



## 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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Reel  
187

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71

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1060

Zionism, undated.

Abraham Harman.

Oxford - a degree in law

"HERZL'S historic manifesto, "The Jewish State", is concluded with the following prophetic words: "I believe that a wondrous generation of Jews will spring into existence. The Maccabeans will rise again. Let me repeat once more my opening words: "The Jews who wish will have their State. We shall live at last as free men on our own soil and die peacefully in our own homes. The world will be freed by our liberty, enriched by our wealth, magnified by our greatness. And whatever we attempt there to accomplish for our own welfare will react powerfully and beneficially for the good of mankind." "

- ① Ambassador - 1/2 yes. fantastic -  
Feel Proud - as Jew that I am now able to say it  
Feel Better - as a human being - this hope is  
through -  
Feel more hopeful for the human race -
- ② Herzl - 100 -
- ③ Ambassador - Young men -



# MISSING PAGE (S)





opinion was involved in the good life. He replied "A good thought conceived in early life and developed in maturity."

I might add to this observation a remark which an old fisherman once made to Dr. Theodor Herzl and which the latter never forgot: "The most remarkable of all things is when a man never gives up."

For the gift of a good thought which was conceived early in life, and for the inspiration of the immortal leader of our Movement who never gave up, I am not only very grateful, but I feel that they represent the complete reward that any man <sup>could</sup> ~~can~~ wish for. *friendship and example I am also profoundly grateful for*

My dear friends, during the past few generations, *is Medea*  
our people experienced several distinctive ages or epochs of transition.

First was the Age of Drift. During the closing decades of the 19th century, our people could not make up its mind whether to stay in the ghetto indefinitely or to lose itself completely in the Western world. The sense of peoplehood had become sharply attenuated and our national morale had seriously slumped. Many of our people drifted away entirely, and many others remained or were brought back reluctantly to the fold by anti-Semitism which increased in virulence all through the closing years of the 19th century. It was anti-Semitism, confessed Herzl, which first made him and Nordau Jewish. Many brilliant Jews paid for their improved <sup>professional</sup> careers in the Western world by formal conversion. Many others felt no responsibility whatsoever for

✓ The road which is given us to travel through life is never very long and a man is fortunate indeed if he finds pleasant and helpful companions upon that road. My Zionist career has been in contact with many inspiring personalities. I am in movement, some, then very colorful and exciting, and for the better of them.



the future of their people or any loyalty towards it. It was a case of "he took away understanding from the chiefs of the people of the land, and made them wander in a pathless waste." *נסיון זה כאלו, עם פאנדל ויגעים דתהו. / א / זרק.*

Then came the Age of Decision--as so often happened before--in Jewish history, <sup>in fact</sup> like a recurrent pattern, when a dangerous drift was brought to a sudden halt. The life sense of the people, the life wish, the deep desire to survive, asserted itself: *אין אלו אלו אלו* It happened long ago during the Babylonian exile. A defeated and uprooted people, beset by despair and faced with an unpredictable future took hold of itself, and by the rivers of Babylon, it vowed: "If I forget thee, O Jerusalem, may my right hand lose its cunning." It happened once again in the days of Ezra and Nehemiah, when the returning exiles found themselves in a ruined Judaea, beset by many enemies: "Behold, we are slaves today and we find ourselves in great trouble." *הנה*

*אנחנו היום עצבים ודגרה גזלה אנחנו.* Nevertheless, they assembled and made a firm covenant with their God to carry on despite everything, to rebuild the broken walls, and to reaffirm the faith and disciplines of their Jewish heritage. *אז לא אנחנו פרימים באמצע אלם זגורג האלדום.*

This miracle of decision happened once again in the days of the Maccabees. When corruption from within and from without threatened to eat at the very vitals of the people's being, the cry finally went up: "He who is for the Lord, come with me!" A great revolt ensued, a



bitter struggle of the few against the many. Then came victory and a glorious new era was ushered in for our people, and through our people for humanity.

Towards the close of the 19th century, a number of scattered and rudderless groups of faithful Jews began to make their voices heard, and to marshal their meagre resources for a national renaissance, for a new covenant with destiny--the Bilu, the Hoveve Zion,--others.

The spiritual catalyst for all these groups was Theodor Herzl. At Basle he finally rallied the people for the heroic hour of decision. Herzl was the most eloquent and consequential spokesman of those who had come to understand the utter emptiness and futility of combatting anti-Semitism. He was also the most clear-sighted among those who realized that the solution of the Jewish problem must be a national solution, one that would receive international sanction and approval. The solution, he realized, could not be accomplished through infiltrations into other lands, or through small-scale philanthropic colonization efforts in Palestine. Herzl favored only <sup>that</sup> a kind of colonization which "we could protect, if need be, with our own army." The day of little essays and ventures, he maintained, the Yom Ketanot had to end.

As a result of successive disheartening efforts and rebuffs, he had come to the further conclusion that the movement to establish a political home for the Jewish people and put an end to their national homelessness must be a mass







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struggle which has been going on between the Communist and the non-Communist blocs, in which struggle small, new states are often used as pawns or shuttlecocks. In this dangerous game, every form of political intrigue, adventure and intransigence has been encouraged. Some day the great powers, which once wrecked the League of Nations, will come to realize the very real and present danger, not alone to the effectiveness, but to the very survival of the United Nations, which lurks in the heightened tensions of their increasing rivalries. They may then turn away from their lethal game, and look for ways of <sup>peaceful</sup> cooperation. Some day, too, Arab statesmen will arise who will realize the utter futility of continuing boycotts and blockades against Israel, or conspiracies to mount military attacks upon it, in the hope of destroying it. They will then proceed to work out together with a very willing Israel, programs of progress, rehabilitation and development which will benefit all the nations in the Near East. All this must some day come to pass. But until such time, Israel will have to carry on its work of consolidation under great handicaps and difficulties. But carry on, it will. And the Jews of the world will assist it.

Of the Zionist Movement, Dr. Herzl once wrote:  
"But one thing I regard as certain, and placed beyond the reach of all doubt. The movement will endure. I do not know when I shall die, but Zionism will never die."

It were well if we were to reaffirm his words today: Zionism must never die! Zionism, which built the State of



Israel, must now buttress it. Zionism was always far more than the scaffolding for the erection of the State of Israel. It was and is the expression of the unbroken will of our people to live and to live creatively and in freedom, which time and again rebuilt the fallen tabernacle of David. Zionism was the architectural design, the material out of which the State of Israel was built, and the will that built it. And Zionism will remain its sure and main support in the days to come. It would be folly to break the cask, and still hope that the wine will be retained... Nor is there any other cask available into which <sup>this</sup> ~~the~~ wine can be poured and conserved.

It would be a grave mistake for Israel to rely exclusively on the economic undergirding of the Diaspora, and to expect this to continue indefinitely without having the loyalty and interest of our people in the Diaspora continuously nourished and replenished by a movement which is specifically directed to this end. "You shall not be redeemed with money." <sup>ה' יצאנו ממצרים</sup> ~~ה' יצאנו ממצרים~~ <sup>1952</sup> ~~1952~~ <sup>1952</sup> ~~1952~~ This is a good admonition to keep before us at all times. The very fact that our enemies here and abroad are trying so hard to make of Zionism a hissing and a byword should prove to us how much Zionism is <sup>still</sup> ~~is~~ needed. Were Zionism a spent and used-up movement, they would ignore it. But they know better. What confronts them in Zionism is the ultimate force which they must overcome if they are to win.

Zionism must continue to invigorate the life of our people everywhere, not for the sake of Zion only, but



*what is called for is really not a new program at all, but to do the things which we have been doing - only better and better. What we need is not a new goal, but a new dedication.*  
for the sake of universal Israel. The Diaspora cannot solve

all the problems of the State of Israel, but neither can the State of Israel solve all the problems of the Diaspora. Each has a life of its own and will continue to have a life of its own. But Zionism can serve both as a two-way bridge, open at all times for spiritual and cultural traffic, to transmit the inspiration of the one to the other. It must be the dynamo of historic Jewish values everywhere, in Israel and in the Diaspora. For we are and remain one people--not politically, of course--and the establishment of the State of Israel has certainly not divided us.

The state of Israel is a great and glorious fact in Jewish life which is destined to influence its every phase everywhere. But greater than the State of Israel is the people of Israel, and greater than the people of Israel is the immortal vision and hope which sustained our people through the long centuries, which made of it a covenanted people, pledged to the ideal of Malchut Shamayim, the establishment of the Kingdom of God on earth.

*Israel was always linked up with the hope of a redeemed humanity.*  
Zionism, as the pledge of positive Jewish living

in the spirit of our deathless prophetic tradition, can help us all, both in Israel and in the Diaspora, to work together for the coming of the next great age, the distant, ~~Age~~ the ultimate Age, the Messianic Age, when justice and peace will be established on earth, when each man will live under his vine and under his fig tree with none to make him

afraid. *These are the eternal values of Judaism, our priceless heritage, and the everlasting challenge to Jews everywhere, whether in Israel or in the diaspora.*



The establishment of the State of Israel is not the final act in the drama of Israel. Our people is moving on, the Ark of the Covenant is moving on, in greater freedom now and in greater confidence, along the broad highways of the world, to Acharit Hayamin, to the End of days, prefigured by our seers, "when they shall not hurt, nor destroy in all My holy mountain, and the earth shall be filled with th<sup>e</sup>~~is~~ knowledge<sub>x</sub> of God, as the waters cover the sea."

