is still to go on, according to the gracious pattern which you have set. Let the shuttles, therefore, fly! The years ahead will be even lovelier, mellower, set in the frame of increased appreciation and the growing esteem of your friends. <sup>RP</sup> The Rabbis said that scholars, the older they get, the more precious their wisdom, the more profound their insights, the greater their contributions to mankind.

Re Emanuel Neumann  
Rabbi Daniel J. Silver

"There is a time to weep and a time to laugh. There is a time to mourn and a time to leave off mourning." I appreciate this most sensible wisdom. But, Dr. Neumann, you will understand when I say that I wish with every fiber of my being that I would not be rising to this podium. Certainly no other celebration would have brought me here. The ties are close, and I am conscious of the Biblical statement, "Remain close to thy friend who is thy father's friend."

When I was first invited to participate in this celebration, I demurred. The words of Eliahu in Job were on my mind. "I said, days should speak." I feel that this birthday evening should be reserved for your lifelong associates in Zionist enterprise. But I know that I speak not for myself alone but as the present symbol of a spiritual colleague, who had known you through six decades of the warmest friendship and the closest partnership in the sacred cause of Zion. I am particularly pleased that my father completed his tribute. You were part of his life, as he was of yours.

My father's words are printed before you. What words shall be mine? Not so long ago, Sir, I read a brief biography of yours in one of those single volume Jewish encyclopedias that are currently being published. The rich accomplishment of seventy years was, I must say, inadequately compressed into two brief paragraphs. What I recall most was their description of you as "one of the major architects of Zion". Your right to such a title is, of course, universally agreed. However, I was disturbed by the imagery. An

architect blueprints his lines and designs, and then, by a predictable and dependable process, these lines become transformed into steel and stone, I have had the feeling for some time now that many have forgotten the White Papers and the blue chill of frustration which was the normal atmosphere of the early years of this Movement. Hope achieved erases earlier doubts. Many seem to feel that Israel was historically inevitable. It is as if 1948 had to be. 1948 was never a foregone conclusion. There were no political or prophetic guarantees. We like to think that our cause was just -- and it was -- but justice is not the final arbiter of international affairs. We like to think that in the Balfour Declaration we held an international claim-check to a Jewish State -- and we did -- but such claims are not always honored. November 1947 and May 1948 were not historically necessary. They were, rather, the handcrafted victories of devoted and driven men and of a disciplined movement. I confess me that I am awed at the constancy of purpose and the doggedness of will which enabled you, Dr. Neumann, and my father, and the other lifelong builders of Zion to remain staunch and steadfast. How did you keep head and heart through the death decades of Nazi barbarism and the cruel decades of British machiavellism and the frustrating decades of world-wide moral torpor? How did you keep your confidence and your self-control? How did you find the strength to turn from rebuff and speak necessary encouragement to the Movement?

Faith cannot be made of sturdier stuff. Deservedly, your reward has been broad. In all of history, only a few have enjoyed the satisfaction of dreams

fulfilled. Moses died short of the Promised Land. You, Sir, have had the naches of sixteen years of Statehood, years in which Israel has grown from infancy into strength, from privation into economic well-being, from insignificance into world stature.

But I would speak this evening not of your reward, but of the faith and labors which ultimately brought your joy into being. It is easy to despair -- to see only the obstacles which lie before. Your perseverance and your winning through, Dr. Neumann, justify my hope for mankind. I squirm when I hear the prophets of atomic doom. I find no virtue in self pity. Yet I can understand the foreboding that many feel. There are not many international encouragements, but there is Israel. Israel challenges me to expose the fallacy of doom speaking. If Israel can be, there can be peace. If Israel can be, we can put out the cold war. The future will be what we make it. Man is truly, as our people have always confidently asserted, a partner with God in the work of creation. In so far as he masters himself, he is the master of his future.

Fear paralyzes. Hope strengthens. Israel underscores the immemorial optimism of our people that "weeping may tarry for the night but with the morning there is joy". The drama of 1947 and '48 has a symbolic as well as an incidental force. It offers a case in point to the truth that there are no lost causes and no little people. The world does not belong to the powerful. There shall come a day "when every man shall sit under his vine and under his fig tree and none shall make him afraid". Zionism was the passion of a people who went nameless. Zionism is the political achievement of men who were not to power born.



Zionism is the proof text that my voice, your voice, need not go unheeded. If you believe deeply enough, if you fight with discipline and determination, if you have a just cause which can appeal to man's instinctive sympathy, you can attract a following. You can alter the course of history. An Abba Hillel Silver and an Emanuel Neumann can mount a political energy which ultimately permits a majority of nations of the world to vote for a Jewish State.

I speak sermonically, but I have something far more concrete in mind than the power of positive thinking or the soothing virtue of vague euphoria. Hope and wisdom spurred on Zionist energy, but they were never the principles of its program. Dr. Neumann, men will call you visionary -- and you are. But if visionary you be, then you are certainly the most practical minded of dreamers. You have never deluded yourself that hope is father to reality. You have always insisted, and this was your leadership, that Zionism had a political program, the establishment of a Jewish State, and that political ends could be achieved only by political means. If we must call you a visionary, we must underscore the remarkable clear-eyed judgment with which you assessed political ambition and diplomatic opportunity. You were an organizer of mass rally. You are the author of a thousand precise and presient analyses. You had no patience with theologies and apologetics. You knew that Israel would not be won on the debating platform, and you knew that although Israel had to appeal to the world's conscience, it could not rest its case upon national goodwill. You set little stock in a political handshake or a platform handout. You were a statesman -- a tough minded realist.

It is high time that the humanitarians of our world rediscover the priority of the political. Today good causes do not lack organizational support, but

these organizations are often irrelevant to the democratic process. There is no profit in elaborating on the justice of a cause to those who are convinced. It is not enough to believe in co-existence or civil rights or disarmament, unless you are prepared to go down and slug it out in the political arena. If you are -- then all is possible. Jewish life also needs to rediscover this priority. At our conventions we pass resolutions by the carloads, and ship them out into oblivion. This urgency to re-establish the priority of the political is manifest in the Zionist Movement itself. During the past decade, the Zionist Organization has shied off, Dr. Neumann, from the emphasis which you helped to give it. Our energy is now on projects in Israel, on Hebrew education, on Youth Aliyah -- all good causes but not your priority nor my father's nor Herzl's.

There are many reasons for this shift in emphasis. Some rest at our doorstep, others elsewhere. But I suspect that the major reason was psychological. We have assumed that since Israel is what must ever be. We delight to celebrate Chanukah, and we forget that Tish'a B'Av is also in our religious calendar. Israel is not the first Jewish commonwealth but the third. The first two went down in flames.

My friends, Zionism is not the philosophy that for wholeness Jewish life requires the establishment of a Jewish State; but the principle that Jewish life requires the existence of a Jewish State. Israel alone, whatever its defense budget, cannot guarantee its ultimate security. I am confident that Israel can cope with any conceivable external attack, but her ability to purchase arms, to tap international sources of finance and to enjoy preferential trade relations

must be protected. Every friendly action of our own government from the recognition of 1948 to the sale of Hawk missiles in 1963 was motivated, partially at least, by narrow political considerations. Why not say it? The reverse is equally true. Every new Arab refugee repatriation scheme -- every shipment of arms to Iraq or Egypt has been motivated, at least in part, by other narrow political considerations. Israel cannot depend alone on the justice of ambassadorial representation; Israel requires friends at court -- the alert support of dedicated Zionists the world over. The priority of our Zionist Movement must, then, be what it has always been, the fostering of a climate of opinion favorable to Israel's ends, the presentation to legislator and statesman of our interest in concrete acts of support and aid, the underscoring of shabby State Department compromise or the applauding and encouragement of courageous administration decision. The Zionist Movement exists, not because it was once necessary but because it is now necessary. The Zionist Movement exists because the sympathetic Jew -- the non-Zionist -- is not always prepared to face up to an urgency and to call a spade a spade and a sellout, a sellout. Dr. Neumann, you helped to teach us the primacy of the political in Zionist activity. May this celebration remind us that first things come first.

May your days, Sir, be long! May your strength be constant. May your health be vigorous. And may each of us here be present ten years hence to celebrate your eightieth in the same spirit of joyousness that envelops us tonight.



Of 1 or 3 new year and ten - I hear from you for about  
3 new year - I suppose that is why they asked me to be the  
toast-master this evening. They assumed that I could be  
you but biographer - and <sup>right</sup> paint you ~~best~~ portrait. But  
to paint a true portrait - <sup>the artist</sup> ~~the artist~~ must be away, <sup>the artist</sup> ~~the artist~~  
as well as lights - of visible faults and sundry deformities  
of a darker back-ground to make the virtues more be-  
nign.

In your case Edward, I am truly embarrassed. I feel  
very much like the man who was still - one day  
by a tramp who had been for a hundred - a dozen  
- quarters - a back. I have no car but my wife can  
see by again - I don't think so. So you can see how  
I treat people - so you can see how large as I am  
there. I have no more. For that we find the  
man, I do give you to take - come to help me  
to my home - I want my help to see what  
happens to those who have no voice

[illegible]



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The Rabbis said that scholars, the older they get, the more precious their wisdom, the more profound their insights, the greater their contributions to mankind.

# Tribute and Testament

By Abba Hillel Silver

(His last address written on November 21, 1963, for delivery at the ZOA Dinner on the occasion of the 70th birthday of Dr. Emanuel Neumann.)

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I can reminisce about Emanuel Neumann a great, great deal, for much of the span of our lives may be said to have rested upon the same abutments. For almost half a century our major interests have run closely parallel. Near or far, our lives have been linked more or less by a common destiny, not to speak of a common affection, and of an abiding friendship.

He has always been a modest man and his friends greatly admired this quality in him. He would be embarrassed by excessive praise, by a rhapsodic eulogy. But certainly the truth may be spoken of it.

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## The AMERICAN ZIONIST

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... Part of the manuscript which he had prepared.  
Some of the text you have. The beginning he had  
added. I thought you might want it as his last  
statement of friendship.

WRHS



Text of Rabbi H. Selver's  
talks re G. Neumann  
Celebration - 70<sup>th</sup> Birthday  
Jan. 5

Scheduled  
Nov 26 postponed  
Held  
Jan 5, 1965

# MENU



*The symbols of the twelve tribes*

Z I M L I N E S



Zionist  
Organization  
of America

## National Dinner

*IN HONOR OF*

**Dr. Emanuel Neumann**



*HONORARY PRESIDENT,  
ZIONIST ORGANIZATION OF AMERICA  
AND  
CHAIRMAN OF THE JEWISH AGENCY-AMERICAN SECTION*

*ON THE OCCASION OF HIS SEVENTIETH BIRTHDAY  
IN TRIBUTE TO HIS OUTSTANDING SERVICE TO  
ZIONISM AND ISRAEL  
AND THE  
16TH ANNIVERSARY  
OF THE UNITED NATIONS DECISION ON PALESTINE*

TUESDAY EVENING  
NOVEMBER 26, 1963  
HOTEL NEW YORK HILTON  
NEW YORK CITY, N.Y.



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The genius of our people has strikingly revealed itself in making old things new and small things great.

Men speak of the *people of Israel* as an old and venerable people. But Israel never permitted itself to grow old. It always sought to renew itself. Its challenge was "Renew your youth like the phoenix." Its prayer was always "Renew our days as of old."

The *land of Israel* is a very ancient land, built upon the ruins of long forgotten centuries and pre-historic civilizations. But time and again our people made that ancient land new again. Here, too, a promise was fulfilled — "And thy descendants will rebuild the old, waste places."

The *language of Israel* is also an ancient speech, often consigned to desuetude and obsolescence. But time and again it was revived by our people, renewed, made pliant again and adapted to the needs of every new age.

Our people, too, had a genius to make small things great.

The *people of Israel* has always been a small people which made itself great. Very early in our history, we were admonished: "The Lord did not set his love upon you, nor choose you because you were more in number than other peoples — for you were the fewest of all peoples." But small as it was, it — together with another small people, the Greeks — molded our modern civilization.

The *land of Israel*, too, was always small but Israel made it "the Most desirable of all lands." No land has loomed so large in the spiritual history of the Western World. It became the Holy Land of half of mankind.

The *book of Israel* — the Bible — is also a small book but no book has so largely influenced the social, political and religious thought of the world.

In this continuing drama of renewal — making old things new and small things great — we of this generation were again thrillingly engaged and Dr. Neumann has been among its leading actors.

**T**oday in Israel our people are again making old things new and small things great. In Israel today an old people is being reborn, an old land is being made new again. Where there was wasteland and wilderness, there towns and cities are springing up and from Metulla to Eilat one hears the hum of industry, the sound of plow and tractor, the pulse and throb of creative life and the song of children at play. An old language is being revived. A veritable miracle of rejuvenation is taking place before our very eyes. Mind, heart and hand, labor and sweat, faith and vision are again fashioning a new heaven and a new earth. All this is making Israel today the most exciting corner of the earth.

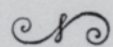
It has been a rare privilege for Dr. Neumann — as it has been for all of us — to be numbered among the *dramatis personae* in this heroic drama of Renewal. And great must be his pride and his satisfaction.

Well, my dear Emanuel, you stand today in the full tide of your active career with so much yet to be done and so much that you can still do. On the loom of the years you have woven the resplendent cloth of a noble career whose golden threads are ideals and service and learning. But the weaving fortunately is still to go on, according to the gracious pattern which you have set. Let the shuttles, therefore, fly! The years ahead will be even lovelier, mellower, set in the frame of increased appreciation and the growing esteem of your friends.

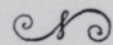
The Rabbis said that scholars, the older they get, the more precious their wisdom, the more profound their insights, the greater their contributions to mankind.

# MENU

VARIETY OF APPETIZERS



SUPREME OF FRUIT HILTON



PRINCESS SOUP

CELERY

OLIVES

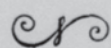
NUTS

WRHS

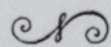


PRIME RIBS OF BEEF AU JUS

JARDINIERE LEGUMES



AUTUMN SALAD



ASSORTED SHERBET SNOWBALLS

RASPBERRY MELBA

PETITS FOURS

DEMI TASSE