



Abba Hillel Silver Collection Digitization Project

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 VII: Personal Miscellaneous, 1908-1989, undated.

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

Reel
218

Box
81

Folder
71b

Fragments and unidentified writings, undated.

3. Here is First lesson! How Fr. is lost! (Subordinated)
(Priority) - suddenly - spread / in our desires
Security at any cost.

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

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

Wanted Emancipation - the easy way - (Wanted)
Impatient

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

Best Example - Palestine -

Puro, Fr. (Short patience) - (unyielding resolution)
(Valley Forge Starvation)

(Joshua) - paid for in blood in tears
Freedom of India is young here.

At Red Sea - no graves! 3271 11131 2
 022x2 JAPAN - 328 11 216. 3. 1731 11
 - gave us slavery - rather > death!

The power, beauty is often Death - that other
 might live - more abundantly -
 This is not heroics! romanticism! This
 is the very stuff out of which the
 good & power of & wealth is produced

7/ 21. 11. 11 - complaint, Water
 is better & broader - No Lord
Enemies

8/ Here there is 3rd lesson! Fr. cannot always
 give us what we want - in full measure
 of material satisfactions. He is not free
 from constant need to defend it.

It is best when one begins to hankering for more - 10
 120 - this Fish - the NVA 11-5 - 14
 featured but never delivered

detachment.
 We must not expect become important
 will diminish: if it does not at all times
 is what one would like to have, Natural fish
 - other values - dignity - self-worth - fish fish, could

on a number
 waters
 looks
 over
 side

9/ As soon as Miss - turned - best faith 737 184

4th lesson - afternoon - went back to ~~the~~ dictator

live / liberty is strong & steady Faith

- Spain - Republic - dictatorship

- Germany - Wanna Repub - "

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

- great love for liberty

10/ Courage - Strong -

723 1 2 113 125

723 1 2 113 125

patented author - great

Grasshopper - World that we had perished
in the olden times - Let's go back
to Egypt. - Torino - Caleb -

Must perish! ch
723 1 2 113 125

5th lesson - ① Fr. is an adventurer into unknown

Dangers in the way - Powerful secrets

Must have courage

4/ than who have the indomitable resolution rejoice
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. gets blame for self operating
not in doing state - control - anxiety
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 Panel Project Govt said to Man

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

② Self-reliance - Five Year Five Year
plan

12/ Fr. is now a matter of saving & taking - particularly
for now a matter of duties & priorities - particular
particular

"The Garfield Hotel"

3848 PROSPECT AVENUE
CLEVELAND, OHIO

which it had saved from destruction
in the storm of a tenth year ~~and~~
~~has~~ into the hands of the young
generation of to-day ~~and~~ saying -
Carry on - carry on!

3. Judasohn too and the Jew are now
turning to the young generation.
saying to place the torch of true
faith in their hands, saying
Carry on - carry on! For just
as needs to-day were ~~than~~ ~~any~~
before youth - ~~which~~ ~~to~~ ~~the~~ ~~spirit~~
and the free spirit -

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

"The Garfield Hotel"

3848 PROSPECT AVENUE
CLEVELAND, OHIO

but it is the Jew that tended
& nurtured the ideal

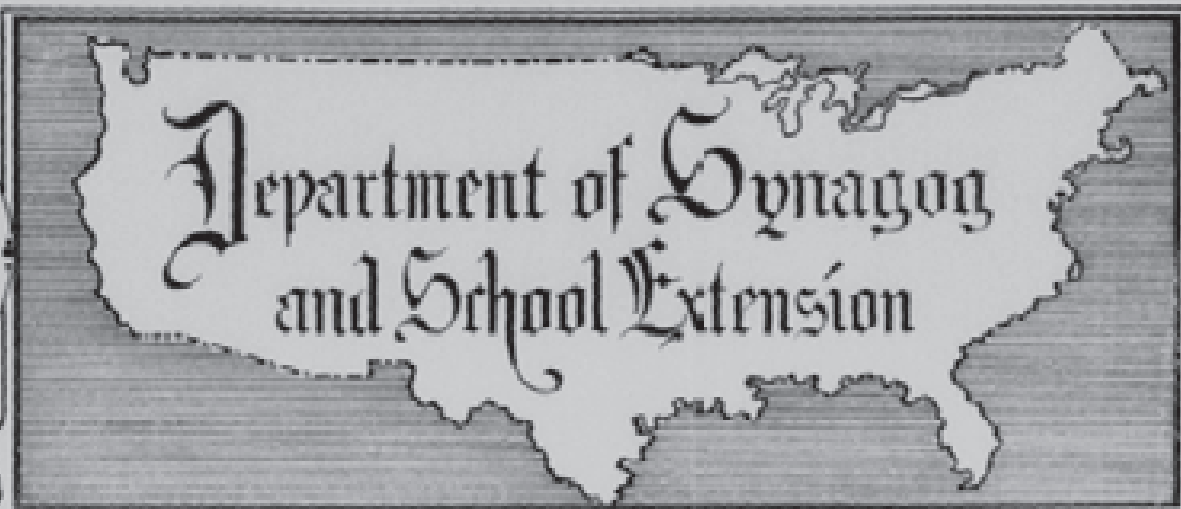
1. Peace -
2. Universal Brotherhood
3. Internationalism -
4. Equal Rights for all -

B. On looking back since Chr. began
one would think that these ideals
began in 1st C. & not 19th C.
Before that time. But even
then a Jew preached them.
But we are not concerned
with what but with acceptance.

5. And Ch. is beginning to adopt
Jew ideal of service - salvation
not by faith but then acts
of service -

6. And Creeds & dog are crumbling
on all sides of the Jew ideal
the ~~religion~~ ^{idea} of humanity
is rising prominently.

Pliant -
bucyant -



RABBI A. H. SILVER
SUPERVISOR DISTRICT 23
NORTHEASTERN OHIO

venture
wild savour of life.

THE TEMPLE
E. 95TH AND CENTRAL
CLEVELAND, OHIO

Death makes all things simple -

Saints in authority are dangerous to Society's governance
No! saint out of authority. Symbol - falseness

falling like scales of a serpent

The head of god which passeth all understanding

f. Sweet 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
- go to about you -
The swan
has become
a game
duck

1/ Learning and study - highly regarded.

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

② Study of the ancient - giving knowledge -
of all sp. teachings of our people -

the sp. heritage of our people -

are the moral virtues of man, found in the Bible,
and interpreted and expounded by successive generations

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

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

→ One gives us Knowledge, Skills, techniques - proficiency

The other - attitudes, ideas, 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 - but man, bad citizen

Everyday life - 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 one for and
against global crucifixion; wherein the most advanced
of the human race is tasked employed to decease
the destruction, the human race -

In such a world you will find sanctity, strength, guidance
and confidence only in the present, the strict, the
now - in the treasure-house, the life, sanctuary of
our people.

- In perfecting your present life morally, spiritually -

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

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

⑥ Henry George (Trust)

⑦ As you continue to seek truth - seek also peace
- in your life - in the world -

— God is with you —

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

~~Landmark~~

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

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

Why didn't you insist that he leave?

But he had no place to go!



5 true life hat = that way hat
" because I could have told you that way hat
wouldn't get you before you tried it at" p. 60,

Tarter does. Twelve very poor - price:

" For people who like that sort, thing, that is
about the sort of a 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 - Albigensians
Southern France - strengthening its org. and authority
- operations 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 - forerunner, later ghetto 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 title to Church for any land to be owned
- in the end forbidden to own land

⑤ Excluded eg. money lending by Jews -

Not all items were uniformly enforced everywhere.

- Physical separation was seldom complete

Lateran Council 1215 - marked a turning point
and its anti-Jewish legislation

in J. history -

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

Enforced Jews

① utter separateness - 'ghettoed'

② in perpetuity

③ his disorder is right, God

Cared out the Book, 'Saint Judas'

- Offense against evenness, the Holy Church was in
the hands, the power. Especially there, the Danish
Order - in earnest campaign of Jews -

① Public disputations - 1240 Paris defends ev
against charge, blasphemy. A to justify their non-acceptance
of Christianity -

② Insight on Hebrew Books - Talmud - Burning
Poles more than ever named than burning.

(3) (13C) - Finns claimed right to enter byzantium (3)
for the purpose, delivering Communion 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 -

II Protestant Reformation - Jews accused / signifying
with the heretics.

III Paul IV - Counter-Reformation - renewed and
enforced to the last detail all the pressures medieval
church legislation against the Jews.

Rules - "Jews within's abandonment"

- (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) Employing the servants (5) Forbidden to own real estate

④ Badge / shawl. or red & yellow hat - or yellow armband (y)
over the heart
slight alteration - at travels - 200 years
(1555-1755)
Expressed from Popal 1st -
and when allowed to be - shells.

Luther - (p. 241).



#2
Pius XI 1938 = "Anti-Semitism is unacceptable (15
with the thought and sublime reality exposed in this (the
text of the Canon, the Mass) ^{where} Abraham is called our
Patriarch) It is a movement in which we Christians
can have no part whatever. Anti-Semitism is un-
acceptable, spiritually we are Jewish —

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

#2
John XXIII. ordered the word 'perfidious' to be deleted
from the ancient liturgical text used on the Good Friday
service which had read 'Crucify ^{perfidious} Judas
Judas' (Let us pray 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
Biblical proof - 2 B's did - as testimony of what
happens to those who do not accept Christ - to
commemorate the Savior's passion - demonstrate superiority, Church
Freedom of worship for Jews. - over Judaism -
Church had a basic conversionist policy

- Secular - depended on character, the reigning Pope
- requirements of secular Church - acting at any given time

Pope also had a secular role - Pope was secular
ruler in Rome and Papal states in Italy - up to 1870
from 1454 to French Rev. in Guignoles & the Concordat
Vatican 1870 - Problem, practical administrative 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 persons from parts; the papal prisoners in 1322, 1369, 1583. (2)

Chapman

Randy claimed jurisdiction over refugees Jews
- blasphemy - missionary efforts - aiding but shaky f. converts
✓ - forced conversion / Jews in Ch. society

→ many thods of man among peps.

① Sp. heres & broken churches

② temporal rules & political state

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

Juste (p. 217) - General ath to do
- always to exist - in subjection and inequality

and also the unusual vertebrae

(1) 2012 (2) 121 (3) 2110 (4) 1205 1124
(5) 1211 (6) 221 (7) 121112 (8) 211112

1.9 oil problem +
15 others oil
34.

- Is. in 26.1- describes the water, the oil
28121 1212 252 1212 1212 1212

(1) Tent on the WRHS (2)  can
2. 1212 1212 1212 1212 1212

Ps. 30 - לֹא יִשְׁכַּח - לֹא יִשְׁכַּח - Thank, say! ①
 (has 12th - cor 13th, First person
just at not alone
 Attributed to David

Ps. 33. v. 3 - לֹא יִשְׁכַּח - לֹא יִשְׁכַּח - Thank, say!
right. Create - Providence - shield - 3rd person
and - 1st person plural - 152 / 1016, 1210
Victory - as in Ps. 42:10

Ps. 40 v. 4. לֹא יִשְׁכַּח - לֹא יִשְׁכַּח - Thank, say!
WRHS  all about 10, 1211

Ps. 45. לֹא יִשְׁכַּח - לֹא יִשְׁכַּח - Thank, say!

Ps. 46. - לֹא יִשְׁכַּח - לֹא יִשְׁכַּח - Thank, say!

Ps. 47. לֹא יִשְׁכַּח - לֹא יִשְׁכַּח - Thank, say!
Creation (לֹא יִשְׁכַּח) and 1st person
לֹא יִשְׁכַּח

Ps. 65 - לֹא יִשְׁכַּח - לֹא יִשְׁכַּח - Thank, say!
earth - water 2nd person
לֹא יִשְׁכַּח

Po. 66 ז'לשן זל - ז'ל ז'ל רוב, חלל חלל (2)
- חלל חלל. 1st ברנ

Po. 67. ז'ל ז'לש" - ריחוק יוג - גידה, עתה
פראנע.

Po. 68. ז'ל ז'לש". The Help - עתה ז'ל
- פאר און דע פופ - נאך ז'ל ז'ל
Wann - אונזער פראנע?

Po. 75. ז'ל - ~~ז'ל~~ WRHS -  ז'ל - First Bar

Po. 76. ז'ל.  Parent / Judgment
3rd ברנ

Po. 83 ✓ ז'לשן זל - פוף
Unused - petition פראנע - חלל פראנע
7/ 183.

Po. 92 ז'ל פוף ז'ל ז'לש" - not alone
מאגיק, ז'ל - ריחוק, פוף.
1st ברנ.

46- (3 2/0) 477
 47⁽²⁾ (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) — Gesaph

87 (2 2/0)

88 (2 2/0) — 477

92 (no 2/0) for

95 (no 2/0)

108 (no 2/0) "

WRHS



52 (2 2/0) 681
 53 (1 2/0) David
 55 (2 2/0) "
 56 "
 57 "
 58 "
 59 "

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

plus but not
 descriptors

to the original to
 not orig. except
 Ps. 81 (for Thursday)

not one
 called
 2/0
 except Ps. 48
 called
 2/0

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

Is. 26 describes the ^{Therew 7 206} nation, the ²⁰⁶ day: "In that day this song (206) 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. Thou 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-haltants, the height, the lofty city. He lays it low, lays it low to the ground, casts it to the dust. He foot crumple of the feet, the poor, the steps, the needy (p. 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

1) The *z'l* was the song of praise sung to *elohim* on special occasions of thanksgiving. It was in the nature of an *hallel* *z'l* *elohim* *elohim* *elohim* (Ps. 69.31) - and was used in connection with a religious service worship.

2/. The Shir was an ode composed by one whose name is attached to it to commemorate a great event, as a testament to future generations. It is not part of ^{any} ritual service in the Temple or elsewhere. וְלִשְׁמֵי שָׁמַיִם יִתְּנָה אֱלֹהֵינוּ עֲבוֹדָתוֹ (Ex. 15.1) following the crossing of the Red Sea.
[Nu. 21.17] וְלִשְׁמֵי שָׁמַיִם יִתְּנָה אֱלֹהֵינוּ עֲבוֹדָתוֹ (Nu. 21.17) - following the [the] wandering of Israel in the wilderness.

See also Unzer' testamentary ed: Dt. 31.19 - ו' 181
ו' 181 ו' 181 ו' 181 (also 31.21, 22, 30
and 32.44).

So also the ode ascribed to ~~David~~ David in the day when
 the Lord delivered him from the hand, all his enemies,
 and from the hand, Saul. 123 4 5 6 7 8 9 10 11
 חלבו ויחלבו (II Sam. 22.1. So also in Ps. 18/)

Otherwise the term ω is not found in the papers
when the term ω is so frequently employed.

To this category of soil belongs also the song of
Salmah celebrating the victory over the Simeon and the
Ammonites. *וְיִשְׂרָאֵל* - although the term *וְיִשְׂרָאֵל* is actually
not used here (Jud. 5.1)

The soil was very in the Temple in connection with (3)
the daily labours, wine. ^{at the conclusion of the day's work}
11:30 A.M. 11:45 P.M.

Every set was accompanied with unaccompanied music
and ended on the water, a ^{flute} trip * (, 3.00 1/2) where
water faded out. This was the money, 2 for 1 from
1/10 - 1/10 - 1/10 - 1/10 - (25. 57. 14) - "dis. out. 1/10" worth

The first ant - has em.ely with in the ant chapter (see Encl II 3)

to weather - q. 1212/1 to 210 (Lam. 115)

In Ps. 68.5 - the word and the verb is mentioned with its
לכא ללכת - לכא ללכת - לכא ללכת
לכא ללכת

↓ a
not song (in the Temple) exact in connection with
the wine libations.

✓ S/O is used 79 times in 39 problems. It is
used 3 times in the problem in Hoballah, chapter 3

*The lift was used in connection with the 2nd and the 2nd was sung at the Festivals.

Thus we read in Isaiah 30.29, $\text{הָיָה כִּי יִשְׁמַע ה' אֶת הַבְּהִמֹת וְהַחַיָּוִת}$
 $\text{וְהָאָדָם וְהַבְּהֵמָה וְהַחַיָּוִת וְהָאָדָם וְהַבְּהֵמָה וְהַחַיָּוִת}$

"You shall have a 'sorrow' as in the night when
a holy heart is kept. and gladness of heart, as one sets
out to the sorrow, to the feast (with a plenty) to go to the

19
maintain, the Lord, to the Lord, Israel.
The flute was played on all ~~at the festival~~ ^{three festivals} (3 on
Passover, 1 on ~~the 1st~~ and 1 on ~~Sabbath~~ ^{Sabbath} (5 if ~~the~~ ^{one}
~~the Intermediate Days was a Sabbath~~). It was also
played ^{as a part of the ceremony} in connection with the ~~blowing~~ ^{blowing} of the trumpets
the continual morning and evening offerings. The
Mishna declares: ("Gen. II, 3") on ~~two~~ ^{two} days in
the year was the flute (Shofar) played before the altar:-
at the killing, the first Passover-sacrifice, at the
feast, the second Passover-sacrifice, on the first festival
day, Passover, on the festival day, the Feast, weeks,
and on the eight days of the Feast, Tabernacles.
This was part of the ceremony with the offering up
of the ^{special} ~~offerings~~ ^{of the festival}. It was an essential part, the service
and over-ride both Sabbath and Holy Days. ^(over)
The flute was also played ~~6 times on 6 days~~
on the six ~~the~~ Intermediate Days of the Feast, Tabernacles
(five if one, these days was a Sabbath) - in connection
with the ceremony, the Water-Drawing (1.2 and 1
24.16) - when the blowing the flute was "a more
expression of rejoicing and has not, therefore, over-ride
the Sabbath" (Suk. 50b.)

But there 12 reasons were not (?) the only ones
When the first was played. It was played in our honor
connection with every ^{obligatory} honor day was played
members, ^{whether they were} and it was played
in the year when a most year and
in the year when it was always accompanied the year?



Now, there is called 3 el. (except Ps. 48) which
is called 3/11/51 el) - also the Rabbis introduce
their catalogue by 3/11/11 3/11/11 11/11 11/11
(Ps. 48 is numbered to 17 17 and 87 and 82 to 1011.
3/10 is found in Ps. 48 and 82.



→ Wine ←
(Every) holocaust and thank-offering was
accompanied by a libation of wine. זֶרֶק / !!!
(Nu. 15.5) - whether it is on אֵשׁ or עֵלֶיךָ
and they required an accessory meal-offering
- אֶפְסָרָה.

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

(Tark) Hinn nothing } עֵלֶיךָ זֶרֶק at
Scorpions



- 1) Ps. 30.1. לשמו לשם קריאתו → not in keeping (a)
 2) Ps. 46.1. אמנצח אמנצח לשם - אלהים ארמונים
 3) Ps. 48.1. לשם לשם קריאתו
 4) Ps. 65.1 } אמנצח אמנצח לשם
 5) Ps. 66.1 } אמנצח אמנצח לשם
 6) Ps. 67.1 } אמנצח אמנצח לשם
 7) Ps. 68.1 } אמנצח אמנצח לשם
 8) Ps. 75.1 - אמנצח אמנצח לשם
 9) Ps. 76.1. אמנצח אמנצח לשם
 10) Ps. 83.1 אמנצח אמנצח לשם
 11) Ps. 87.1 אמנצח אמנצח לשם
 12) Ps. 88.1 אמנצח אמנצח לשם
 13) Ps. 92.1 אמנצח אמנצח לשם
 14) Ps. 108.1 אמנצח אמנצח לשם

There are 13 times when לשם is used
 as title to a psalm. לשם by itself is used once (Ps. 46.1)
 as title to a psalm. (not as לשם but as לשם)
לשם may be presumed also for Ps. 46.1.
 Hence whenever לשם is used לשם may
 be translated as a Temple Song. - לשם = a musical
 composition with instrumental accompaniment. לשם = used in

connection with ritual / sacrifices in the Temple.

זמיר - is ~~music~~ ~~song~~ music played on an instrument
| פסוק | הלל | קריאת | (Ps. 33.2)

זמיר | הלל | קריאת | (Ps. 147.7) and 149.3

Especially with זמיר Ps. 91.22; Ps. 98.5



Ps. 30. may be omitted - for it is a Shema psalm for
a Dedication - (not a Shema in Temple?)

These have 13 psalms.

Ps. 111 - is used in 8 of the 13 psalms.

In 5 - the lead instrument - is indicated.

When psalm - may be the 12 to which
the Rabbi referred - connected with psalms
on festivals -



(a)

there were 15 steps ^{leading down from the Court}
to the Sanctuary to the Court, the Women - corresponding to the
15 Steps, Ascents is the Psalm. (Pss. 120-34).
Upon them the Levites used to stand with instrument
of music and make melody. (Sol. 118. 5.4) (Midd. 2.5)

① So that there 15 ^{which was definitely}
2 in the Temple. - (all brief two to eight lines - with
the Exultation, Ps. 132. which has 18 lines.)

② Pss. 24, 48, 82, 94, 81, 93 and 92 were also
sung - one on each day, the week - in connection
with the Tanach sacrifices. (Taanit 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
were the hazans who came together in their
own cities at the time that the first and last
of their respective courses who had 1 one up to
Jerusalem were engaged in the service - recited the
story of creation and each day they read, a few verses
from the Creation story in Genesis I (Taanit 4.3)

But there is little in most of the scriptural psalms
which corresponds to the content or sequence.
~~Because~~ the creation story is repeated
Except that they are repeated ^{over} the Creation and

5d - as ^{Kory} ~~great~~ ⁽⁹⁴⁾ ~~Prophet~~ ⁽⁹⁸⁾, Judge (82), ~~Prophet~~ ^{Prophet} ~~glorious~~ ^{the}
Pleasant, Israel (81) ^{Exalted} ~~Worthy~~ (93), Eternal (95)
They all also ~~refer~~ have reference to the Temple ~~and~~ the
Holy Mount, the Lord, and to the city of God, Jerusalem, and the
People ~~of God~~ ~~for~~ ~~the~~ ~~city~~ ~~of~~ ~~God~~



of the seven psalms ^{24, 48, 82, 94, 81, 93 and 92} selected for chanting each day, 5th
week by the Levitical choir in the second Temple to
commemorate the liberation of manna that followed the 3rd
of purg. - Psalm have a superscription in the Hebrew
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 (מזמור לדוד) 26
and Ps. 92
- also מזמור לדוד
are designated as

The other ~~24, 82,~~

24 - מזמור לדוד
82 - מזמור לדוד

94 - מזמור לדוד
81 - מזמור לדוד

93 - מזמור לדוד

82 -



Hebrew 26 מזמור לדוד
בשם ה' אלהינו

Sunday, and is followed on the subsequent days by the
other prayers in the order given, so that the prayer for
the last day is always the one completely superseded.
(see page 266 - vol 6 of Eng. Trans. Services of 2010
in memory of the 15th).

70 bullocks offered on 2100 for the 70 nations -
to atone for them. (Suk. 55k)

810 recited and will be offered on all 8 days;

2010

Wine was used also with water during the
water libation ceremony for the 8(2) days of 2010

cheek or wine as ^{anchors} sacrifices to God (15)
1612 (y. Sukla 49a)

1) The ~~song~~ ^{which was} ~~was~~ an ode ^{composed} to (1a)
commemorate some ^{critical} ~~historical~~ event,
some ^{deliberate} ~~historical~~ Exodus, ^{the} ~~the~~ ^{military} victory
of the Israelites, or the triumph
of David over Saul.

They were to serve as a testament or
monument for future generations to help
them to remember what the nation must
never forget.

Those ~~songs~~, we are told, composed
a ~~song~~ ^{book} which he taught the children
of Israel "that this song may be a witness
for me against the people of Israel" ^(Dt. 31:19) ~~There~~
the ~~people~~ ^{people} was didactic.

They were ~~presented~~ collected in a
volume - 2/21 - 2/20 (No. 2/14)

They were ~~not~~ ^{presented} ~~to the~~ ^{presented} ~~to the~~
people ~~as a witness~~ ^{as a witness} ~~to the~~
people, and, on occasion, ~~to the~~ ^{to the}
the dance of Miriam and the women, to
the accompaniment of drums (Ex. 15:20-21).

The name of the author of the ~~song~~
is usually given - Moses, Deborah, David -
sometimes just the people of Israel.

1) ~~song~~ is never used in the Psalms where
it is formerly employed.

(over) ^{life & my equanimity} or a ~~death~~ ^{is} ~~death~~ on the way to
the Promised Land, such as is implied in
Num. 21.14-20.



Ode = a chant - music, taught prose - in

2016

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

- a strophic arrangement?

the heroic ode -

complicated harmonies.

- end the causes + Six Vents

the Medieval Troubadours

A Hymn

{ strophe
antistrophe
epode

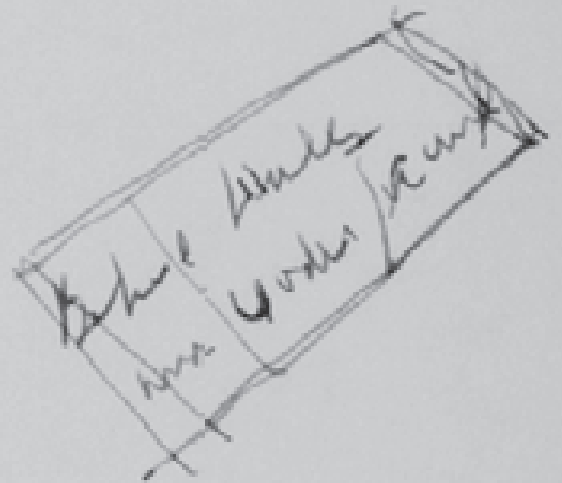
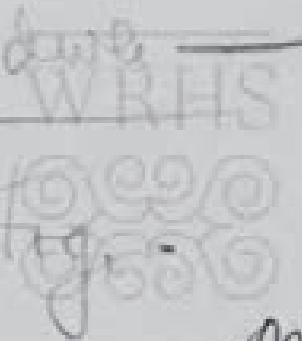


What did the fathers wish to see perpetrated?
 What did they regard as the wrong and wrong of Am. destiny?
 How have they worked out in hunting for people
 What parents and what literature them?

Loyalty - Restrict Academic Freedom (WCE)
 The Cult of Loyalty - Open their ally case -
 What is loyalty to America? And the American Character

Tolerance, diversity
 - Want of Confidence

The American Hero



Building Walls ^{on} and Boat-shelters

Walls ^{mean} weeping - 6 ft? Harder?
Behen? - electrified -

Walls - segregation
 - Bigamy - Loyalty - Restrict

Loss of Confidence -

The Lost Thing down

Walt. Jeff. - Hamilton -

Not promised repose -
Security, wealth -

but ① to carry these
are burdens -

say righteousness we - can

do no wrong (things)

- does righteousness?

is it right?

① in patience, to faith based

A king can be dethroned
In way a people -

We are unhappy in democracy

The lusts that corrupt

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

Amorality (Plato, even the) Rel. D. in Love rejoice (p. 275) = by way -

Liberty - Freedom -

Mistakes of course - the same route!

No guarantee against what!

~~Id. 115.~~

~~Id. 57. 15.~~

"To find truth bend down humbly" - and for

210 - "to teach us that the light is in
the lowliest. Eliza L. Cross.



1/ Sputnik - triumph -

6

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

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

Its message is 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 on Jerusalem.

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

① Fight to preserve integrity of J. land - this vision
path - . Fight against assimilation - allurements
of Hellenism - land of beauty - Greek Rome vs Rep. of
Plato - science and the most perfect art -

Jews did not give up this - never isolated -

- remarkably resilient - there was much moral

treachery and corruption - philosophy & humanitarian

- threatened break-down, the high moral disaffection.

- many Jews attracted - crisis - forsook the 20th

- turned 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 one people"

and anyone should leave his law and his faith? (1)
All the heathen people readily complied - why not? They
were better than the disorganized and lawless in heathen
policy than the few and the... - no pagan people ever did
for the gods! -

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

"How can we have few in number for such vast numbers
"with god at our side - to help with many or a few"

- small ~~great~~ ~~multitude~~ ~~warfare~~ - a hand + of every
- Jews & Jews - Israel defeated - Accepted.
City of Jerusalem - re-enters Temple - witness of all

6. And here, those fought for ~~the~~ preservation of their faith -
their independence - I was not afraid the few - they
saved Jerusalem they saved West. A. 1. 1. 1. - For if
they had accepted ~~these~~ ~~inhabitants~~ -

7.

8). The mirror - ^{what was written} the house has reported in an day - (3)

Food with stimulation, and presentation - and assimilation

- the outnumbered fleet fought back -

- the orthodox people ought not - it can't be done!
- Practical people - was skeptical - wild idealists!

Protestant people - new spiritual -
 assimilated Jews - joined at times - wild idealists
 in a sort of enthusiasm

- Assisted the Jews - forced at times
- Assured them was the ruin of 1000 f. curvatures

the ~~from~~ unmarked frame 6 inches

- Lightly were going out all over the J. marsh

- Lights were going out as we
g. But the 20c. horse - who knuckled there first at bridge
- on the lower road, where
knuckled - dropped, head on - around corner of
the hills, under

Winked - dropped friend on - around right with
hand - light member battered in the left corner
to the shoes 1 100 the

~~sent~~ - (forgot) would batter in the sub,
- sent (high) long & refers to the shoes, 1st - the
- sent (high) long & refers to the shoes, 1st - the

- sent ship - long paper

- sent ship-loads of refugees to the ...
many were turned away - crowded ...

asked us, the harvest happened - 10 yr. ago! - 2) 100 - 6 ft.

10. refers return - 1 no sale - 1 no sale

11). Surely we have reason to celebrate - the 21st -
Let us make sure that we shall continue to celebrate

Truly we have reason to believe
 let us make sure that we shall continue to attract

vector after rotating -

actor after history -
must get remains to be done (No State) trans

Coordinate = hang in more lines - secretly -

Crab Creek Iron Curtain

- used honey - etc. - Incar Buses.

1) Spotnik - Placido - 3) UN - sweetest - nourish - heroic (1)
Rebent - 2100 - No better way - Rally - to insure - as MacC.

4) Fought for? Remember? (1) Integrity of J. spirit - allurements
of Assimilation - Hellenism in beauty - not aware. Moral
corruption decadence - depravity - barbarism - break down
shut back - to preserve of way of life - covenant with pep

3) To preserve their freedom - integrity - unwillingly attaches
desire "that all should be my pep - abandon his own
and his ancestral faith" -
All heathen peps conquered - nothing to distinguish - no again did
Jews! - offer - to - justice etc.

4) Not afraid to fight - the few is in unarmed.
"How can we, being few in number - as such is it with others"
"With God it is all on - to help with many or with few"
- Guerrilla battles - shut - scattered - retreated by at
- Saved Western Civilization.

5) Miracle repeated - Faced with - the unarmed few
shut back - Prophet pep - Assimilated
around their ruins - Dances / 6 M - light signal
But 20 C MacC - Modern - present is - on barren lands
- Guerrilla battles in hills - high - land - stormed conquered
Miracle - 10 ys ago - a new 3 UN - 1 M - Times after
6) Bores to abolish - make sure - much yet - No that considered

12) - Moos refugees - had bylaws - Isabel Kavos
- no soldiers - and instruments

9

Interested in making good - Overnight -

- interested in making cash
- Have accumulated w/fn - primary ability - prod. rate
- capacity to defend

capable to defend

- 1st are preservatives 2 Can we print

~~shall we~~ Friend?

~~Shall we~~ Andals banding on an Army Field?

- Fertilisation H? Multiticks - Massing areas!

- Frederick H. ^{the} University
- Does not know of what more taught as BCR

13/ Israel Bonds will strengthen - until -

3/ Israel Bonds will surely not be a success.

① Western Hemisphere - 2/3 U.S. - they to have
assurance of protection - (later) come to an understanding
that no further

- Small eyes - (good for night vision) - No problem -

(2) Nato - Paris - discourage Soviet-fishing in
turbid water - grow up at V.R. -

Handled water - Pruneyko at V.R. -

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

2) Inquiries - My version - Goldstein -
Wish to give it a 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 - Twen - 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 ppl
when I took over

② ZOA - Edward. Campbell

6).



1) ^{Endog-} Congratulation - 2006 plz - You have come thru - to pursue a
Rayman Rabbi Kurlbaum - 11321 2126 for livelihood -
accelerate your course - advance - To make rapid progress =

2) Your cong came into being - as a by-product - colossal thing -
upheavals in J. history - Halter - with 21.5 acct for 8/4
Exam - 3.3 12/1 1.1
Good fortune but you have - and your in rather J. loyalty
prompted you to found a idea to take the place -
This was a tribute to you - against history found you said -
will to live - raw endowment of self-resurrection -

3) An unaccountable phenomenon of our history -

① Rome - 2006 plz

② Babylon - 11/12/11/12 - 11/12/11/12 - 11/12/11/12

③ Hasidism -

④ Nazis - State J. Israel -

4) And in U.S. - a good - logical, thriving J. community - was - excited
building - And you are active in these participations in

5) As I see it -

a Temple dedication.

20 ה'תש"ח - ה'תש"ח - ה'תש"ח

$\frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} m v^2 \right) = \frac{1}{2} m v \frac{dv}{dt}$

[illegible]

הנהגות

הנהגות - הנהגות
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הנהגות - הנהגות

(9) אזתקאב לא פויתב לא לילא כח"ס גב - תקאב
לא א"תקום אצפונם - א"ת נ"אזאכ"ב

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$$\frac{2}{1-x^2} \left(\frac{1}{2} \ln \frac{1+x}{1-x} - \frac{1}{2} \ln \frac{1+x^2}{1-x^2} \right) = \frac{1}{1-x^2} \ln \frac{1+x}{1-x^2}$$
[illegible]

זא פון דיין פראג $\text{\textcircled{A}}$ אדאן - זא א מולד
וועגן - זא דיין אט פארן

פֿאַר אַלע אַזאָלד'ס געוועזענע רחמי-אל. נאך אַלע זיין
 אַזאָלד'ס - פֿאַר אַ - אַרומיק - זיגלען אַלע, אַזאָלד'ס פֿאַר
 אַ פֿאַר פֿאַר פֿאַר פֿאַר פֿאַר פֿאַר פֿאַר פֿאַר פֿאַר פֿאַר
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1) Delighted - on eve of Passover Exodus from slavery to Freedom.

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

2) Tradition - 600,000 - 6 million Jews have already been 70 years, the 1/2 - Rumania way ^{Apok's} 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 3rd return quickly established a J. State - in ^{self} independence + sovereignty. On the 2 earlier occasions centuries went by before the J. people achieved ~~their~~ their own sovereign government.

4) We, the 3rd Exodus are too near the event to approach its full importance - but as men too near a hit - cannot grasp its vast ~~outline~~ and majestic outline. We need ^{distance} perspective to see great objects or events in their true perspective.

1. One of the unremembered
 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 ^{etc} is throttled - leads to conceits.
 that is regimented
 Any scholarly deviates - prescribed views
 Every writer -
 Education - pure indoctrination
 They are not taught to - ~~think~~
 Rewriting - hist; economic, 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. ~~Low~~ Ignorance - Propaganda -
 Far more cunning and purposeful.
 Perfected -
 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" ^{S.S.} enlighten - critical -
we send them out ~~to death~~ to become
easy victims of pro. agents waiting for them.

3. In View of Tendency towards State concentration - and its
tremendous accession of power - better, meaning to fight
now 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 Toleration
in the exercise of religion according to ^{the} dictates of Conscience"
James Madison - vigorously opposed "Toleration"

Free exercise of rel. - every man possesses as a wealth
right, and something granted to him by Gov. as privilege
To grant state power of Toleration 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 sig. places ^{in public places} in class room for example - Colys -
It is $\therefore$ the unalienable right of the teacher.

Our Founders wrote these conventions into basic law
- free - sovereign country sets citizens against the
ever-present menace of tyranny by Govt - Encroachment
The battle for academic freedom is $\therefore$ battle to preserve
Classic Trad. of Am Govt - set against totalitarianism +
absolutism of all kinds - Left + Right - Battle
forthright - in his defense against State.

700
It is not merely Fascism which destroys Ac. Freedom.
Total. of the Left as in Soviet Union also is Ac. Freedom.
A charge in con. system itself.
It is only in a world of liberalism + const. democ.
guarantees that you can have Acad. F.
✓ Hence the real champions of A.F. are not the enemies of Am.
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 ^{firstly} ^{secondly}
Hith - Mur - does strongly - "half-baked" (do to
to whom belongs -

Give True Teacher - inform - not prop. only enlightened
and informed -

Deficiencies - uncovered - fairly frankly without passion
- unenthusiastic method by all types.

Praise - human improvement desires lost often discontent

Plans Proposals - deal with these diff problems

Encourage to study them fairly critically - described with accuracy
of current capabilities.

6. Is it the purpose, the Teaching Ball to keep a Teacher
from doing this mean work?

If so - most danger that sighted thing which a
frightened people can resist to.

What good are oaths ^{of loyalty} if ~~loyalty~~ loyalty - when that loyalty is
not spontaneous sincere - I if you know

Hardly a dictator

^{Fear} 7. There is no real threat to any life & inst. in Canton.
There is no doom as over away as for sway of people to over
There is a more serious threat - the act as threatening
as now would lead you to think - it is danger

As a gen. principle it is not radicalism ^{idea} which
overthrew doom but a theory idea which have
embodied their inspiration & will not die. Reaction
which Overthrew

8. Am. will never forward. It cannot. It does not
follow that it will work as the the sets of Marxism
Thom or Herlin. We have our own habits, our own
val. fences, our own way of doing things. We have
promised as many things.

Perhaps it is the destiny of Am. to work out of
Synthesis bet. ind. & collectivism - which will
add to that which is found in the old arrangement,
the new good.

It is not written in the Book of Destiny - has
monstrously been "Ripped Back" to "Ripped Communism"

Slaves hundred has more - in to - as an eternal
hope, final crusade what for all time all place

9. In setting up Am. in Russia - Scrap Good \$130
of personal liberty - part. in govt - 'in the style -
Sacrificed no part, its essential culture
but these are very words + words of Am. culture
and we may wish to find sign. place for it
in the new civilization civil. which is
developing

10. Certainly we shall make every effort - before
we recumb - if before we sacrifice them
these efforts may be aided will be possible
only - if the rising generation is allowed
free access to sources of truth, of fact.
- Teacher & pupil 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 ^{will not} reference set in their own
experience in this formative first years.

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 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 ~~xxxx~~ 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 ~~the~~ ^{its} 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 splendon 2. without having to cap in memory -
2. It is easier to spell of 2. now - super-heated patriotism -

3. Zionism is not an artificially stimulated movement. Herzl did not originate it - Proph. have not killed it alive - Mockers upthrust of age-old hope - Throes when there was neither leader, org. or prospect - Proph. not phz. The whole mess. hope which began in earnest - Racism will to live every part exists - The present reality - Z. has its roots - Its apparatus is working & seemingly irreversible

4. Causes for 2.

① The most natural path desire for a house - a people left
all others - looking only one thing - a house in the land as
a people -

(2) Anti-sectarianism (a) political (b) economic (c) cultural (d) social. Harassment ~~Always to be there~~ Really free and modern to have as a necessity of Escape in its own house - Rebels Wealth

(3) Danger of assimilation - preservation vs. freedom - Waco
 1- Freedom
 2- Majority
 3- American law
 and Statehood; the majority - The majority.
 Federal authority; The ceremonial law - Intermarriage

④ Desire to Create - permanent - Had not spent itself -
- Only in Pal. Unitary culture - Itself. 5/1/20
- in Exile - 11/11/11 - Thurs we produced
in Pal. art external things - The Bible God's Ch.
- Every time the Bible touches life of a people it strikes
it - Protestantism - Unitarianism - Supremacy
art (painter) literature → 1500 in Shakespeare
music → May create anew → ① Hebrew Unending

5. Why Palestine -

- (1) One border: None -
- (2) Small country -

⑤ Enough for 1-2 million. Do not need many - Experiment Station for printing - Workshop -

6. International Significance ① always put it - cradly near them -
 but place & religion - The one Holy Land & Land Kind.
- ② Key to in and of Empire - First but 3 centuries -
 central pt bet. Rome & Tyris - Highway of western commerce.
Sargon of Assyria - all city - indispensable to any
scheme of empire - 8 crusades
- ③ Paradox of East - waiting upon western Pal -
You alone can visit Pal - Can bring knowledge
and back - ④ The Valley the nation vs. Jew Colony
- ③ Jews are going there not as colonial exploiters
Englishmen in India - Fr. in Indo China - Dutch in
Panama - will work at his house the children
English
- ④ No country in Europe has Experiencia has
was such a remarkable development
new and days etc etc -
- ⑤ Jew Arab will keep the place - Jew wishes to
live there! - Tyris - Egypt - Pal. not be.
England & then that no Jew is there -
Jew & Arab Protestant friends - Samaritan
adjustment difficulties - Arab more
prosperous Health Immigrants - and back
will not turn persecutors -

7. How will Pal. affect Jew elsewhere -
 1. Jew - go back to Pal - what is it -
 2. will be dynamo - integrating - will set
& Rare standards -
& Rare standards -

1. It is highly interesting to know how far has been the ability in Political, Economic, Religious
2. When our nomadic forebears appeared - acted upon -
- the hard - rule equality, primitive freedom.
Kings - Princes, Military, Austrian,
Nobility of Germany. Rule of Rich, People,
Inequality.
- Now There is a rudimentary pol. democracy,
- Thousands centuries stamped - before
3. From scattered existence - to monarchy
centuries elapsed - led by chieftains.
- Desisted consolidation of Monarchy
Threat - Samuel - interpreted - rebellion
against God, Impurities, degradation, Misery,
(a) Contract - Plato & Aristotle.
"Ideal polity" ^{monarchy} as Kingship "primary"
"most divine form of govt"
(b) King curse ship = No King curse ship is
ancient Israel - when Ab. King (Read)
(c) No Rev. Act - distrust - I Sam. VIII
Religious Struggle but Theo. - Monarchy
- unrelenting conflict bet. Ulev. Theo. and pol.

(1) Hard on road - Oriented absp.
Shaykhuway - Rebilled Sail - "I was
fellows" - Sacred honey - Alonso Royer
- After Salomon - at times delicious
5 times

(2) King under Surveillance & Control -
Stem monitors - Sacred, Nathan,
Shewaiat ^{Leby}, Jehu Kuara, Elijah, ^(Kurt)
Jeremias

(3) Babylonia Exile - Harmonium -
- thus just revolving its - lots of friction
no part of it

4. Economic Thought - Surveys - Elalud
system - and Notes it is

(1) great social theory, perched -
Every individual life

(2) It was few leaves seen -

5. Religion

1. Was upon Ecol. deductive steps .

2. Many ancient people - Theocracy, Esoteric
ritualism.

3. Racial genius lifted - racism abolished
- moral reform - seen now

4. Mr again Prophet was champion -
Mr. was not only - Impassioned claim for
full lay participation - heretofore; laic leadership

(C) Print - teach law - may perform -
no permanent unpaid status -

(D) Rebelling, Korah - "Numbers" - Canon Rebel

(F) '2125 - " PNDD NH

(d, d) Medad - Prophetic Canon

5. In post-Exilic times Scripture, Halakha
continued Canon. Trad - Halakha -
Major victory - Synagogue -
Home of Rel. dev. leaders - challenge.

(a) Mr return as triumph Canon

(b) lay leaders, typ - Canon - present
for priests - Status, priest was
radically changed - apost.

PNDD NH.

6. Struggle bet. Pharisee Tradition.

'God hath given unto all, as as heretofore
the Phydan, the priesthood & the Sanctuary'

PNDD NH, New every tradition

I Universal system, Education - all
children - School precedence - First
chance - City schools - Scholar - Cautious
Taught 2012 - would to come - 1/8
watchword 1/1000 - Josephus
Why? Took literally - "Ye shall
be called priests, the Lord".
Train all - Many, the regulations
demoralizing

7. Then came or two - when Ph. Italy
- Prophecy closed - Falsification
involved - Leadership restricted
Gulf. Talmud, Rabbinism
excluded, exclusive, dominating
Antisemitism & Learning - inaccessibility,
excluded

8. Rebell. Rabbinism, Hypocrisy..
- Redemption a world - with no room
for us stand, perception

WU Kar. sought freedom in Arab
Technique - 77777 -

I Chanderni - war movement.
rest of women, to women - Perse
cold, Mezger, sublyzed Talwar
"The essence - whole & simplicity -
- great journey - wide space
Tap anen

9. Continuous demand and limits
- not men clawed
- at heart hereditary fixation
friction - Covenant - (Read)
A whole people! Heaven was covered

I if last 77777 - as they so
brave! & sharp & difficult - was
ordination - clergy to it -
II On way question to Covenants - ...
golden thread - deeper layers

III 77777 - human, come story -
(Read)

10- I literature - uncompromisable -
- Chosen, the Lord - Hebrew - Heart -
spirit, prophets - Jerusalem - must
(Kees)

11. View opposed to covenant - mission
not unknown - Secularist 317)
Israh and people so - very pharisee ... 317)

① Israel was like any other people - had its
prophets - No resistance - had not
current to - only at 1002 - Refused
ethic religion - universal apostasy
dynamic transmission, Sadducean

12. both Sadd & Phar was nationalistic
- radically new & distinctive prophetic con-
cept, a bold action.

① Phar. was unscr. & Nationalistic

② Proph. with primitive Christianity
- national deception & loyalty
- Christ - indirect in relat. to Hebrew
- compensation - Ph. adhered
to phil. & Nat. & cultural variation

③ Judeo-chr. Sp. Infahant -
Kingdom movement - Nat. Christianity
'No that behavell want not to be lost'
- many a hard battle - relig. discussion
History has proved them right!

13. Ideal Judaism - direct line, direct
mission!

- Ignorance - O Modern Intellectualism - sport -
less addicted to intell. searching -
intruding - dogmas, palaces
cannot be moved - but embarked
haphazardly! One key!
to attempt to fit us - mis-
understanding

14. When Ideal Jud. ended - then Nat.
ideal - flamours of French Revolution
- threshold of Millenium - "The world
will follow" - engulfed

15. To-day we find ourselves - same Enthusiasm
① World War - Eschatological -

1. Friends: There are stirring times in which we live; and there are heroic days in which to ^{fashion with rugged struggles} ~~beat out~~ 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 permanent ~~evolution~~ ^{evolution}; a stir and a restless 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 now being felt over the world!... This is a beset and distraught age, but one, infinite ^{and possibly} promise, an age born under the auspicious constellation of change and progress.

And in this age Israel has found its historic opportunity. What ~~the~~ ^{the} 19th centuries failed to give us this last decade gave us - ~~the new dawn of man's kind~~ ^{which followed} The long night of ^{way and} ~~darkness~~ and universal cataclysm ~~has~~ ^{has} been the birth-thrill of our Messianic times. The voice of our God had long waited for and prayed for us heard: ~~וְהָיָה בְּיָמֵינוּ~~ - ~~וְהָיָה בְּיָמֵינוּ~~ - Prepare the

way - now stay let the highway for the homeless wanderer
returning home! to insurmountable walls have crumbled!
Thrice-laned gates have opened ^{with} for us! The night
dinner & destiny ~~are~~ calling us. O & O! Come
let us go up to Zion! with flaming banners and
trumpet sounding loud, come let us go! with
glowing hearts and ~~weaving~~ ^{with} 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~~ ^{and} the with gods, ~~gods~~ ^{gods} &
priests 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 ³⁶⁵ the year which is ~~not~~ ^{not} 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 bathing in the valley of Kishon, ~~we~~ ^{our}
our national life will again be tragically
deferred, and we shall have to wait ^{years} for their day,
wearying generations for another such fortunate
constellation & world events -

assembled here

1. This great outpouring of men and women, to celebrate the silver jubilee of the J.N.T. 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 have given to it out of their love and their want ^{and are giving} testify to the universal appeal which the J.N.T. ^{has made} ~~represents~~ to the hearts of our people.

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

(1) Included in the very core, the Fund is the idea of redeeming the soil of P. ^{תקן ארץ} - 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 ^{literally} ~~the~~ ^{must first} ~~be~~ ^{be} 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 ^{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: *תָּקַן אֱלֹהִים*
תָּקַן אֱלֹהִים תָּקַן אֱלֹהִים תָּקַן אֱלֹהִים תָּקַן אֱלֹהִים
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 ^{now again} returning to the land & eternal promise.

(2) The 2nd 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 went up
with the idea of a return to the soil. Zionism
aimed not only at the restoration of ~~the Jews~~ ^{the Jews} to
Pal. but at a transformation of their economic
status from a profoundly misable class
people to that of a prebent. agricultural people.
Colonization upon the land was the first activity
Zion ^{undertaking} ~~restored~~ to not only ^{bet. their} the primary re-gain-
ment for the upbuilding of any country, but
largely as a means of correcting the econ. status
of the Jew, of turning him from the slave, hater

urban life in which he had for centuries lived
by force or by choice, back to the quiet, ^{and more} stable
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
of the markets & 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 sustenance
came from the soil. It breathed its mystic strength
into us. ^{Our patriarchs and early heroes were shepherds and tillers of the soil}
^{Our festivals were nature festivals. Our}
^{Our legislation was largely in a law book. The most that}
literature ^{which came from the soil} 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
ancient, which he once created in P. - ^{the} ~~the~~ must first
reestablish the natural alliance bet. the ~~soil~~ ^{people} and
its soil. The roots of the new culture must be planted
deep down in the ~~soil~~ ^{paternal - nourishing belly - giving} soil - that great ~~source~~ ^{source} -
from which the abundance flows which all blessings flow.
We will be blessed in ~~the~~

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

And it is upon the fields of Pal. that we are truly pioneers.
For Tel Aviv, in Haifa our first. 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
truly pioneers - first of turning ^{the wilderness} ~~wilderness~~ into
fertile ^{fields} ~~plains~~, 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 ^{and} econ. righteousness. The law thus
redeemed by the whole people, a law which remains in
the possession of the whole people. ^{חוקי ישראל} ~~חוקי ישראל~~ ^{חוקי ישראל}
חוקי ישראל. 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 mission a far-visioned effort to avoid
those econ. inequalities and bitter stripes which
^{always} plague those nations whose lands have fallen
in the hands of a few, of a feudal oligarchy, and
the ^{apartian} masses are tenant farmers & dispossessed.
The J. N. F. ~~seeks to~~ 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 share and

heart-blows in it shall not enjoy it.

4. I find in this ~~poor~~ social provision, the J.A. & L. most
inspiring ~~feature~~ ^{feature}, even as ~~the~~ ^{it fulfills} the ideal of a Pal. as an
expos. station for prophetic Judaism, the most
alluring feature. O Pal. will undoubtedly have all
unfurling for J. as a home & refuge. There and
not so, then, who have nowhere else to go. There and
must go then now, having nowhere else to go. (1) Pal.
will undoubtedly ~~make possible~~ ^{effect a remarkable} the renaissance
of the Hebrew language & literature, ~~reading an ancient speech~~
~~and literature~~ thereby contributing mightily to the
enrichment of J. culture everywhere. (2) 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 fix his law and national mores, to give his
vision of justice and equality a locale for
materialization. Man 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~~ ^{like} any
other 'normal people. ~~חנאית כל אדם~~ - Always
there was in us a leaven - a spir. ferment -
an inevitable upwelling 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

accent in our achievements. It is better by far
to accomplish less, ^{in fact} but supremely fine and ~~exemplary~~
lay, than much which is commonplace and
conventional. It is better by far to achieve
slowly but magnificently in values & ideals,
than quickly in ~~the~~ dollars and cheapness.
~~For~~ what we pray for Pol. is just the opposite - a
new by ut. not merely a by ut. ~~and~~ ~~the~~ ~~new~~ ~~by~~ ~~ut.~~
I quote Arthur Ha-am: we have not a young
one 20 centuries only to be remembered with a
penny little tablet in a corner, the world.
(1) ~~the~~ ~~new~~ ~~by~~ ~~ut.~~ The record is the according
to the suffering. ~~the~~ ~~new~~ ~~by~~ ~~ut.~~ ~~the~~ ~~new~~ ~~by~~ ~~ut.~~
20 ~~the~~ ~~new~~ ~~by~~ ~~ut.~~

5. Friends:

1. I know you, that a minute man ~~can~~ talk equally well on any ^{topic} subject and say equally as little. He says a original "Industry, It Cares & Reminds" to me. It was not, say, are choosing altho it is indeed a tautologous subject. It sounds very much like "Prohibition. It Cares and Reminds" - For there is no word, however dry, that ~~does not~~ reminds does not function thanks to the ~~show~~ this by Paul. -

2. I need not tell you about the Cares & Reminds, what with strikes, lockouts, unrest, periodic depression, maladjustments, & say, G. W. Phipps & others. Industry has its share of cares. And, as I have also about the reminds & incidents - particulars & negatives - that is when you get it, and when, in short, I am reminded for being inadequate, others for being lucky, still others for having had the good time to select a rival for them. You ^{do not} need ~~not~~ the review of a minute, when particular pulling is one that adequately supplies basis in the cares - tho not with so many reminds to tell you about them.

3. Last year I spoke on Dec. for Service - I found to pay law paid features of our Econ. sy- stems the majority was this small whole - and called for the new costly Service. (a) To-might I want to speak not of industrial systems, or Econ. Theories, and last propos- als but about the man in the industry - & not

5. Babbitt. Typical Am. business man! —
- ① Standardized. Thrusts into his neighbors. Big, mean,
 - ② By birth & Refinement. Thrust —
 - ③ By application an Elk, a C.C., a Bowler. Even War.
 - ④ Not illiterate. — Gained liberal Education —
Correspondence Course —
 - ⑤ Likes Books — Plays — Movies — Think
after 6 P.M.
 - ⑥ Morals — good. fellowships.
 - ⑦ By profession — Realtor. Makes nothing in
particular — Sells houses for more than
people could afford to pay.
 - ⑧ Miserable — No — Man — Rep —
 - ⑨ Long House — no home!
 - ⑩ Has a Car! Every B. has a Car — Suppose him —
 - ⑪ He also has a w. & 13 children —
 - ⑫ Successful but? —
 - ① Tired ② Mechanical ③ Conformingly
 - ④ Incessant. Wants to study Law — Reading
— Chemist — He knows — Chemist —
 - 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 1941)

The Trials
of
Zionist
Leadership

The Trials of Zionist
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 of~~ Architect of ~~Zionist~~ ^{or} 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 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."



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How Truman was finally forced to abandon the

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“ 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. ⁵⁷

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, ⁵⁸ 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. ~~the~~

E.

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

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

C. Servant of the Z.C. C. ~~Service~~ ~~Preparation~~ ~~movement~~ Service in the Cause of
Zionism

D. Leader of American Zionism Leadership of American Zionism

C. Advocate of the ~~the~~

E. ~~Before~~ the W. Tribunal

At the 10th Zionist Congress in Basle, in 1911, Dr. Max Nordau 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."