



## The Abba Hillel Silver Digital Collection

Featuring collections from the Western Reserve Historical Society and  
The Jacob Rader Marcus Center of the American Jewish Archives

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

Series 7: Personal Miscellaneous, 1908-1989, undated.

Sub-series D: Writings, 1915-1963, undated.

---

Reel  
218

Box  
81

Folder  
71

Fragments and unidentified writings, undated.

1. Song by the Sea - Song of Hate  
 1. Beauty - 2. - 1/10 1/10
3. North Life - Russian
4. Choice of Israel - Chauvinism  
Tribal

2. Alliances must be  
 made for time in which  
 written - Jerusalem brod  
10 p 12 162/6 N<sup>2</sup> Cruelty
3. God also - 1/12 1/10  
 which is not char. of war  
 gods of other peoples -
4. Object of char - 1/10 1/10

6. Our Task to-day.

1. Each one cheer-

"not to our fathers  
dear"

5. Selection 7 mail.

1. For what purpose.

1. Self? no.
2. for - to be in the mail
3. to be in the mail
4. to be in the mail

2. Practical?

1. Rebuted itself
2. you & chore - there -  
fire will I visit -
3. History of backsliding  
and of boasting.  
Over comes!

3. How? by recapitulation -  
to be in the mail

# HOTEL STATLER ST. LOUIS

650 ROOMS 650 BATHS



UNDER  
SAME MANAGEMENT  
HOTELS STATLER  
BUFFALO  
100 ROOMS, 100 BATHS  
CLEVELAND  
100 ROOMS, 100 BATHS  
DETROIT  
100 ROOMS, 100 BATHS  
ST. LOUIS  
650 ROOMS, 650 BATHS  
HOTEL PENNSYLVANIA  
NEW YORK  
2200 ROOMS, 2200 BATHS

WASHINGTON AND NINTH STS.

I. Merger. ① Chr. not dying  
② No judas. ③ Conversion ④  
Intermarriage ⑤ Persecution.

II. not desirable. Even if possible

① Trend of Civil -

② Mob -

③ Tower of Babel.

④ Room for all -

III. Task of Civilization. <sup>not to join</sup> India, Muscovy.  
Germany - Jew.

① Less Theology.

IV. What Keeps East from meeting Superstition

① Religion - Rev. propaganda.

② Race. ③ Superiority. ④ Purity.

Adam

⑤ Nationalism -

⑥ Economic Inequity. Before War

V. Reached our shore / 'are we  
VI. Solution / no simple. ① Education  
② Democracy.

# HOTEL STATLER ST. LOUIS

650 ROOMS 650 BATHS



WASHINGTON AND NINTH STS.

UNDER  
SAME MANAGEMENT  
HOTELS STATLER  
BUFFALO  
100 ROOMS, 100 BATHS  
CLEVELAND  
100 ROOMS, 100 BATHS  
DETROIT  
100 ROOMS, 100 BATHS  
ST. LOUIS  
650 ROOMS, 650 BATHS  
HOTEL PENNSYLVANIA  
NEW YORK  
2200 ROOMS, 2200 BATHS

1 Not a water play is ahead.

Work -

1. Let each man work in house &  
his job -

CONGREGATION BRITH KODESH  
ROCHESTER, N.Y.

Centennial Celebration

Friday, Oct. 8, 1948

1/ Horace Wolf - Philip Kewstun -

Then 2 great sp. leaders - this covers  
to time. then of sp.

2/ What this cover meant to this can

no one can evaluate true effectiveness  
register extent of influence

Deals in imponderables

Possible to point to 83% membership

But actually they do not - story

Its private & conscientious service is  
to insure sp. of its fellowship

- cannot be measured -

this is true also, Dexter - Eng. -

3/ Nevertheless the very fact that for 100%  
men & women entered path - Satisfies  
real sp. urge

No withheld can last 100% -

a 25 times 100% - for each -

values - ardently wished of the body  
minor - Most beloved - peace

On every city ~~part~~ <sup>part</sup> thing  
See they feel in complete  
and measure - without it

4/ Part of the present administration  
regard they less rel. > Superior  
to an extent as old as Babylon  
Secure in other fields - Lat. perf.  
sc. progress - brilliant culture  
But there is hardly a power - not  
but to burst, disaster &  
not turned deep back

5/ ① Our eye - secure in amazing sc.  
and <sup>now in</sup> last 100 yrs.  
jit - po, despair - Apocalypse  
terror - Eye-less in Isaga

② Secure in the democ. world

But - Sc. without Rel. Monks  
Dem " Rel. - Drinking  
Art " " - Corruption  
Social " " - Civil War

5/ 2 wars were fought in an day (3)  
with total st. decrease - in the  
world's <sup>1000</sup> ~~universities~~  
we are now "cold war" -  
- over our country dropped - away  
UK - sound by bond

6/ What has been wrong? -  
False anti-bl. campaign.  
Machanical - not limited human  
Pol. "national" - disfigured  
20/100 50 - 100/200 - 100/200

"It is a mistake (Kant)"

7/ Contributions on sp. ideas - But  
altered - Syngar  
Not an "unsubstantiated" solution -  
100/200 in unperishable solution  
20/100 50

8/ World needs new beginning. (4)  
Rel. tells us that new beg. are possible

9/ One, the most inspiring - Vindication,  
Who built it?

(a) Talents - Good plan pt - p. 56

(b) Because its Security - God pl. it on  
things, God - Dignity, Man  
Brotherhood - one law  
Peace  
Justice - Love

(c) See, this Faith - a New Chapter

10/ As you enter 2nd C. - Tasks

(1) Our Task - Empower, Rel. Seek God  
Education - Books  
Old World

(a) Philanthropy

(2) Help Israel -

(3) U.S. - Intervention

(4) Citizens of World - "An World" - (It can't be done)

NOTES

Sunday Morning Lecture, May 9, 1948

**THE AMERICAN CENTURY**

How Will the United States Use its Great Power  
in the Twentieth Century?



[illegible]





Part of the exciting story of man on earth are the moments of discovery and invention which suddenly open up new worlds heretofore closed to him. For long stretches of time, the human race carries on from generation to generation, in a changeless routine of habits and conventions, convinced that that is how things have always been, and must always be. Suddenly a break-through occurs, of so novel and revolutionary a nature, that it compels a complete reshuffling of all the inherited ideas and judgments. Ancient dykes give way to a flood of new insights and speculations. A new day begins for mankind.

The discovery of the New World was such a break-through. The revival of learning in the fifteenth century was another. The invention of printing, the new astronomy of Copernicus, the coming of the steam-engine, and the discovery of electricity were break-throughs. Heavier-than-air aviation and nuclear fission were major break-throughs in our day.

Political revolutions like the American and French Revolutions of the eighteenth century, and the Russian Revolution of the twentieth shake the very foundations of long established societies. Thereafter the world is never the same again. A new order emerges.

In the history of the Jewish people, such political break-throughs occurred from time to time. The Exodus from Egypt was such a break-through. It ended four centuries of slavery. It began Israel's career as a nation. Everything in the life of the people of Israel dates from the Exodus.

Centuries later, the return from the Babylonian exile and the restoration of Judea, exactly twenty-five hundred years ago this year, proved to be another break-through. When Cyrus "the great," king of Persia, who had conquered Babylon and became the ruler of the largest empire the world has ever seen,

made a proclamation throughout his empire: "Thus saith Cyrus, king of Persia: 'All the kingdoms of the earth hath the Lord, the God of heaven, given me, and He hath charged me to build Him a house in Jerusalem, which is in Judah. Whosoever there is among you of all His people, the Lord his God be with him, let him go up!'" <sup>הָאֵלֹהִים הָיָה עִמָּו</sup> Israel was then given a new lease on life. It was saved from extinction. The prophet of that exile likened the rebirth of the nation, which the proclamation of Cyrus made possible, to the creation of a new heaven and a new earth. Cyrus was hailed as the messiah, the anointed of the Lord, who ushered in this new day for the people of Israel.

When after many centuries of outcast existence and persecution in Europe, civil rights were granted to the Jews of France by the French Revolution in September, 1791, another historic break-through took place. It opened up a new era for the Jews of Western Europe. The ideas of liberty, equality, and fraternity for all men, which were the ideals of the French Revolution, carried with them the implication of equal rights for Jews also. The march of the armies of France into neighboring countries and the later victories of Napoleon, began a process of the steady enfranchisement of all Jews in Western Europe.

The establishment of the State of Israel fifteen years ago was another such break-through. It marked a decisive turning point in our history. The tremendous consequences of this break-through only the future will fully reveal.

But already it is clear that a new day has begun for our people. An inner revolution has taken place in the lives of our people everywhere -- a new outlook, fresh new attitudes towards life, a rediscovered dignity, a new confidence and pride.

I shall not dwell long this evening on what the State of Israel has

achieved since its establishment or what it has meant to our people the world over. The record is clear, and he who runs may read it.

These fifteen years have been tremendous years for our people in Israel, glorious in planning, glorious in achievement, glorious in defense. No age in Jewish history is quite comparable to it. So many fears have been proved groundless, so many hopes have been exceeded, so many myths have been exploded.

These fifteen years have been years of testing. We had wrested from a reluctant world the right to become once again a free and sovereign people in its own home. Now it was up to us to demonstrate whether we possessed the endowments for the new role in which we were now cast. The world, and we, ourselves, waited to see whether the Jewish people possessed the capacity, the courage, the perseverance which are requisite for the building of a state. Through these fifteen years, the world and we, ourselves, witnessed with mounting wonder and admiration the unfolding drama of a people's ingathering and of a national reconstruction such as mankind had seldom, if ever, witnessed.

During these years Israel made good, and in a breath-taking way, on land, on sea and in the air, in city, town, and village, in swamp and wilderness, in schools and academies, in social services, in the revival of a language and a literature. Israel also made good on the battlefield, to the amazement of its friends and the confounding of its enemies. All this has filled us with inestimable pride. It has been for us a rarer gift than the gold which we have given to make its foundations strong.

But Israel knows and we know that its historic task is far from being over. We know that these are dangerous and unpredictable times for all peoples. They are likely to continue so for some time. Passions are running high in our world. Dark tides are sweeping all around us. We all prayerfully hope that

forces of reason will come to prevail and the desperate efforts of nations to preserve peace will succeed. But in the meantime, the cold war is bearing down most heavily upon our defenseless people in many parts of the world. Violent times are especially dangerous for minority groups, and even more so for the Jewish group, which historically has suffered most in periods of social, political, or economic unrest. Because Jews are almost everywhere, they are always in the center of world events, and as the Rabbis put it, in commenting upon the fate of our people at such times, when the stone falls upon the vessel, the vessel is broken, and when the vessel falls upon the stone, it is the vessel again which is broken.

The days to come will continue to make great demands upon Israel and upon us. Israel will not be able to escape the political tensions and pressures of the world of which it is a part. Grave danger lurks upon its borders.

The matter of national security continues to be the major problem which engrosses the attention of the government and the people of Israel. They are surrounded by unreconciled and numerically superior hostile neighbors whose leaders are repeatedly avowing their purpose to exterminate Israel. Some of these neighbors, especially Egypt, have been receiving heavy military equipment, the most modern weapons, as well as technical military advice and training from the Soviet Union. The generous aid which Egypt has been receiving from the United States, for non-military purposes, to help its people whose standard of living is among the lowest in the Middle East, has undoubtedly helped Nasser to divert much of his country's revenues to military purposes.

Egypt has been employing German scientists -- erstwhile Nazis -- to

build jet fighters and develop ground-to-ground rocket missiles, which are intended, of course, to be used against Israel, and even more sinister unconventional weapons such as are banned by international law. *Moshe's letter*

In the sober knowledge of all this, the people of Israel are going about the business of building their homeland with singleness of purpose and unafraid. Though hoping for support from the free world, they are relying primarily upon themselves and their own defenses. Recently, Major-General Moshe Dayan, who took the Sinai Peninsula away from the Egyptians in 1956 and led the Israeli forces to the shores of the Suez Canal, stated: "In the era of rockets with conventional and unconventional warheads, President Nasser would be deterred from starting a war primarily by the might of Israel's defense forces. We must diligently develop those weapons so that we do not lag."

~~The Israelis know that this, by and large, is true and they are reacting accordingly.~~ Their expenditures for national security constitute a terrific drain upon their limited national income, but they know that for the time being it cannot be helped, and they are paying heavy taxes for their security. Things may change, and on the international political checkerboard they often do change -- and in the most unexpected ways. But the people of Israel cannot and will not permit themselves to live in a fool's paradise.

Clearly, my friends, there is much more still to be done. We have done much. We were confronted with historic tasks, and we were greatly challenged.

We tried faithfully to match our hour. You who *contributed to the U.S.A., ran who* bought bonds for Israel *and in a hundred other ways help to support its educational and cultural undertakings* in the ~~early, uncertain days of its establishment~~ gave encouragement to our builders *- Ben-Zion* and put tools and weapons in their hands. You helped them prepare the land for the large immigration which followed.

21. Editorial in Life  
"Crisis in Zionism"

~~There are those who~~  
 This spontaneous and generous response of our  
 people to the upbuilding of Israel has been branded  
 by our crowned enemies - those in the camp of  
 the Arab League and those in the camp of the  
 Council for Judaism - as political, and as tainted  
 with disloyalty to America. At this game of  
 defamation, the Jews are even more zealous than the  
 Arabs. Occasionally a neutral source such  
 criticism ~~may~~ comes from an unimpaired  
neutral source. In last week's "Life" magazine there  
 was a lead editorial headed: "The Crisis in Zionism".  
 The gist, the two-column ~~and~~ editorial is that  
 while it is all right for American Jews to help Israel  
 with money and property it is all wrong <sup>for them</sup> to try to  
 influence American foreign policy in favor of Israel.  
 "Every time Harry Truman helped the Zionists  
 overturn the British mandate in Palestine, says the  
 editorial, American Zionism has had an occasionally  
distorting influence on U.S. foreign policy in the Middle  
 East, and even more on the Arab interpretation of it. We  
 hope that will not be true of Zionism's successors."

11/12

You will note that the writer already speaks of  
Zionism's successes, as though 2 were already  
dead. I am reminded of <sup>the Middle Eastern</sup> King Mesha, who  
scored a victory over King Ahab, Israel in the 9<sup>th</sup> C.  
B.C., and who ~~dropped~~ <sup>boasted</sup> about it by inscribing ~~on the~~  
~~basalt~~ stone the words: "Israel perished & with an  
overwhelming destruction." This was 2800 years ago!

To make his point, the "LJ" writer, distorts the facts  
of history. It was not Harry Truman who helped the  
Zionists overthrow the British mandate in Palestine. It  
is the Jews, Palestine who overthrew the Br. mandate. Their  
determined resistance, the Haganah, the Irgun, the Lehi,  
the illegal immigration, the world's clamor, and misquoting  
which finally forced S.A. to throw in the sponge - and  
turn the essence over to the U.N.

(a) And it was not the U.S. which put out  
for Partition - but the Secret Union.

(b) And if all the great leaders & statesmen, the U.S.  
+ G.B. - from Wilson to Churchill - ~~opposed~~ <sup>opposed</sup> the ~~partition~~  
- it is not due to the distorting influence of American  
Jews on the foreign powers & their countries - word!  
Just a to nations have -

(a) Is it suggested that the field of propaganda, as it affects Israel, shall be left free and open to the Arab League, <sup>operating</sup> and the Agents and friends, the Seven Arab States represented in Washington, and the American citizens who <sup>conspire</sup> are from these countries.

"H"  
4

and closed tight to American Jews? <sup>or shall we hit America</sup> <sup>2 dead, which is total for</sup> <sup>the U.S. with the Near East?</sup>  
It is only when one places the interests of another  
country above <sup>one's</sup> ~~his~~ own, that he is worthy & deserving.  
Fortunately the interests of Israel in the Near East have  
been in full alignment - as a free, host. democracy -  
with those of the U.S. - It is one defensible stance  
in that part of the world - It was Roosevelt and not  
Israel who opened the Near East to Jewish penetration.

(a) Shortly before his death - Pres. Kennedy addressed  
the Convention of the Jewish Org. in America in N.Y. City. - I  
was present at this occasion. In the course of his major  
policy address he declared: Death

(b) To all the Israel fully supporters. To all  
the Amer. Jews fully supporters. There need be no  
loss of Amer. sovereignty <sup>although</sup> ~~disrupting~~ this basic Amer.  
policy. -

(c) It is the Arabs, the oil interests, and therefore  
the Amer. Government for Israel who will seek to  
obstruct it - and ruin for it.

(d) We would suggest to "Life" to stop giving  
Amer. Jews lessons in protection. It is important  
and welcome.

1934



ON BOARD  
CUNARD WHITE STAR  
"BERENGARIA"

Fear - & dictators!

Curtained cars -  
jealousies feeds

Expionage - servants  
prejudice - ogres

Leviathan - worship cult!

6th Avenue touch.

glass coffins

Anti-Religious museums!  
no working!

Scientific history, world

Centuries, Church - relig  
Church over - again.

Church not dead.

Rejected bourgeois morality.  
now returning to it.

Spartan reg. many Cossacks  
- alcohol - tobacco.

Every marriage tolerable  
noted by post card that  
husband is honest  
proofs for present, shame -  
scandals -

resp. for children

after 3 divorces men with  
of being punished

Latin army - machine no  
menace to us -  
no need to "shatter" Latin

## Russia

Better house hold

## Improvements

- ① Public baths
- ② Parks
- ③ Housing schemes
- ④ Short working day - week
- ⑤ Cheap justice
- ⑥ Road services

## Army

### Criticism

- ① Efficiency - really hustling  
- 20,000 family ordered to work!
- ② Attack on Religion
- ③ Spoliation & property classes
- ④ Attack on Morals

## Manner of Kiroff -









GOLDSMIT  
HOUSE

**HOTEL—PENSION**

בית  
גולדשמיט

מלון ופנסיון

Telegraphic address : "Goldhouse"  
Telephone 533

Jerusalem  
P.O.B. 269

ירושלם  
ת. ד. 269

[illegible]

In Sept. 1930, I found myself again involved  
in a labor-management dispute in which justice  
was on the side of labor. The hotel managers, Cleveland  
both a 12-year-old agreement with the cooks,  
waitresses and waiters known and forced them into a  
strike to protect their right of collective  
bargaining.

The strikers were clearly a part of a united  
effort, organized and directed by powerful unions  
who were fast obtaining a through-hold over Cleveland  
to destroy business in a period of intense economic  
depression.

I issued a public statement in which I said  
every other thing! (Lester - clipping.).

I was of course bitterly attacked by all the  
anti-labor forces in the community and in the State  
but I had my name defended as well.

# A Plea for a People's Policy

By

**Rabbi Abba Hillel Silver**



Abba Hillel Silver, rabbi of The Temple, Cleveland, is a former president of the Zionist Organization of America and of the Jewish Agency for Palestine. He has been notably conservative in American political affairs, and has been closely associated with leaders of the Republican Party. This article (excerpted from a recent address to his congregation) is illustrative of the significant new trend in certain influential conservative circles toward condemnation of the Korean war and insistence upon honest negotiations to settle differences with the Soviet Union.



Though not agreeing with the ideas presented herein in their entirety, the Peace Coordinating Committee of the Peoples Party of Connecticut has reprinted this material for your information. 69 Congress Avenue, New Haven, Connecticut.

(Reprinted from the N. Y. Compass, January 14, 1951)

President Truman has summoned the American people to unity and self-sacrifice because of the grave danger in which our country finds itself. "Those of us who work in the government," he stated, "will do our best, but the outcome depends, as it has always depended, on the spirit and energy of our people."

In my humble judgment there has been little wrong with the spirit and energy of the American people. They did not fail, either in unity or in the spirit of sacrifice, either in the first World War or in the second World War. Whatever was asked of them they performed, completely and patriotically. They gave their sons to the war, and their daughters—as many as the government demanded.

On the battlefields our fighting men gave an excellent account of themselves, and withdrew from no sacrifice in life or blood.

Our shops, our mines, our mills were adequately manned. Whatever taxes our government imposed upon our people they paid. Whatever restrictions and rationings were imposed upon them were complied with.

There never was and there is not now any reason to doubt the loyalty, the patriotism and the readiness to sacrifice on the part of the American people in defense of their country or their freedom. I doubt whether the proclamation of a state of national emergency was really required to make the American people aware of how serious the present situation is.

The American people are not illiterate. They read their newspapers, they listen to their radio, they know what is going on in Korea; they know what is going on in the United Nations. Their sons are even at this moment fighting and some of them dying in Korea.

### Congress Not Asked

But **they**, the American people, do not make our foreign policy. **They** did not send our armies unprepared in Korea. **They** were not consulted as to whether we should go into Korea. According to our Constitution, Congress and Congress alone has the power to declare war and make peace. The Congress of the United States was not consulted about sending our

troops into Korea. President Truman alone decided this grave issue by the simple device of calling this intervention not war, but a police action. This police action has already cost our people 40,000 casualties.

Our allies likewise were not consulted. The President has said that we must work with a sense of real partnership and common purpose with the other free nations who need our help as we need theirs. These partners were ignored when President Truman ordered our troops into Korea. The question is, why?

The United Nations, too, were not consulted. It is the prime responsibility of the United Nations, not of the United States, to resist aggression in the world. It was only **after** President Truman launched our military escort in Korea that the United States asked for the approval of the United Nations. This is not the procedure outlined in the Charter of the United Nations.

Why did not our government wait for clear directives from the United Nations in the matter of Korea? Why did not our government ascertain **before** we moved in who else was going along and to what extent and with how many troops?

Why did we not learn of the widespread reluctance of the other free nations of the world to become involved in Korea, as was later evidenced by the rather slim and purely token participation on the part of only a few of these nations?

Why did we not learn about this widespread reluctance **before** we committed ourselves to what has proved to be one of the most costly and disastrous enterprises in all the military history of the United States? Why?

The strong suspicions entertained by many Americans that the Korean move was inspired by domestic political considerations connected with an approaching fall election has not been satisfactorily resolved.

The administration had for some time, prior to last June, been attacked and badgered, especially by the Republican opposition, with charges of Communist sympathies, with responsibility for the victory of the Communists in China and the defeat of Chiang Kai-shek, and

with widespread infiltration of Communists in the State Department and other government departments.

For weeks on end, before the Tydings Committee of the Senate, wild charges were made by irresponsible political gentry and by publicity seekers of the type of Senator McCarthy. The Administration found itself on the defensive, with an important Congressional election approaching.

The invasion of South Korea by the North Koreans last June offered a tempting opportunity to demonstrate to the country that the Administration was all-out anti-Communist, and that it was ready to strike at communism wherever it raised its ugly head. It must have been assumed that the undertaking would be in the nature of a small-scale police action, that it would be brief and not too costly, and that the North Koreans would take to their heels as soon as they saw the American soldiers coming.

President Truman also dispatched the Seventh Fleet to patrol the Strait of Formosa to see to it that the Chinese Communists did not take over Formosa, thereby intervening not alone in Korea, where a clear case of aggression could be established against the North Koreans, but also in the Chinese civil war, where the victorious Chinese regime had already recognized by Great Britain, India and other countries.

Along with the intervention in China, we also promised to send aid to the French in Indo-China where they were fighting to preserve French imperial interests in that country. The Administration reversed its former line and permitted itself to be swayed by domestic political considerations and to be intimidated by the rantings of ex-Communists, ex-isolationists, pro-Fascists, and cranks of all kinds, and maneuvered itself and the American people into the disastrous Korean adventure.

Was it the American people that failed in Korea? Why was our military intelligence so faulty? Why did it underestimate so catastrophically the fighting numbers and the fighting quality of the North Korean armies, to the point where we were almost driven into the sea at Pusan?

And why did the same thing happen a second time, and more

disastrously, as our soldiers were advancing so confidently towards the Manchurian border, having been assured of an easy victory and the prospect of returning home by Christmas?

Was our intelligence aware of the size of the Chinese armies on the Manchurian border? If aware, why were our men, who were so vastly outnumbered ordered to move on to the Manchurian border? If unaware, why are the military commanders who are responsible for this shocking blunder continued in their posts to this day?

### What Happened to the Money?

Did our State Department know that China would enter the war? If it did, what preparations did it make to meet it? Why was the American people lulled into a false sense of security by inspired spokesmen who in so many words assured them that China would not fight? If our State Department did not know whether China would enter the war, why did it take the dangerous gamble to move our forces beyond the 38th Parallel? Why did it choose to ignore the clear declaration of the Chinese Foreign Minister and of Nehru of India, who warned the American people that if we crossed the 38th Parallel, China would come into the war? Why did we move beyond the 38th Parallel? Why are we asking for a cease fire now when the Chinese and North Korean armies are advancing across the 38th Parallel? Why did we not ask for it when we had reached the 38th Parallel? Why did we reject the proposal of a neutral zone between Korea and Manchuria, which was favored by our allies?

These mistakes, these blunders, these failures, military and political, are not to be charged to the American people, although the American people, of course, will in the final analysis, pay the entire cost. These are the responsibilities and failures of the government and of the Administration and of those outside the government and in the opposition party who provoked the government to hasty action, and of those in government who succumbed to the provocation, who fondly believed that an easy-going victory against the Communists in Korea would be a strong political weapon in their hands against the

opposition in an approaching election.

The American people are now being asked to give many more billions of dollars to our military establishment to build up the military strength of our country. I suppose that conditions being what they are, with the President of the United States warning us that our homes, our nation, all the things we believe in are in great danger, the approval of such military expenditures is a foregone conclusion, and no patriotic American would wish to stand in the way.

But the American people have a right to ask why we received so little in terms of fighting effectiveness for the many billions of dollars which they gave to the military establishment during the past few years. The American people have never been niggardly with their armed forces. What became of the 50 thousand million dollars which was given to the armed forces during the past four years? Why were we so unprepared in June, 1950?

Before the second World War, in 1939, we spent on our armed forces a billion, four hundred million dollars. In the last three years—peace years, mind you—we spent on the average of 13 billion dollars annually. Yet we were unprepared.

The president said recently that on June 25 of this year we had less than 1½ million men and women in our army, navy and air force. Thirteen billion dollars is a powerful lot of money to spend on such a small fighting force. In 1941, when our army and navy numbered a million and three-quarter men, we spent seven billion dollars. In 1950 we were spending twice that amount on a smaller army and navy and air force.

Is the unpreparedness of our armed forces so glaringly demonstrated in the Korean affair due to the failure of the American people to provide adequately for them, or is it the failure of the men at the top to get a dollar's worth of defense for every dollar paid by the American taxpayer? Have those who work in the government really done their best, as the President promises they will do in the future?

### Failures at the Top

I cannot escape the feeling that these glaring, tragic failures have been at the top—lack of consistency, courage and statesmanship on the part of our political leaders, and blunders, waste, and poor management on the part of our military commanders and administrators. **Theirs** is the major responsibility for the plight in which the American people finds itself today.

There is always the tendency on the part of our political and military leaders, when their policies or their actions result in failure, to shift responsibility from their own shoulders to those of the American people. Somehow it is always the American people who are responsible for all that goes wrong.

It is proper to alert the American people today to the grave dangers in which they find themselves, as the President has done, but more is needed to meet the dire emergency—much more. In the first place, there must be self-examination at the top level. A sense of omniscience is not conducive to sound government, nor is impatience and irritability with suggestions and criticism, and narrow partisanship and a desire to make political capital out of grave international situations.

### Re-examination Needed

There is in my judgment need for a re-examination of our entire foreign policy which has been going from bad to worse ever since President Truman, on his own responsibility, announced the so-called Truman Doctrine and pledged our country to resist communism all over the world, a commitment on which we are simply not able to make good and one which our allies are unwilling to back up. A re-examination of our entire foreign policy is called for. It is no loss of face for a government which has pursued a policy which has been found wanting or inadequate or dangerous to reconsider and re-examine and adopt a new policy. It is far better to change to a sounder policy than to be unchanging in catastrophic wrongheadedness. Finally, there is need for a reorganization of our military establishment with an eye

to greater economy and efficiency.

Without leadership a people perishes. It is to leadership that we must look for our salvation, a leadership which will match words with action and which will treat the American people as mature people who know the score.

The President has announced four things which the American people must do and will do in this crisis. I am in perfect agreement with all these four things.

First, he said, we will continue to uphold and, if necessary, to defend with arms, the principles of the United Nations, the principles of freedom and justice. Fine! But please, let the **United Nations** decide when the principles of freedom and justice are endangered, and what should be done about it! That is **its** business. Let the deliberations and decisions and actions be collective—not unilateral! Let us not act first and then get the approval of the United Nations for our actions. The United Nations has assumed the responsibility of keeping law and order in the world. Please, let us not have a private Truman Doctrine of our own. Let us not do our own private policing. Let us not jump into Formosa or Indo-China or Korea or elsewhere—and there are a hundred potential danger spots in the world—until the United Nations directs us, along with all other nations, to act. We must avoid not only aggression, which we are not likely to indulge in, but aggressiveness as well. Let us strengthen the United Nations. Let us channel whatever help we can to the world through the United Nations. Let us strengthen this international organization, which is the sole hope of a stable world to come.

### Our New Allies

Secondly, the President said he would continue to work with the other nations to strengthen our combined defenses. Excellent! But let us be practical about it! Let us make sure how far the other nations are prepared to go along, and how much they are prepared to pay out of their own resources to strengthen their own defenses. Of course, they will permit us to help finance their military establishments, but they may not be

willing to use them every time we think they should.

Let us not drain our own resources too far to equip other nations militarily. Let us think first and foremost and always of our own defenses. Again, in our eagerness to organize the world against the Soviet Union and line up the free nations of the world against Communist dictatorship, let us not undermine our moral position in the world by allying ourselves with Francos and Fascists and Titos and Nazis in Europe and reactionaries in Asia. It makes the Voice of America sound hollow in the ears of the world. In the long run that will undo everything that we are trying to do.

The President urged us further to build up our army, navy and air force and to make more weapons for ourselves and our allies. By all means, let us build up to full strength, but let us not bankrupt ourselves by trying to arm half the world against the other half. Our resources are not limitless. Our government is already 257 billion dollars in debt. It is the hope of the Soviet Union that we will destroy ourselves through bankruptcy and sink our military strength into the great Serbonian bog of Asia.

### Negotiation is not Appeasement

I should also like to draw Mr. Truman's attention to some words which he himself uttered, and suggest that in those words, lies the right direction of statesmanship in these dire days. He said, "There is no conflict between the legitimate interests of the free world and that of the Soviet Union that cannot be settled by peaceful means, and we will continue to take every honorable step we can to avoid general war." This is quite different from the dogmatism, the rantings and the war-mongering of so many others, which are so frequently heard these days.

Stalin too, has declared more than once that the Communist world and the capitalist world could live side by side in one world. Truman does not trust Stalin. Stalin does not trust Truman. Hence the impasse. But it is clear that only in the direction of courageous and continuous exploration of every avenue for reaching un-

derstandings, if only piece-meal, only in the direction of negotiation, earnestly sought and welcomed, lies the hope of the world. Negotiation is not appeasement.

Let not the American people be persuaded into closing their minds at the sound of the word appeasement. It is today a tabu device to paralyze thought and wise diplomatic action. There should be urgent and continuous exploration of every opportunity for coming to an understanding with the Soviet, a nation which we cannot defeat in war any more than it can defeat us.

### Our Real Enemies

Our defeat in Korea is not a fatal defeat. Bataan and Dunkirk did not determine the outcome of the second World War. We are a strong and powerful nation. We can become stronger and even more powerful. We are faced with most grave and menacing problems, and while we should do all that is practical and necessary to build up our military strength, we should bear in mind always that the basic solution lies not on the battlefield. It will have to be found at the conference table.

Our appeal to our nation leadership in Washington, which we make in all good will, for we are all involved in one common destiny, is to be courageous and unafraid, not to be swayed by partisan political consideration and not to allow itself to be stampeded by war-mongers, fanatics and cranks, and by those who would push us into war for reasons which have nothing to do with love of country.

There are those in our country who do not want an understanding with Russia. There are those even in high government posts who are ardently advocating a preventive war with Russia. There are those who will try to sabotage any possibility of agreement. These are our real enemies. When our President will give the American people the kind of leadership they need and crave for, the American people will back him up 100 per cent. The American people have always rallied to the defense of their country whenever it found itself challenged and endangered.

# A Plea for a People's Policy

By RABBI ABBA HILLEL SILVER

President Truman has summoned the American people to unity and self-sacrifice because of the grave danger in which our country finds itself. "Those of us who work in the government," he stated, "will do our best, but the outcome depends, as it has always depended, on the spirit and energy of our people."

In my humble judgment there has been little wrong with the spirit and energy of the American people. They did not fail, either in unity or in the spirit of sacrifice, either in the first World War or in the second World War. Whatever was asked of them they performed, completely and patriotically. They gave their sons to the war, and their daughters — as many as the government demanded.

On the battlefields our fighting men gave an excellent account of themselves, and withdrew from no sacrifice in life or blood.

Our shops, our mines, our mills were adequately manned. Whatever taxes our government imposed upon our people they paid. Whatever restrictions and rationings were imposed upon them were complied with.

There never was and there is not now any reason to doubt the loyalty, the patriotism and the readiness to sacrifice on the part of the American people in defense of their country or their freedom. I doubt whether the proclamation of a state of national emergency was really required to make the American people aware of how serious the present situation is.

The American people is not illiterate. They read their newspapers, they listen to their radio, they know what is going on in Korea; they know what is going on in the United Nations. Their sons are even at this moment fighting and some of them dying in Korea.

## Congress Not Asked

But they, the American people, do not make our foreign policy. They did not send our armies unprepared into Korea. They were not consulted as to whether we should go into Korea. According to our Constitution, Congress, and Congress alone, has the power to declare war and make peace. The Congress of the United States was not consulted about sending our troops into Korea. President Truman alone decided this grave issue by the simple device of calling this intervention not a war, but a police action. This police action has

## About the Author

Abba Hillel Silver, rabbi of The Temple, Cleveland, is a former president of the Zionist Organization of America and of the Jewish Agency for Palestine. He has been notably conservative in American political affairs, and has been closely associated with leaders of the Republican Party. This article (excerpted from a recent address to his congregation) is illustrative of the significant new trend in certain influential conservative circles toward condemnation of the Korean war and insistence upon honest negotiations to settle differences with the Soviet Union.

already cost our people 40,000 casualties.

Our allies likewise were not consulted. The President has said that we must work with a sense of real partnership and common purpose with the other free nations who need our help as we need theirs. These partners were ignored when President Truman ordered our troops into Korea. The question is, why?

The United Nations, too, were not consulted. It is the prime responsibility of the United Nations, not of the United States, to resist aggression in the world. It was only after President Truman launched our military effort in Korea that the United States asked for the approval of the United Nations. This is not the procedure outlined in the Charter of the United Nations.

Why did not our government wait for clear directives from the United Nations in the matter of Korea? Why did not our government ascertain before we moved in who else was going along and to what extent and with how many troops?

Why did we not learn of the widespread reluctance of the other free nations of the world to become involved in Korea, as was later evidenced by the rather slim and purely token participation on the part of only a few of these nations?

Why did we not learn about this widespread reluctance before we committed ourselves to what has proved to be one of the most costly and disastrous enterprises in all the military history of the United States? Why?

The strong suspicions enter-

tained by many Americans that the Korean move was inspired by domestic political considerations connected with an approaching fall election has not been satisfactorily resolved.

The Administration had for some time, prior to last June, been attacked and badgered, especially by the Republican opposition, with charges of Communist sympathies, with responsibility for the victory of the Communists in China and the defeat of Chiang Kai-shek, and with widespread infiltration of Communists in the State Department and other government departments.

For weeks on end, before the Tydings Committee of the Senate, wild charges were made by irresponsible political gentry and by publicity seekers of the type of Senator McCarthy. The Administration found itself on the defensive, with an important Congressional election approaching.

The invasion of South Korea by the North Koreans last June offered a tempting opportunity to demonstrate to the country that the Administration was all-out anti-Communist, and that it was ready to strike at communism wherever it raised its ugly head. It must have been assumed that the undertaking would be in the nature of a small-scale police action, that it would be brief and not too costly, and that the North Koreans would take to their heels as soon as they saw the American soldiers coming.

President Truman also dispatched the Seventh Fleet to patrol the Strait of Formosa to see to it that the Chinese Communists did not take over Formosa, thereby intervening not alone in Korea, where a clear case of aggression could be established against the North Koreans, but also in the Chinese civil war, where the victorious Chinese regime had already been recognized by Great Britain, India and other countries.

Along with the intervention in China, we also promised to send aid to the French in Indo-China where they were fighting to preserve French imperial interests in that country. The Administration reversed its former line and permitted itself to be swayed by domestic political considerations and to be intimidated by the rantings of ex-Communists, ex-isolationists, pro-Fascists, and cranks of all kinds, and maneuvered itself and the American people into the disastrous Korean adventure.



RABBI SILVER

Was it the American people that failed in Korea? Why was our military intelligence so faulty? Why did it underestimate so catastrophically the fighting numbers and the fighting quality of the North Korean armies, to the point where we were almost driven into the sea at Pusan?

And why did the same thing happen a second time, and more disastrously, as our soldiers were advancing so confidently towards the Manchurian border, having been assured of an easy victory and the prospect of returning home by Christmas?

Was our intelligence aware of the size of the Chinese armies on the Manchurian border? If unstrike at us? If aware, why were our men, who were so vastly outnumbered, ordered to move on to the Manchurian border? If unaware, why are the military commanders who are responsible for this shocking blunder continued in their posts to this day?

## What Happened to the Money?

Did our State Department know that China would enter the war? If it did, what preparations did it make to meet it? Why was the American people lulled into a false sense of security by inspired spokesmen who in so many words assured them that China would not fight? If our State Department did not know whether China would enter the war, why did it take the dangerous gamble to move our forces beyond the 38th Parallel? Why did it choose to ignore the clear declaration of the Chinese Foreign Minister and of Nehru of India, who warned the American

people that if we crossed the 38th Parallel, China would come into the war? Why did we move beyond the 38th Parallel? Why are we asking for a cease fire now when the Chinese and North Korean armies are advancing across the 38th Parallel? Why did we not ask for it when we had reached the 38th Parallel? Why did we reject the proposal of a neutral zone between Korea and Manchuria, which was favored by our allies?

These mistakes, these blunders, these failures, military and political, are not to be charged to the American people, although the American people, of course, will in the final analysis, pay the entire cost. These are the responsibilities and failures of the government and of the Administration and of those outside the government and in the opposition party who provoked the government to hasty action, and of those in government who succumbed to the provocation, who fondly believed that an easy-going victory against the Communists in Korea would be a strong political weapon in their hands against the opposition in an approaching election.

The American people is now being asked to give many more billions of dollars to our military establishment, to build up the military strength of our country. I suppose that conditions being what they are, with the President of the United States warning us that our homes, our nation, all the things we believe in are in great danger, the approval of such military expenditures is a foregone conclusion, and no patriotic American would wish to stand in the way.

But the American people has a right to ask why we received so little in terms of fighting effectiveness for the many billions of dollars which they gave to the military establishment during the past few years. The American people has never been niggardly with its armed forces. What became of the 50 thousand million dollars which was given to the armed forces during the past four years? Why were we so unprepared in June, 1950?

Before the second World War, in 1939, we spent on our armed forces a billion, four hundred million dollars. In the last three years — peace years, mind you — we spent on the average of 13 billion dollars annually. Yet we were unprepared.

The President said recently that on June 25 of this year we had

(Continued on Magazine 8)

# A Plea for a People's Policy

(Continued from Magazine 3)

less than 1½ million men and women in our army, navy and air force. Thirteen billion dollars is a powerful lot of money to spend on such a small fighting force. In 1941, when our army and navy numbered a million and three-quarter men, we spent seven billion dollars. In 1950 we were spending twice that amount on a smaller army and navy and air force.

Is the unpreparedness of our armed forces so glaringly demonstrated in the Korean affair due to the failure of the American people to provide adequately for them, or is it the failure of the men at the top to get a dollar's worth of defense for every dollar paid by the American taxpayer? Have those who work in the government really done their best, as the President promises they will do in the future?

## Failures at the Top

I cannot escape the feeling that these glaring, tragic failures have been at the top—lack of consistency, courage and statesmanship on the part of our political leaders, and blunders, waste, and poor management on the part of our military commanders and administrators. Theirs is the major responsibility for the plight in which the American people find itself today.

There is always the tendency on the part of our political and military leaders, when their policies or their actions result in failure, to shift responsibility from their own shoulders to those of the American people. Somehow it is always the American people who are responsible for all that goes wrong.

It is proper to alert the American people today to the grave dangers in which they find themselves, as the President has done, but more is needed to meet the dire emergency—much more. In the first place, there must be self-examination at the top level. A sense of omniscience is not conducive to sound government, nor is impatience and irritability with suggestions and criticism, and narrow partisanship and a desire to make political capital out of grave international situations.

## Re-examination Needed

There is in my judgment need for a re-examination of our entire foreign policy which has been going from bad to worse ever since President Truman, on his own responsibility, announced the so-called Truman Doctrine and pledged our country to resist communism all over the world, a commitment on which we are simply not able to make good and one which our allies are unwilling to back up. A re-examination of our entire foreign policy is called for. It is no loss of face for a government which has pursued a policy which has been found wanting or inadequate or dangerous to reconsider and re-examine and adopt a new policy. It is far better to change to a sounder policy than to be unchanging in catastrophic wrongheadedness. Finally, there is need for a reorganization of our military establishment with an eye to greater economy and efficiency.

Without leadership a people perishes. It is to leadership that we must look for our salvation, a leadership which will match words with action and which will treat the American people as mature people who know the score.

The President has announced four things which the American people must do and will do in this crisis. I am in perfect agreement with all these four things.

First, he said, we will continue to uphold and, if necessary, to defend with arms, the principles of the United Nations, the principles of freedom and justice. Fine! But please, let the United Nations decide when the principles of freedom and justice are endangered, and what should be done about it! That is its business. Let the deliberations and decisions and ac-

tions be collective—not unilateral! Let us not act first and then get the approval of the United Nations for our actions. The United Nations has assumed the responsibility of keeping law and order in the world. Please, let us not have a private Truman Doctrine of our own. Let us not do our own private policing. Let us not jump into Formosa or Indo-China or Korea or elsewhere—and there are a hundred potential danger spots in the world—until the United Nations directs us, along with all other nations, to act. We must avoid not only aggression, which we are not likely to indulge in, but aggressiveness as well. Let us strengthen the United Nations. Let us channel whatever help we can to the world through the United

Nations. Let us strengthen this international organization, which is the sole hope of a stable world to come.

## Our New Allies

Secondly, the President said he would continue to work with the other nations to strengthen our combined defenses. Excellent! But let us be practical about it! Let us make sure how far the other nations are prepared to go along, and how much they are prepared to pay out of their own resources to strengthen their own defenses. Of course, they will permit us to help finance their military establishments, but they may not be willing to use them every time we think they should.

Let us not drain our own resources too far to equip other na-

tions militarily. Let us think first and foremost and always of our own defenses. Again, in our eagerness to organize the world against the Soviet Union and line up the free nations of the world against Communist dictatorship, let us not undermine our moral position in the world by allying ourselves with Francos and Fascists and Titos and Nazis in Europe and reactionaries in Asia. It makes the Voice of America sound hollow in the ears of the world. In the long run that will undo everything that we are trying to do.

The President urged us further to build up our army, navy and air force and to make more weapons for ourselves and our allies. By all means, let us build up to full strength, but let us not bank-

rupt ourselves by trying to arm half the world against the other half. Our resources are not limitless. Our government is already 257 billion dollars in debt. It is the hope of the Soviet Union that we will destroy ourselves through bankruptcy and sink our military strength into the great Serbonian bog of Asia.

The President finally urged that we expand our economy and keep it on an even keel. Nothing is more important than that. We must guard against inflation through greater production, higher taxes and through price and wage control. In this connection, an American has the right to ask why the President of the United States did not use up till now the powers which were clearly his to control prices and wages, and why he permitted our country to move into the dangerous inflation spiral in which we already find ourselves.

I should also like to draw Mr. Truman's attention to some words which he himself uttered, and suggest that in those words, lies the right direction of statesmanship in these dire days. He said, "There is no conflict between the legitimate interests of the free world and that of the Soviet Union that cannot be settled by peaceful means, and we will continue to take every honorable step we can to avoid general war." This is quite different from the dogmatism, the rantings and the war-mongering of so many others, which are so frequently heard these days.

Stalin, too, has declared more than once that the Communist world and the capitalist world could live side by side in one world. Truman does not trust Stalin. Stalin does not trust Truman. Hence the impasse. But it is clear that only in the direction of courageous and continuous exploration of every avenue for reaching understandings, if only piece-meal, only in the direction of negotiation, earnestly sought and welcomed, lies the hope of the world. Negotiation is not appeasement.

Let not the American people be persuaded into closing their minds at the sound of the word appeasement. It is today a tabu device to paralyze thought and wise diplomatic action. There should be urgent and continuous exploration of every opportunity for coming to an understanding with the Soviet, a nation which we cannot defeat in war any more than it can defeat us.

Our defeat in Korea is not a fatal defeat. Bataan and Dunkirk did not determine the outcome of the second World War. We are a strong and powerful nation. We can become stronger and even more powerful. We are faced with most grave and menacing problems, and while we should do all that is practical and necessary to build up our military strength, we should bear in mind always that the basic solution lies not on the battlefield. It will have to be found at the conference table.

Our appeal to our national leadership in Washington, which we make in all good will, for we are all involved in one common destiny, is to be courageous and unafraid, not to be swayed by partisan political considerations and not to allow itself to be stampeded by war-mongers, fanatics and cranks, and by those who would push us into war for reasons which have nothing to do with love of country.

There are those in our country who do not want an understanding with Russia. There are those even in high government posts who are ardently advocating a preventive war with Russia. There are those who will try to sabotage any possibility of agreement. These are our real enemies. When our President will give the American people the kind of leadership they need and crave for, the American people will back him up 100 per cent. The American people have always rallied to the defense of their country whenever it found itself challenged and endangered.



at home in our administration & justice, abroad in our foreign  
relations we have fallen ~~shamefully~~ <sup>badly</sup> below ~~the~~ our own  
standards & justice and righteousness. Two trials of  
notorious corruptors who befouled a Nat. admin.  
with the crassest ~~poor~~ <sup>poor</sup> & graft, were held in N.Y.  
& in Washington. One involved a former Attorney-General  
who ~~entertained~~ <sup>along all this way</sup> ~~with~~ <sup>by</sup> the sacred charge & rep. guarding the  
laws of our land, ~~planned~~ <sup>but who not long ago</sup> those laws, stooped to the lowest  
practices of graft, conducted his great office like a ~~cheap~~ <sup>cheap</sup> ~~shop~~ <sup>shop</sup>  
~~kept a helping hand, especially~~ <sup>kept a helping hand, especially</sup> ~~ward heeler~~ <sup>ward heeler</sup> and was caught in ~~the~~ <sup>his</sup> shady transactions  
and hauled before the bar & justice. Summoned to defend  
himself, he did not even have the ~~means~~ <sup>means</sup> to testify  
in his own defence. But he was acquitted! They  
say that it is difficult to prove a corrupt case! They say  
many things! But what the Amer. people say is "were the accused  
a poor man, unable to hire skillful attorneys, unable  
to delay on device or another to delay his trial  
for years - he would know he is behind bars where  
poor criminals but with such circumstances, go -

The second trial involved an ex-Whistle Blowing the  
Tupin - a member of the cabinet of that same ghastly  
administration - who for the great sum of \$100,000  
brought down in a little black bag, hauled away  
~~some~~ <sup>some</sup> ~~or~~ <sup>or</sup> ~~some~~ <sup>some</sup> lands which would have cost the  
Govt. by his own testimony \$100,000,000 in profits.  
This ex-Whistle Blowing, the Tupin together with his  
obsequious multi. Mill. friend was recently tried in Wash.  
on the charge of ~~defrauding~~ <sup>defrauding</sup> conspiring to defraud the Govt.

Their defence was hilariously funny. The oil magnate  
did not bribe the jury. He only loaned him the money.  
Why the money had to be carried in a little black bag by  
the son of the oil magnate & delivered in person was not  
satisfactorily explained. Nor was it explained why the jury  
when caught with the goods, declared that another fault-  
man tried the oil magnate <sup>had</sup> loaned him the money.  
~~then~~ a statement which the & the gentleman promptly  
denied —

And when asked why the <sup>valuable</sup> precious naval reserves  
oil land was turned over to this private operator for  
exploitation — the defence had the audacity to  
declare — that it was a great patriotic service  
which they thus performed. Japan was about to  
attack the U.S. & these self-sacrificing patriots  
was ~~determined~~ <sup>prepared</sup> to see that the U.S. should be well  
prepared. Hence the magnate received the contract to  
construct oil storage tanks in Hawaii & was paid  
for it by the lease of the Navy oil lands. To the  
considerations — Thus patriotism which is often  
the last resort of the ~~scoundrel~~ <sup>scoundrel</sup> is again used to  
shield & the cheapest papers in the land, and the  
flag is draped around the sad delinquencies of the  
faithless servant of the people. It needs that  
this Japan scare  
was unknown to every one but the <sup>few</sup> at the  
very time — our govt was ~~drafting~~ <sup>expecting</sup> a new Pacific  
Accord with Japan & the power brokers in the  
Pacific —  
Will these 2 were <sup>5 years after crime</sup> tried and acquitted!

In spite of the fact that the highest court 1 1/2 yrs ago declared that the contract which turned over this oil land to the company was null & void b/c it was palpably the result of bribery & corruption. - & the Court of Appeals upheld the decision. - <sup>Here again</sup> They say that it is difficult to prove a conspiracy (only no one has explained why they were not put first on a ~~best~~ charge, bribery). They say many things. But the Am. people says that were these criminals poor unable to pay an attorney \$400,000 & another \$100,000 - and ~~unable~~ to pull over so that their ~~own~~ friends would not come up for 5 years etc. & b/c they would now be behind bars - where rich men never go!

2. We regard them as serious. Not because we are materialists - & have a materialistic desire to see them over any one particular. But because they eat at the heart of our moral life. When justice is flouted, when rich can brazenly defy the laws, then our foundations strength is water - our foundation is sand! — Such transgressions make laws contemptible and justice lightly regarded. — <sup>when men become convinced that ordinances are mere suggestions which ought to be disregarded.</sup> ~~But~~ when men come to believe that "you cannot count \$100,000 or \$200,000 before"

1. Warnings: — Such verdicts etc.

2. I am not a judge or lawyer. I cannot critically analyze the trials. I do not give them the integrity, the judges who provided, the attorneys who participated or the juries who decided. But I know that <sup>as all get up there they are</sup> ~~even if they are~~ <sup>they are</sup> ~~these men~~ <sup>these men</sup> ~~who~~ <sup>are</sup> ~~convinced~~ <sup>convinced</sup> - & that these men ~~are~~ <sup>if acquitted</sup> are not vindicated. I know that there are not rare instances where powerful & rich criminals are acquitted - and I can frankly admit

in the hands 2 count found the  
deal crossed but a 3 count found  
the man who put the deal boxed that  
cylinder

II. In our inter. life things have happened which reflect no honor upon us.

open us.

1. I speak first of Mexico - a country misruled for  
700 yrs - rich but sadly unfortunate. Her history up to  
the beg. of th 19 c. was exploitation + oppression - since 1870  
when she became wid - war, unrest, & revolution. Blessed  
as few countries, the south - she has been backward. She  
has been handicapped by ① Church ② Foreign capitalists.  
The Church has kept people illiterate. 1/2 of pop are educa-  
ted. Many Indians suffer uneasily. The Church has  
mixed itself in politics - sided with privilege + oligarchy,  
condemned the exploitation of peasants - <sup>and treated the</sup>  
struggle for liberty - <sup>When Christ. 9'91) dropped out of picture. Struck!</sup>  
<sup>When Christ. 9'91) dropped out of picture. Struck!</sup>

(2) to have foreign capital - attracted by wealth -  
esp. oil - they established vast empire - & made  
oil a tool for their ambitions. ~~They~~ Officials They were  
resp. for many a revolution.

resp. for many a revolution.

(3) ~~For~~ The U. S. is not without blame. as the greatest  
democ. it could have played the part of the Big Brother.  
#9 + did not. It culled & threatened southern interests.  
The Liberal Court. 7.

#77 did not. 77 culled. 77 liberal Court. 77  
 (1) In 1917. The adopted a new & very liberal Court. The  
 chief features were the agrarian reforms aiming to subdivide  
 vast feudal estates & settle dispossessed peas upon the land  
 + (2) the ultimate ending of foreign ownership of  
natural resources. The under this last heading came

the new regulations affecting <sup>oil</sup> land and other lands owned by foreign corporations. (The new laws do not confiscate any of <sup>their</sup> the properties nor deny any basic rights. They declare that any land acquired prior to 1917)

any foreign corporations (the new laws do not  
deny any basic rights. They  
declare that any land acquired prior to 1917)

1. Modern man who sets out to acquire knowledge is in a rather plight than the man of antiquity, in the middle ages. The <sup>amount of</sup> accumulated knowledge of the race was not so colossal but that man still hope to be able to encompass it all. And there were even in these days who actually aspired to encyclopaedic knowledge. Their <sup>minds</sup> ~~souls~~ set to embrace all arts and all sciences. It was not a rare phenomenon for to find an author <sup>little things</sup> writing on with equal authority on physics, medicine, ethics, politics, and biology and art, and with equal facility.

The modern man can aspire to no such comprehensive-ness. He knows that he cannot embrace the whole scope of human knowledge. There is already too vast a vast amount of it that our life is too short to acquire it all. Here and there men will write for us "Outlines" <sup>O. Science, that is - short of the</sup> ~~his is a~~ <sup>to</sup> ~~us~~ <sup>at least</sup> with the bare outlines of what human knowledge is in its various fields. But we know full well that these brief surveys do not ~~not~~ <sup>enable</sup> us to master these fields, erudition, ~~to~~ <sup>to</sup> ~~cannot~~ <sup>cannot</sup> ~~become~~ <sup>acquaint</sup> ~~us~~ <sup>us</sup> to contribute to the increase of knowledge. It takes a whole life time to master one <sup>small</sup> branch of <sup>human</sup> knowledge, just as it would take a whole life-time to read all the books in <sup>only</sup> ~~the~~ <sup>we</sup> ~~already~~ <sup>are</sup> ~~not~~ <sup>in</sup> ~~any~~ <sup>of</sup> ~~our~~ <sup>great</sup> ~~post~~ <sup>libraries</sup>. Assuming that a man could read a book a day, it would take him <sup>near</sup> 10,000 yrs. to read all the books in the British Museum -

So that a man who sets out in quest of knowledge is at once appalled by the colossal size of the enterprise and by the <sup>un</sup> ~~hopeless~~ <sup>hopeless</sup> ~~task~~ <sup>task</sup> - And this is where is the beginning of wisdom! And when that man realizes <sup>still</sup> further that this vast accumulation of knowledge represents only a fraction of a fraction of what there is



at rest. His guest is an excellent one. He often grows weary  
and disheartened. Of the "D" the Rabbis speak. וְהָיָה כִּי יֵרָאֶה  
לְפָנַי בְּיוֹם הַכְּלוּלָה וְהָיָה כִּי יֵרָאֶה לְפָנַי בְּיוֹם הַכְּלוּלָה

Man's pursuit of Knowledge is our crown & glory. It differs  
entirely us from the beast. It is our nobilitation, our human  
estate. It is the way in which our life urge expresses itself  
and the way by which we are advancing in the road  
of our evolution. But it is ~~not~~ a hard way - often a  
fragile way. The quest of truth pursues the cheek, wrinkles  
the brow, <sup>and</sup> fires the heart. - But hard or easy, pleasant or  
unpleasant - man must pursue knowledge - it is ~~his~~ <sup>propelled in</sup> -  
<sup>and</sup> at times hurriedly, at times languidly - ~~in~~ <sup>as</sup> an eternal wanderer  
& Sp. inquisitor, by the needs, of physical & intell. life -

b). I am of course now speaking of knowledge of means and discovery, of the truths which we require in order to form sound judgments, and direct the course of our life. Roger Bacon, as will recall, enumerates 3 kinds of studies. "Studies serve for delight ~~for~~ for ornament and for ability". Even the former 2, "studies which serve for delight and for ornament, that is for our quiet hours, retirement and for our discourses, are agreed only with the people <sup>of letters</sup> but had pain fully <sup>Real culture is based on profound understanding, on the habit of self-criticism, on the habit of being able to give an account of one's own opinions, on the habit of being able to give an account of the opinions of others.</sup> ~~Real culture is based on profound understanding, on the habit of self-criticism, on the habit of being able to give an account of one's own opinions, on the habit of being able to give an account of the opinions of others.~~ who acquire all that they need for their delight and ornamentation with ease. They read the papers, and magazines for ornament, and a ~~leisure~~ relaxing world for delight. Occasionally they attend a lecture - of predigested wisdom - for ability. But this is flirting with knowledge - not acquiring it -

c), But above all Knowledge for ability, for wrestling with life's problems, requires hard thinking! and without the processing and working of the mind - there is no hard thinking!

No man is completely able, who is not free, whose <sup>mind</sup> ~~life~~ is <sup>superfluous</sup>  
~~controlled~~ by ignorance, or misinformation, or half truths, or  
~~distorted~~ impressions. He may <sup>be</sup> a wonderful intelligence, but  
he is a lamp in chains - Only truth can make him  
free. But truth may be all about us - and we may  
never recognize it. Because we have not trained our  
eyes to see. ~~The almost~~ The paramount requirement  
of knowledge is not to store our minds with "abstract  
or mnemonic acquisitions" - with examples un directed,  
unorganized facts - but to fashion our minds  
into <sup>flexible</sup> instruments, which will weigh, judge,  
select, demand, <sup>the real</sup> ~~the false~~ <sup>the true</sup> ~~the false~~ <sup>the true</sup> This will  
enable us to meet the situations & problems of life with  
a free choice & success.

a great change of necessity:  
It requires long years of hard work thus to fashion our  
minds into the exactness of precision, accuracy, and  
perseverance. Many <sup>reluctantly</sup> ~~get~~ us the task early <sup>in life</sup> That is why  
we as a people are the worst educated and least cultured  
in spite of the fact that we have more colleges and universities  
than all the other countries in the world combined -  
Mr. Joseph Collins in a recent book called "The American  
Boys at Work and Play" accuses the teen-people of "Adulter-  
Infantilism" "A. I. is the condition and conduct of an  
individual who, having reached maturity of phys. development, re-  
mains infantile in his responses to the demands and  
obligations of life." He declares: (Quote)

He who sets out in quest of Knowledge will do well to remember that it is better to know nothing than to know



~~and complete~~ wisdom will tell knowledge that that  
the ultimate goal of all thinking which is the ultimate  
goal of all knowledge - is the service of man ~~thought~~  
grounded in faith in God. Hence there does  
the Scriptures say  $\text{אֱלֹהִים הוֹדִיעַ אֶת מֹשֶׁה אֶת כָּל הַמִּצְוֹת לֵאמֹר}$  - The beginning of  
wisdom is the fear of God - the third time it is  
even more properly stated.  $\text{וְהוֹדִיעַ אֶת מֹשֶׁה אֶת כָּל הַמִּצְוֹת לֵאמֹר}$

$\text{וְהוֹדִיעַ אֶת מֹשֶׁה אֶת כָּל הַמִּצְוֹת לֵאמֹר}$

The 3rd way ~~that leads to K.~~ ~~leads through~~ K. to God.

3. - Our prosperity at home seems <sup>not</sup> to have been seriously checked in 1926. We were not on the floor - but of course, as in the same previous years - but by May, it was, even speaking, a good year. But nevertheless there was a check upon the spread of crime & lawlessness in our land, upon the flagrant & systematic violation of laws which we ourselves enacted, & upon in the number of divorces or juvenile delinquency. There are serious maladies eating at the vital of our national life.

4. Cleveland - Builders Strike May (Inst)

2) He let his many towering personalities. <sup>the man</sup> <sup>made</sup> <sup>4.2-52</sup>  
his ranges, the first - many summits - no higher than  
the other. Highest peak of all. Moses.

He is not only the first of the 10 ancient rel. personals  
~~to appear on the scene~~ ~~to appear on the scene~~ ~~to appear on the scene~~ ~~to appear on the scene~~ ~~to appear on the scene~~  
to appear on the scene, human  
history. But in manier and import, he sur-  
passes them all.

Without Moses, <sup>Fleming</sup> <sup>James</sup> there would hardly  
be any O.T., no few people, no Judaism, and no  
Christian Church, perhaps also no religion of Islam.

2) Abraham was the first Jew - He, a man, who in the ancient  
the religion of Babyl. concerned, the one of God, as a figure  
to lead to Canaan, and then taught his new faith to his  
family and covenant them to the one God, Heaven Earth.  
But with Abraham, the new faith was the tenacious faith of a  
single family, a small clan. When that small clan  
at many years later, wandered down to Egypt, it became  
submerged again, as in the religion and in Egypt. Was  
it not for Moses that would have marked the end  
of that sp. faith which we call Judaism. Moses per-  
petrated the new sp. insight and revolution, Abraham,  
and not only by expanding and defining it more  
fully in law and practice, but by defining a  
new faith and building a nation, and  
placing that sp. religion into its best and  
best. — There may have been

Other rel. thinkers among other people at that time who became intell. & dissatisfied with the political ideas and practices prevalent in the West. They were attracted to Egypt. They may have attempted to change it. No known soul in Egypt - in the 19c - (Amens) Phin TV (PK Watson). He undertook to establish the system of gods and to establish faith in an idol - creating all animals & inanimate things - but his reformation ended with his death. It never became the religion of Egypt - and did not affect the development of the rel. that mankind.

Moses builded a faith for the ages - 13 - and though Israel the inheritance of 12 tribes, the world availed them. Thus what we speak of is the - patriarch - WE speak of 13 Abel's story -

3/ The 4000 yr. old drama of people was not all played in any one high country. The scenes shift from one country to another. Many, the important act was enacted on the stage. Babylon, Egypt, Syria, Greece, Spain, Germany, etc. - all - by any means. The destruction act of Moses is played entirely outside of Egypt - and as the wilderness which separates Egypt - these were order we have in E.J. He never saw it - except



5) But - Then soon arose a <sup>a change & dynasty</sup> even thing was <sup>who knew not</sup> (4)  
 Joseph told to said with his people - Behold, the people, the children,  
 Israel are now stronger than we. - Prosperity & Jews - as  
 always - displeased him - used as an excuse to rob them  
 And enslave them. <sup>Build like - deeper & deeper with servitude - great cost</sup>  
<sup>200 - 400 yrs - Persecution</sup>  
 Hysas - 1700 - over run - 1600 down out - cut trees - ~~reached its climax~~ - ~~200~~ 10 - 1731 -

(a) It was among these slav-peers that <sup>that M was born -</sup>  
Amnon - foolish - hid him - <sup>Beautiful child (1731)</sup>  
the zithah - saw him - Raised in Palace -

(b) Educated in <sup>expansion</sup> Law & E. His <sup>early</sup> training was that  
 of a slav-child - Important - Always a Free Man!  
 never had to emancipate himself <sup>sum, important</sup> - Slaves are  
seldom freed by slaves - but by free men in the  
name of freedom - <sup>Huge - that</sup>

(c) In the destiny years in <sup>23x</sup> danger -  
the liberated slaves - just a flesh & bone - not M.  
 He had talked, all the luxury, the Court, E. Thair  
and they were not enough! - He did not want to  
possess of man's most precious possession - the  
freedom which was I had -

(d) An outsider - not an, there - That helped him.  
 I bn Ena - threw observation <sup>look 12/32 11/11 10</sup>  
<sup>look 12/32 11/11 10</sup>

4/ (e) Thunder Hurl - came from "outside" - assimilation (5-  
was water respect & admiration from J people.

(f) His name Shlomo - probably an Eg name - "Son, Water"  
mo - meaning water, <sup>and</sup> ses = son or seed. Bible  
Birth - named him Shlomo - "the withdrawn". Because  
I drew him out of the water!"

(g) Rabbi - "Shlomo" = Shlomo means he who "with-  
draws" - Prophetic, his future role - he drew forth  
and delivered Israel from Egypt - He was the withdrawer.  
He was the rescuer - פ. 10 פ"ח, "2 he Shlomo do!!"  
- cause them to come up from Red Sea."

6/ He was drawn out from Mid by hand, Destiny.  
But he was to be drawn out a second time to  
fulfill his destiny from the life, the time with  
which he had been inducted -

He could have remained a popular attraction  
everywhere, enjoying all the luxury & honor &  
power

(a) . 1076 He 1031 Shlomo 1321 ע ס ס פ 1012 1011  
He left the place for the slave-freedom.

It was his first great choice - and he made it.  
It was his first drawn call - that it came from

within <sup>things being brought up with our rights + page 6</sup> the free man <sup>voluntarily</sup> chooses to part  
in his lot with crushed and beaten slaves - to face  
danger, exile and possibly death - the suspicion and hate  
of the very men whom he wishes - not to treat less for them -  
to serve them - before he even knew their love and devo-  
tion - to face a dark & dangerous future - <sup>M made</sup>  
that choice! - He identified himself with his lovely fellow.  
~~Normally - escape - danger~~ <sup>identified</sup>

(a) In an hour, the few survivors, Phillips Scotts!

"O, do not pray for easy lives. Pray to be stronger men! Do  
not pray for tasks equal to your powers. Pray for powers  
equal to your task! Then the doing of your work shall  
be no miracle. But you shall be a miracle!"

(b) This was the land, Miracle that M. was.

(c) He went back to his brothers - 2/20/11

And when he saw their crushing burdens - 12/1/11  
and when he saw their ~~plaguing~~ <sup>plaguing</sup> and when ... 12/1/11

His outraged sense further - swiftly at his feet  
~~How - indignation - system which~~ <sup>young</sup> ~~burn him to nothing~~  
consuming - Men to an older man with in the way, the  
world - he would have realized that that is not the  
way to set a people free! Much that - planning - education  
organizations are required - almost all - to extend  
faith again & the yearning for freedom in the  
heart of the slave - ~~the slave~~



Midian - near Sinai - Jethro - names his daughter -  
became a shepherd. The Prince is now a humble  
keeper of sheep' and for many years!

(a) ~~How~~ David, too, began as a shepherd - and clerked  
to a thorn. The experience was good for Moses - It  
gave him much time to think - Ideas - great ideas -  
must have time to ripen. He was able to see the  
problems of slavery in E. from a perspective  
in ~~Israel~~ <sup>in Israel</sup> ~~with~~ <sup>at</sup> ~~the~~ <sup>the</sup> ~~distance~~ <sup>distance</sup> & to think of things. Could he set them free  
and how? Was he the man for the task? What was his  
equipment? ~~How~~ <sup>How</sup> was he to arm his fellow  
Jews to want freedom? to take risks? to dare  
to be free?

(b) He wasn't entirely sure, himself. He did  
not see himself in the role of a shepherd - a prophet.  
He was of that kind that I should go to Parish to regain the people  
more or else could succeed better - some other  
message and instrument of God.

(c) He would warn the people - all of Israel all of  
1/2 1/2 1/2 1/2. And if I tell them that God sent me  
they will say: Who is this God? 1/2 1/2 - and how do we  
know that He revealed himself to you?

(d) Natural doubts of a great unselfish Heart.  
and what great man that was there ever who did not entertain them?

(c) But the confusion was there, and it could not be  
 denied - The man he remembered as the <sup>problem</sup> ~~situation~~ - the shape the  
 confusion given as here 1/10 1/6  $\rightarrow$  2/10 1,  $\rightarrow$  2/10 -

(1) The final decision came in a burst of revelation (2p.)  
 where everything was made wonderfully clear, ~~and~~ ~~at~~ certain,  
perfect. It was God who was sending this. What  
was it afraid of? - The God, Abraham, Isaac & Jacob. The  
 God, the Covenant. - The God who ~~was~~ was ~~to~~ be seen.  
Promised His future - that the then descendants would be  
slaves in Eg. - for 400 yr. - that they would be redeemed.  
restored to the land, then father - that then an  
extended to become a great nation and be a blessing  
to man kind. And it is to be seen.

This God is אלהים - the creator, the  
unseen - the omnipotent God. His purposes are  
undeniable - He wishes men to be free - And if He  
feels that I - with all my unfidelities - am to be  
His agent & instrument - Why He knows  
best - He will supply in the way - the strength  
"I am Israel's strength" - who hath made His strength to the people -  
in His name I will that He has seen  
will usher them with conquest - God has seen  
them after that - He wants them to be free - I  
will draw glorious memories from the past -  
the days of the past years - the all the times and places  
- and there ever will be as Abraham has it -

8/ And so the prince-shepherd - who had learned much in (10)  
the wilderness, Median tending sheep - in solitude <sup>solitude and</sup> reflection  
and sp. replenishment - goes forth from the wilderness  
when man has so frequently heard the voice of God  
and returns to Eg - a fit <sup>mature and sensible</sup> man  
with a clear <sup>vision and</sup> mission - At all costs - in the  
name of God - to challenge ~~the effort to overthrow~~  
the might of Eg - <sup>and</sup> to put <sup>+ establish</sup> a university & dedicated  
bonds safe with a revolutionary people - to seek  
liberty from bondage and set in freedom - <sup>a Bel. series</sup>

9/ It is ~~not~~ <sup>He is not a secular pol. rebel or hypocrite. Bel. body, a free people</sup> does not look upon his mission as purely  
political - It is in the name of God - and in the fulfillment  
ment of God's purpose that plan for the sp. mission of  
Israel in the world, one it is equipped from the  
structure and identity of Eg - that he labors. <sup>as</sup>  
soon as they are set free - they he will bring them  
to their very land of Israel, where he had received the  
vision and summons - and to work there - and to  
receive the law of God.

אֲנִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל

(a) Redemption with the first step in Israel's conversion  
to the service of the True God - El Sh. id p. 100 where  
They must become free in order to become dedicated.  
He saw that very early - First must go the Chavers



(8). Trapped - ~~pause~~ <sup>1727</sup> ~~some~~ <sup>extra-ordinary</sup> ~~natural~~ <sup>special</sup> ~~they~~ <sup>must have</sup>  
- ~~24~~ <sup>50</sup> - ~~some~~ <sup>extra-ordinary</sup> ~~natural~~ <sup>special</sup> ~~they~~ <sup>must have</sup>  
occurred - which helped them to escape - - 14, 5/10

11). Moses had triumphed! The people were free.  
The long years of struggle, domination - over -  
400 yrs of slavery were at an end - The long  
night is over!

A new nation is born! A virgin nation!  
destined to reshape the world.

There is song and dancing -

12). But the work is incomplete - far from  
complete - Sinai has not yet been reached. No  
the promised land! - They were <sup>without</sup> without  
a law and without a land!

~~Hardly is the journey to the sea~~  
~~finished~~ The journey and dancing is hardly ended  
When Moses commands the people to move  
on into the wilderness / then - When, after wandering

In 3 days they find no water  
And the story of 40 yrs of desert wandering -  
suffering - hunger - thirst - rebellion - apostasy - was -

In these many years - a generation perishes - (13)  
a new generation is born - a nation is forged in  
the many <sup>of suffering</sup> crucibles and reached for conquest  
of Pol - and for a light unto the nations - ~~the~~

How M. carved a nation out of rough,  
unmolded rock - org - disciplined - law  
- How he endured - fought with them - pleaded -  
- and how finally —

Parents are their children the power of example. Up to a certain age parents are the dominant factors in a child's life. In these years the parents' life, manner, speech, & attitudes rest upon the child in a most decisive way. They are the material out of which the child quite unconsciously fashions his own world. Parents who wish their children to live beautiful lives, ~~and~~ <sup>must</sup> live beautiful lives themselves. There is no other way.

Parents are their children a home. Not a boarding house or an upholstered ease in some hotel, where doors are locked & tables sleeping porches. Children need rooms in which to romp, & a place for friends to play in, & intimate occasions. Parents must ~~fit~~ <sup>provide</sup> their children with <sup>as a</sup> large and munificent houses, but with that spiritual environment compounded out of comradeship, beauty, love and happiness which we call Home.

Parents are their children freedom. They should not attempt to mold the child after their own image, but rather to help the child through counsel & guidance to develop his <sup>own</sup> life completely and socially. ~~Children~~ Independence of thought and of decision should be encouraged. They should be free to choose their own careers and their own friends. The parent's duty is to guard children against rashness of judgment & action, and morally subversive friendships.

Children owe their parents cooperation. The home is  
a cooperation enterprise. Complete freedom is im-  
possible in the home <sup>as in that matter</sup> ~~on~~ ~~to~~ any ~~community~~ group  
life: one must sacrifice some privileges for the  
sake of others, greater & more desirable - Children  
often exploit parents in order to satisfy  
their every whim. There is all too much of  
"talking", "darning" & "sipping" among children  
to-day, without the obligation of reciprocity.  
This is not playing the game of life squarely.

Children owe their parents the pride of Fulfillment.  
The only reward which parents ask of children  
is to grow up into free men & women. The only  
compensation of the artist is the pride which  
is his, when he beholds his finished work  
and knows that it is good. In the number-  
less sacrifices which parents make, children  
owe it to them to live & act & as to ~~be~~  
fulfill their dearest wishes in terms of splendid  
manhood & womanhood -

Russia

means, are persuaded that the American workers live in slums and on the brink of starvation, or that all Americans are race-obsessed, or that our people hate Russia and want war. On the contrary, they seem to like Americans. They are very friendly to American visitors. They harbor, I believe, a secret admiration for the great achievements of our country. They would like to do as well, if not better. Mr. Khrushchev cunningly plays upon this string. They know that the United States has never been at war with Russia, <sup>except in the brief Archangel episode.</sup> Some of them recall the generous aid which America extended to their starving millions following the First World War; they remember that we were their country's ally in the last war. They welcome most enthusiastically our artists and cultural emissaries, as we do theirs. They want to live in peace and friendship with us.

The people to whom I spoke, men and women in all walks of life, academicians, professional people, directors of factories and collective farms, and working people generally, all expressed a most earnest hope for peace. Peace seemed to be on everyone's lips. They know war, far more intimately and tragically than we do. Our fighting front in the last war was thousands of miles removed from our homes. Their homes, and towns, cities and villages were the actual battle-grounds. Many of them were laid in ruins in the last war. Russia lost over twenty million people. In Leningrad alone, six hundred thousand men, women and children starved to death during the dreadful siege of a thousand days. So the Russians are very sincere when they talk about peace and peaceful co-existence with the rest of the world. Their country has not yet recovered from the appalling ravages of the last war. They want years of quiet in which to re-build, in which to raise their low standard of living, in which to give their children a quieter and happier life than was their lot.

Their leaders also want peace and co-existence with the non-communist world, but they have not fully thought through the implications of co-existence in terms of self-restraint which they must come to exercise in foreign affairs, in terms of not fostering communist penetration in other countries, in the guise of encouraging so-called movements of national liberation. As I told one of the leading academicians in Russia: "You cannot ask for co-existence and in the same breath talk of burying capitalism."

Mr. Khrushchev indicated a few days ago, in his policy statement before the Twenty-second Congress of the Communist Party, that this is really the crux of the whole problem. He found it necessary to deny that Communists had any right or desire to export revolutions to non-communist countries. If this is so -- and this is a radical departure in communist doctrine -- and if the West also will refrain from exciting counter-revolutions in Socialist countries, and both East and West agree to channel their future aid to under-developed countries through the United Nations, instead of seeking competitive advantages in these countries through such aid, then the way is open for real progress towards world peace. But, how far the communists are actually prepared to put their revised doctrine into practice has not yet been demonstrated. Nor are we quite clear in our own minds on this subject.

The Russian people, to whom I spoke, however friendly disposed towards us, are confused. They cannot understand us. Why does the United States insist on re-arming and re-uniting Germany, their former deadly enemy, and ours? Can these ex-Nazis, who ravaged the world just a few short years ago, now be trusted, and should they now be re-armed to preserve the peace of the world? Why did the United States send the U-2 into the very heart of Russia at the very time when Russian leaders were on their way to a Summit Peace Conference with the leaders

of the United States? Why have we surrounded their country with military bases? Why, while <sup>advocating</sup> ~~urging~~ self-determination for peoples, did we finance and equip the invasion of Cuba? <sup>why are we keeping Red China out of the U.N. and insist on the preposterous fiction that a defeated General in Formosa speaks for the Chinese.</sup> Our people, too, I tried to tell them, however friendly disposed they

are towards the Russian people, are confused. They cannot understand the Russians.

Why did the Soviet intervene and in a most ruthless and bloody manner to suppress the Hungarian uprising? <sup>Why did their country sign a nonaggression pact with Hitler, thereby upstaging in the Second World War?</sup> Why has Russia consistently refused to accept controls and inspection if it is really in earnest about disarmament? Why have they opposed a <sup>nuclear test-ban?</sup> ~~ban on bomb-testing?~~ Why is the U.S.S.R. putting difficulties in the way of the United Nations <sup>in</sup> ~~and keeping it from~~ carrying out its legitimate functions.

Confusions on both sides, and these confusions and misunderstandings are contributing to <sup>mutual</sup> ~~mutal~~ distrust. This distrust may get out of hand, even though basically neither people wants war.

Upon my return to Cleveland on August tenth, I issued a statement to the press in which I said:

"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. The peoples of the world are waiting for signs of a new and inspired statesmanship both in the Kremlin and the White House. The old is leading us nowhere, only from one crisis to another. Let us not be afraid to trade with each other in goods or in ideas. Let us compete in only one way -- which system can do more for its people."

"Certainly there are great differences between their system and our system, but these differences cannot be resolved by the sword. The problem before

Dr. Abba Hillel Silver  
Cleveland, Ohio

1953 or  
perman?

During the dark days of the war, the heads of the united nations summoned their people to prayer. Human strength, it was sensed, was inadequate for the dread emergencies which confronted the embattled peoples. They turned to God as humbly as did the men of long ago who lacked the elaborate armor of science, the massive knowledge and the great sophistication of our day.

One wonders how much of that profound insight which was gained in the days of the war's wrath and menace has been carried over into the days of peace.

Many of our fighting men, to judge by numerous reports, were moved by deep religious experiences in consequence of the dangers of battle and the trials and stresses of war. Here again one wonders how much of that will survive the relaxing mood of peace.

When the atomic bomb first crashed upon our shocked and bewildered world, with all its dread implications of destructiveness and world-disaster, scientists, statesmen and military leaders all joined in one hurried admonition to mankind: Return unto God, or mankind perishes. "The problem," declared our foremost military leader in the Pacific, "is theological and involved a spiritual recrudescence and improvement

of human character...It must be of the spirit if we are to save the flesh."

Hardly six months have passed since it burst upon the world and the atomic bomb is today not an impulse towards the spiritual recrudescence of the race, but rather a desperate pawn in the <sup>game</sup>~~game~~ of power politics, and incitement to espionage, a breeder of international suspicion. It is mankind's suspended sword of Damocles.

Man is actually afraid, mortally afraid, of this revolutionary discovery which, by every test of logic and reason, should fill his heart with song and gladness. Think of it! Naked, fireless, tool-less man began his strange, relentless march on earth. Across deserts and ice-fields, through forests and jungles, athwart centuries of fear and war and blood, man pushed his broken way forever onward. Disease and plagues ravaged him. Ignorance, superstition, tyranny and fear slowed his progress. But forever onward he pressed, a-hungering and a-questing, driven by a power which he himself did not understand. From time to time, he was rewarded. A gleam of light would come to him, a bit of knowledge, beauty and power. In more recent times man's march became swifter and more purposeful. His knowledge and his power increased enormously. A myriad of inventions made him master of earth, sky and sea, and of the

abundant wealth of the earth. And, now, at last, his eager feet have brought him to the most amazing frontier of all -- a continent of boundless, fathomless energy which he can control and use and which can forever remove the curse of drudgery, poverty and want from the world. <sup>He</sup> can now truly feel himself just a little lower than the angels. Here surely is occasion for jubilation, ~~and~~ <sup>for</sup> a song of triumph! But, instead, man's spirit is to-day cowered, and beset with fears. His one concern at the moment is how to protect himself from the unleashed thunderbolts of this terrible demon of force which he himself had evoked.

A deep, spiritual insight came to man during the war when the atomic bomb was first revealed, but it is fast being dissipated in peacetime.

During the First World War, the idea of a League of Nations, to preserve international peace, was given form. At the conclusion of the war, the League was established. Twenty years of peace destroyed it and ushered in the Second World War. The spirit of man failed, not in war, but in peace. Man could not hold in peace the heights which he gained in war.

During the Second World War, the idea of a League of Nations was revived and on the eve of victory, it was given new life and form in the

United Nations Organization. The recent meeting of the UNO in London, only eight months after its organization at San Francisco, already revealed those dangerous symptoms which announced the doom of the League soon after the first World War.

✓ Already the inner contradictions which wrecked the League have made themselves evident: on the one hand an international security organization implemented to resist aggression and maintain peace; on the other hand numerous national competitive military establishments which by *the* very magnitude and increase of their armaments betray an utter lack of ~~confidence~~ *faith* in the efficacy of the international machinery. Here is a world-wide assembly of nations created to make secure the rights and freedom of all peoples, but along side of it and overshadowing it there <sup>*still*</sup> persist the unyielding, the aggressive and the rival empires, determined upon business as usual and provoking as in the past dangerous crises and bloody uprisings.

Our Secretary of State acknowledged only a few days ago that "all around us is suspicion and distrust. He urged that we must maintain "some form of universal military training." He called for a "stop to this maneuvering for strategic advantages all over the world" and

and warned against stumbling and staggering into situations when no power intends war, but no power will be able to avert war.

✓ John Foster Dulles, upon his return from London, where he served as an alternate delegate to UNO, declared: "The first meetings of the United Nations have made it perfectly clear that the nations, at least the big nations, do not feel it very important to settle their differences...Most of the time it seemed that the members were using the Council as a forum, where through propaganda and clever maneuvers they could score a national gain at the expense of the others."

Here again the spirit of man, which had been stirred and activated in war, seems to be languishing in peace. Mr. Dulles sees the only hope for the success of this second great venture of mankind to deliver itself from the disaster of recurrent war, in the possibility of the American people supplying the spiritual power to "galvanize the United Nations into a positive force for human welfare." "Unhappily, however," he added, "the fact is that at this critical juncture the people of the United States have no great faith which moves them"...The American people is apathetic, whereas fifty or a hundred years ago, the American people were "imbued with a great faith" and "acted under a sense of moral compulsion."

But social ideals which loom lofty and urgent in war, but which droop, flag and peter out in peace, are of little avail to humanity. They are even harmful; for they generate among men a bitter sense of frustration and guilt, and turn them cynical rather than repentant.

✓ We have entered the backwash period of the greatest war in history. It is a time when the over-wrought spirit of man will seek release in all manner of relaxations, and the mind of man in all forms of undisciplined vagaries. We had abundant evidence of a similar reaction after the last war. We should be prepared for such a psychological rebound now. If we are to conserve in peace-time what we envisioned in war, if apathy and disillusionment are not to destroy what hope and faith designed and created, then we must put the institutions of religion to work with every ounce of their spiritual dynamics.

It is only religion which will keep the hot metals from cooling in the crucible of the human spirit. It is only religion which will deny to man that remission of effort, that abatement of tension which he craves but without which human progress is impossible. When there is no visible danger confronting the individual or nation, when man is not in the presence of death or a nation on the beaches of Dunkirk, then religion must step in to keep their spirits charged and alerted.

✓ The years between the two world wars ~~have~~ brought us the shocking discovery of how thin and fragile is the partition which separates the primitive from the modern, how quickly the jungle ideas and practices repossess the cleared lands of civilization and how tentative are all man's moral gains in spite of the centuries of struggle to win them. Shocking too was the discovery of how the very techniques of democracy facilitate the triumph of its mortal enemies, and how utterly unrelated to the moral tone and motives of a people's life are its scientific achievements.

✓ Religion must therefore guard men and nations to-day not only against the ever-present temptation to demobilize spiritually but also against the danger of periodic stampedes into chaos, which the democratic system by its very fluidity and toleration facilitates and against which scientific progress, no matter how far advanced, is no defense whatsoever.

Our Temples and churches have thus a two-fold function to perform for modern man and society. They must offer man a place of quiet retreat and respite from the rising fever and tumult of the world, and from the clamorous demands of his own material interests. <sup>they</sup> ~~It~~ must offer him a timeless sanctuary, where he can lose himself in order to find himself. At the same time, <sup>they</sup> ~~it~~ must also be a place where man's spirit is recharged

and energized; where the strings of his being are drawn taut to yield up music. The House of God must be not merely the place to which the grateful heart comes with thanksgiving or the mourning soul with its burden of grief. From its altars, whereon burn the eternal fires of human aspiration, men must carry away kindled torches to illumine the world. Where the state commands millions of men to go forth to war, the church must inspire, for it cannot command, millions of men to go forth to war, upon war, and the things which lead to war, upon greed and hate, poverty and want, intolerance and tyranny and social disunion. Unless the organized institutions of religion can inspire many of their worshipers, to go forth to battle, unless they can send forth leaders and disciples, yes, and martyrs, to fight for the great, simple, one is almost tempted to save naive moralities of human life, our civilization will perish as surely as the towers of strength which we builded in our pride lie shattered upon the plains of Europe, and the bolts of might which we forged crushed our own fair cities into rubble.

For our own people, the synagogue has yet a third function to perform. The synagogue today must bind <sup>up</sup> the broken spirit of our martyred people. Millions of men of many races and lands have felt the torment

of these dreadful years, but none quite as fearfully as the sons and daughters of Israel. No people was forced to witness six millions of its children march to gas-chambers and to human abattoirs. No people lost more than a third of its <sup>numbers</sup> ~~population~~ in the <sup>a</sup> ~~ghostliest~~ holocaust ever recorded in the annals of mankind. A thousand Jewish communities were wiped out, never to be rebuilt. The great reservoirs of the physical and spiritual life of our people in Europe were destroyed. For our people Europe is one vast <sup>see</sup> ~~metropolis~~ of nameless graves. Those who survived the harvest of death live in misery amidst their dead and face a future of bleak uncertainty. Many of our people, and not only those who live on in the war-scarred and hate-ridden lands of Europe, are spiritually shaken. They have lost faith in themselves, in civilization, in humanity. They fear the future. Their hearts are filled with dark forebodings and black misgivings. Some of them would rather not bring children into the world. There has come to pass among our people "a trembling heart, and failing of eyes and languishing of soul."

Our synagogue, which witnessed so much through the long centuries, must offer consolation to the riven and tortured soul of Israel. It must rekindle faith and hope. It must re-awaken pride and confidence.

It must expell fear, the fear which drives some of our people to apostasy, others to self-hate, still others to abject apologetics, and to pathetic attempts to acquire protective coloration which they euphemistically call "integration."

Only the synagogue which kept watch over our weary centuries, and knows all human tragedy and all the sad music of humanity, can mother with understanding and love the hurt and bruised soul of our people. For the synagogue speaks not of defeat, but of triumph. Its heroic faith has again been vindicated. As so often in the past, the faith and law and vision of the synagogue were challenged, this time more menacingly than ever before, by a powerful and arrogant barbarian horde which spurned the immemorial gifts of Sinai and, torturing the gift-bearers, set out to restore the terror and the tyranny, the black superstitions and the bestial ways of a system of life against which the synagogue, first among all and above all, waged relentless warfare through the ages. ~~and which~~ <sup>the synagogue</sup> In spite of temporary defeats, always emerged triumphant in the end. It has again been triumphant. Nazism and Fascism, which quite correctly singled out the Jew and Judaism as their chief and most implacable foes, have been smitten, shattered and discredited, whilst the ideals of the synagogue, freedom, democracy, peace, <sup>the dignity of man, the sanctity of human life</sup> and human brotherhood,

The sun has now set upon a day of wrath for our people, a day of slaughter, a day of desolation. But the sun will rise again upon another day. The ancient promise will again be fulfilled. "The people that are left of the sword have found <sup>peace</sup> in the wilderness, even Israel, when I go to cause him to rest... Again will I build thee, and thou shalt be built. ~~xxxxxxx~~ We shall think with sorrow, <sup>all</sup> that transpired in the day that is past, but with gladness we shall hail the <sup>oncoming</sup> ~~accounting~~ that ~~is past, xxxxxxxx gladness we shall hail~~ of brighter prospects and newer tasks



3/ Jew persists - Will to live - Veracious - Pinz Tan  
Foolish question: Why should Jews survive?

No normal -

And Israel is a normal, healthy people

Our question is not Why - but How

4/ Israel always fought for its survival  
on battlefield - Judaic War - Bar Kochba  
Spiritual weapons -

5/ Struggle voluntary - self-willed

Could have annihilated -

No race barriers - 2 yrs old

He chose not to -

Confident - "Israel" not perish or exist is  
"Shivren" - Great people  
"Preval" -

6/ Not isolationist - always adapted - never  
vol. ghettoized himself in isell. or culturally

Philo - Hellenic culture

Maimonides - Arab "  
Ch. -

Song of Sh. - European culture  
Perut -

7/ That is as it should be!  
But no "Iserschaltung"! No "Totalitarianism"  
Group distinctions - with its own  
traditions etc -

8/ Total Emulation - liquidated - Germany  
vain - futile - sad.

① They have learned their lesson - returning

② The Inner Sanctuary - More than one  
world in which to live

9/ Duties of young Am. Jews

① Utmost service to Am. life! Less  
than one's best is inadequate! Highest  
code of citizenship! Not carrying  
critics + fault-finders - but builders!

② Defense of basic Am. ideals. Now  
challenged! All forms of dictatorship  
an abomination!

③ Maximum state control - destructively  
menacing to Jew. minority group

④ No illiberals!

But always in touch with other!

⑤ J. culture - Palestine.

⑥ Trying days ahead. Confusion!

Chamberlain - Temple polluted  
but rededicated!

⑦ Rights have gone out in the world  
but we know how to throttle.

1)

113/12. Twins - Jacob & Esau - pro-types - 2 types - ways of life

① 2nd life - who sees life only as the hunter sees the hunted  
 "the Primitive man" - the Hairy man - "rude all over  
 like a hairy mantle" - "The Enemy!"

② 1st life - the civilized man, seeks perfect himself thru  
 rational and moral pursuits - philosophy - contrast  
 to live and work in the peaceful fruits of work &  
Study. "The Friend!"

Two ways of life

2. Two types of man - Two types of cultures - Two types of Nations

① One seeks to build the city of blood - upon the  
pride of blood, and upon the blood & tears of the subdued & oppressed.  
 He lives always by the sword - "his hand against every man  
 and every man's hand is against him."

He is the source of hate and fear and discord. ~~His construction~~  
~~the rights of others~~. Reckless military adventurer. the natural  
enemy. the oppressor. the violent racist. the bigot of Race  
in creed or class.

② The other seeks to build the city of love - the city of justice and of  
good-will. Upon the pride of conscience and divine kinship  
in God, upon the and the spiritual nobility of man.  
 He lives and progresses by love and sympathy and cooperation.  
 He is the source of the good seed of love and kindness and  
universal helpfulness - ~~the friend of all~~

3. And there is eternal battle waged bet the 2 types - in every age, in  
every land. the positions of battle shift from time to time. but  
 one scores a victory. Now the other. Whenever the Esau - forces  
win - then mankind is hurled back into darkness and  
chaos and barbarism and anarchy, whenever the Jacob - forces win -  
 mankind advances into higher areas of freedom, enlightenment  
justice and brotherhood.

C

Fortunately for mankind, while the tides, better ebb flows, the  
net result has been a steady even of slow advance for man.  
The ancient (prehistory) has held true:  $x_1, x_2, x_3, x_4, x_5, x_6, x_7, x_8, x_9, x_{10}$   
"One shall wax stronger than the other, and the elder - the more  
primitive - shall come to be mastered by the younger - the more  
advanced and the modern"

4/ In our day - it is the more primitive type - the 3rd life - that  
has scored heavily. The Esau - complex has come to dominate  
the world to a terrifying degree. In Hitlerism - Nazism -  
Nazism are just new names for Esauism! They are the  
modern Hitler men - the club men of the jungle - "When  
hands are at it" - <sup>Herrmann Göring - Our business is not to do justice, but to destroy our</sup> and they almost succeeded in establishing  
their "city, island, their" ~~total dominion~~ of the Race - insolence, and national  
arrogance, by means of the sword. They filled the world  
with their ferocious marks, their terrorism, their lies, their  
brutes. They <sup>with tooth & claw</sup> they tore and mangled human  
bodies and human spirits. They drenched Europe in blood.  
They had filthy pleasures on women and children, and on the  
aged and the innocent. They slew them <sup>in the millions</sup> ~~as cattle~~.

Fortunately - ~~but~~ their murderous <sup>project</sup> ~~career~~ is about to stop  
and now too soon. Esau is wallowing in his own blood,  
now, and gasping his dying gasp. The hunter is now the hunted,  
and cornered and crushed and dying slowly. The prehistory  
has again coming true: the more primitive shall succumb  
to the advanced man.

But while the Esau - nations - Germany, Japan - are  
being beaten into defeat and surrender - the Esau breed  
of <sup>the</sup> liars, the intolerant, the prejudiced, the hate - preachers -

the vicious damage done who arouse religion and racial  
hate are being acted in an inst. + c/o this

And while our soldiers are fighting <sup>to kill</sup> ~~adversely~~ this evil  
that called Hethen <sup>our - their</sup> ~~the~~ horn-front hyots, <sup>are many</sup>  
the dragon-suck; Hethen in our are native enemies.  
Shamless betrayal of our brave dead!

5) There has been an alarming increase in their activities recently. The war on hazards of for or some drove them underground. They <sup>like for their rights</sup> scrutinized for shelter. For many, there were former agents of and the hand, the law reached out for them. Many, their things of propaganda organizations were broken up - other border sent to <sup>thereafter, they fled the country</sup> prisons. Many, their publications were suppressed, or secretly folded up.

But as the party was being threw, as an people became engaged  
in it, they have come from their hiding places. They have resumed  
their former tactics & technique of operation, a little more certain  
but increasingly bold. They do their dirty work "so  
the" way - largely through whispering campaigns. They spread their  
poisonous lies by word of mouth.

War is a breeding-ground for all kinds of  
most, there are the former Bundists, Nazi-sympathizers and  
pro-fascists. They are the leaders. They, in their hundreds, thousands,  
are still here. They have not changed their spots. They are virulent  
Antisemites with their Kiss Back hands. Many, there have been trained  
in Nazi Anti-semit. theories + propaganda techniques. They are ever now  
at work in our midst - It is from <sup>this hideous crew</sup> ~~these~~ that most, the lies  
about our people, originate, and it is by them that they are spread.  
Many others who thoughtlessly repeat them do not even know  
that they are the fabrications of the enemies, their country.  
Others, who do this, do it out of ignorance.

Others, who do their dirty work, are the former tough brute, Christian Frontiers, Mother, America, and their ilk, who

over the currencies or measurements so-called nature fronts  
for the Nazi propaganda machine in the U.S. -

4 War is a sum, business, not worry & not ambitions.  
A people at war is never a happy people. The currency &  
without <sup>who don't understand it</sup> ~~energy~~ - ~~propaganda~~ & their willing or misguided  
nation's forces - ~~can~~ <sup>they don't understand it</sup> know how to calculate upon these  
factors, and ~~give~~ <sup>they don't understand it</sup> outlet to them is by attacking ~~some~~ the Jew -  
or some other minority group - since it is to their interests  
to create as many disunities & conflicts <sup>handing</sup> as possible  
in our country, and hinder the war-effort of our people.

These business are likely to permit it to become involved in the war involved. following the war - demobilization - rearmament - unemployment - veterans difficult to adjust to - the byots - the demagogues - the ~~ad~~<sup>prof</sup> venturers will have their gold-dog then. And if - long depression - the very stability of our free institutions and laws - may be endangered.

An. in case in inverse ratio to the sec. frequency of a circuit.  
 I never (growth).

7/ One need not go into the psycho-logy of bigotry. Books have been written on the subject - and it is a sad commentary on our times that a <sup>considerable</sup> ~~substantial~~ literature has grown up around this subject in the last few years. It all makes interesting if workful reading. And it does not get you very far. We know that majorities men & majorities frequently look for scapegoats <sup>blame others</sup> and that minorities are the humble scapegoats.

We know that men naturally frequently project their own faults + feelings of guilt upon other people. It was Goethe who said: "We never feel so free from blame as when we expatiate on our own faults in other people"



Race prejudice, once implanted, is almost impossible to eradicate.  
Most men get their rel. & racial prejudices for life, before they  
~~the~~ reach adolescence - they get it from their elders - It is  
often parents who poison the minds, their children - and  
render them emotionally unfit for real comradeship living in  
the fullness of a free society.

10) It is the struggle bet. capital & labor that has sharpened the looking in the modern world. Out, this struggle both Free. & Progress were born; ~~the modern~~ <sup>the modern</sup> ~~economic~~ <sup>economic</sup> ~~struggle~~ <sup>struggle</sup> seized & set upon & exploited all the devices & disruptive forces to destroy democ. govt. which was endangering <sup>their</sup> econ. privileges. They seized upon Antisem. & used it as a weapon to discredit liberalism, ~~and the~~ socialism, democracy generally. They seized upon chauvinism & racism to divert the interests of the nation from social progress & reforms <sup>which would ease at their expense</sup> to imperialistic adventures which would be to their advantage. They filled their journals with the abuses of in France.

In our own country, this shrill hit. sq. capitalist rag.  
labor, may lead to the ~~same~~ <sup>use employment</sup> of the same techniques. ~~But~~ <sup>Pub.</sup> ~~Socialist~~  
may be used as a handy weapon with which to ~~blatantly~~ <sup>glibly</sup>  
to discredit the ~~purvey~~ <sup>purvey</sup> power of ag. labor. Many Am. bus. men  
~~are not unwilling to supply it. And when it all on the turn is not about to~~  
It was already in use during the last pol. campaigns.  
not quite as overt & shamelessly straightforward as say  
in Nazi Germany. The ~~late~~ <sup>former</sup> Sydney Hillman - Jew-  
Foreign-born - Communist, ~~under~~ <sup>was used</sup> under various thingy-  
verbid disguises - as a pol. slogan and battle-cry. And it is  
nothing more or less than the classic Nazi formula, by means  
of which they destroy the German Republic.

Lesson 2

My second observation

No government or people will approve more enthusiastically the recently expressed opposition of President Eisenhower to an arms <sup>competition</sup> race in the Middle East than the government and people of Israel. They want no arms race. They want to spend every precious dollar available to them on the upbuilding of their country, on agriculture, irrigation and colonization, on science, education and health and on caring for the broken in body and spirit who come to them from many lands, and most of them in recent years from Arab lands where their positions have become insecure and fraught with danger.

But the State of Israel wants to live! - wants to make sure of its survival as a free nation. On every border surrounding Israel are threatening governments which for seven years now have refused to make peace with Israel, to recognize its <sup>very</sup> existence or to sit down with its representatives to negotiate a settlement for any outstanding issue between them. They have preferred the ways of boycotts and blockades and have encouraged raids upon Israeli territory, pillage ~~and~~ sabotage <sup>and murder</sup>.

When Israel now appeals to the free world in an hour of danger, when its bitterest foe has succeeded in augmenting its considerable military arsenal with <sup>additional</sup> staggering purchases of weapons of all kinds, it is not of an arms race that Israel is thinking but of survival! <sup>And there is no law of God or man which denies an individual or a nation the right of self-defense.</sup>

Does America believe that Israel is entitled to survival? America helped to establish the State of Israel. It was the first to give it official recognition. The American people, the major political Parties, the Congress of the United States ~~have~~ heartily approved these acts.

Has Israel done anything in the last seven years to justify its abandonment, through defenselessness, to ~~avowed enemies who have threatened~~ <sup>committed to its</sup> ~~to erase it?~~ <sup>by the nations of the world?</sup> Has it betrayed any trust which had been confided to it? Has

destruction?

it launched any war upon its neighbors? Has it instituted any boycotts or blockades? Has it coveted any of its neighbors' territory? Has it declined to sit down with the Arabs to explore ways for an amicable adjustment of ~~their~~ differences? No, Israel has done none of these things. But the Arabs have done all of these things.

Has Israel built ~~the~~ <sup>the</sup> new State competently, ~~earnestly~~ <sup>honestly</sup>, with an eye to progress, education and freedom? The consensus of world opinion has been loud in praise of the amazing work of construction and <sup>human</sup> rehabilitation which the young State has carried on.

Why, then, should Israel be penalized now by isolating it in a hostile world, or by ~~impairing~~ <sup>impairing</sup> it through a denial of adequate means of ~~the~~ self-defense?

This will be playing directly into the hands of the Soviet! When the Czechs first began to sell vast quantities of arms to Egypt, at bargain rates, we wondered what desperate game they were up to. We were for a time mystified by the action. The Soviet had been proclaiming from the house-tops that it wanted peace more than anything else in the world, that it wanted the Cold War between the East and the West to come to an end, that it was straining every muscle to bring about disarmament. Its propaganda machine had gone <sup>into</sup> in high gear <sup>to</sup> extolling the new Geneva <sup>human</sup> spirit of better understanding and cooperation between nations.

We failed to understand how all this tallied with shipments of large-scale armaments to Egypt. Surely the Soviet leaders must have known that this could only lead to an all-out armaments race in the Near East, to the increase of tensions which ~~were fast reaching~~ <sup>had already reached</sup> a point of explosion and <sup>may</sup> conceivably ~~also~~ <sup>lead</sup> to the disaster of war. Was Russia encouraging war in the Eastern Mediterranean while urging peace in Geneva? Did Molotov hope to persuade the Allied statesmen that Russia's penetration into the Arab

world by way of tanks, jet planes and submarines was intended to demonstrate <sup>how</sup> ~~her~~ sincere and <sup>her</sup> ~~her~~ pacific intentions? were?

It is clear now that the Geneva peace effort, which was so nobly advanced by the President of the United States, was abortive and we ~~were~~ <sup>are</sup> no longer left in any doubt as to what <sup>were</sup> ~~were~~ the original intentions. The game of power politics has <sup>again</sup> ~~not~~ been abandoned. <sup>even for an hour</sup> What may follow now is an intensification of the Cold War, and increased activities on the part of the Soviet Union to provide <sup>additional</sup> ~~arms~~ in vast quantities to other Arab states.

What alternatives are there <sup>then</sup> ~~for~~ Israel? <sup>Israel</sup> ~~It~~ must either acquire from the free world adequate arms for self-defense, or alternatively, it must be invited by the free nations of the world into a <sup>My trust</sup> ~~Security~~ <sup>Post</sup> ~~Alliance~~ which would make the further acquisition of arms both on the part of Israel and <sup>the</sup> ~~the~~ Arabs <sup>quite</sup> ~~quite~~ pointless.

Both the Governments of the United States and of Great Britain have urged upon Israel and the Arabs to sit down and negotiate their differences. <sup>Pres. Eisenhower states & is responsible</sup> ~~Settled~~ Israel has repeatedly expressed its desire to do so. The Arabs have consistently refused. The President and Mr. Dulles have both indicated that the United States is prepared to guarantee the boundaries which <sup>would</sup> ~~will~~ be agreed upon in such negotiations. But here's the rub! The Arab <sup>Government</sup> ~~Government~~ will not engage in any negotiations with the representatives of the State of Israel. Israel has in the past indicated that it would be prepared to grant the Arab states <sup>routes</sup> ~~ports~~ across her territory, free port facilities at Haifa, and compensation for lands left by the Arabs when they fled in 1948. These <sup>have</sup> ~~have~~ <sup>concerns</sup> ~~concerns~~ been brushed aside as of no moment. It is now suggested in a roundabout way by Prime Minister Eden of Great Britain that Israel should surrender territory to placate the Arabs. The formula of whittling down the territory of Israel to placate the Arabs has been a favorite one with the British since 1922, when they withdrew Transjordan from the terms of the Balfour Declaration, and thus reduced the size of the Jewish National Homeland by two-thirds. Every

subsequent White Paper of Great Britain, and there were many, proceeded along this line of curtailing the size of the Jewish Homeland and simultaneously insuring for Great Britain a corridor from Jordan to the sea.

The Arabs however have consistently maintained, as did the Egyptian Minister of National Guidance last year, that "even if Israel should consist only of Tel Aviv, we should never put up with that." The Arabs even rejected the ill-considered, unrealistic Bernadotte Plan, which would have given the whole of the Negev to the Arab state of Jordan.

Israel will not sacrifice any of its <sup>unusually</sup> sharply reduced territory of 8000 square miles in order to augment the 2,700,000 square miles of its Arab neighbors. The need of the Arab states is not for additional territory in the desert wastes of the Negev, which can only be reclaimed by irrigation and tremendous application of human resources as the Israelis are doing today. If the Arabs are so inclined, they have <sup>large</sup> ~~very~~ deserts of their own which can be made fruitful and productive. If they are so inclined, they can hasten to approve of the Jordan Valley ~~for~~ project which the American Government has been fostering and which would provide water for the irrigation of vast tracts of land upon which Arab refugees can be settled.

Egypt certainly has no claim upon any territory in Israel. What Nasser wants is not more territory, but more prestige <sup>in the Arab world and</sup> to bolster up his dictatorship <sup>at home</sup> by victories over Israel. <sup>or by concessions coming from it</sup>

The basic intentions of the heads of our government towards Israel have always been friendly, and on decisive issues affecting the fate of Israel, they were ~~greatly~~ <sup>unflinchingly</sup> helpful. But mistakes have been made in certain areas of diplomatic action which have led to a serious <sup>political</sup> deterioration in ~~that part of the world~~ <sup>the Near East</sup>. Our government could have pressed for peace and the lifting of the blockade against Israel when Egypt courted ~~our~~ <sup>its</sup> support in her efforts to free the Suez Canal Zone from British troops. It was <sup>that</sup> <sup>insufficient</sup> <sup>the</sup> <sup>has</sup> <sup>need</sup> <sup>that</sup> <sup>was</sup> <sup>not</sup> <sup>by</sup> <sup>reminded</sup> <sup>that</sup> <sup>it</sup> <sup>is</sup> <sup>in</sup> <sup>time</sup> <sup>that</sup> <sup>friendship</sup> <sup>most</sup> <sup>truly</sup> <sup>manifested</sup> <sup>ought</sup>

the logical thing to have asked for, as part of the general pacification of that region. But it was not done, and Egypt was given a full measure of support unconditionally. When we armed Iraq, it was part of statesmanship to arm also Israel so as not to create a military imbalance in that part of the world, such as Russia is now doing in the arming of Egypt. Or when our government encouraged the <sup>regional</sup> ~~original~~ Defense Pact in the Middle East, Israel should have been included. This <sup>to</sup> was not done. Had our government served notice on the Arab states that unless the vitally important Jordan Valley project <sup>were</sup> ~~is~~ approved of by them, it would not only not <sup>restrain</sup> ~~refrain~~ Israel but would encourage Israel to proceed with water projects of its own, there would have ensued no political juggling with the plan such as has taken place.

The same blindness which formerly afflicted the Mandatory Power in its dealing with the Arabs and the Jews of Palestine, has now come to afflict some of the people in our government who deal directly with the Middle East. Woo the Arabs -- by-pass Israel -- and you will save the Middle East from Communist penetration! The very opposite of course has happened.,,,

President Eisenhower and Secretary Dulles must know, I am sure, that Israel is no threat to the basic interest of American foreign policy in the Middle East. They must know that Israel is a democracy deeply rooted in the millennial democratic traditions of the Jewish people and of Judaism and that it will to the last defend its democratic way of life and institutions. They must know that there is a large reservoir of goodwill and gratitude to the government and people of the United States among the citizens of Israel for having helped so vitally in the establishment of their State and for the economic assistance which has been given to it to this day. They are too proud to put their friendship on the auction block or use it in any diplomatic game of blackmail. They know that Israel wants peace with all her Arab neighbors. They know that Israel is prepared to cooperate in the solution of all the outstanding issues between it and its neighbors in a spirit of goodwill.

*Tewz { Amnera* Israel asks for the right to live and to defend itself.



3. Here is First lesson! How Fr. is lost! - Subadvised L2  
Priority - suddenly - spread / in our darkness  
Security at any cost.

To remain free - always to framed down to struggle  
alert -

4/- When a people loses - centuries - do they welcome?  
The first Jew - after many years - not / not  
but - not - curved mess - made it worse!  
also / not / not / not

wanted Emancipation - the easy way - (wandy)  
Impatient

5/ Second lesson! Pure, Fr. High - slow must be  
prepared to suffer more - Tyrant - stirring &  
rebellion - (inhumanity)

Best Example - Palestine -

Pure, Fr. (Hard factors) - (unyielding resolution)  
Valley Forge Statue

(Joshua) - paid for in blood in tears  
Freedom / freedom is young here.

~~At Red Sea -~~ no graves!      7300/10000 37 2

- GAVE US slavery - rather than death!

~~the~~ power, which is often Death - that other  
wright live - more abundantly -

This is not heroics! romanticism! This  
is the very stuff out of which the  
poet & painter live & without is / without

7) 2 hrs of p.m. N.H. - complaint Water  
is better + broader. - No food

## Enunciado

8/1. Her ~~the~~ is 3rd lesson! Fr. cannot always  
get vs what we want - ~~in full measure~~  
of material satisfactions. He is ~~it~~ free  
from constant need to defend it.

[illegible]

disabilities.  
We must not ~~expect~~ become impatient  
with ~~disability~~. if it does not at all times put  
us what we would like to have - material goods  
- other values - dignity - self-respect - fr. & health, would

9/ As soon as Miss Turned - lost faith 737 178 (4)

afternoon - went back to ~~the~~ idolater

4th lesson Liberty is strong & steady Faith

- Spain - Republic - dictatorship

- Germany - Weimar Repub - "

- U.S. - 175 yrs. - ! - Return order, passion

- great love for liberty

10/ Courage - Strong -

for the people to go on to the

223 1 2 110 125

for the people to go on to the

for the people to go on to the

for the people to go on to the

for the people to go on to the

for the people to go on to the

5th lesson

① Fr. is an adventure into unknown

Danger in the way - Powerful enemies

Must have courage

then who have the indomitable resolution refused  
by system, then cause - ultimately success

11/ Price, Fr - is refrain other state to (5)  
 do everything for us. ~~too many demands~~  
 - not asking for a full state Dem. can't blame for self appointed  
 not to deny state - ~~control~~ - ~~control~~

negative + debilitating  
Industrial process

Govt. may be very necessary. May  
 give you, a power to give you all you ask  
 for - but you will have to pay price

① Spared Prater Govt said to man

Govt cannot continue to engage in same.  
 activities to provide you with all the things other  
 you wish - & at same time leave you in possession  
 of the Amer. machinery which can interfere  
 with those things which you demand

② Self-reliance - Five Huch Five Pows  
power

12/ Fr. is man a walk of slavery & taking - particularly  
 for man a walk of duties & punishment

"The Garfield Hotel"

3848 PROSPECT AVENUE  
CLEVELAND, OHIO

which it had saved from destruction  
in the storm of a terrible war and  
has put in the hands of the younger  
generation of to-day and saying -  
Carry on - carry on!

3. Judaism, too, and the Jew are now  
turning to the younger generation.  
Says to place the torch of true  
faith in their hands, saying  
Carry on - carry on! To feel  
the needs to-day more than ever  
before, youth - vision, enthusiasm  
and the free spirit -

4. It is very firm belief that Jud  
is to-day beginning the most glorious  
era of its triumphant career.  
The ideas, the Jew are just now  
beginning to gain acceptance.  
The world may not be easy to  
credit the Jew with them

3848 PROSPECT AVENUE  
CLEVELAND, OHIO

1. Peace -
2. Universal Brotherhood
3. International -

1. Peace -
2. Universal Brotherhood
3. International -
4. Evangelical Union -

B. On looking to some Chr. Seigns  
one would think that these deeds  
began in 1 A.D. & not 8 centuries  
before that time. But even  
then a Jew preached them.  
But we are not concerned  
with credit but with acceptance.

3. And Ch. is beginning to accept  
you, ideal of service - salvation  
not by faith but then acts  
of service -

6. And creeds & dog are cracking  
on all sides of the ju. ideal;  
the ~~revelation~~ <sup>truth</sup> of the humanity  
is very prominently.

Pliant -  
buoyant -



RABBI A. H. SILVER  
SUPERVISOR DISTRICT 23  
NORTHEASTERN OHIO

THE TEMPLE  
E. 55TH AND CENTRAL  
CLEVELAND, OHIO

venture  
wild savour / life

wealth makes all things simple -

Saints in authority are dangerous. <sup>to</sup> ~~Saintly~~ governance  
no! Saint out < authority. True symbol - falseness

falling like the outworn scales of a serpent

The peacock > food which passeth all understanding

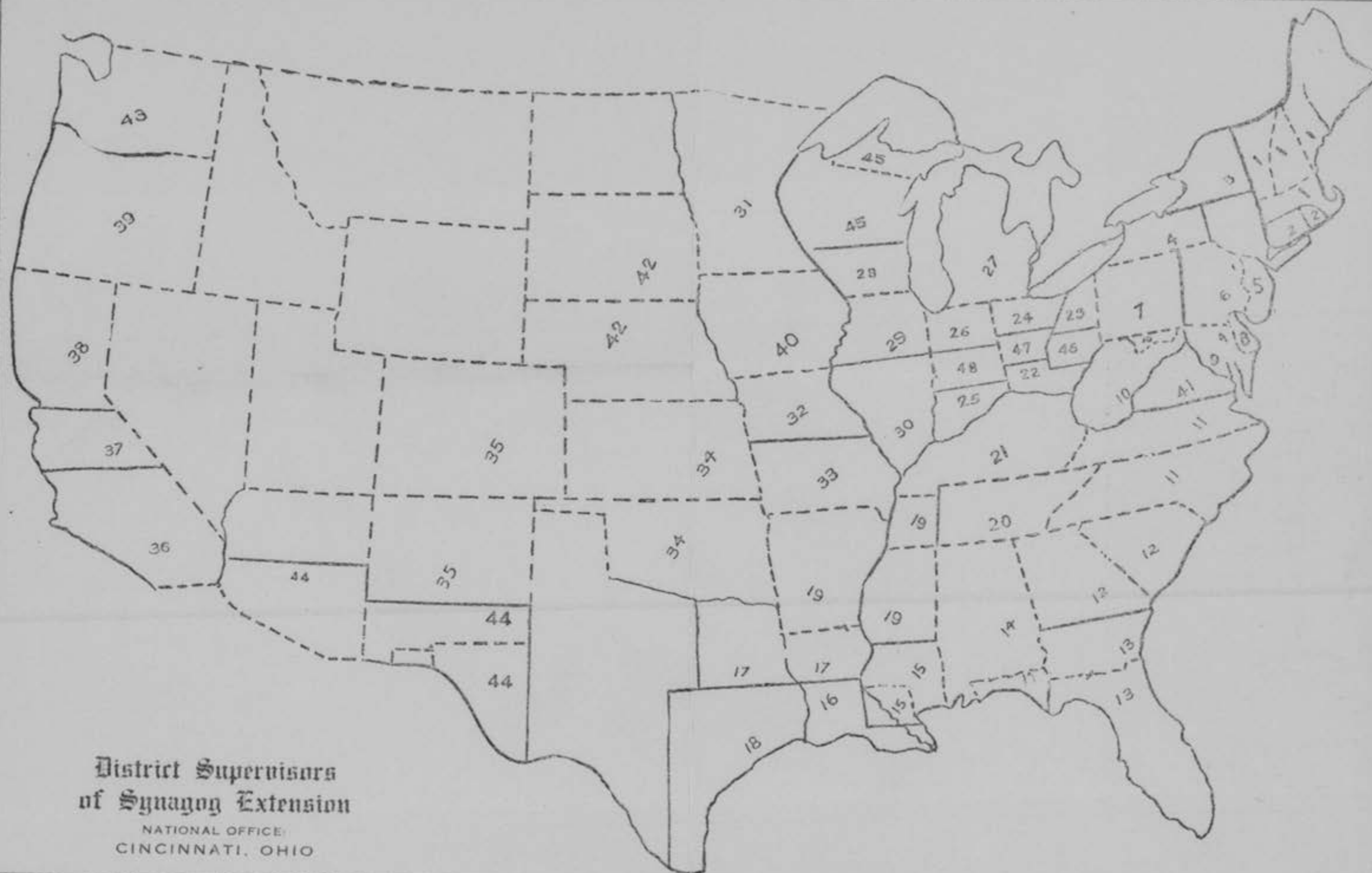
f. Sure, wild fruit has a sharper taste  
than that of the tame product. (wild - chronic  
have sharper taste, but unwholesome.)

The back-wash and suck back  
of battle

— going to about you —

The swan  
has become  
a game  
duck

- |                          |                                |                            |                             |                              |                         |
|--------------------------|--------------------------------|----------------------------|-----------------------------|------------------------------|-------------------------|
| 1. Rabbi Harry Levi      | 5. Dr. Henry Berkowitz         | 9. Rabbi Morris S. Lazaron | 13. Rabbi George Solomon    | 17. Dr. Moses P. Jacobson    | 21. Rabbi Joseph Rauch  |
| 2. Rabbi Louis L. Mann   | 6. Dr. Joseph Krauskopf        | 10. Dr. William Rosenau    | 14. Rabbi Morris Newfield   | 18. Rabbi Henry Cohen        | 22. Dr. David Philipson |
| 3. Rabbi Horace J. Wolf  | 7. Dr. Samuel Goldenson        | 11. Dr. Edward N. Callisch | 15. Dr. Maximilian Heller   | 19. Rabbi Wm. H. Fineshriber | 23. Rabbi A. H. Silver  |
| 4. Rabbi Louis J. Kopald | 8. Rabbi Charles A. Rubenstein | 12. Rabbi David Marx       | 16. Rabbi Emil W. Leipziger | 20. Dr. Isidore Lewinthal    | 24. Rabbi Louis Wolsey  |



**District Supervisors  
of Synagog Extension**

NATIONAL OFFICE  
CINCINNATI, OHIO

- |                              |                              |                          |                         |                          |                                |
|------------------------------|------------------------------|--------------------------|-------------------------|--------------------------|--------------------------------|
| 25. Dr. Louis Grossmann      | 29. Dr. Emil G. Hirsch       | 33. Dr. Samuel Sale      | 37. Dr. Jacob Nieto     | 41. Dr. Abram Simon      | 45. Rabbi Charles S. Levi      |
| 26. Rabbi Tobias Schanfarber | 30. Rabbi S. G. Bottigheimer | 34. Rabbi Harry H. Mayer | 38. Dr. Martin A. Meyer | 42. Dr. Frederick Cohn   | 46. Rabbi Joseph Kornfeld      |
| 27. Rabbi Leo M. Franklin    | 31. Rabbi Isaac L. Rypins    | 35. Dr. Wm. S. Friedman  | 39. Rabbi Jonah B. Wise | 43. Rabbi Samuel Koch    | 47. Rabbi David Lefkowitz      |
| 28. Rabbi Samuel Hirshberg   | 32. Dr. Leon Harrison        | 36. Dr. Sigmund Hecht    | 40. Dr. Joseph Stolz    | 44. Rabbi Martin Zelenka | 48. Rabbi Morris M. Feuerlicht |

*by a team of  
gab two great men*

1/ Learning and study - highly regarded.

Two kinds of study - ① Profession - doctor - etc - For Career  
and livelihood - ② Education -

② Study of the In the American - giving Knowledge -  
of all sp. teachings of our people -

the sp. heritage of our people -

all the moral insights of Israel, found in the Bible,  
and interpreted and expounded by successive generations

- This is a study as to our - not covered by the First.

- there is a distinction - Secular - Sacred - in life  
- One for a satisfactory life - both are essential.

- One gives us Knowledge, Skills, techniques - proficiency

The other - attitudes, ideals, life-directors

2/ The 2nd type of study - no monetary rewards

But without it - Men are incomplete men - and may become  
an evil unto themselves and a danger to Society.

A man can be a successful doctor etc - bad man, bad citizen

Everyday - Scientists - chemists - physicists - scholars - poets

3/ manners - the same,  
practical, and socially desirable way of life.

4/ I urge you to pursue both disciplines - and  
to.

(2)

You will find yourselves in a turbulent world -  
~~free~~ wherein nations are arrayed for and  
against global annihilation; wherein the most advanced  
of the human race is ~~not~~ employed to ~~decrease~~  
the destruction of the human race -

In such a world you will find sanity, strength, guidance  
and confidence only in the pursuit, the study, the  
work - in the <sup>attending</sup> treasure-house, the life, the genius of  
our people.

- In perfecting your <sup>personal</sup> character morally, spiritually -

- In the pursuit of noble goals, in making yourself as  
fine and clear, and just and tolerant human being as you <sup>can</sup> be.

5. In your life, here you may find the code for your life  
guidance, for your way of life, which will yield  
you the utmost satisfaction.

⑥ Henry George (Justice)

⑦ As you continue to seek work - seek also work  
- work - work - work -

— work is the only way —

FROM THE FREE SPIRIT OF THE MOSAIC LAW SPRANG  
THE INTENSITY OF FAMILY LIFE THAT AMID ALL DISPERSIONS AND  
PERSECUTION HAS PRESERVED THE INDIVIDUALITY OF THE HEBREW  
RACE; THAT LOVE OF INDEPENDENCE THAT UNDER THE MOST ADVERSE  
CIRCUMSTANCES HAS CHARACTERIZED THE JEW; THAT BURNING  
PATRIOTISM THAT FLAMED UP IN THE MACCABEES AND BARED THE  
BREASTS OF JEWISH PEASANTS TO THE SERRIED STEEL OF GRECIAN  
PHALANX AND THE RESISTLESS ONSET OF ROMAN LEGION; THAT  
STUBBORN COURAGE THAT IN EXILE AND IN TORTURE HELD THE JEW  
TO HIS FAITH. IT KINDLED THAT FIRE THAT HAS MADE THE STRAINS  
OF HEBREW SEERS AND POETS PHRASE FOR US THE HIGHEST EXALTA-  
TIONS OF THOUGHT; THAT INTELLECTUAL VIGOR THAT HAS OVER AND  
OVER AGAIN MADE THE DRY STAFF BUD AND BLOSSOM. AND PASSING  
OUTWARD FROM ONE NARROW RACE IT HAS EXERTED ITS POWER WHERE-  
EVER THE INFLUENCE OF THE HEBREW SCRIPTURES HAS BEEN FELT.  
IT HAS TOPPED THRONES AND CAST DOWN HIERARCHIES. IT STRENGTHENED  
THE SCOTTISH COVENANTER IN THE HOUR OF TRIAL, AND THE PURITAN  
AMID THE SNOWS OF A STRANGE LAND. IT CHARGED WITH THE  
IRONSIDES AT NASBY; IT STOOD BEHIND THE LOW REDOUBT ON BUNKER  
HILL.

\*George, Moses, 1878

Henry Seager

archaeologists.  
Biblical scholars

Levinsky

Prof. Ben Zvi - asked by Soviet  
Ambassador, why he left Russia.

There were 2 men in Russia who couldn't  
sit alone together - the Gen and myself.  
One of us had to leave.

Why didn't you insist that he leave?  
But ~~that~~ he had no place to go!

→ ~~XXXX~~ → → → →  
" because I could have told you that way but  
wouldn't get you before you tried it all" p. 601

Tarter differs. Jewels very good - price:

4) " For people who like that sort, thing, that is  
about the sort of thing they would like."

Pope Gregory the Great.

Bull. Sicut Judaeis.

40 fewer > 25 separate reissues - 12-15c. are known.

Popes repeatedly warned the faithful against elevating Jews to administrative posts or placing them in positions of authority over Christians.

As tax administrators Jews sometimes exercised important executive powers.

12c - Growth of heretical movements - Albigenses Southern France - Strengthen its org. and authority - Offensive against heretics - Also ag. Jews charged with propagating disbelief.

## (a) Fourth Lateran Council, 1215 - under Pope Innocent III

① Jews + Christians forbidden to dwell together - forevermore, later Isabella's system

② Jews' Badge - a regulation taken over from the Muslims who enforced it against Christians as well as Jews.

(3) No Christian servants

(4) Special tithes to Church for any land he owned  
- in the end forbidden to own land

(5) Expelled eg. money lending by Jews -

Not all items were uniformly enforced everywhere.

- Physical separation was seldom complete  
and its anti-Jewish by a lifer

Lateran Council 1215 - marked a turning point

in J. history -

Whenever reaction was in state power - then by state  
was involved and affected

Enforced Jews

(1) utter separateness - 'ghetto'

(2) in perpetuity

(3) his defense is right / God

Carved out the Book, 'Scient Judaica'

- Offense against enemies, the Holy Church now in  
the hands, the power - especially there, the Danish  
Order - incessant campaigns of Jews -

(1) Public disputations - 1240 Paris defends ev

against charge, blasphemy. A to justify their non-acceptance  
of Christianity -

(2) Outsight on Hebrew Books - Talmud - Burning  
Poles more than ever named their burning.

(3) (13C) - Finan claimed right to enter hospitals (3)  
for the purpose, debasing Commensurate services.  
Zealots.

## # Crusades

- 13C. Retrial murder - Germany - massacre -  
14C - Black Death - 200 J. communists exterminated  
on a chase, spreading the pestilence.  
15C - Expulsion from Spain  
- Inquisition -

The Protestant Reformation -- Jews received, glorifying  
with the heretics.

# Paul to - 1555 Counter-Reformation - renewed and  
enforced to the last detail all the former medieval  
church legislation against the Jews.

Rule - "Cum nimis absurdum"

- (1) Strict segregation in their own quarters - high  
walls - gates closed at night
- (2) Excluded from the professions.  
second-hand clothes. - peddling
- (3) Forbidden to practice medicine among Christians
- (4) Forbidding the servants (5) Forbidden to own real estate

⑥ Badge / shame. or red & yellow hat - or yellow armbands (y)  
over the heart  
slight alteration - at trials - 200 years  
(1555-1755)  
Expelled from Papal States -  
and when allowed to live - shells.

Luther - (p. 241).

# <sup>2</sup> Pius XI = 1938 = "Anti-Semitism is incompatible with the thought and sublime reality exposed in this (the text, the Canon, the Mass) <sup>where</sup> ~~the~~ <sup>the</sup> ~~Adoration~~ is called our (Adoration) It is a movement in which we Christians can have no part whatever. Anti-Semitism is unacceptable, Spiritually we are Jewish" —

could not penetrate the Nazi conscience — or affect the conscience, conscience

# John XXIII. ordered the word 'perfidious' to be deleted from the ancient liturgical text used on the Good Friday service which had read: 'Oremus et pro perfidis Judaeis' (Let us pray also for the perfidious Jews)

# Jews called Christ —

# Church Doctrine - Church Policy -

Social and econ. restrictions - stemmed from Church policy  
of depriving non-Christians of opportunities to influence  
Christians by means of pol. or econ. power.

Continuance of the Jewish people was desired by Church - as  
Bible had proved - 2 B's did - as testimony of what  
happens to those who do not accept Christ - to  
commemorate the various persecutions - demonstrate superiority, thereby  
Freedom of worship for Jews. - over Judaism -  
Church had a base conversionist policy

- Varied - depended on character, the reigning Pope  
- requirements of broad Church Policy at any given time

Pope also had a secular role - Popes were secular  
rulers in Rome and Papal states in Italy - up to 1870  
from 1454 to French Rev. in Avignon & the Council  
Venice 1515 - Problem, practical administration matters  
linked with Church policy.

Popes had direct relationships with Jews in countries where they  
were political overlords. In other countries they exercised it  
through the secular authorities.

Secular powers progressively interfered with the execution of  
Church edicts.

24 persecution from parts of the papal provinces in 1322, 1569  
and 1593.

(2)

Charges

Rome claimed jurisdiction over professing Jews

- blasphemy... missionary efforts - aiding bad study of converts

✓ - forced baptisms toleration, Jews in Ch. society

✓ many shocks of Spain among Papists.

① Sp. heresies & W. ~~sk~~ Ch. ~~heresies~~

② temporal rules of Pontifical State

1) Censorship, Jewish books - to eliminate passages  
prejudicial to Christianity

f Juste (p. 217) - General attitude  
- always to exist - in intolerance and inequality

and also the unusual variations

- (1) 2012 (2) 125 (3) 2110 (4) 125 1/2  
(5) 125 (6) 221 (7) 125 1/2 (8) 2110 1/2 (9) 2110 1/2

$$\begin{array}{r} 1.9 \text{ oil pressure } + \\ 15 \text{ other oil} \\ \hline 34. \end{array}$$

- Is. in 26.1 - describe the water, the oil  
2210 125 250 125 125 125 125

(1) Test in the tank (2) for take care

2.125 used with 12. 13. 14.

Ps. 30 - אל נא יסור - thank, say! ①

(has 1st person - and 3rd, First person  
just at not done  
attributed to David

Ps. 33. v. 3 - אל נא יסור - same phrase used by  
Is. 42:10 Isaiah always

right. Creator - Providence - should - 3rd person

and - 1st person plural - 152 / 1016, 1210

Ps. 40 v. 4. Victory - as in Is. 42:10 what is shown

night, First Person - attributed to David

Ps. 45. אל נא יסור - perhaps a wedding song?

Ps. 46. - אל נא יסור - 3rd person

Ps. 47. אל נא יסור - 1st person

Creator, אל נא יסור and 1st person

Ps. 65 - Creator and Providence, אל נא יסור - Rule,  
earth - Nature 2nd person

אל נא יסור

Po. 66      2/11/54 vol - 21 21 - the Book, Handwritten (2)  
- this help.      1st Person

Po. 67.      2/11/54 - Righteous Judge - Yiddish, earlier  
Paradise.

Po. 68.      2/11/54.      The Help - earlier vol  
- for with the help - not 7/15/54 earlier  
Warren - earlier problem?

Po. 75.      vol - Pole - for on page - First line  
with plaid 312 vol

Po. 76.      vol - Pole - Parent Judgment  
3rd Person

Po. 83 ✓      2/11/54 vol - Pole  
Unusual - petition for union - the earlier  
7/11/54.

Po. 92      2/11/54 vol - earlier above  
help for the - Righteous Judge.  
1st Person.

46- (3 2/0)      177  
 47<sup>(2)</sup> (1 2/0)      "  
 48- (1 2/0)      "  
 49(?) (1 2/0)      "

66 (3 2/0) —————  
 67 (2 2/0)  
 68 (2 2/0) → David

83 (1 2/0) — Graph

87 (2 2/0)

88 (2 2/0) — 177

92 (2 0) for 22

95 (no 2/0) for 22

108 (2 2/0)      "

52 (2 2/0) 1381  
 53 (1 2/0) 11  
 55 (2 2/0) "  
 56 "

57

58

59

60 (no 2/0) "  
 61 (2 2/0) "  
 62 (2 2/0) "  
 63 "  
 64 "  
 65 "

plus but not  
 descriptors

to be plus to  
 not exact  
 Ps. 81 (for three day)

with me  
 called  
 2/0  
 exact Ps. 48  
 called  
 plus 2/0

- ① Ps. 24 (no 2/0) ⊕
- ② Ps. 48 (1 2/0) 177
- ③ Ps. 82 (1 2/0) 106
- ④ Ps. 94 (no 2/0)
- ⑤ Ps. 81 (no 2/0) 106
- ⑥ Ps. 93 (no 2/0)

Is. 26 describes the <sup>theme of</sup> the nation / the soil: "In that day this song (soil) will be sung in the land of Judah: "We have a strong city; he sets up a salvation as walls and bulwarks. Open the gates, that the righteous nation which keeps faith may enter in. Then dost keep him in perfect peace, whose mind is stayed in thee. Trust in the Lord for ever, for the Lord God is an ever-living rock. For he has brought low the ex-haltations, the height, the lofty city. He lays it low, lays it low to the ground casts it to the dust. He foot crumple it, the feet, the firm, the steps, the needy (1-6).

- I Trust in the Lord.
- II God protects the righteous nation
- III He exalts the lowly; lays low the proud.
- IV Zion - Jerusalem under the protection of God

4

2/ The qill was an ode composed by one whose name is attached to it to commemorate a great event, ~~as~~ as a testament to future generations. It is not part of <sup>any</sup> ritual service in the Temple or elsewhere. וְלִי שִׁיר וְלִי מִזְמוֹר (Ex. 15.1) following the crossing of the Red Sea. (Nu. 21.17) וְלִי שִׁיר וְלִי מִזְמוֹר following the Israelites' wanderings in the wilderness.

See also Unzer' testamentary vol: Dt. 31.19 - 31.21, 22, 30  
and 32.44).

So also the ode ascribed to David on the day when  
he had delivered him from the hand / all his enemies,  
and from the hand / Saul'      וְעַד כִּי יוֹצֵא אֶת דָּוִיד מִיַּד כָּל-אֹיְבָיו  
וּמִיַּד שָׁאוּל      (II Sam. 22.1 . So also in Ps. 18.)

Otherwise the term  $\omega$  is not found in the Papers  
when the term  $\omega$  is so frequently employed.

To the category of *zōl* belongs also the song of  
Debrah celebrating the victory over the Sirens and the  
Chimaera. *zōl* *zōl* - although the term *zōl* is actually  
not used here (Jud. 5.1)





19

maintain, the end, to the end (Sund.)

The flute was played on all ~~three festivals (3 on~~  
~~Passover, 1 on - 1st and 2nd Sabbath (5 of them~~  
~~the Intermediate Days was a Sabbath) - It was also~~  
~~played in connection with the Water-Drawing (1.2 x 1000~~  
~~the Continual morning and evening offerings. The~~  
Mishna declares: ('Arach. II, 3) "on twelve days in  
the year was the flute (Shofar) played before the altar:-  
at the killing, the first Passover-sacrifice, at the  
killing, the second Passover-sacrifice, on the first festival  
day, Passover, on the festival day, the Feast, weeks,  
and on the eight days, the Feast, Tabernacles".

This was part of the in connection with the offering up  
of the <sup>special</sup> sacrifices. It was an essential part, the service  
and over-rose both Sabbath and Holy Days. <sup>(over)</sup>  
The flute was also played ~~6 times on 6 days~~  
on the six ~~to~~ Intermediate Days, the Feast, Tabernacles  
(five if one, these days was a Sabbath) - in connection  
with the ceremony, the Water-Drawing (1.2 x 1000  
→ 2416 →) - when the playing the flute was "a more  
expression of rejoicing and has with, therefore, over-rose  
the Sabbath" (Suk. 50b.)



But there 12 reasons were not (?) the only ones  
 When the <sup>then was only the occasion</sup> flute was played. It was played in floral depths after  
 exercises with <sup>obligatory</sup> lunch - flour flour - flour  
 members, <sup>whether correct and it is not off</sup> during the year when a vocal group and  
 6 strat & were always accompanied the samples?

Now, there is called  $\gamma$  el. (except Ps. 48) which  
is called  $\gamma_{\text{el}}$  - also the Rabbis introduce  
their catalogue by  $\rho, \sigma, \tau, \theta, \iota, \kappa, \lambda, \mu, \nu, \xi, \eta, \zeta, \delta, \epsilon, \phi, \chi, \psi, \omega$   
(Ps. 48 is ascribed to  $\eta, \rho$  and  $\sigma$  and  $\zeta$  to  $\beta$  etc.  
 $\alpha$  is found in Ps. 48 and  $\zeta$ .

→ wine ←  
(Every) holocaust and thank-offering was  
accompanied by a libation of wine. 7055/11!  
(Nu. 15.5) - whether it is on pan or pill  
and they required an accessory meal-offering  
- a pan.

- System not really developed in First Temple  
or in pre-exilic times. (Ezekiel -

(Tob) There nothing } pill offering at  
scorpions

Ps. 96 - 3300 vol of book -

They / for - before! with ad

judging all nations

3rd person

Ps. 98 can vol of book 1/11 -

Ps. 98. May refer  
to a well-known  
collection - 9/12/11

Say > 1000 of 1000s  
5000 11/11 51/10

2000 mentioned with know

3rd person

q. b. 42.10 / 1000 1/10/11

Ps. 105 V. 2 -

also v. 1. of 13th - introduction to Exodus

Ps. 105. 3/31 (1/11/51) vol

not done

Exodus / for - History

1st person

Ps. 120-134 - Exodus vol

Petition - Prayers - not 1/10th 2/10

Ps. 144. 1/11  
Ps. 149.

can vol of 1000 - 1/11/11

Victory  
q. b. 42.10

Ps. 150 - Prayer / for - indicate the themes for 1/10 - and for vol

① 1/10/11 ② 1/11/11 ③ 1/11/11 ④ 1/11/11

- not in keeping (a)
- 1) Ps. 30.1 - מִצְמֹחַ לֵב חַיִּים חַיִּים
  - 2) Ps. 46.1 - אֶל־הַיַּם אֶל־הַיַּם אֶל־הַיַּם
  - 3) Ps. 48.1 - לֵב מִצְמֹחַ אֶל־הַיַּם קִיָּה
  - 4) Ps. 65.1 } אֶל־הַיַּם מִצְמֹחַ אֶל־הַיַּם לֵב
  - 5) Ps. 66.1 } אֶל־הַיַּם לֵב מִצְמֹחַ
  - 6) Ps. 67.1 } אֶל־הַיַּם לֵב מִצְמֹחַ אֶל־הַיַּם
  - 7) Ps. 68.1 } אֶל־הַיַּם לֵב מִצְמֹחַ אֶל־הַיַּם
  - 8) Ps. 75.1 - אֶל־הַיַּם לֵב מִצְמֹחַ אֶל־הַיַּם
  - 9) Ps. 76.1 - אֶל־הַיַּם לֵב מִצְמֹחַ אֶל־הַיַּם
  - 10) Ps. 83.1 - אֶל־הַיַּם לֵב מִצְמֹחַ אֶל־הַיַּם
  - 11) Ps. 87.1 - אֶל־הַיַּם לֵב מִצְמֹחַ אֶל־הַיַּם
  - 12) Ps. 88.1 - אֶל־הַיַּם לֵב מִצְמֹחַ אֶל־הַיַּם
  - 13) Ps. 92.1 - אֶל־הַיַּם לֵב מִצְמֹחַ אֶל־הַיַּם
  - 14) Ps. 108.1 - אֶל־הַיַּם לֵב מִצְמֹחַ אֶל־הַיַּם

There are 13 times where לֵב מִצְמֹחַ is used  
~~as~~ לֵב by itself, is used over (Ps. 46.1)  
 as title to a psalm.  
לֵב מִצְמֹחַ may be presumed also for Ps. 46.1.  
 However whenever לֵב is used לֵב מִצְמֹחַ may  
 be translated as a Temple Song. - לֵב מִצְמֹחַ = a musical  
 composition with instrumental accompaniment. לֵב = used over

connection with ritual / sacrifices in the Temple.

זמיר - is ~~music~~ ~~Song~~ music played on an instrument  
לחן זמיר (Ps. 33.2)

זמיר ונבל (Ps. 147.7) Ps. 149.3

Especially with זמיר Ps. 91.22; Ps. 98.5

Ps. 30. may be omitted - for it is a special psalm for  
a Dedication - (not a sacrifice in Temp?).

These leaves 13 psalms.

Abjaf - is used in 8 of the 13 psalms.

In 5 - the lead instrument - is indicated.

Then psalm - may be the 12 to which  
the Psalm referred - connected with Levites  
on festivals -

(5)

there were 15 steps <sup>leading down from the Court</sup>  
to the Knolles to the Court, the Women. - corresponding to the  
15 Steps, Ascents in the Psalms. (Pss. 120-34).  
Upon them the Levites used to stand with instrument  
of music and make melody. (Sukkah. 5.4) (Middot 2.5)

① So that there 15 <sup>steps</sup> ~~steps~~ were definitely  
2 way in the Temple. - (all brief two to eight lines - with  
the exception of Ps. 132. which has 18 lines.)

② Pss. 24, 48, 82, 94, 81, 93 and 92 were also  
sung - one on each day of the week - in connection  
with the Tamid sacrifices. (Tamid 7.4)

Why these particular psalms? - It is difficult to  
say. At first blush one would assume that they  
had some reference to the six days of creation. Especially  
was the hazan who came together in their  
own action at the time that the first and last  
of their respective ~~monarchs~~ <sup>monarchs</sup> who had come up to  
Jerusalem were engaged in the actual sacrifice - recited the  
story of creation and each day they read, a few verses  
from the Creation story in Genesis I (Tamid 4.3)

But there is little in most of the selected psalms  
which corresponds to the content or sequence  
Genesis the creation story in Genesis  
Except that they all speak of God as the Creator, and

5th - as <sup>Kronig</sup> ~~great~~ <sup>(94)</sup>, ~~prophet~~ <sup>(48)</sup>, ~~Judge~~ <sup>(82)</sup>, ~~prophet~~ <sup>(94)</sup>  
 Resener, ~~Israel~~ <sup>(81)</sup>, ~~Wright~~ <sup>(93)</sup>, ~~Exalted~~ <sup>(48)</sup>  
 They all also refer have reference to the Temple, the  
 Holy Mount, the Lord, and to the city of God, Jerusalem, and the  
~~city of God~~ <sup>city of God</sup> ~~except~~ <sup>except</sup> ~~and~~ <sup>and</sup> ~~the~~ <sup>the</sup>

of the seven psalms <sup>24, 48, 82, 94, 81, 93 and 92</sup> selected for chanting each day, 5th  
week by the Levitical choir in the second Temple to  
accompany the libation of wine that followed the 3rd  
of every. - Five have a superscription in the Greek  
Psalter. i.e. 24(23), 48(47), 94(93) 93(94)

Two have no superscription 82 and 81.

Only two (Ps. 48) is designated as (m)p, 1st/1st/5th xl  
and Ps. 92  
- also p 1st 1st 1st 1st 1st

The 10th ~~24, 82,~~ are designated ~~as~~

24 - 1st/1st 31/31 P  
82 - P 1st/1st 1st/1st

94 - none  
81 - 1st/1st 1st/1st 1st/1st

93 - none, in Greek 1st 31/31  
6846 TW David.

~~81~~ -

the rite of the libation of water was performed for, <sup>the</sup> seven  
(eight?) days of the Festival of Tabernacles. (See Ta'ien. 3a) - a  
practice which had no scriptural basis but was "an  
the laws connected to houses at Sinai" (אין סניא)

The 2<sup>nd</sup> (אין סניא) is different from that for Tabernacles

אין סניא - in connection with water libation - שפוקת המים

"drawing up" water from low rivers, etc.  
(See Sukkah 53b)

- Ps. for ליום לילה is 104  
- Ps. for אין סניא is 92

- On 1 <sup>st</sup> day	אין סניא	Ps. 29.1	(the whole psalm)
2 <sup>nd</sup>	"	Ps. 50.16	(the whole psalm.)
3 <sup>rd</sup>	"	Ps. 94.16	(from this verse to end) Haghi:
4 <sup>th</sup>	"	Ps. 94.8	( <del>from</del> i.e. vv. 8-15)
5 <sup>th</sup>	"	Ps. 81.7	(all the psalm)
6 <sup>th</sup>	"	Ps. 82.5	(" " " )

If a 2<sup>nd</sup> occurred on an odd day. (When Ps.  
92 is to be read) - ~~psalm 82 (allotted to 6<sup>th</sup> day)~~  
the psalm this is superseded is read on

Sunday, and is followed on the subsequent days by the  
other practices in the order given, so that the practice for  
the last day is always the one completely superseded.  
(see page 266 - note 6 of Eng. Trans. Services of 1910  
in reference to חֲזָקָה).

70 bullocks offered on 100 for the 70 nations -  
to atone for them. (Suk. 55b)

חֲזָקָה recited and עֲוֹנוֹת offered on all 8 days;

10/6

Wine was used also with water during the  
water libation ceremony, the 8(2) days, 10/6

check on wine as <sup>ancho</sup> sacrifice to God, (10/6)  
10/6 (cf. Suk. 49a)

1) The <sup>which was</sup> ~~22nd~~ was an odd <sup>compar</sup> to (1a)  
<sup>critical</sup> ~~historical~~ event,  
 commemorating some ~~fact~~ <sup>delivered</sup> <sup>one</sup> the <sup>military</sup> victory  
 of the Israelites, or the triumph  
 of David over Saul.

They were to serve as a testament or memorial for future generations to keep them to remember what the nation would never forget.

Thus ~~was~~ we are told, composed  
a song ~~at~~ which he taught the children  
of Israel "that this song may be a witness  
for us against the people of Israel" (Dt. 31:19) <sup>There</sup>  
~~the~~ purpose was didactic.

They were ~~previously~~ collected in a volume - 2/21 - 1/11/11 200 (No. 2/14)

volume - 2/21 - 100 (No. 2/14)  
They were not ~~summarily~~ <sup>relating to the</sup> ~~to the~~ ~~recognition~~  
a drum instrument - as per typ  
we know, and, as occasion, ~~to~~ by  
the dance, his vision and the women, to  
the recognition of drums (Ex. 15.20-21).

The name, the author, the style -  
is usually, Mr. - Mrs., Deborah, David -  
sometimes just the people, Israel.

2nd 2nd or waves used in the Poles where  
is formerly explored

<sup>life-savvy & secure</sup>  
(over) or a desert ~~is better~~ on the way to  
the promised land, such as is implied in  
num. 21.14-20,

Ode = a chant - men, taught to sing - his

will

- poet speaks for himself - suggested a  
interpretation by a chorus.

- a strophic arrangement?

the heroic ode -

complicated harmonies.

- like the cazas + Sirventes

the Medieval Troubadours

A Hymn

{ strophe  
antistrophe  
epode

What did the fathers wish to see perpetrated?  
What did they regard on the way and wrong / our destiny  
How have they worked out in history of our people  
What protects and what threatens them?

Loyalty - Restrict Academic Freedom (Woolf)  
The Cult of Loyalty - open their allegiances -  
And the American Character,  
What is loyalty to America?

Tolerance, diversity  
- Want of Confidence -

The American Heritage -



Building Walls and <sup>on</sup> Boat-shelters

Walls man wall 6M? Walls?  
Between? - electrified -

Walls - regeneration  
- Bigotry - loyalty - Restrict -

Loss of Confidence -

# The Lost Thing down

Wah. - Jeff. - Franklin -

Not promised repre-  
sentative, wealth -

but ① to carry them  
are burdens -

sup. righteous we - can

do no wrong (things)

- drive my life better?

is it better?

① in patience, to follow better

A thing can be dethroned  
So many a people -

We are unhappy in our democracy

the lusts that surrounded D.

" let us sit upon the ground, and tell sad stories  
(of the death things)

Ancients (Plato, Aristotle) told D. in last regard (p. 275) = by way -

Liberty - Freedom -

Mistake of course. - the same routine!

No guarantee against war!

~~Jul. 6. 15.~~

~~Dec. 5. 15.~~

"To find with head down heavily" - el for

210 - "to teach us that the left hand may be  
found in the lawless. Elcaga h. Gade.

1/ Spent time - memorial -

11

2/ Pleased to be here - join - celebration / 20th - independent -

Everything to nourish the soul / our people - ① Heroic Measures  
② Kind ③ Confidence and Hope.

Its message as timely, relevant, inspiring - 2100 years ago.

And I know / no better way of celebrating it - Bonds for Israel -  
- to ensure freedom, independence for J. State as independence.

3/ What was it - they fought for? Why are they remembered?

① Fight to preserve integrity of J. people - the vision  
path - . Fight against assimilation - allurements  
of Hellenism - Much of beauty - Intellectual vs rep. of  
plains - science and the most perfect being of art -

Jews did not oppose them - never isolated -  
- remarkably receptive - There was much moral  
decadence and corruption - philosophy & humanism

- threatened break-down, the high moral disaffection  
- many Jews attracted - crisis - forwards the 20th  
- struck back to preserve the Jewish way of life -  
- the life of a covenantal and holy people

4/ ~~Antiochus~~ Fight to preserve their freedom.

Antiochus - a more harsh dictatorship - Issued a decree  
"To his whole Kingdom that all should be as the people"

and anyone should leave his laws and his faith".  
All the heathen people readily complied - Why not? They  
were better than disorganized no battle / / / / / in heathen  
policy than from any other. - No pagan people ever did  
for its / / / / / ! -

The only people who resisted! Jews! Their / / / / /  
for the money - and 1 / / / / / - weak - peace - but  
- persecuted - attacked  
5. Not afraid to fight the few in number -

"How can we having few in number for such vast numbers  
"with / / / / / it was all on - to help with many or a few"

- small / / / / / warfare - a hand + of army  
- Jews / / / / / - / / / / / - captured  
City / / / / / - re-entered Temple - ruined / / / / /

6. And here. More. fight for / / / / / their faith -  
their independence - I was not afraid - the few - they  
ruined Jerusalem, they / / / / / West. / / / / / - For it  
they had accepted / / / / / / / / / / /

7.

- 8). The miracle, the <sup>- what was the miracle?</sup> miracle has repeated in our day -
- Faced with assimilation - and persecution - and annihilation
  - the artificial fight back -
  - Practical people - was skeptical - it can't be done!
  - assimilated Jews - peril at this - wild idealists!
  - Armed them was the ruin of 100s of communities -
- the few unmarked Germans of 6 million -
- Lightly was going out all over the J. world
- 9). But the 20c. world - who killed these people at last -
- on the same scale as the past
  - miracles - dropped from the sky - around concentration camps
  - fight between battles in the East and West
  - sent hundreds of refugees to the shores of the sea - this
  - many were forced along - around concentration camps -
  - and the miracle happened - 10 years ago! - 1915 - light
  - 100s refugees returned - 100s returned - Today + Age Culture
- 10). Surely we have reason to celebrate - this 21st -
- Let us make sure that we shall continue to celebrate
- victory after victory -
- much yet remains to be done! (No State) Tenants
- Coordinate - Many in new Jews security -
  - Crash Communism - Iron Curtain
  - used houses - etc. - Israel Boys

1) Spotwick - Planned - 2000 - sweetest - nourish - heroic (1)  
Rebent - 2100 - No better way - Rally - to insure - as Macc.

2) Fought for? Remember? (1) Integrity of J. spirit - allurements  
of Assimilation - Hellenism - beauty - not aware - Moral  
corruption - decadence - depravity - licentiousness - break down  
stood back - to preserve J. way of life - covenantal why/pep.

3) To preserve their freedom - antidotes - unmolested activities  
decree "that all should be my pep. - abandon his laws  
and his ancestral faith" -  
all heathen peoples conquered - nothing to distinguish - no again died  
Sever! - differs - 2000 - juster etc.

4) Not afraid to fight - the few in numbers -  
"How can we, being few in numbers - for such vast numbers"  
"With God it is all on - to help, with many or with few"  
- Guerrilla bands - skunk - rejuvenated - rekindled heart  
- Saved Western Civilization

5) Miracle repeated - Faced with - the anticipated few  
stood back - Practical people - Assimilated  
surround their ruins - Dances - 6 M - light physical

But 2000 Macc - Modern - pressed in - on barren lands  
- Guerrilla battles in hills - highland - stormed conquered  
Miracle - 1000000 - a new 2000 - 1 M Ten's thous

6) Began to abate - make sure - much yet - No other considered

- 12/ - Mos refugees - bad bymen - Israel Bonds  
 - no soldiers - good investment - 9
- Interested in making good - Uneducated -
  - Have demonstrated w/ a - primary ability - pol. state  
capacity to defend
  - Have the perseverance 2 Can we persist.
  - ~~shall we~~ Arabs banking on an army fixed?
  - Frightened if? Uneducated - massing arms
  - Do not know of what force taught us - 1950s

- 13/ Israel Bonds will show them - until -
- (1) Western Statesmen - if U.S. - Key to solution - is  
assurance of protection - later - come to an understanding
  - Israel says - (good neighbor) - No problem -
  - (2) Nato - Paris - discourage Soviet - fishing in  
turbulent waters - primary at U.N. -

1) Frank Press - ① Neglect ② Stifle -  
Reaction generally

2) Inquiries - My version - Goldstein -  
Wish to give it - close phase -  
written out - (Just)

③ Republican + Democrat -  
Insult to Pres.  
Wayman  
The other way round -

④ My relation to Pres

① Welles - 3 - reg. Conference - Goldman

② Feb 2 - Commonwealth - Portland  
Goldman - 7 men - Had to tell  
Did not meet - March 9

③ Stillman - Aug. 15 - go to Pres  
Goldman  
Oct - 20A - With statement

3/ Future -

① Every. Council - same people  
when I took over

② Zo A - Edward. Campbell

6).

- 1) <sup>Eulogy -</sup> Congratulations - 2nd place - You have come thru - ~~x~~  
Layman Rabbi Karkutheim - 1st place - <sup>to pursue a</sup> livelihood -  
accelerate your course - advances - to make refined progress =
- 2) Your cong came into being - as a by-product - colossal thing -  
~~was~~ upheavals in J. history - Hitler - <sup>Print 21, 5 acst Ex 8, 4</sup>  
Good fortune but you here - and your unshakable loyalty  
prompted you to found a synagogue to take the place -  
This was a tribute to you - <sup>a great testimony found your sound -</sup> another proof of our people's unbreakable  
will to live - rare endowment of <sup>sublimated</sup> self-sacrifice.
- 3) An unaccountable phenomenon of our history -  
① Rome - 2nd place  
② Babylon - 1st place - 1st place - 1st place - 1st place  
③ Hasidism - 1st place - 1st place - 1st place - 1st place  
④ Nazis - State of Israel -
- 4) And in U.S. - a prodigious, thriving of community - was - escaped  
building - And you as <sup>active</sup> participants in
- 5) As I see it -  
a Temple dedication

2 = סוף / סוף - סוף / סוף מ סוף / סוף

הוצאות      הכנסות  
 1000      1000

(8) הוא יבין לעצמו ולכן בזמן זה הוא - הוא

הנהגות  
הנהגות - הנהגות - הנהגות  
הנהגות - הנהגות - הנהגות  
הנהגות - הנהגות - הנהגות

(9) אזתקאבא נא פרויטב צא לילא דייטש זכר - ונקאבא  
נא א' פרויטב - א' פרויטב - א' פרויטב - א' פרויטב -

הוא נהר בסך עבדון היה צב - וממנו צין בולד -  
באלק אמפאל / נהר צב -

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$   
 $\frac{1}{4} \times \frac{1}{4} = \frac{1}{16}$   
 $\frac{1}{16} \times \frac{1}{16} = \frac{1}{256}$   
 $\frac{1}{256} \times \frac{1}{256} = \frac{1}{65536}$

[illegible][illegible]

זא פון דיין פראג און אונזער - זאג אונז  
וועגן - זאג אונז די פאלגנדע

אבסולוט בל דיסטילאט  
פאלד זיך אדמאק אד דגלו האלמ.

אלמ האלד אדמאד זמנא פלנאוק - זא מלמ לפטו מילא  
כאמ לא זאכמ - זאלל מלמ לפטו מילא זאכמ מילא זאכמ  
אד מ דיסטילאט.

אד זאכמ זמנא זמנא זמנא - זאכמ זמנא זמנא -

דיפאד זאכמ זאכמ זאכמ - זאכמ זאכמ זאכמ  
דיסטילאט - זאכמ זאכמ זאכמ זאכמ זאכמ  
דיסטילאט - זאכמ זאכמ זאכמ זאכמ זאכמ

זאכמ - זאכמ זאכמ זאכמ זאכמ - זאכמ  
פאלד זאכמ - זאכמ זאכמ זאכמ זאכמ - זאכמ  
האלד זאכמ - זאכמ זאכמ זאכמ זאכמ - זאכמ

זאכמ זאכמ זאכמ זאכמ זאכמ - זאכמ  
זאכמ - זאכמ זאכמ זאכמ זאכמ זאכמ - זאכמ

זאכמ זאכמ זאכמ זאכמ זאכמ - זאכמ  
זאכמ זאכמ זאכמ זאכמ זאכמ - זאכמ  
זאכמ זאכמ זאכמ זאכמ זאכמ - זאכמ

זאכמ זאכמ זאכמ זאכמ זאכמ - זאכמ

זאכמ זאכמ זאכמ זאכמ זאכמ - זאכמ  
זאכמ זאכמ זאכמ זאכמ זאכמ - זאכמ  
זאכמ זאכמ זאכמ זאכמ זאכמ - זאכמ

מזה כזה אכס, קיזור, אלאזאנס, זעצ קלא פמח זא.  
למח אלו מוז אפוא פה בעד, ופלא פזמסונה פמקומ פזא.  
זיצ אצא פוט זלזל ופ פמאספמ כאן. למי פזא פלא פמפמ  
פלא פמקומ זא.

[illegible][illegible]

והללוהו - יי א ציון וימלאו, 'הצא' "הטובים" 27208121  
בבוקר א ~~ציון~~ ציון וימלאו וימלאו 27208121  
אמר מנחם וציון - וימלאו ציון וימלאו 27208121  
לנו - יי א ציון וימלאו וימלאו 27208121

האם יש לזכור המסמך הזה? ואם כן, אזי  
למה מקורו? והאם זה גורם?

קיום פֿענאכ' זאלט אַ האַרץ פונעם זאגער אונטער אַ פֿאַרשטאַנענעם  
 יק מחמלענדיג אַ פֿאַרשטאַנענעם פֿאַרשטאַנענעם פֿאַרשטאַנענעם - אַ  
 אַרשטאַנענעם פֿאַרשטאַנענעם פֿאַרשטאַנענעם - אַרשטאַנענעם - אַרשטאַנענעם  
 אַרשטאַנענעם פֿאַרשטאַנענעם אַרשטאַנענעם אַרשטאַנענעם אַרשטאַנענעם  
 אַרשטאַנענעם אַרשטאַנענעם אַרשטאַנענעם אַרשטאַנענעם אַרשטאַנענעם  
 אַרשטאַנענעם אַרשטאַנענעם אַרשטאַנענעם אַרשטאַנענעם אַרשטאַנענעם

הקודם הלמד להמציא האל-גאית על הצאב וקרא גורקו  
 ל"ס, הוא פכאמס עצאמס גאמס איהלגו. והמציא  
~~המציא~~ <sup>המציא</sup> גאמס יאמס גאמס איהלגו. כדקראו ליהלגו גאמס  
 גאמס. אפסל אפסל כה המציא גאמס גאמס גאמס. הלמד  
 המציא כדקראו גאמס גאמס גאמס גאמס גאמס גאמס  
 הלמד - גאמס גאמס גאמס גאמס גאמס גאמס גאמס גאמס

[illegible]

שאלנו מיום זה  
 ונתקבלה אל פתחיה של חלמה אל א' פקס מזה רוס -  
 אור ויליץ "במלך" וקלם אור 22. הוא כבד פקס תיבא  
 הוכרזה וצמח 21 בלח און במח אולס בלח ומפאס א' ונבד  
 מל אנוס מלחם - אל כבד ארמאלה אל אבנאל א' פקס  
 מלא א' וסוכ עמלס אל קבול ה מלכו מלח למל "במל" ונבד  
 ומלא א' ונבד א' מיום אל בלח - ילוי פקס מלוי פקס

היהו אלה "אזלאל" גמולתם כחג-אף. על אלו חנני  
עמך ~~ישראל~~ - עזר - ונצק - זמלם מל, ולא צדק בעמך.  
לא בטן בדיק פנבנה אזלאל <sup>צדק</sup> נצק ובלתי <sup>צדק</sup> 2 לזלאל <sup>צדק</sup> הילכ  
וכך באותו

1) Delighted - on eve of Passover - Exodus from slavery to Freedom.

Our generation has been engaged in the 3<sup>rd</sup> and greatest Exodus in our history - Egypt - Babylon - longest & widest dispersion - an Exodus which is still continuing.

2) Tradition - 600,000 - A million Jews have already been 70 lands, the 1/2 - Rumania may <sup>be</sup> but the pressures are there - and the great desire - and nothing will permanently check it.

3) Unlike the 2 earlier returns from exile - the Jews the 3<sup>rd</sup> return quickly established a J. State - in <sup>fact</sup> independence + sovereignty. On the 2 earlier occasions centuries went by before the J. people achieved ~~their~~ their own sovereign government.

4) We, the 3<sup>rd</sup> Exodus are too near the event to appreciate its full importance - just as men too near a hit - cannot grasp its vast ~~entire~~ and majestic outline. We need <sup>distance</sup> ~~perspective~~ to see great objects or events in their true perspective.

1. One of the immemorial  
Man has groped - obstacles -  
Succeeded - meagerly - quest  
But the quest itself -  
One of the proudest legacies - Spirit of free inquiry - Autonomy
2. One of the aberrations - to serve the pol.  
In the new trends towards absolutist - subservient  
Spirit of free inquiry <sup>esp</sup> is throttled - leads to conceits.  
That is regimented  
Any scholarly deviates - prescribed views  
Every writer -  
Education - pure indoctrination  
They are not taught to -  
Rewriting - hist; economics, socio. to conform  
One wants a prol. history; another a Nazi anthropology  
That "nationalized" Blood - (~~Race~~)  
In one part, world-rising generation - to think "blood"  
- "to march" - only one way - "Mind"  
  - { Education which is distorted to serve - "Nationalist cult",
  - "Racial cult" "Economic cult" - is not Ed - propaganda
  - { And Teacher is not guide - "drill sergeant"
3. ~~Ignorance~~ Ignorance - Propaganda -  
Far more cunning and purposeful.  
Perfect -  
Dem. destroyed by Pr. - Youth  
Hitler - "Generating power of great change is not so much  
insight as hysteria"

This Pr. with its deadly technique - citadels

When we do not "endure" <sup>S.S.</sup> enlighten - critical -  
we send them out ~~as~~ ~~decide~~ ~~to~~ to become  
easy victims of pro. agents waiting for them.

3. In View of Tendency towards State concentration - and its  
tremendous accession of power - became necessary to fight  
even for Concept of "Inalienable Right"

✓ 150 yrs. this battle was fought to a victory in this country  
First in field of Religion.

In Bill of Rights of finally adopted Va. Constitution 1785

Geo. Mason: "All men should enjoy the fullest Tolerations  
in the exercise of religion according to the dictates of Conscience"  
James Madison - vigorously opposed "Tolerations"

Free exercise of rel. - every man possesses as a matter  
of right, not something granted to him by Gov. or Prince  
To grant state power of tolerating is unpleasant - power  
of prohibiting

State simply has no jurisdiction in this field -  
"non agenda"

Madison's position prevailed

4. Freedom of Speech & of the Press - in our Fed. Con.  
was regarded as belonging to same category

First Amendment - Specific - Congress has no power  
to legislate in this field.

"Congress shall make no law abridging the freedom  
of Speech or the Press"

If Freedom of Speech means anything - significant speech  
in sq. places - <sup>in public places</sup> classroom for example - College -

It is  $\therefore$  the unalienable right of the teacher -

Our Founders wrote these conventions into basic law  
- 1st - 1st amendment country to citizens against the  
over-prvent unlawful tyranny by govt - Guaranteed

The Battle for academic freedom is  $\therefore$  battle to preserve  
Classical Trad. of Am govt - set against Totalit. +  
absolutism of all kinds - (Left or Right) - Battle  
for Trad. - in his defense against State.

It is not merely Fascism which destroys Ac. Freedom.  
Total. of the Left as in Soviet Union also is Ac. Freedom.  
A change in govt. system is needed

It is only in a world of liberalism + Court. democ.  
guarantees that you can have Acad. F.

✓ Hence the real champions of A.F. are not the enemies of Am.  
govt govt - staunch friends.

5. The intel. teacher who freely teaches for himself - is aware that  
his purpose is not to make converts - or party members -  
It is not desirable to inculcate - young students <sup>intel. & scholarly</sup>  
Hitherto unus. does strongly the "half-baked" doctrines  
to whom he teaches -

Using free Teacher - inform - not prop. only enlightened  
and informed -

Deficiencies - uncovered - fairly frankly without passion  
- understanding and sympathy as always

Prose - human impulse defusing lost of lost discontent  
Plans Proposals - deal with these diff. problems

Encouraged to study them fairly critically - described in terms  
of critical analysis

6. Is it the purpose, the Teacher's Oath to keep a Teacher  
from doing this mean work?

If so - most danger about signed thing which a  
frightened people can resist to.

What good are oaths <sup>of loyalty</sup> ~~of~~ loyalty - when that loyalty is  
not spontaneous & sincere - I of you. I mean

Hardly a dictator

<sup>Fear</sup>  
7. There is no real threat to Am. life & inst. in Cuba.  
There is no desire to overthrow <sup>as far as</sup> our <sup>people's</sup> freedom  
There is a more serious threat - the act as threatening  
as now would lead you to think - is reaction.

As a gen. principle it is not radical <sup>idea</sup> ideas which  
overthrow democ but a theory idea which have  
embraced their usefulness & will not die. Reaction  
which Overthrow

8. Am. will never formant. It must. It does not  
follow that it will work as the theor. sets of Marxism  
Lenin or Berlin. We have our own traditions, our own  
val. sense, our own way of doing things. We have  
promised as many things.

Perhaps it is the desire of Am. to work out of  
Synthesis bet. ind. & collectivism - which will  
add to that which can find in the old arrangements  
the new good.

It is not written in the Book of Destiny - pass  
unmistakably from "Rugged Island" to "Rugged Continuum"

Slavery never has more - in fact - as an eternal  
dogma, fatal consequence what for all times and places.

9. In setting up Am. in Russia - Scrap Good \$150  
of personal liberty - part in sort - 'in which he might -  
sacrificed no part, its essential creation  
but these are of very work + work Am. creation  
and we may wish to find sign. place for it  
in the new with collectivist spirit which is  
developing

10. Certainly we shall make every effort - before  
we recount - if before we sacrifice them -  
these efforts may be aided will be possible  
only - if the rising generation is allowed  
free access to sources, truth, of fact,  
- workers & people together can tell it over in  
spirit of free, earnest inquiring & quest -  
If the Am. Tradition is made dear to the new  
generation by the reference <sup>until use</sup> set in their own  
experience in this formation of years.

11 - Nationalism -

I was in Israel two years ago and I was eager to see now whether that tempo of progress which I observed then had been maintained. I was particularly interested and eager to know how the people in Israel was reacting to the threats of war that Nasser was hurling at them from the borders. How was this young nation, made up of many people who had recently escaped the ravages and horrors of war reacting to the sending of four divisions to the Gaza border by Nasser - divisions equipped with the latest Russian tanks and planes. The press was full of the rumors of war in the Near East. Would I find in Israel a tension, fear, panic perhaps? This, to me, was a real test - a test of character.

I found the people of course concerned, as they normally would be, but very calm, not at all distraught. They went about their business as usual. There was an air of confidence in young and old. They had taken the measure of the enemy in the Sinai campaign. If necessary, they would meet him again. They were prepared. They knew that the enemy had more arms and better arms than they had. But they knew from experience that arms were not enough for victory. They would try to acquire additional arms from the free world, if possible; but in the meantime, they were resolved to go about their urgent business of building their country, building towns and villages and settlements and schools and factories. They intended to become strong through peaceful construction all along the line.

It was clear that the people of Israel wanted peace. There was hope in their hearts but not hate. They were not interested in territorial expansion such as Nasser charges them with constantly, as a sort of a decoy to detract attention from his own expansionist ambitions. The Israeli were not interested in any forms of expansion except in industry, science and the arts. The young people

were interested also in sports. One of the exciting events when I was in Israel was a soccer game between the Israeli Soccer Team and the Greek. On this Sunday afternoon, fifty thousand people, mostly young people, gathered in the great stadium of Ramat Gan to watch the soccer game. It was the talk of the youth of the nation and when the Israeli team finally won this game you would think that it was the greatest victory over the Greeks since the days of the Maccabees two thousand years ago.

I was in Israel on Purim, the holiday which commemorates the triumph of our people over Haman. I thought that they would perhaps utilize this holiday - the political situation being what it is - for a mass demonstration against Nasser, Egypt and the modern enemies of Israel. Nothing of the sort. I was in Tel Aviv, a guest of the city, to watch the great Purim parade. Some fifteen thousand children from the schools and High Schools of Tel Aviv and its environs marched down the street in gay costumes, many bands, many floats, a true carnival spirit, though the key-note of all these floats was not hate but international peace and friendship. The floats spoke of the United Nations, represented as a gorgeous rainbow of nations in one of the floats. Every nation passed by in its national costumes, its national symbols and all cheered - even Great Britain, which up until a few years ago was looked upon as the enemy of the Jews of Palestine - was cheered and applauded. Special attention was paid to countries like Ghana and Burma, which had recently established ~~xxxxx~~ very friendly relations with Israel.

What impressed me about the remarkable progress in the country, which is apparent to everyone who visits it, is the fact that the people of Israel are eager to use the latest of scientific discoveries and techniques in the development of their country. They realize that theirs is a small country and in days

to come it will have to live on its brains. Even greater countries are beginning to realize this fact. It takes great vision and courage for a small country to build an atomic reactor for the exploitation of nuclear energy for peaceful purposes but within three or four months this atomic reactor will be in operation. I was pleased to learn that the government of Israel is today actively encouraging the investment of private foreign capital in the country. It has passed laws which, in the form of tax exemptions over a period of years to approved enterprises and in other regards, will bring this about.

The young state is definitely moving forward, gaining economic strength and political confidence and represents one of the most constructive and exciting enterprises of nation building in the world today. I was proud to see the Israeli eager to make their contribution to the up-building of other small states and to assist them with the expert knowledge which the Israeli have gained in those fields where they have had to be pioneers. The Israeli are far less interested in becoming a great state than in carrying on the noble traditions of a great historic people. The Zionists of the United States who helped so substantially in the establishment of the State of Israel and Zionists all over the world are eager to assist in <sup>its</sup> ~~the~~ progress and growth and to safe-guard its political security as far as good will and friendly interest can do. Those who charge them with political nationalism and with dual loyalties are guilty of slander and of bearing false witness against their fellow Jews. Their wicked propoganda is but another reason -- though not the sole reason -- why the Zionist movement should continue to build strength and support for the young State of Israel and to keep the lines of communication open for a free and mutual exchange of spiritual and cultural contact between the Israeli and Jews everywhere.

a gracious gift of God; and that the evil which exists in the world can be overcome and in the overcoming of it lies the very meaning and adventure of human life; that progress is real even if not uninterrupted; that a golden age of universal justice, brotherhood and peace awaits the human race and can be hastened by the efforts of the human race.

With such a faith we can spread wide our adventuring sails and plow resolutely into the surge and thunder of our unpredictable odyssey, confident that our high hopes will, from time to time, find their blessed anchorage in some harbor of our hearts' desire.

1. It is good to speak on 2. without having to cope for money -
2. It is easier to speak of 2. now - super-heated patriotism.

3. Zionism is not an artificially stimulated movement. (Hertz) did not originate it - Prop. have not killed it alive - Modern upthrust of age-old hope - Threat when there was neither leader, org. or prospect - 1902 2nd plz. The whole mess. hope which began in earnest - Racial will to live - every part crisis - The present reality - Z has its roots - its apparatus is working & scarcely 1/2 x 1/2

4. Causes for 2.

(1) The most natural & all desire for a home - all other - lacking only one thing - a home <sup>For which we have</sup> - a people - Jews are

(2) Anti-semitism (a) political (b) economic (c) educational (d) social. Harassment! Always to thrust Really free only Modern 2 began as a movement Escape Return Wealth in its own home - It became a movement Before the people etc.

(3) Danger of assimilation - persecution vs. freedom - Wealth and Shari'at gall the water trick - The majority - Intermarriage between cultures the ceremonial law

(4) Desire to Create - permanent - Had not spent itself - only in Pal. unitary culture - Itself 1912 in Exile - also 1914 DA - Thrup we produce in Pal. art external things - The Bible not rich - Every time the Bible touches life of a people it strikes it - Protestantism - Unitarianism - Suppressed art (painting) literature - 1500 in Shakespeare million - May create again - (1) Hebrew University

5. Why Palestine

(1) One historical home -

(2) Small country -

(3) Enough for 1-2 millions - Do not need many - Expendent Station for printing - Workshop

6. International Symposium ① always had it - cradles mother -  
 both place & religion - The one Holy Land & Man Kind.
- ② Key to in arch & Empire - Link bet. 3 continents -  
 central pt bet. Europe, Turkey - Highway & intern. commerce.  
Suez & Aden - allergy - indispensable to any  
scheme genuine - 8 Crusades
- ③ Barabara <sup>was</sup> East - waiting upon new world & Pal -  
You alone can unify Pal - can bring Knowledge  
and Love - ④ The Valley, the nations vs. Jew colony
- ⑤ Jews are going there not as Expatriate Explores  
Englishman in India - Fr. in Indo China - Dutch in  
Panama - will work at his home the children
- ⑥ English -  
No country in Europe has Experienced such  
such a remarkable development  
new and days etc etc -
- ⑦ Jew & Arab will keep the peace - Jew wishes to  
live there! - Syria - Egypt - Pal. not be.  
England is then that no Jew is there -  
Jew & Arab Profound friends - Samaritan  
adjustment difficulties - Arab more  
prosperous Health Environment - Arab People  
will not turn persecution -

7. How will Pal. affect Jews elsewhere -  
 1. Fear - go back to Pal - what is it -  
 2. will be dynamo - integrating - will set  
8 new standards -  
new standards -

1. It is highly interesting to now how persists but -  
little in Political, Economic, Religious
2. When our nomadic forebears appeared - acted upon -  
- the hard - rude equality, primitive freedom.  
Kings - princes, Military Autocracy,  
Nobility of Arms. Rule of Kings, Priestly  
hierarchy.  
- Now there is a rudimentary pol... democracy  
- Thousands centuries stamped - before
3. From scattered tribes - to monarchy  
centuries elapsed - led by chieftains.  
- Protest consolidation Monarchy  
Threat - Samuel - interpreted - rebellion  
against God, impurities, degradation, Misrule  
(a) Contrast - Plato Aristotle.  
"Ideal polity - monarchy, as Kingship "primary"  
"most divine form of govt"  
(b) King worship = No King worship is  
ancient Israel - when Heb. King (David)  
(c) No Revolution - disturb - I Sam. VIII  
Religious Struggle bet Theocracy - Monarchy  
- unrelenting conflict bet Ulem. Theocracy

(d) Hard work road - Oriental ultra.  
straightway - Rebelle - Saul - "these  
fellows" - Samuel honey - Alvins Reyer.  
- after Salomon - at times delicious  
5 times

(e) King under Surveillance of Rebelle -  
Stem monitors - Samuel, Nathan,  
Shevaiah <sup>Levi</sup>, Jehu - huasa, Elijah, (seventh)  
Jeremiah

(f) Babylonian Exile - Harmonium.  
- thus just Rebelle to - lots of friction  
so poor of it is

4. Economic Thought - surcharge - Elalnat  
system - and Hebrew it is

(a) great social Message of Rebelle -  
Every individual life

(b) He was from Rebelle 5 men -

5. Religion

1. was upon Eccles. doctrine stuff.

2. Many ancient people - Theocracy, Esoteric  
ritualism

3. Racial genius lifted - sacerdotalism  
- moral education - sum meant

4. Now again Prophet was champion -  
He was not only - Impassioned claim for  
full lay participation - heretofore; alumnus  
leadership

(a) Priest - teach law - may perform -  
no permanent unpaid status -

(b) Rebelling, Korah - "Numbers" - Monarchy  
(Rebel)

(c) '2175 - " PNDD NTRN

(d) Edad & Medad - Prophets Caravan

5. In post-exilic times Scribes, Thalibis  
continued alumnus. Treed - Abstemious -  
Major Victory - Synagogue -  
Home & Rel. deen. Leaders - challenged.

(a) His ritual or discovery alumnus.

(b) lay leaders, hymns - laws - presented  
for priests - Status & priest was  
radically changed - apart.

13 112 NTS.

6. Struggle bet. Pharisees Traditions.

'God hath given unto all, as an heretofore  
the Phydean, the priesthood & the sanctuary'

111 113 112 111, Never every hierarchy

14th Mar. tonight freedom in Tel Aviv

Technique - 77777 -

I Chaniderni - man movement.  
resting features, to man - Because  
cold, we go, sublimed Tel Aviv

"The essence - whole & simplicity -  
- great learning - wide space

Tap anen

9. Continuous demand and linked  
- not even clawed -

- at heart - hereditary fixation.

friction - Covenant - (Read)

A whole people! never was covered

I if not but right - as they to

voice! + sharp & difficult - was  
ordination - every test -

II on may question is every -

golden thread - deeper layers

III not 30% - human, come, store -  
(Read)

I Universal system, Education - all  
children - School precedence - First  
chairs - City doomed - Scholar - Cautious  
Taught 201x - would to earn - 7'6  
watchword 131000 - Josephus  
Why? Took literally - "Ye shall  
be called priests, the Lord".  
Train all - Many, the regulations  
- democratizing

7. Then came a time - when Ph. Italy  
- Prophecy closed - Interpretation  
involved - Leadership restricted  
Gulf. Talmud, Rabbinism  
embodied, exclusive, domineering  
Antisocial & learning - inaccessibility  
excluded

8. Rebell. Harassment, Oppression..  
- Redemption a world-utopia renewal  
faith & men stand, feed again

10- J. Luter - uncompromising -  
- Chosen, the land - Hebrew - Root -  
spirit, prophecy - Germanic - must  
(Kew)

11. View opposed to covenant - mission  
not unknown - Secularism 717)  
710 112 717 71 - very pharisee ... 717

① Israel was like any other people - had its  
priests - No resistance - What not  
current to - 717 717 717 - Refused  
ethic religion - universal apostasy  
dynamic Monism, Sadducean

12. both Sadd & Phar were nationalists.  
- radically new & distinctive prophetic con-  
cept, a holy nation.

① Phar. was universal & Nationalist

② Proph with primitive Christianity  
- national deception & loyalty  
- Chris - indulgent in relat. to heaviness  
- compensation - Ph. adhered  
to phil & Nat. & cultural variations

③ Judeo-chr- Sp. Infatigant -  
Keydan movement - Nat. Universalist  
'He that beareth with us in heart  
- many a hard battle - relax deeper  
History has proved them right!

13. Ideal Judaism - direct line, direct  
mission!

① Modern Intellectualism - Sport -  
Ignorance -  
less addicted to intell. washing -  
intrinsically - glossy, patron  
cannot be moved - not confident  
hopeless beginners! One Key!  
To attempt to hit us - miss  
unintentionally

14. When Ideal Jud. ended - then Nat.  
ideal - flamboyant French Revolution  
- Threshold of Millenium - "The world  
will follow" - expelled

15. To day we find ourselves - same Enthusiasm  
① Under War - Enthusiasm!

1. Friends: There are stirring times in which we live; and there are heroic days in which to ~~beat out~~ <sup>fashion with mighty strokes</sup> upon the anvil of fate our national hope. The mystic drums of destiny ~~are~~ have sounded for us. There are epochs in human history when progress seems to be halted and social life is hardened in an unyielding mold. The spirit of man is either exhausted or enslaved. The racial will is atrophied. Civilization is at a standstill. Ours, fortunately, is not such an epoch. There is a ferment everywhere; a stir and a restive unrest. In one part, the world men are experimenting with an economic utopia; in another part, the world men are striving to discover the right road to international reconciliation and peace. Everywhere peoples long dormant or suppressed are struggling for self-determination, for higher national cultures, for freedom. Dawn is coming up with thunder!... A rising tide of new ideas and aspirations is moving over the world!... This is a beset and distraught age, but one, infinite <sup>and possibly</sup> promise, an age born under the auspicious constellation of change and progress.

And in this age Israel has found its historic opportunity. What ~~the~~ <sup>the</sup> 19th centuries failed to give us this last decade gave us - ~~this new dawn of man's kind~~ <sup>way and</sup> which followed the long night of ~~horror~~ and universal cataclysm ~~has~~ <sup>was</sup> then which we passed seem to have been the prelude - the birth-thrills of our Messianic times. The voice ~~not~~ <sup>we</sup> had long waited for and prayed for was heard: ~~וְהָיָה בְּיוֹם הַהוּא~~ - ~~וְהָיָה בְּיוֹם הַהוּא~~ - Prepare the

way - with that let the highway for the homeless wanderer  
returning home! to insurmountable walls have crumbled!  
Thrice-banded gates have opened <sup>with</sup> for us! The mighty  
dunns & destiny ~~are~~ calling us. O & O! Come  
let us go up to Zion! With flaming banners and  
trumpets sounding loud, come let us go! With  
glowing hearts and ~~breathing~~ <sup>with</sup> the voice of song, come  
let us go! With our sacred memories and our  
deathless hopes, come let us go! With our  
young and our old, ~~and~~ <sup>and</sup> the with gods, ~~gods~~ <sup>gods</sup> &  
friends to guide us on our way, come let us go!

This precious moment must not be lost. For  
nations as for individuals there is but one day  
in <sup>365</sup> ~~the year~~ which is ~~not~~ <sup>not</sup> ~~to~~ <sup>to</sup> ~~be~~ <sup>be</sup> - the day in which  
new worlds are begotten, new fates decreed. If  
we lose this precious hour, if we dissipate and  
further away its marvellous opportunities, - if we  
sit piping among the sheep-fold when we should  
be battling in the valley of Kishore, ~~we~~ <sup>we</sup>  
our national hope will again be tragically  
deferred, and we shall have to wait <sup>again</sup> for their day,  
wearying generations for another such potent  
constellation & world events -

1. This great outpouring of men and women, <sup>assembled here</sup> to celebrate the silver jubilee of the J.N.F. is evidence of the love and affection in which this national instrument of our renaissance is held. No institution which Zionism established in or for Palestine is so dear and close to the hearts of the masses of our people. It is our most democratic institution, democratic in its concept and philosophy; democratic in its method and technique. ~~The rich and the poor alike regard it as their own.~~ The larger gifts which have from time to time been made to this Fund by the well-to-do and the smaller gifts, the pennies and dimes, which the poor of our people <sup>and are giving</sup> have given to it out, their love and their want <sup>alike</sup> testify to the <sup>single</sup> universal appeal which the J.N.F. <sup>has made</sup> ~~represents~~ to the hearts of our people.

2. All the stirring motifs which are <sup>to-day</sup> the driving forces behind ~~our~~ the great movement of Israel's restoration to Pal. are reflected in this Fund which came into existence almost <sup>at</sup> with the <sup>very</sup> inception of the Zion. movement itself. It is the very mirror of our ~~hopes~~ and national aspirations.

(1) Embedded in the very core, the Fund is the idea of redeeming the soil of P. <sup>תקן ארץ</sup> - The pyramid of our exalted national hopes must be established upon the broad base of the redeemed soil of P. - The Jewish Homeland must be <sup>literally</sup> ~~the Jewish~~ <sup>must first</sup> born here upon Jewish land. We ~~cannot~~ be Jews in our own home. The land whose every foot was

hallowed by centuries of J. life and labor, of J. sacrifice  
and martyrdom must ~~be~~ again come into the <sup>actual</sup> possession  
of the J. people. Our nat. honor demands it. ~~Our~~ Our  
forefathers, when they wandered in the wilderness on the way  
to the promised land were commanded: וְהָיָה אִתְּכֶם הָאָדָמָה  
וְהָיָה אִתְּכֶם הָאָדָמָה. וְהָיָה אִתְּכֶם הָאָדָמָה וְהָיָה אִתְּכֶם הָאָדָמָה  
And ye shall also possess the inhabitants, the land, and dwell  
therein; for unto you have I given the land to possess it.  
And ye shall possess the land as an inheritance."  
This same mandate is binding upon us who  
are <sup>now again</sup> ~~returning~~ to the land & eternal promise.

(2) The 2<sup>nd</sup> motif is that of turning the Jew back  
to the soil. It should not be forgotten in these  
days when our movement has entered upon its  
internat. phase and is moving in the larger pol.  
spheres that at Zion. was from its very beginning  
in Chov. Zion's period inevitably bound up  
with the idea of a return-to-the-soil. Zionism  
arose not only at the restoration of ~~the Jews~~ <sup>the Jews</sup> to  
Pal. but at a transformation of their economic  
status from a profoundly medieval class  
people to that of a profound. agricultural people.  
Colonization upon the land was the first activity  
Zion <sup>undertaking</sup> ~~resorted~~ to not only <sup>bet. things</sup> ~~at~~ the primary re-giv-  
ing for the upbuilding of any country, but  
largely as a means of converting the econ. status  
of the Jew, of turning him from the seer, hester

urban life in which he had for centuries lived  
by force or by choice, back to the quiet, <sup>and more</sup> ~~or rather~~  
life upon the soil, - where-upon Israel first produced  
its great civilization. (Josephus)

Z. was ... an attempt to substitute for the fangled  
rhythm of crowded cities and the noisy wrangling  
& the wars & trade this quieter and steadier rhythm  
of mother earth. It was an expression of the  
unappeased land hunger of a race which had  
been torn from its soil, and which for  
centuries had been denied the healing contact  
with the soil.

~ We were a land people. Our strength and endurance  
came from the soil. It breathed its mystic strength  
into us. <sup>Our patriarchs and early herders were shepherds and tillers of the soil</sup>  
<sup>Our festivals were nature festivals. Our</sup>  
<sup>Our legislation was largely for a land folk. The mist that</sup>  
literature ~~took~~ took its tone and color and texture  
from sun & sky and wind & rain and forest  
and earth. ~~Our~~

~ There existed the firm conviction that if the Jew is  
to create in P. a new civilization, quite unlike the civil.  
which he created in the diaspora, & more akin to the  
east, which he once created in P. - <sup>the</sup> ~~the~~ must first  
reestablish the natural alliance bet. the ~~people~~ <sup>people</sup> and  
its soil. The roots of the new culture must be planted  
deep down in the ~~native~~ <sup>native</sup> ~~soil~~ <sup>soil</sup> - that great ~~source~~ <sup>source</sup> -  
from which all blessings flow.  
וְהָיָה כִּי יִשְׁכְּנוּ בְּאֶרֶץ חֵמָר וְשָׁמָּה יִשְׁכְּנוּ וְשָׁמָּה יִשְׁכְּנוּ וְשָׁמָּה יִשְׁכְּנוּ  
We shall be blessed in ~~the~~

urban life, in common touch, in science and art,  
only if we are first blessed upon the fields & Pal.

And it is upon the fields & Pal. that we are truly pioneers.  
In Tel Aviv, in Haifa our Jers. we are pioneers only  
in the sense of carrying on an old activity in a new  
locale. But in the colonies, in the vineyards & orange  
groves, behind the plow and the harrow we are  
~~our~~ truly pioneers - ~~first~~ turning ~~waste~~ <sup>the wilderness</sup> into  
~~fertile fields~~ <sup>fertile fields</sup>, building new homes for old, & a new civili-  
zation for an old civilization.

(3) And the third motif back, J. N. F. is the ideal of  
social justice <sup>and</sup> econ. righteousness. The law thus  
redeemed by the whole people & all justice remains in  
the possession of the whole people. ~~N.A.B.I. work of 4/10/11~~  
~~to 10/11 -~~. This is the distinctive contribution, the  
social vision, the prophetic, Israel. It is the  
very essence of the genius of our race. There is in  
this provision a far-visioned effort to avoid  
those econ. inequalities and bitter stripes which  
~~always~~ <sup>plague</sup> those nations whose lands have fallen  
in the hands of a few, of a feudal oligarchy, and  
the <sup>aparian</sup> masses are tenant farmers & dispossessed.  
The J. N. F. ~~contains~~ safeguards against the expropriation  
of the land upon which the J. Homeland is to be built, and its  
exploitation by the few. The land belongs to the people -  
materially and in perpetuity. Only those who  
labor upon it, shall receive its yield; and those  
who do not labor must their resort and

heart-bleed in it shall not enjoy it.

4. I find in this ~~poor~~ social provision, the J.A. & I. most  
unfavouring ~~feature~~ <sup>feature</sup>, even as the ideal of Pal. as an  
express. station for prophetic Judaism, the most  
alluring feature. Pal. will undoubtedly have it  
unfavourable for J. as a home & refuge. There are  
not so, then, who have nowhere else to go. There are  
must go then now, many in whom else to go. Pal.  
will undoubtedly ~~make possible~~ <sup>effect a remarkable</sup> the renaissance  
of the Hebrew language & literature, ~~reading an ancient speech~~  
~~and literature~~ thereby contributing mightily to the  
enrichment of J. culture everywhere. (3) But perhaps  
Pal. will afford the Jew, who has carried the burden  
of prophecy thru the ages, an opportunity to express  
his social idealism in concrete human institutions,  
to give his law and national mores, to give his  
vision of justice and equality a locale for  
materialization. Israel wants P. not merely for  
the normal life of a normal people, but for the  
prophetic career of a prophetic people. We were  
never, not even in Pal. in ancient days, ~~like~~ <sup>like</sup> ~~other~~ <sup>other</sup>  
other 'normal people. ~~2000~~ <sup>2000</sup> ~~to~~ <sup>to</sup> ~~the~~ <sup>the</sup> ~~people~~ <sup>people</sup> - Always  
there was in us a leaven - a spir. restlessness -  
an inevitable upreaching of body & soul for ideal ends.  
It is with us yet! And the Jew-Pal. is to measure  
will have to be judged not by its quantitative  
growth & prosperity, but by its qualitative  
defection of the growth & purpose - by the prophetic



I assume, that a minister can ~~not~~ talk equally well on any  
subject and say equally as little. He says a sermon "Indis-  
tinctly & Careless & Remains" to me. It was not, my own choosing  
altho it is indeed a tantalizing subject. — It sounds  
very much like "Prohibition. Its Care and re-  
wards" — For there is no wind, however dry that  
~~does not~~ remains dry and somewhat triple to  
the ~~share~~ this of Land. —

2. I need not tell you about the Cares & Anxieties,  
what with strikes, lockouts, unrest, periodic  
depression, malaria, floods, & the like. Capital & Labor  
readily has its share of Cares. And you know also  
about the rewards & incentives - penalties & regulations -  
that is when you get it, and when you don't. Some  
are rewarded for being industrious, others for being  
lucky, still others for having had the good  
sense to select a rich father. You need  
~~not~~ the review of a minister, whose particular  
pulling is one that adequately supplies him  
with cares - tho not with so many rewards.  
to tell you about them.

B. Last year I spoke on Dec. for Service - I  
 tried to lay bare <sup>I spoke of the mystery was</sup> ~~your~~ <sup>this moral world</sup>  
 my - and called for the new motif Service.  
 (A) To night I want to speak not of material  
 systems, or Econ. theories, and about <sup>independence, freedom & equality with its distribution</sup> ~~about~~ <sup>order</sup>  
 etc. but about the man in the industry - &

5. Babbitt. Typical Am. business man! —
- ① Standardized. Thrusts into his neighbor. Conformity.
  - ② By birth & Refinement. —
  - ③ By affiliation an Elk, a C. C., a member. Local Men.
  - ④ Not illiterate. — Gained liberal Education —  
Correspondence Course —
  - ⑤ Likes Books — Plays — Movies — Think  
after 6 P.M.
  - ⑥ Morals — good fellowship.
  - ⑦ By profession — Realtor. Makes nothing in  
particular — Sells houses for more than  
people could afford to pay —
  - ⑧ Member — No — Man — Rep —
  - ⑨ Long House — no home!
  - ⑩ Has a Car! Every B. has a Car — to spite him —
  - ⑪ He also has a w. & 13 children —
  - ⑫ Necessities but? —————
    - ① Travel ② Mechanical ③ Companionship
    - ④ Success. Wanted to study law — Reading  
— Chess — Sketching — Chess —
    - ⑤ Fairy — child!

6. Tries to Escape. ① Nature.

are on Bevin's head. While Great Britain proposed the present truce in Palestine, it has not abandoned its war against the state of Israel. It has refused to recognize the state of Israel and has induced other countries to delay recognition. Mr. Bevin, only partly chastened by the action of the American government, the violent anti-British sentiment which his conduct aroused in the United States, and by opposition in the Cabinet, is using the period of the truce to pressure for the closest approximation to the kind of a solution which he has always aimed at - a pro-Arab and a pro-British solution. Great Britain is making every effort to induce our government to collaborate with it. It may find the same ready ears in the State Department as it did in the past. Failing to achieve his purposes, Mr. Bevin may give the signal for the resumption of the war in Palestine in order to beat the Jewish people down into bloody submission. Thus, the state of Israel, in spite of the truce, is in gravest political and physical danger. The United States still remains the one country which, because of its authority and prestige, can protect it, if it so desires, against the evil plotting of Mr. Bevin and the British Foreign Office.

Here lies the next great task for the Zionists of America - to use their best offices with their government which has recognized the state of Israel and which recognition, according to the statement of our Secretary of State, carried with it also the recognition of its boundaries, to support the political and territorial integrity of the new state. It is in this connection that we hail with deep satisfaction the resolution on Israel which was included in the platform of the Republican Party at its recent convention in Philadelphia:

"We welcome Israel into the family of nations and take pride in the fact that the Republican Party was the first to call for the establishment of a free and independent Jewish Commonwealth. The vacillation of the Democratic Administration on this question has undermined the prestige of the United Nations. Subject to the letter and spirit of the United Nations Charter, we pledge to Israel full recognition, with its

C. A ~~Servant~~ of ~~A~~ Great Cause) Zionism  
(Zionist activities from 1920 to 1940)

The Trials  
of  
Zionist  
Leadership

The Trials of <sup>Zionist</sup> Leadership  
Leader of

American Zionism (Called to Zionist  
Leadership)

(1941 - 45)

E. Advocate of Jewish Statehood (in the  
International Arena) (Before the World Tribunal)

~~Architect~~ Architect of ~~the~~ <sup>or</sup> Zionist Victory (preferable)

Excerpt from Address at Detroit Conference  
of Jewish National Fund

"We have reconciled ourselves to the fact that two million of them have been slain. Their graves are nameless, no memorial. I know of no finer way to pay tribute to these unknown martyrs of our people than by each of us bringing a little handful of soil of Palestine in their ~~xxx~~ name and in their memory so that this soil may become the seedbed of our national rebirth in Palestine; that we and they through this act of ours -- may be privileged to enjoy immortality. Two million dead, two million dunams of land in Palestine! There their spirits will rest, there their lives that have been so cruelly cut off may attain spiritual deathlessness. You will recall that there is a legend among our people that in the days of the Messiah our dear dead will find their way to Palestine and there they will be resurrected. Let's make that legend come true! We can give them resurrection by building in Palestine on Jewish land a new Jewish life, and dedicating it to their memory, our unknown dead."

their command. The non-Zionist American Jewish Committee declared that it "wholly unrealistic" to make the Samuel Rosenman,<sup>58</sup> two of President Truman's closest advisers and both Jewish, warned the President privately that Governor Dewey of New York was about to issue a strong pro-Zionist statement, and that unless Truman repudiated Morrison-Grady it could have a devastating effect on the chances of New York's Democratic congressmen in the election.

✓ 58

111

Samuel Rosenman, two of President Truman's closest advisers and both Jewish, warned the President privately that Governor Dewey of New York was about to issue a strong pro-Zionist statement, and that unless Truman repudiated Morrison-Grady it could have a devastating effect on the chances of New York's Democratic congressmen in the election.

admission of the 100,000 refugees to Palestine

conditional on the acceptance of a partition plan.

Even the anti-Zionist American Council for Judaism

announced that it was "deeply disturbed." Once

again the White House mail room could barely cope

with the tens of thousands of letters and telegrams

that poured <sup>in</sup> ~~in~~ from ordinary citizens all over the

country. (Silverberg)

How Truman was finally forced to abandon the

Grady-Morrison scheme has been excellently described

by a recent writer on the subject:

" Senator Robert A. Taft [who was a close friend and admirer of Rabbi Silver] termed the plan 'cynical,' saying that it would bring 'complete frustration' to the Jews in Palestine and 'deep despair' for the surviving Jews in Europe. David Niles and

See:  
space  
as usual

their command. The non-Zionist American Jewish Committee declared that it was "wholly unrealistic" to make the admission of the 100,000 refugees to Palestine conditional on the acceptance of a partition plan. Even the anti-Zionist American Council for Judaism announced that it was "deeply disturbed." Once again the White House mail room could barely cope with the tens of thousands of letters and telegrams that poured in from ordinary citizens from all over the country. <sup>57</sup>

How Truman was finally forced to abandon the Grady-Morrison scheme has been excellently described by a recent writer on the subject: "Senator Robert A. Taft (who was a close friend and admirer of Rabbi Silver) termed the plan 'cynical,' saying that it would bring 'complete frustration' to the Jews in Palestine and 'deep despair' for the surviving Jews in Europe. David Niles and Samuel Rosenman, <sup>58</sup> two of President Truman's closest advisers and both Jewish, warned the President privately that Governor Dewey of New York was about to issue a strong pro-Zionist statement, and that unless Truman repudiated Morrison-Grady it could have a devastating effect on the chances of New York's Democratic congressmen in the election.

WORKER FOR THE CAUSE

C. In Service of the Zionist Cause

C. Pref. for Zionist Leadership

D. Stormy Petrel of Am Zionism

D

E. ~~Stormy~~

E.

C. ~~Pref for Zionist Leadership~~ In Service of the Zionism (Cause)

D. STORMY ~~The~~ D. The (AZEC)  
Advocate of National Statehood

C. ~~Service~~ ~~Preparation~~ Service in the Cause of Zionism

C. Servant of the Z.C.

D. Leader of American Zionism Leadership of American Zionism

C. ~~Advocate of the~~ ~~Stormy~~

E. ~~Stormy~~ the W. Tribunal

At the 10th Zionist Congress in Basle, in 1911, Dr. Max N ordau spoke as follows:

"No one of us can rejoice in his own existence as long as he has not done everything he can to relieve the sufferings of our unhappy brethren. The smug, the indifferent, the craven slaves, might seek to justify their inactivity to themselves and others by the comfortable phrase: 'Only have patience -- the progress of civilisation will inevitably put an end to Jewish persecution!' We have closely scanned the progress of civilisation in the bright light of the nineteenth and twentieth centuries; we have gauged it carefully, and we have ascertained that it is far tardier than the desolation that Jew-hatred wreaks among us. Our unfortunate brethren cannot wait till the progress of civilization has reached their executioners and torturers; they will have long since succumbed to grief, misery, distress, uncertainty, disease. There is only one salvation for them -- emigration. # And emigration, not as formerly to any land that offers. They have unfortunately today the choice no longer. One land after another is shut to them and the old homeopathic treatment of the philanthropic Jews, with their Councillorships and Privy-Councillorships, and ribbons in their buttonholes, which consists of treating the evil of dispersion with even greater dispersion, is today no longer applicable. Without ignoring what the United States has done for several decades on behalf of our brethren; without overlooking the fact that individuals and groups of foreign Jews have been able to seek their fortune in England, France, Italy, Holland and Scandinavia I must still say: I can see only one land that has not, on principle, shut its frontiers against the immigration en masse of persecuted Jews and refused them agricultural settlement -- I mean Turkey."