



## The Abba Hillel Silver Digital Collection

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

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

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

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Reel  
218

Box  
81

Folder  
72

Fragments and unidentified writings, undated.

אבא הלל סילבר

## אורות גלמודים

אַט-אַט פּוֹשְׁרִים גֵּרוֹת קִטְנִים  
בְּחֶדֶר עֲלִיתִי הָעָנוּם.  
מְפִיִּצִים חֶרֶשׁ אֹרֶךְ רָפָה,  
דוֹעֲכִים לְאַט בְּאַפְקָה.

גַּלְמוּדִים בּוֹכִים גֵּרוֹת הַחֶלֶב  
לְחֹף לַיִל הַצִּלְלִים הָעוֹלִים,  
כְּנֻשְׁמָתוֹ הָאוֹבֶדֶת שֶׁל הַחוֹלִם,  
עַתָּה חֲזוֹנוֹ גָּמוּג לְאַט.

רַקְמָה אֶסְוֶרָה שֶׁל חֲלוּמוֹת אַרְוָגִים לְבִטָּלָה  
בְּעֵנֶנֶת בְּהִלָּה דוֹמָמָת  
צוֹבָאִים עָלַי מֵהָר, כְּבִין-הַשְּׁמָשׁוֹת  
שֶׁל יוֹם סָתוּ שׁוֹקֵעַ.

הֵהָ, שׁוֹמֵעַ אֲנִי הַקּוֹלוֹת רְגִים  
מִתּוֹךְ גֶּרוֹן שְׂדִים שֶׁל לַיִל-יְסוּרִים  
בְּסַחֲרֵחוּרַת הָרוּחוֹת הַפְּרָאִים  
וּבְמֵרוֹצַת הַנָּשִׁים!

וְלִקְוֹלוֹת בְּנוֹת-הַדָּד  
שֶׁל יוֹם רַחוּם מֵת,  
כִּיבְכָה בֵּין צִמְרוֹת הָעֵצִים  
עִם גּוֹעַ הַקִּיץ.

נֶאֱבָקְתֶּם, גֵּרוֹת דְּקִים,  
בְּצִלְלֵי הַשָּׁנִים,  
נִצְחָתֶם בְּחִלְשֵׁתְכֶם,  
כְּבִשְׁתֶּם בִּימֵי שְׁנוֹתֵיכֶם.

הַגִּידוּ לִי, גֵּרוֹת קִטְנִים מְצִיתִי לְבָבוֹת,  
טָרָם תַּעֲנֹבוּנִי אֶחָד אֶחָד -  
הָאֶרְצָה עוֹד, קְבוּר הַמַּחְשָׁכִים,  
אֶת פְּנֵי הַשָּׁמֶשׁ הָעוֹלָה?



ABBA HILLEL SILVER, ~~REDACTED~~.

~~REDACTED~~

*Amos - Palestine  
White Paper  
Camp*

In rapid succession, out of the travail of the war, came the Balfour Declaration, the San Remo Decision, the Palestine Mandate, the international approval of Palestine as the Jewish Homeland, the hearty endorsement of the Jewish Homeland by our own government. In rapid succession came the rising tide of chalutzim, the inrush of thousands of Jews to Palestine; new settlements; new colonies; new homes; new schools, new industries; new centers of life and thought; a new Hebrew University; a new throbbing, pulsating, joyous, creative life in Palestine.

And Jewish intelligence could not long brook an intransigent doctrinary attitude of indifference and hostility to such an heroic renaissance movement. It could not; it did not. There was too much of human worth in what was going on in Palestine. There was too much of Jewish promise in it. There was too much of Jewish honor at stake. And so one by one the Non-Zionists began to reach out a helping hand. First came those who were nearest to the center of Jewish life, the Marshalls and the Warburgs who knew and understood. Then came many of those who were on the periphery. It was a slow, deliberate, steady but sure process of intellectual readjustment, if you will. Self, re-education, if you will.

Time and events and the logic of time and the logic of new conditions, created the new attitude which received its consummation in the formation of the Jewish Agency and its heroic symbolic expression at the Zurich Conference. I was privileged to be there. There was something of an unprecedented quality about that Conference, something of vast scope and moment, something of august solemnity and of dramatic intensity there. The princes of Israel were assembled there -- the scientist, the poet, the artist, the financier, the industrialist, the savant, the rabbi, the workingman, men who were leaders in the political, social and economic thought of Europe, some of them among the intellectual giants of the



earth -- they were all assembled in one place and for one purpose. Men from the East and from the West, men worlds apart, men who were separated not only by geographic boundaries but by spiritual and intellectual boundaries. They were all assembled there, all drawn together to the one place by the irresistible appeal of one ideal and these men one by one through their spokesmen and their chosen ones ascended the platform and in reverence affixed their signatures to a new Jewish covenant, very much like that covenant which was signed in the days of Ezra and Nehemiah by the returned exiles of Judea. And in spite of it all, in spite of our diversities, in spite of our differing attitudes, we nevertheless signed this sure and strong covenant, all of us, our princes, our leaders, our priests.

Friends, never in two thousand years was there an assembly like that in Israel and as I sat there, tense, breathlessly watching this drama unfolding before my eyes, the thought kept passing through my mind, 'no, no, no, the Galuth has not beaten these men; they are strong; the world has not conquered us; we have conquered it. Persecution has not humiliated these men; they are proud; we are proud. Exile has not scattered us; these men are united; we are united; we are one. The prophecy has come true.'

The political setbacks of the past year and a quarter have, not in any real sense, demoralized the Yishub in Palestine. They were saddened by what has taken place, by the political reversals; they were angered by it, but they were not demoralized. They dug in, they entrenched themselves, and with traditional Jewish stiffneckedness determined to carry on. But this economic crisis which is developing -- unless it is put to a stop and checked, is likely to create a terrific demoralization throughout the Yishub, which will be far more serious in its consequences than any political setbacks which we have had, not because an economic depression will cause suffering in Palestine -- the Jews there are accus-

tomed to economic depressions and to suffering -- but because it will tend to break their spirits. For, if the work in Palestine is seriously hampered, and some of it undermined by lack of economic support, that puts the strongest argument in the hands of the enemies of Palestine. What has been the tactics of the program of the enemies of Palestine in the past year? The slogan on work; check immigration or curb it; stop the purchase of land; crystallize the movement at its present stage, and don't let it go any further. That has been the tactics back of the White Paper. And we have said, No, give us the opportunity to carry on; we are just at the beginning of things; the whole Jewish people is waiting to make a success of this Palestine experiment. And now, if the Yishub is to be faced with what I hope it will not be faced, what will our enemies in Palestine say? You ask for more immigrants and you cannot take care of those which you have. You ask for more land and you cannot properly cultivate the land which you now have. And it will be the unanswerable argument.

We have insisted that our great work in Palestine shall not be interrupted or interfered with by the Mandatory Government. We must not allow our own people to bring about the same results and worse through economic neglect. An economic collapse of our work in Palestine at this time would be the strongest weapon in the hands of our adversaries who have been urging the restriction of immigration into Palestine and other measures calculated to destroy the very foundations of our enterprise.

The American Palestine Campaign is the first in which the Jewish Agency, as such, without collaboration with other agencies, faces the task of raising the requisite funds for Palestine. The manner in which the elements within the Agency, both Zionist and non-Zionist, will respond will be the test of the efficacy and the worth-whileness of the Agency itself. If Zionists and Non-Zionists throw themselves heartily into the work of organization, campaigning and contribution there will ensure a splendid vindication of the vision and idealism which brought the Agency into existence. Something of the exalted spirit of Zurich, 1929 ought to be recaptured for the great, hard task ahead of us.



Address of R. Silver.

*English Jewish Agency*

An act of historic moment is about to be consummated. It will not be a precipitated act. Rarely has a matter been considered so long, so carefully and so earnestly by our organization. The whole Zionist world has for six years participated in a prolonged and searching discussion of this subject, in the press, on the rostrum, at conventions and at congresses. Everything that could have been said, has been said. And now you are about to act, and I hope decisively. And a new era will begin.

I rise to speak for the American Zionists who will vote for the extended Jewish Agency. We of America are anxious as I am sure you are, that the step which we are about to take shall eventuate in the good which we expect it to yield. America has of course been central in the entire project of the extended agency. The idea of extending the agency gained headway among the Zionists of the world chiefly though not exclusively because of the hope that it will tap new veins of strength, new resources, of manpower and money-power for Palestine among the numerically strong and economically prosperous Jews of America. My acquaintance with all the elements of the Jewish people in America justifies my belief that this hope will in large measure be realised, provided we who are here and they who will be here will bring to the new alliance a full measure of mutual confidence, a willingness to ~~learn~~ learn to understand each other and a desire to bridge gulfs and not to widen them.

I have followed with the closest attention the deliberations of this body on the subject of the agency. I have been keenly aware of the doubts and fears which have agitated many of our delegates and which were expressed here in the midst of great strain and tension. I have profoundly sympathised with all of them and personally shared some of them. Anyone who is at all sensitive to the quality of high jealous loyalty which a great ideal evokes among its devotees will readily understand that men who have through many wearying years struggled sacrificially for the ideal of Zionism could not have approached the radically new departure which is involved in the proposed enlarged agency without great hesitancy and trepidation. No one would question the motives of those men who sought by every honorable means to safeguard the integrity of their ideal, to buttress it with constitutional guarantees and to build bulwarks and defences around it. This has been done - and I believe wisely done.

*shall*

But, my friends, the greater task still remains. How to establish the required mood, the necessary psychological atmosphere, the ~~favourable~~ favourable state of mind, in order that our new cooperative enterprise may thrive. This is not yet been achieved, and the unavoidably self-centered deliberations of the past few days have not contributed to this desired end. Not having the light of past experiences to guide us in this new venture, we were in the dark and in the dark it is not difficult to conjure up all sorts of ghosts and apparitions. These are still with us. It must be clear to all of us that upon the broken seas of suspicion and mistrust the craft which we have now launched so heavily freighted with our precious cargo cannot navigate. It will never reach port. Unless we bring to our new alliance a warm confidence, a vital eagerness and a self-assurance which does not take counsel of fear, this new alliance will prove a tragic futility. It will not enkindle the imagination of our people. It will not attract those whom we hope to attract and it will not release those new energies which we are anticipating.

Perhaps only time will dispell these doubts, but a beginning must even now be made. Within a very few days our new allies will come here from all parts of the world. Let us remember that they are coming not as enemies or competitors, but as friends. They come to share with us in a common historic undertaking, to bear their



share of a common burden, to assume with us a corporate national responsibility. They do not come to subvert or to destroy. In candour and good faith they are coming to help us build the Jewish home-land. Many of them have rendered and rendering great and distinguished service to our people in other fields, - political, economic, cultural, religious and humanitarian. Many of them have earned by the merit of their lives the universal esteem and confidence of all groups in our population, Zionist and Non-Zionist, native or foreign born, orthodox or reform, labour or capital. They represent the best and worthies in our communal life.

Please remember that those who are vehemently opposed to us will not wish to enter the new compact. They will avoid it. For we have nothing to offer them but heavy burdens and hard work. Those who are coming are men who love their people, who are vitally concerned about its survival, and who see in Palestine not another opportunity for the exercise of their philanthropic impulses - opportunities which are not wanting them elsewhere - but the altogether unique and challenging opportunity to assist in the ~~xxxxi~~ realization of vast historic purpose - the physical and cultural upbuilding of our home-land. Perhaps unconsciously they too have now been caught up by the mighty rhythm of our peoples forward march. Perhaps they too have now been stirred by the cadence of the life-song of our peoples resurrection. They wish the great experiment without historic precedents - of the in-gathering of a world - dispersed people, - their people - to succeed. They wish to share in the pride of its success.

They are not avowedly Zionists, to be sure. They are not imbued with our ideology. They have lived in a world different and removed from that in which many of us have lived. On the other hand it is clear, even to a casual observer, that they are groping for a new ideology, a new intellectual adjustment, a new way of Jewish living. The old slogans no longer satisfy them. Perhaps it is this unsatisfied hunger which is propelling them to Palestine and to us. Perhaps in seeking Palestine, they are seeking their own lost identity. Perhaps in finding Palestine, they will find themselves.

If we meet them in complete sympathy and trust, relying on time, experience and the magic alchemy of Palestine to win them over to our doctrine even as they have now been won over to our work, then we will live to bless this day and this act. If on the other hand we shall confront them as an armed camp, bristling with prejudgments and suspicions, set as it were for a conflict of wills and purposes, with minds shut-in and prickly, we shall destroy even more than we are now attempting to build.

We the American Zionists regard the action which will be taken tonight as evidence not of weakness but of vigour. It is to us evidence of the virile pliability of a living organism, of a movement which has not permitted itself to become rigid and inflexible. We have made a new adjustment, which entails no break. This is the way of life and progress.

Let us face the new era in hopefulness. Let us have faith in ourselves, in the all-conquering power of our ideal and in the transforming power of Palestine. Let those who are now coming work with us in a Union sacrée, a Brith Kadosh. Let them work with us in Palestine. Let the spirit of that land enter into their blood. Let them come in contact with all that the indefeasible spirit of our people has builded there, our settlements and our colonies, our schools and our university, our speech and our culture, our Palestinian manhood and womanhood, our Palestinian youth, and we have no doubt but what Palestine will persuade them and exalt them.

mistake made by me on that score at all!

On July 29, 1943, prior to the agreement referred to above, I wrote to Dr. Wise a lengthy letter from which I quote the following:

*By* "Both you and Dr. Weizmann approached me some months ago with the request to take over the direction of the political work of our Movement. You felt, as many of us have felt right along, that there has been an unfortunate confusion, in efficiency, over-lapping and cross-purposes in our political work and that the situation called for complete reorganization and above all for centralization of authority. Both you and Dr. Weizmann as well as Mr. Lipsky and others asked me to take over this work. I demurred knowing of the determined opposition of some of the men who today control the administration of the ZOA. I told you that while I was willing to fight for Zionism, I was not willing to start a fight with Zionists for the privilege of serving the cause. You appealed to me to take over the work on the ground that you yourself are heavily encumbered with many other responsibilities, and are tired!...

"When you told me yesterday over the telephone that you have been persuaded to retain the chairmanship of the Zionist Emergency Committee, I was somewhat bewildered. If it was your intention to remain in that important post, neither I nor anyone else would have considered supplanting you. The office is yours by right of service and achievement in the Movement. But I assumed all along that you earnestly wished to be relieved of it. It was on the basis of that understanding that I participated in the discussions in the last few months looking towards a reorganization. If now you feel that you wish to retain that office not in an honorary, but in an active capacity, I wish you would let me know definitely, and in making my reply to the draft letter addressed to me, I will say that Dr. Wise is head of the political emergency work of the Movement and there is no need for drafting me or anyone else, and that as far as the Presidency of the ZOA is concerned, I never sought that office, and I find opportunities for my Zionist services in other fields."....



So that when on August 9, 1943, Dr. Wise, Dr. Goldstein and I signed an agreement in Dr. Wise's study stating "that with the concurrence of all parties, Dr. Abba Hillel Silver, Chairman of the United Palestine Appeal, for long one of the most distinguished figures in Zionism, will be summoned to leadership in the sphere of political affairs by becoming the Co-Chairman with me of the American Emergency Committee for Zionist Affairs, and assuming also the Chairmanship of its Executive Committee, the body responsible for the centralized direction of our political efforts," Dr. Wise knew fully what I meant by leadership and by centralized direction. He fully understood that I would not assume the role of a vice-President to him or that he would retain the same authority in the political field which was his before he and others invited me to assume the political direction of our work.

Unfortunately, as soon as the reorganization of our Council began to show results and new life was infused into it, Dr. Wise evidently changed his mind and progressively during the year, began to ~~re-assert his primary position~~ <sup>the authority which he wishes to keep</sup> and towards ~~the end, to act as though I was a secondary and almost negligible officer.~~ <sup>this proved embarrassing on more than one occasion</sup>

The other issues raised in Dr. Wise's address have been fully covered by me in previous statements and I need not revert to them again. I have been gratified by the reaction ~~x~~ in the Jewish press which has so correctly understood and interpreted the controversy and has so overwhelmingly endorsed my position. The rank and file of American Zionists, too, have not been misled by the small cabal of ZOA office-holders who resented my coming into the leadership sixteen months ago and who have continuously since then endeavored to discredit my work and to bring about my resignation.

Abba Hillel Silver



series of obstacles on the road to recovery, but assuredly they do not give up! Reconversion in the United States does not take the exact pattern intended and planned, but does anybody doubt that American economy will find the way to emerge from whatever difficulties beset it?

It is not reasonable to expect the Jewish Agency to have an answer ready to all questions that may be asked about any future difficulty. It is the broad picture that should be decisive.

And above all due credit should be given to a factor, the positive effect of which is immense and escapes calculation. It is the unbreakable resolution of the Jewish people to build up its National Home, a resolution inspired by a deep attachment to the soil of the Promised Land, rooted in the tradition of thirty centuries and strengthened by the desperate plight in which a large portion of the Jewish people is finding itself. This resolution which has rendered the seemingly impossible possible in the past will continue to do so in the future. The Jewish Agency makes this statement not in the least as a figure of speech but as a cold and objective statement of fact. Desperate resolution born out of patriotism and stiffened by desperate necessity, is a highly potent economic factor: The exertions made and the results achieved in this war by the British and American peoples would not have been credited seven years ago by those themselves who have performed and achieved them. Dunkirk and Pearl Harbour have mightily influenced the British and American war economies. They have stimulated a volume of production out of all proportion to what the wildest imagination had believed possible in peace time. They have caused obstacles to melt away which at one time were believed to be unsurmountable. The Jewish people is in no way less sensitive to the same impulses.

The American Jewish community will survive if it will remain faithful to the basic dogma of Jewish existence - the sense of group solidarity, of peoplehood, of belonging to an historic Jewish community which cuts across time and space, and which is centered in a life covenant with the eternal principles of Judaism and with universal Israel. The American Jewish community of tomorrow will draw strength from continued and increased cultural and spiritual contacts with Israel. Israel may draw cultural and spiritual strength in the future from contacts with the American Jewish community if this community will be strong in Jewish learning and vital. Often in the past, Jewish life in Palestine was replenished by spiritual and cultural influences coming from Jewish centers outside Palestine. Both Judaism and the Hebrew language at times had to struggle for survival even in Palestine. At this very time Judaism is passing through a severe crisis of adjustment in Israel. The guiding principle should be maximal participation in American life and maximal devotion to its progress and security, along with maximal interest in, and support of, Israel. The guiding objective both for the Jews in America and the rest of the Diaspora, as well as the Jews in the State of Israel, should be the survival of Judaism, which alone has given meaning and glory to our history.

I am persuaded that the synagogue will be the institution primarily responsible for the survival of the American Jewish community, as it has been responsible for our survival throughout our Dispersion. To fulfill this task, the synagogue must become much



Translated into concrete terms, it means replenishing the spiritual and religious reservoirs of Jewish life - the synagogue, the religious school, the academies, the centers of Jewish learning and scholarship. For years now the Jewish communities of the world, other than those, of course, which were destroyed or ravaged by war and persecution, had to give priority to works of relief, physical rescue and the reconstruction of the State of Israel. Much of this work will have to continue into an unpredictable future. Certainly there still remains the urgent and compelling need for taking care of the hundreds of thousands of refugees who are seeking a home in Israel.

But even while this work is going on, and certainly as the urgency and pressure of that work diminishes, as we hope it will with the years, increasingly our energies and our resources should be poured into the permanent and positive spiritual and cultural institutions and enterprises of Judaism. We must begin to think again in terms of the total picture of Jewish life, both geographically and historically. Millions of Jews will live in Israel in the days to come; millions more will live outside of Israel. It is the religion of Judaism which will unite them, not any political bonds. Judaism kept our people inside and outside of Palestine together as one religious fellowship in the past although they were politically unrelated. For the sake of the Jews the world over, for the enrichment of their own lives, and for their effective contribution to the progress of the countries in which they are citizens, and for hastening the day of the Kingdom, it is imperative that we begin to pour again our creative thinking, our substance and our energies into the institutions of Jewish religious life.

The 5,000,000 Jews of the United States owe it to themselves, to their children and to this great and beloved country of which they are proud and loyal citizens to make Judaism as beautiful, meaningful and dynamic as possible in their lives and in the total life of American democracy.

<sup>ries</sup>  
boundaries as sanctioned by the United Nations, and aid in developing its economy."

We hope confidently that the Democratic Party, when it, too, meets in Convention soon, will similarly voice its conviction that the new Jewish state should be safeguarded against aggression and amputation, and that it should be given whatever economic support can properly be given to it to help it ~~as~~ gain a strong and sure footing.

Should the peace negotiations break down, we shall have to turn to our government and ask for the immediate revision of the embargo so that the defenders of the state of Israel may be able to acquire arms and ammunition in this country which prides itself upon being the arsenal of democracy. Surely an immediate de jure recognition of the state of Israel would strengthen and greatly hearten the new state <sup>which is</sup> now going through a period of great trial and peril. Whatever strong indications our government can give at this time of utmost sincerity and determination in supporting the state of Israel will contribute to the pacification of the situation in the Near East and to an early reconciliation of the Arab peoples to the existence and the integrity of the state of Israel. It would be heartening also to have our own country sponsor the admission of the state of Israel to the United Nations.

The appointment of Mr. James G. MacDonald as head of a United States mission to Israel was a most welcome gesture of goodwill and friendly cooperation. Mr. MacDonald has been among the most understanding and helpful friends of the historic cause of our people over a period of many years. We wonder whether the appointment of Mr. MacDonald may not be taken to indicate that the end of the era of Loy Henderson in the State Department is fast approaching. It is high time that this arch foe of Zionism <sup>in</sup> who has done so much mischief should be removed from a position where he can frustrate, as he has time and again by adroit manipulation on the lower levels, the purposes of his government and the wishes of the American people. The Beeley-Henderson axis <sup>finally</sup> must be broken.



but of the Jewish people as a whole and of Judaism, the noblest creation of the Jewish people, and its supreme gift to mankind, that Diaspora Jewry should remain vital, vigorous and spiritually sound. All talk, however patriotically motivated, which derogates Diaspora Jewry or altogether writes it off, is meaningless and harmful in the extreme... What is clearly indicated today is the setting in motion of the liveliest possible spiritual and cultural intercommunications and interactions between Israel and the Diaspora, similar to that which existed during periods of the Second Commonwealth.

In the past, centers of Jewish life shifted from one part of the world to another. At times several important centers existed simultaneously. In our day we saw the oldest and noblest center of Jewish life in Europe practically destroyed. Providentially, two other important centers are arising today and are growing in strength and significance -- the national center in Israel, and the Diaspora center in the United States. The American Jewish community owes it to itself and to history to take over its full measure of responsibility for carrying on the historic work of Judaism. For this mighty task it will have to find, in the future, the resources within itself. It will no longer be able to live on borrowing. It can no longer expect its spiritual and cultural provisions to come to it from the Old World. Old World Jewry no longer exists as a provisioning center. We shall have to prepare our own victuals.

For the Cause, the Birk

'C'

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

11 Zionism, as the pledge of positive Jewish living in the spirit of our death-  
less prophetic tradition, can help us all, both in Israel and in the Diaspora, to  
work together for the coming of the next great age, the distant, the ultimate  
age, the Messianic Age, when justice and peace will be established on earth,  
when "Each man will live under his vine and under his fig tree with none to  
make him afraid."

11 The establishment of the State of Israel is not the final act in the Drama of  
Israel. Our people is moving on, the ark of the covenant is moving on, in  
greater freedom now and in greater confidence along the broad highways of  
the world, to Achrit Hayamim, to the end of days, prefigured by our seers,  
"When they shall not hurt, nor destroy in all my holy mountain, and the earth  
shall be filled with the knowledge of God, as the waters cover the sea."

See "The Messianic, Eternal"  
ed. Jacob Joseph Teicher



Farmers - office of A. Lincoln in Springfield. ~~Divorce~~

(instigated) divorce proceedings at once.

What is difficulty - how rich enough to abandon  
old log cabin - for a (frame house).

When question of painting it came up - white - brown

(disputes became quarrels) - impossible - divorce

Lincoln - divorce serious matter - live together for their  
own sake - children - go home - try to compromise

Came back in a month

At the end of 4 weeks (Farmers) (You need not buy  
up that suit) buy up and I have & compromised

you have! (What is the compromise?)

'Well, said the farmer, we are going to paint the  
house brown!

The faith that will serve us best, as free men in this great age, is faith in the worth and significance of the individual, and his inalienable rights. Without such faith which was written as a dogma into the heart of our Declaration of Independence and our Constitution - "We hold these truths to be self-evident, that all men are created equal and that they are endowed by their Creator with certain unalienable rights" - man's stature will be progressively reduced, the free domains of his mind and spirit will speedily come under iron-clad controls, and man's dignity will be dragged into the dust. With such a faith, we will be strong enough to accept all necessary social controls and still remain a free society. It will help us to set our course by a dependable compass.

One of the evil forces at work in the world today which tend to undermine the individual and destroy his intellectual integrity is the force of organized propaganda whose objective is to stampede men to think uncritically and emotionally in the way some special interest wants them to think. Through slogans, catch-words, cliches and cleverly coined half-truths, it drives men or panics them into attitudes and actions which men would not take if they were given accurate facts and information upon which to base judgments and attitudes. Propaganda in our day has been developed into a dangerous pseudo-science. Through the readily available mass media of communication, it can undo overnight, as it were, generations of slow, patient, and pains-taking work of education. Our great danger today is not illiteracy. The overwhelming majority of our people knows how to read and write. The great danger of our day is propaganda, whose aim is to confound and to confuse and by misinformation to misdirect our literate population.

The third element in the faith which will serve us best in our exciting new age is faith in the sanctity of method - the method of human progress.

Spiritual religion defined a method by which men might attain morally desirable ends, a method worthy of such ends. It outlawed the notion that moral ends justify immoral means. Each single step on the way toward the realization of a worthy objective must, as far as is humanly possible, be a worthy objective in itself. To establish justice or freedom or peace, men must employ the ways of justice, freedom and peace.

The more exalted human goals are, the less likelihood there is of their early or complete attainment. Accordingly, when ruthless, brutal, impatient and desperate measures are employed, they not only make the attainment of these goals impossible; they also turn man's long journey towards them into one of unmitigated misery and horror.

The classic way of religion has never been fully tried in the world. Today in an evolving atomic age wherein man's power is vastly augmented, including the power of self-destruction, it is being ignored more thoroughly than at any time in human history. State and class autocracies have proceeded on the theory that there is no law superior to theirs, and that their brutal methods are justified by their results.

The shame of our age is that men are committing the most shameless acts of immorality in the name of high morality. Methods which are abhorred and denounced in one's opponents are rationalized and justified as moral imperatives when employed by oneself. Men talk of justice and brotherhood, of a classless society and universal peace, but they act as if these ideals were demons out of hell, lashing them on to the most horrible acts of injustice, hatred and violence.



It is clearly the part of sound method in our atomic age to look for a workable formula which will regulate the differences between the East and the West and discover a "modus vivendi" for the two great sections of humanity which are now so dangerously riven and separated by seemingly irreconcilable ideologies.

It is clear that the rivalry between these ideologies cannot be decided on the battlefield. Both power-blocs are in possession of the globe-destroying power of the A-bomb and the H-bomb. Neither will be intimidated by the preponderance of arms on the part of the other. It is inconceivable that the statesmen of the world will be so made as to try to win a decision through atomic warfare. The alternative confronting mankind today is co-existence or non-existence. This being the case, it is clearly the part of patriotism, of enlightened self-interest, and of altruism to seek ways of living together on this one earth in spite of the opposing and irreconcilable ideologies.

In the field of religious controversy it was once thought that the existing differences were irreconcilable and that opposing religious persuasions could not live on the same earth, not to speak of the same country or city. During the seventeenth century Europe was drenched in blood by religious wars. The stakes then were even higher than in our day, for it was not only this world that was involved, but the next world as well. And yet after much bloodshed and the ruin of towns and provinces, it was found necessary at long last to work out ways of toleration and co-existence, leaving the ideologies to take care of themselves. No religion abandoned its position, its claims to being the sole repository of true religion or of its missionary activity, but somehow ways were found for all to live together. Today in many parts of Europe and America they have learned not only to live together but to work together in amity and friendship for the paramount objectives common to them all.

There is no other solution to the political and economic differences which are now tearing our world apart. The dread alternative is universal destruction.

For our civilization to survive, it is clearly necessary to revise the mood and thought pattern of our age, and to recharge our world culture with a new devotion to the sanctity of method in human progress.

With such a faith, built upon the reality of purpose in the universe, the significance, the individual and the sanctity of method, 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.

~~Definit - Secret - Confidential - Restricted - Halted~~ X 12/17/22  
3

There are certain achievements in science which come to be known as breakthroughs. Supersonic speed was such a breakthrough. So were nuclear fission and the space satellite. In these and similar instances, man battered down barriers which had hemmed him in since the beginning of time. And each breakthrough opened up for man new and unexplored worlds of immeasurable possibilities. Each, as it were, was a new day of creation.

In human history too, there are such breakthroughs -- political, social and economic breakthroughs. The Renaissance was such a one. The American Revolution, the French Revolution, and, for the Soviet Union and its people, the Russian Revolution. With their occurrences in history, mankind began to move in radically new directions. And the world was never the same again.

In Jewish history, likewise, there have transpired events of such critical and decisive character, that they, too, must be regarded as breakthroughs. The Exodus from Egypt was such a breakthrough. The giving of the Law at Sinai, and the prophetic movement to which it gave rise, was such a breakthrough for the religious development of Israel, and of mankind generally. The return from the Babylonian captivity, the victory of the Maccabees -- each one of these momentous events inaugurated a new era and each opened windows upon new horizons for our people.

Begin - Dear Friends:  
In my judgment, one of the most significant breakthroughs in Jewish history were the United Nations Resolution of November 1947, and the Proclamation of the State of Israel in May 1948. These events broke down the 2,000 year-old barrier of the Galut which had hemmed in our people and wedged them in helplessly. It opened a new age of freedom, of political and spiritual independence. It changed everything, including ourselves. We began to think differently, and to act and to speak differently. We found ourselves experiencing a complex of new sensations which had been alien to our people for centuries. We discovered unsuspected reservoirs of energy and resources within ourselves, a capacity to undertake and execute projects which formerly we had been persuaded were beyond our powers.



From the far corners of the earth, the dispersed and the scattered, the despoiled and the broken remnants of our people were helped to come to Israel and there to find haven, rest and a re-born hope.

Israel has given our people a sense of unity hitherto unknown, and a sense of pride of which the Galut (Exile) had robbed us. (On the verse of the Psalmist: *-- ויהללום העולם כחור שחרה אה ותרצה*

"Jerusalem that is built like a city round which everything is united", the Rabbi commented: *יור שחרה דג אה ויהללום אה* "Jerusalem is a city which unites all the children of Israel one to another.")

We have become more fully aware of our strong bond of people-hood, our group solidarity, and we do not rue it nor try to explain it away. We have gratefully re-discovered the pride of our heritage and destiny. Our children are facing their world with a new courage, a firmer faith and a greater dignity.

Israel has served us well, and we are resolved to serve Israel well. (We shall not be like the inhabitants of Meroz, who did not come to the help of their people in that day of fateful struggle by the waters of Megiddo, and were thereafter forever execrated.) We shall faithfully, through the oncoming years, give Israel our full support until its foundations are firmly laid, and its walls and bulwarks are made strong and secure.

But while the hope of national restoration was always an integral part of our people's faith, it was never the whole of it. Providentially, the long-deferred hope came to fruition in our day. It was a blessed and glorious consummation

which our generation was privileged to behold. It did greatly exalt us. Our people always looked forward to the time of its restoration as to a time of greatness, elation and hope. "When the Lord will bring back the captivity of Zion... they will say among the nations: the Lord hath done great things with us. We shall rejoice." But what has so providentially transpired in our day should re-charge our courage for the greater tasks which lie ahead. For the Messianic hope of our people has been realized only in part. Galut -- exile -- has indeed come to an end, and shi'bud malkuyot, "servitude under foreign powers". But in its profounder and universal sense of aharit ha-yamim, the establishment of the good society of universal justice, brotherhood and peace on earth, the Messianic hope of our people is far from having been consummated. The ultimate goal of our people reaches beyond all national ~~restorations~~ and sovereignties to the time "when they shall not hurt nor destroy in all my holy mountain, and the earth shall be full of the knowledge of God as the waters cover the sea." This, as yet unrealized hope, our people must continue to proclaim, certainly in this day when our proud civilization is crawling underground into caves and bomb shelters. ~~we~~ we can do so today more hopefully as a result of what has transpired in Jewish life. In a new, buoyant mood of achievement and vindication, the leaders of our people everywhere may now devote themselves to the totality of the Messianic message which, in spite of the establishment of the State of Israel, remains unfulfilled.

The great work is yet to be done!

we need not be reminded,  
~~Let us bear in mind~~ that these are dangerous, eruptive and unpredictable times for all peoples. Passions are running high in our world, hates and fears are stirred up, and Prejudices have proved to be formidable weapons in the hands of

unscrupulous political adventurers and governments. There are those who are determined to stop at nothing! Such violent times are especially dangerous for minority groups, and even more so for the Jewish minority group which historically has suffered most in periods of social, political or economic upheaval. Because they are everywhere, they are always in the center of world events, and as the Rabbis said, in commenting upon the fate of Jews at such times, when the stone falls upon the pot, the pot is broken, and when the pot falls upon the stone, it is the pot again which is broken.

During the past year ~~there was~~ <sup>we witnessed</sup> a resurgence of anti-Semitism <sup>in one form or another</sup>. The evil, Satanic forces reared their ugly heads again in many parts of the world, most shamelessly in Argentina, but also in the freest countries <sup>of the</sup> ~~on~~ earth, Britain and the United States. The Algerian Jewish community was scattered in a mass flight, and Moroccan Jewry feels itself unsafe and is emigrating. Suppression of the rights of the Jewish people in the Soviet Union continues unabated.

In such times our only salvation, as a people, lies in solidarity, in closing ranks, in strengthening our defenses, in mutual helpfulness. We dare not relax our alertness. We dare not be tardy in rushing aid, economic or political, to any hard-pressed sector of our people anywhere. We must re-enforce every weakened or threatened segment of our far-flung line. This has been our strategy of survival in the past. It must continue to be so in the future, whose remote horizons no one can glimpse.

Suppose the glistening dewdrops  
Upon the grass should say,  
What can a little dewdrop do?  
It better roll away!"

The blade on which it rested,  
Before the day was done,  
Without a drip to moisten it,  
Would wither in the sun.

Suppose the little breezes,  
Upon a summer day,  
Should think themselves too small to cool  
The traveller on his way;  
Who would not miss the smallest  
And softest ones that blow,  
And think they made a great mistake  
If they were acting so?

How many deeds of kindness  
A little child can do,  
Although it has but little strength  
And little wisdom too!

It wants a loving spirit  
Much more than strength, to prove  
How many things a child may do  
For others, by its love.



The last 60 years write one of the most amazing and revolutionary chapters, glorious as well as tragic, in all human history. I do not refer to the unnumbered scientific inventions and discoveries of these years which link the electric with the atomic age. I have in mind the crucial political and social transformations of these six decades -- the disintegration of vast empires, the birth of new states, the gigantic struggles between economic systems, between democracy and dictatorship, the rise and fall of Fascism and Naziism and communist expansion.

It is against the background of these unprecedented social and political upheavals which uprooted old systems and the way of life of many people that we must view the history of our people. Many people suffered bitterly during these convulsive years but more paid as high a price as the Jewish people. None came as close to total annihilation. One need not review here the fearful catalogue of disasters. We know it all too well; the rest of the world is not eager to be reminded.

But the darkness of these years was not entirely unrelieved. They gave us the Zionist movement, the renaissance of Hebrew Culture and the birth of the State of Israel. They also established for our people flourishing centers of life and freedom in the New World.

The strong nationalist movements of the 19th and early 20th centuries which were frequently intolerant of the rights of minorities, and led to an intensified anti-semitism in many countries, also lent logical force and cogency to Jewish nationalist aspirations. The barbaric excesses against our people which followed the First World War and those of Fascism and Naziism before and during the Second World War dramatized the tragic problem of Jewish national homelessness and placed it urgently and undeniably upon the agenda of world statesmanship. Important sections of world Jewry, long beguiled by millennial dreams of universalism and cosmopolitanism were rudely shaken out of their wishful thinking and were forced to confront the stark reality of their existence. This was the beginning of their spiritual redemption. All these factors combined to bring about the political emancipation of our people, and to the re-establishment of the third Jewish

Commonwealth.

Not automatically, of course! History follows no lines of external pressures alone. Without the long-sustained and religiously-nurtured hope of national restoration, and the unbroken will of the masses of our people to see Zion rebuilt, without inspiring leadership and competent organization and untold sacrifices, the opportunities which the political events during the two world wars presented would have been missed, and the great moment would have passed us by again. The Zionist movement, however, and all that preceded it in pains-taking organizational and educational work, in the dedicated labors of writers, teachers and propagandists, in the creative achievements of two generations of pioneers, had readied the Jewish people for just such an historic moment. The spear was not to lack the shaft again, nor the sword its hilt.

This we should always remember. Without an organized and mobilized world Jewry, the State of Israel would never have been established -- and without it -- it cannot be sustained.

The ~~last~~ <sup>first</sup> line of Israel's political and economic defense is world Jewry. Even Israel's superb army must in the last analysis depend upon the material resources which, in large part, the Jews of the world must make available. The great world powers, competing for Arab friendship, have not opened, nor are likely to open their arsenals to Israel, as they have to the Arabs. Each of the world powers is arming its own proteges. Israel is the protege of neither.

The fortunes of Israel in the maelstrom of the Near East are unpredictable. Global forces have chosen that area as their arena for decisive conflict. This has occurred often in the past. Until that conflict is resolved, and peacefully, we hope, and until Israel's Arab neighbors have reconciled themselves to its existence, the Near East will be full of tensions and the position of Israel will be fraught with danger.



Dictated to  
Sec. of State  
Mentore Sat. Nov. 12 - 55  
10.45 am.

Stevenson

I know of your great concern about the recent developments in the Near East which have heightened the apprehension of the citizens of Israel. <sup>and severely disturbed our friends, here, the U.S.</sup> Let me assure you that our Government is deeply interested in the security of the young State of Israel. It does not wish to see it in any way endangered. <sup>or defenseless</sup> It is fully conscious of the love of freedom and democracy <sup>TP</sup> so dear to our own way of life, which has ~~also~~ characterized the government and the people of the State of Israel. We have followed with admiration the development of the new State and the zeal ~~and~~ <sup>enthusiasm</sup> of its pioneers and builders. It is our sincere wish to be helpful in every way and to see the existing differences between Israel and the neighboring Arab states amicably adjusted to the great and lasting benefit <sup>of</sup> their peoples.

P The Govt. of the U.S. is resolved, committed with its commitments under the UN Partition Declaration of May 1947, ~~to~~ and with its obligations as a member of the U.N. to take action both within and outside the United Nations, to prevent any violations of frontiers or territorial integrity.

more a place of religious education than it has been heretofore. An essential feature of this Jewish religious education is the teaching of the Hebrew language, in which our religious culture has most fully expressed itself. No Jewish community ever survived for long which ignored Hebrew. No Jewish community ever contributed culturally to Jewish life which did not foster the Hebrew language and literature. The Hebrew language is not only the repository of our most glorious cultural trophies. It has been a powerful instrument for progress and renewal in Jewish life, and the bond of union, and the chain of continuity. The Hebrew language served our people as the weapon with which to batter down the spiritual and intellectual walls of the ghetto. It was the highway along which our people moved into the modern world. One cannot, of course, think of our national renaissance movement from the early Hibbat Zion days to the recent crowning days of struggle and victory without thinking of the brilliant galaxy of Hebrew writers, poets, and essayists who inspired and sustained it.

If we are thinking of any cultural link in the future between Israel and the Jews of the Diaspora, then we must be thinking in terms of the Hebrew language. We must raise generations of Jews who will be able to read the language in which the future cultural creations of Israel will be cast.

- 2/ All 4 are important - all 4 are included - (3)  
Discussion of Parovites - are pointers -  
- Had an capacity for giving needed movement  
- We all know that this is not so - Fortunately  
- The case is not one of giving more or less - adequately

- 3/ Social needs are important - Strong Communist  
- despair of life is not a good thing -  
- Not only that he is being led by a disorganizer -  
and uninformed Galut.

- 4/ But of life have localized itself - parochial  
2020 Hebrew to - Slip - Jews, U.S. could have

- 5/ Indianapolis - case occurs 300 -  
to consolidate yourself around the 4-fold  
Unity - what has been our strong to find

An unsuccessful camp is both the  
result of the cause of a disunited  
community - and tends to lower the scale  
+ effectiveness of all work - a process  
of dealing with it - had - Progress  
Leaders





- Cur 9/167 - Exercise
- this is being accomplished - much else will get  
done - not qualified to prophesy
- Phage - produces values

Great etc  
" "  
" "

8) ~~So~~ ~~how~~ then manage 12 need to help to your people -  
And if you will speak to them much ~~strongly~~ - with  
certain truth. They will listen - You need not  
be afraid the weakness of I feel & old lady - 1<sup>th</sup>  
wonderful spirit of Israel





2.  
(Circled) in all Rel. thinking is Man - ~~not society~~.  
- His happiness, his salvation, his destiny  
- His relation to God - to his fellowmen - his evolution -  
- Each man - in a universe - For his special role was  
the world created.

- God is concerned with him - watches over him -  
listens to his prayer -  
- The judgment <sup>was</sup> very important to God -

(a) Because of his divine origin - possessed of rights  
- his King - Abrah -

3/ And so on, the things I believe in - ~~in~~ and  
happen in this age of collectivization - is the Separation  
of the Individual - It is not the State which should  
be responsible for the class, is the Nation, but the  
whole man -

4/ Man, however, prefers himself than society - That is the  
seed-bed for the degeneration of his personality -  
He who made up of sturdy & who are in them made  
and permeated by it.

Hence to serve others well - is to serve one self well.  
If you are to enjoy rights, you must accept duties.  
In this humanity world - mutual cooperation interaction  
and mutual help are essential impulses.  
We must be on look at all us well

be at each other throats.

The one check on competition is the cooperation  
man / god will.

The ind. is secure only in the loyalty of  
his fellows men.

Hence the ind. must be loyal to other men - and work  
to the fit / benefit of the common / good.

If there is Poverty - Injustice, Incommunion, Slavery  
in the world - the ind. who wishes  
to be superior - will use war upon it.

If he wishes to escape the rigors / rough  
collaboration he will eschew the ways of  
rough understanding.

He will seek the golden means bet. his law  
and the world.

And so another thing. I believe in - Judaism.  
God will not allow - Heil

3) There was a time when man feared Knowledge -

- The starting discovery of science which shook understand  
tradition values superstitions.  
also literally resisted presented -

They resisted for unknown reasons - may have  
to unfathomable depths at the door was the problem

How many truth-seekers were wounded on the Turkish  
block - at present at the state.

The modern world is has learned to accept, even welcome,

the scientific truth - the dis still very humble to  
reforming truth in other fields - esp the econ. sp.  
Afraid of the free trade in ideas (Oliver Wendell Holmes) - freedom + representation  
The free faith was never afraid of knowledge - for all  
knowledge, it maintained, was / for - + about for

Then whenever -

— was - was entitled a well to do it —

But a myth developed in 19 C. - It will save man from

the regression / was knowledge will lead man from

to Happiness - golden Age

Disasters - disturbance / destruction - January - the

land / Sc. + Teach - Brutality / Barbarism

Religion warned man against making the scholarship

this world is hard has for

Deal with Science / the known world - the ancient the science / the  
inner life - the purposeful evolution of man and his

consciousness that - science of the discovery

to show to man what

And so I believe - that other of religion has not  
its primary in science - + coordinate the inner



shamefully ~~misused~~ created by Fe. with the (5)  
moral requirements of human life -  
this needs to be emphasized strongly in our day.

4/ Judaism taught demer. to the world -  
Bible text-books of human freedom -  
Every social disturbance went to the Bible  
3103 11071 . To the blood of our race -

Fighters in every field of human liberation  
To-day - Demer. is at bay -  
Men want social change - by violent methods  
of dictatorship - not by demer. method  
(quote Prof. Dewey)

This is Judaism - And this is what I  
believe in -

5/ Judaism proclaimed One World.  
Not forswore any more - unpacifistic  
Two universal worlds - armed  
UN like League - largest task - Peace Policy

Frederick Douglass - 'The Liberator' (6)

"Our country is the world - our countrymen are all mankind" - I heard Douglass say -

Bascom - State, Ga. spent \$5000 - for the editor dead or alive.

Douglass dropped them streets of Boston by a mob composed of some of the best known men of the city.

- will have to live in some world - with enough -

- Those who talk of preparing for war will not buy up peace

if 1/10 of energy - planning - money - USA <sup>army</sup> containing

Russia - for advanced along road -

as things I believe in - Organization for Peace

+ Ideal of the world -

6/ I believe in the Judean - which has proclaimed  
+ in ~~people of~~ <sup>people of</sup> Judea - people of Judea - people of Judea

for their natural instincts - according to people

7/ Complete consonance with any faith or loyalty to  
America - virtues upon - Gen. Curtis heard

8/ All this flows from faith in God - 21/1/12 (2)

- ~~1/2/12~~
- builds <sup>world</sup> ~~and~~ upon foundation / faith (make flesh)
  - ~~In this our faith~~ <sup>lays in</sup> ~~our~~ <sup>unseen</sup> - no greater <sup>plan</sup> ~~but~~
  - ~~calls~~ <sup>Created</sup> ~~man~~ <sup>to be</sup> his <sup>cousin</sup> - <sup>chaps</sup> <sup>him</sup>
  - to do justly - love mercy - walk humbly
- 21/1/12 11



Another Article of Unbelief is that Liberalism is dead. I do not believe that Liberalism is dead, either as a way of life or as a goal of life. I know that Liberalism is more or less a discredited thing today.

I know that our mood is still a mood of tension, emergency. I know that some people feel that the only way to change things is through ruthlessness, change and destruction. The mood of our people is still pathological, not only from the World War but from what followed the war - the breakdown in democratic government in the world, the economic depression which is unparalleled in the history of mankind. These and many other factors have given us the kind of world we have, a world apprehensive, full of madness. Yet I believe that the principle of progress through liberalism, human advancement through the free exercise of man's power of will has got to reassert itself and I believe it is beginning to reassert itself today.

A few days ago I came across an article by one of the greatest minds today, Professor Dewey, who had been wavering between Liberalism and Dictatorship, but who has come finally to the steady light of a firm conviction. He writes:

Radicalism in the minds of many, however, both among its professed adherents and its bitter enemies, is identified with a particular method of changing the system. To them, it means the change of the present system by violent overthrow. Radicalism of this sort is opposed to liberalism and liberalism is opposed to it. For liberalism both by its history and by its own nature is committed to democratic methods of effecting social change.

The idea of forcing men to be free is an old idea, but by nature it is opposed to freedom. Freedom is not something that can be handed to men as a gift from outside, whether by old-fashioned dynastic benevolent despotisms or by new-fashioned dictatorships, whether of the proletarian or of the Fascist order. It is something

which can be had only as individuals participate in winning it, and this fact, rather than some particular political mechanism, is the essence of democratic liberalism.

The denial of the democratic method of achieving social control is in part the product of sheer impatience and romantic longing for a short-cut which if it were taken would defeat its own end. It is in part the fruit of the Russian revolution, oblivious of the fact that Russia never had any democratic tradition in its whole history and was accustomed to dictatorial rule in a way that is foreign to the spirit of every Western country. In part, it is the product of the capture of the machinery of democratic legislation and administration by the dominant economic power, known for short as plutocracy or "the interests."

Discontent with democracy as it operates under conditions of exploitation by special interests has justification. But the notion that the remedy is violence and a civil war between classes is a counsel of despair. If the method of violence and civil war be adopted the end will be either fascism, open and undisguised, or the common ruin of both parties to the struggle. The democratic method of social change is slow; it labors under many and serious handicaps imposed by the undemocratic character of what passes for democracy. But it is the method of liberalism, with its belief that liberty is the means as well as the goal and that only through the development of individuals in their voluntary cooperation with one another can the development of individuality be made secure and enduring.

I pass on to one other article of unbelief. I do not believe that science can save mankind. I do not believe that salvation of mankind lies in the conquest of knowledge. I have seen and you have seen that a high level of scientific development can be destroyed - as in the case of Germany - with brutality and ruthlessness.

Thoughtful people have begun to speak questioningly about the advances of science. Science has lengthened life. But what do we do with our lengthened lives? Science has made possible greater ease in traveling. Where do we travel? Science has made possible easier communication between people? But what are we communicating? Science has given man more power. But what is he doing with <sup>that</sup> power? Is he using that power to ~~that~~ power. But what is he doing with ~~that~~ p/

Veterans —



✓ 5.9 - Rush - stay -

- ① Nothing expected from V.S. along V.S. proposals (True). Not to <sup>press any factor</sup>
- ② Advised by Hart - of the feeling, Fine began could be established  
Does not know if correct
- ④ Which state is preferred - (any to be) - if began and it too difficult to save situation -
- ⑤ Recommended to not getting force + not formally without of state
- ⑥ Rush was involved -
- ⑦ If there was Arab of person -  
It is under obligation to prevent aggression -
- ⑧ Brit. now + Sat - formal gesture to J. State -
- ⑨ Javitz - Cay, Can. be investigated



1. Whenever life permitted, <sup>always expected</sup> to enshrine.  
It is with meticulous care and lovingly - Bible describes  
John - and describes all the beaut. things which - construction  
The name of an arklet - skillful craftsmen - linen - oil - spices - precious stones for adornment.  
מִלְּבָנִים וְשֶׁמֶן וְטָבָחִים - <sup>to make it a thing</sup> impressive beauty

Similarly in the case - Solomon's Temple - Bib.  
narrator records <sup>with kind of detail</sup> design, dimensions. Materials  
ornamentation - carving - fashioning altar. vest  
An ancestor associated <sup>brings with him</sup> in 637 5332

(a) When Temple was destroyed, the perfect gold  
kept <sup>early restoration</sup> about - When the story of Exodus - Cyprian  
prime, land - "to beautify the place, by building

(b) It was not always given <sup>they wandering</sup> denied stabilized  
But whenever Fortune smiled - they built  
lovely syn.

2/ It is in keeping - ancient tradition -  
It is as though the fitting - in this precious land - our faith  
should express the splendor of its spirit, its unmistakable hope,  
its confidence, in the stately dignity of such a house of prayer  
and study

3/ There is more local significance - wherever & when - a rel. institution today celebrates an anniversary, or dedicates - welcome Testimony to the Undeclared Hopes of men in a good Future for Society - and in the Regeneration of Mankind  
→ (a) Everything that is transpiring in our world - Dark Negation of these Hopes.

(b) As we round into 2nd Half - seem to be moving into increasing Menace & Chaos.

(c) We ~~are~~ are completely - Sc. brilliant, Econ. dynamic, but pol - disastrous - Sp. defeat

(d) Two world wars - Third "Cold War"

~~Break-up of U.N.~~ U.N. Sc. Age

(e) Twice did our proud ~~civilization~~ descend  
cringing - dug-outs, bomb-shelters - hide in fear - gas masks  
(f) - Dictatorships - statism, war  
(g) Like Samson, old - Eye-boss in Gaza

and its greatest Triumph - pulling down -  
that all may perish together

4/ Why? Lost sight of Goals which Religion -

Therefore Human Progress has no clear direction  
Science, Education, Democracy, Social Reform have  
bec. autonomous, indep & unrelated to



the ~~unifying~~ unifying spiritual <sup>4</sup>  
Pattern of an integrated Plan, an Integrating  
Family - an Integrated Society.

(a) To build a noble and peaceful Society - it  
is not enough to have wealth and knowledge.

Increased knowledge - does not - increased goodness & happiness  
Faith are not in themselves - Blessings

"Truth can make us mad as well as Free"

Change is not always Progress

Democracy may often destroy Liberty.

Sci., Educat. & Democracy as ~~only~~ not Ends in Es

(b) The End is the Good Society - not a lot

- not about our doing - full, knowledge, End -

5/ It is good, that Rel. institutions utilize every  
opportunity - to assert in this darkness -  
the Goals - the Ends - the Salvation - 1952 1/1

~~(a) Steam - Iron Age - 2 world wars - Fear, Anger  
Jealousy - Fear & Jealousy~~

~~The Atomic Age - the Hydrogen Bomb -  
may be very well wipe out  
- and it is later than we think~~

6/ Here is Task & Challenge

The Imperative Need - no longer to modernize,  
already achieved - progress - over-estimated  
importance of Political Reform -



- Jews can refrain from praying - abridged (5)
- Can fail to observe on day - as readily
- And even services of great dignity in a beautiful
- What is needed not innovation, Renovation, Reconstruction but Recommitment & Ten to his faith - & his Commitment to moral & ethical obligations
- No longer a question of man a heretic
- completely done
- Setting up Dykes

7/ No longer the same, Zionism - to which  
 There remains Basic Judaism - on distance  
rel. tradition of 3000 yr - Covenant + Mt. Sinai is  
folded Manifested Amazing Vitality  
Produced destructive Rel. Culture + life + other  
And a way of life - (Charity, Social help,  
brotherhood, peace)

8/ This is the path which World needs -  
Religious Meaning -  
Is it with Presence? Advancing?

28/1/81  
 10/1/81

11 Nelson - named after Port  
was then a port named Shapard

21. Ophurto. Permit-

- Bottle  $\frac{1}{2}$  full juice -

Callen

26

I went to Palestine in November 26, 1945 to attend the session of the World Zionist Executive and the Jewish Agency for Palestine. I was most warmly received everywhere. I visited the scenes of recent British military attacks at Givat Haim, Shefayim and Rishpon. I attended a great gathering in the Mograbi Theater in Tel Aviv on December 7th. I told the people; "This is only the first round of the struggle. Our fate will not be decided by Mr. Bevin, the Anglo-American Committee of Inquiry or the White Paper, but by the Jews of Palestine and those who wish to join them."

I broadcast a message on "Radio Jerusalem" -  
(see "New Palestine" Dec. 3)

add to the Phunks III



The statement is made: "In 1940 a movement was started ..."

The records indicated that the movement arose earlier. At the first General Assembly in Detroit in 1933, a Committee on Financing of National and International Jewish Agencies presented as part of a general report, a report on "Federation Program and Objectives". It included the suggestion that the Council "create a National Board of Review to pass on the national agencies and their budgets for the local communities .....subject to the voluntary adherence of those Federations which choose to accept it for their guidance". This report in itself referred to previous suggestions along these lines -- and similar proposals were made from time to time thereafter until 1940.

At the very beginning, it would be helpful to indicate briefly the expressed motivation and purpose of the proponents, so that the reader would understand both sides of the issue -- namely the conviction

✓ of these persons and organizations that local communities in themselves were not in a position to judge the relative needs and services of national and overseas agencies, ~~(working long distances from their cities)~~ that factual reports alone were not sufficient; and that it would be helpful and desirable to obtain evaluations and recommendations from a national committee representative of the Federations and Welfare Funds that could examine and weigh the situation much more closely and intensively; and that such a national, representative committee could operate objectively and fairly.

Should it be clear that "Members of the Council" refers not alone to individuals but to community organizations -- since the Council is composed of Federations rather than individuals?

Page 1 - Paragraph 2

✓ Regarding the charge to the proposed National Budgeting Committee, the precise language was: "to obtain complete data from all agencies, to evaluate the work of each agency, and to recommend to the communities comparative allocations to to the different agencies".

Page 1 - Paragraph 3

With reference to the opposition expressed to the proposal, it would be clarifying to the reader to ~~know that~~ despite the position of the proponents that the recommendations to communities would be purely advisory and that each Federation and Welfare Fund would retain the power to determine its own allocations, <sup>T</sup>he opponents believed that the recommendations would in themselves carry a great sense of authority and great weight, and that the actual effect would therefore be more than advisory.

For the word "presumed", would "undertook" be more precise?

7. At the bottom of the page, was not the issue more than that of a "small group", but rather also the composition of the group, as you indicate later?

## Page 2 - Paragraph 2

The wording -- "the matter of allocations of funds, over which the joint campaign had split, should be left in the future to a budgeting service of the Council" -- may be misconstrued. Rather, it was recommended that the proposed National Advisory Budgeting Service would apply to the JDC, UPA and NRS, as to other agencies, "to provide information and to serve as a guide to our member agencies in making their 1941 commitments". The communities were to await the recommendations of such a body before completing their budgeting. But the UJA was then reconstituted, prior to the referendum, and this proposal was automatically removed.

## Page 2 - Paragraph 4

The actual motion adopted by the Board reads somewhat differently, according to the record before me, namely: "That this Board approves of the majority report to set up an advisory budget service as submitted to the meeting this afternoon; that it shall report that decision to the meeting of the Assembly tomorrow. The Assembly shall be informed that both the majority and the minority reports are to be submitted to the member agencies for a referendum vote, with an appropriate questionnaire, to be returned not later than April 1, 1941."

## Page 3 - Paragraph 1

✓ No reference is made to the actual outcome of the referendum, which was 141 affirmative votes and 127 negative votes, with a number of agencies not voting. Should this not be indicated for the record?



## Page 3 - Paragraph 2

Part of the opposition was based on the thesis that even if there were a national body generally accepted as democratic, the decision on allocations should still remain completely with each local community, without national budgetary advice.

## Page 3 - Paragraph 3 and Page 4

I doubt whether the two quotations of William Shroder's remarks fully characterize the man and his views. On a number of other occasions his remarks and his actions gave a different picture. In one quotation he was referring to the views of others -- and in the very next paragraph after the one you quoted, he says that this view has to be faced -- not necessarily accepted. Regarding the other quotation, it was at a meeting which I happened to attend, and he was speaking in the context of what he sensed as a mood of pessimism in the dark days of 1940 about Jewish life generally, and particularly about the future here in America. He was trying to counteract it. He was an ardent worker in JDC and was certainly not anti-overseas, contrary to what the statement itself would appear to indicate. In short, both quotations may be subjected to question in general -- and specifically without citing the context of what preceded and followed the first, in order to explain it; and in the case of the second, without the full quotation, which included such qualifications as " . . . the needs being equal and the funds being insufficient . . ." etc.

In the same statement he urged Federations to become more democratic, and to bring Jews from Eastern Europe into their organizations. (And when he presided at the final disposition of the subject in 1946, the opponents joined in acclaiming his handling of the debate.)

On the subject as a whole, I am wondering whether the issue would not be drawn more clearly if the point were made that there was a very substantial difference of view within and among Federations, as indicated by the referendum and by the subsequent action of the Council Board, rather than what appears to be between anti-Zionist and non-Zionist Federations on the one hand, and Zionist masses on the other? Your own participation in the debate was in part at least as a member of the Council Board of Directors and of the Council Committee. Henry Montor also was a member of the Council Committee, as were other Zionists. The differences were fought out and the vote was taken within the Federation movement, and not solely between the Federation movement and others. It would seem to me that this understanding is essential to the historical reckoning of what occurred.

Page 3 - on the back

There is a note with regard to Dr. Chaim Weizmann. Since the Council was not organized until the Fall of 1933, there must be some error in connection with this incident. In checking the records, I find that at the third General Assembly of the Council in 1935, there was a session on Palestine chaired by Morris Rothenberg and including a panel from the Executive of the Jewish Agency. Dr. Weizmann did address the General Assembly in 1940 in Detroit.

9/ You have answered - yes!

Remember not easy task - Not concerned with by all strangers

Great religious make great demands - Surrender -

Renunciation self-sacrifice

Offered compensation - disengagement - servitude

Synagogue can never be a place - who seek escape

Synagogue never challenged men - seek "peace, (V'chil)"

Kingdom, God - Evil Society - אין אנו יכולים לראות

To be at peace in a corrupt and polluted world

10/ It is a hard task - Syn. must speak to day

And its techniques - are not long

They call for life-long study - "To know God" - earlier

most developed minds - Keenest insight - inspired

imag. vision - and even so - "thus a class task"

אין אנו יכולים

11/ Study - contemplation - Prayer and the disciplines of the

devotional life -

Rel. practices & observances - are

required to keep attuned - alerted - to "Jewish life"

life

12/ Your Temple will last much - if -

אין אנו יכולים

אין אנו יכולים (social idealism)



sincere work and well intentioned and directed towards God and towards man.

Man cannot wait and should not wait to do the things which need to be done until he sees the road clearly ahead. Sometimes he must act on faith, even when he does not know what lies ahead. Sometimes he must move forward through mist and fog. He must do what has to be done with the material and opportunities which are at hand, trusting that what he is sincerely striving to do will prove to be within the pattern of the abiding design of human progress and God's purpose.

"Yours is not the duty to complete the task, neither are you free to desist from it." "Share your burden with God and He will sustain you. He will never suffer the righteous to be moved."

Pessimism is a form of atheism, for it omits God from man's calculations, and ignores the spirit of God that is in man. Man should continue to strive and aspire and build again and yet again upon the ruins of his many broken hopes and dreams.

Men cannot see beyond the horizon of their own times. What lies ahead, no one knows. But Judaism constantly reminded man that beyond all horizons there is God.

The stars and planets were there and all the moving constellations before man ever recognized them. In the dark imprisoned mind of the cave dweller in the dawn of time, there already lay impounded all the marvelous achievements of man that were to come, all that he could not see, nor grasp, nor understand - all that he would have refused to believe - the inventions and discoveries, the power and the mastery, the worlds of music, song and poetry, philosophy and science. In the mind of the primitive cave dweller there was already contained, as in a seed, all the blossoming and flowering civilizations that were to come, but he could not see the shape of things to come. He could not penetrate the curtains which enshrouded his visible and empirical world. He would have been justified in

a total pessimism about the future of mankind far more than men of later generations. For these already had a long recorded past to contemplate, a past which, in spite of all its turns and windings, did lead mankind forward to amazing progress and brighter prospects.

Judaism admonished men not to despair of the future, nor of their own strength, nor of mankind's inexhaustible spiritual resources, nor of God's cooperation. Long and hard is the way, but there is a way, and there is a goal, and the faithful children of light will follow it and will not grow weary.

The Rights of Minorities

March - 1935

Oct. 22 - 1939

Oct. 8 - 42

How To Retain Life -

{ Apr. 12 - 43  
June 18 - 44

Emanuel Newman  
Testament -

May 30 - 49



~~But~~ We must never forget that the road of religion has never been easy in the world, and certainly not the road of Judaism. Judaism always had to struggle for survival. It had to struggle to make its message heard in the world; in ancient times against paganism and idolatry, in medieval times against persecution and proscription, and in modern times against materialism, secularism and the allurements of apostasy. Judaism always made great demands upon its followers, as have all the great religions of mankind. The demands which Judaism made were not in terms of spiritual excesses, of austerities or ascetism. "This commandments which I command thee this day is not too difficult for thee." Its demands were in terms of struggle and sacrifice for the establishment of the Kingdom of God on earth. The adherents of Judaism were called upon to serve God "with all their hearts, with all their souls and with all their might", with their whole nature, their entire substance and their very lives. Judaism has always meant the acceptance of "the burden of the Kingdom of God". In a real sense it is a burden, but one which lifts all other burdens from the human soul. It is a burden which makes man free in the glorious service of God, and redeems him from all other forms of servitude. (Judaism is not an easy-going theosophy which offers us maximum peace of mind with a minimum of religious discipline. Rather is it a call to battle upon all that is evil within us and upon all that is evil in society. It is impossible to realize this without the long travail of the soul, without stripes and wounds, and without, at times, being despised and rejected of men. But the faithful will not hold their peace nor seek peace for themselves until righteousness "goeth forth as brightness and as a burning torch.") Judaism means not only self-discipline and social effort, but also a life-long regimen of learning and teaching, ~~of replenishing and augmenting one's self spiritually and of transmitting the accumulated knowledge, experience and insights of one's self and of one's forebears to the next generation.~~ Judaism means school and home as well as synagogue and the building of the good society.

Judaism is a complex of duties, commandments and commitments. It is a distinctive pattern of life. ~~It is quest and action. "All that the Lord hath said we will do."~~

I am afraid that many of our people have turned to <sup>modern</sup> ~~liberal~~ Judaism not for the maximum challenge which it offers, but for the minimum demands which it makes - minimum education, minimum worship, minimum observances, few renunciations and fewer commitments. Most everything seems to be optional. The opinion is widespread that <sup>modern</sup> ~~liberal~~ Judaism does not require of us <sup>ever</sup> to row against the tide. Whatever is difficult may be abandoned. But convenience has never been the way of a conquering faith. Nor is it the way of spiritual growth nor yet of survival. A dynamic faith cannot be tucked away in a corner of one's life. If one's religion is incidental, it is no religion at all. *Perhaps we should ask not that Dr. Albert*

I am afraid, too, that we have not made the synagogue central in our Jewish community life, which is today more secular than at any time in Jewish history. The synagogue is on the periphery, tolerated, at times even indulged, but the real diligent and exciting activity in our communal life has to do with charity and relief which, in themselves, are undoubtedly noble and necessary activities, but which in Jewish life were always looked upon as derivatives from a deeper source, as spokes radiating from a central hub which was always the synagogue and the religious school.

In fact, the synagogue itself has become acentric. Even in our synagogues we have not made study, teaching and worship the central purposes. It is in a multiplicity of activities - recreational, secular and semi-philanthropic - that we look for a sense of accomplishment and success. Because we find ourselves hard-pressed and are worried at the evidences of negligence and drift about us, we have resorted to many contrivances which will, however, not avail us in the long run. A whirl of activities and numerous melodious trifles are no substitute for devout prayer, earnest study and the consecrated teaching of Judaism for which the synagogue has al-

ways existed. They alone were the lamps which burned in all our nights.

Is it that we have been following the line of least resistance in every direction? If so, then we are truly menaced from within. The external evidences of our organizational prosperity which have resulted largely from the greatly increased peaceful and prosperous Jewish population in the United States should not beguile us into hasty conclusions concerning the inner strength and soundness of American Judaism. We should read as danger signals the fact that only a minority of the Jews of the United States are affiliated with the synagogue, that only a small minority of them are in attendance at worship in the synagogue and that an even smaller minority of these are educated Jews in the sense of being at home in the life and lore, the history and literature of their people.

Dedicated Jewry! Amos -



Judaism  
Jews in US

about 55

AN ADDRESS  
by

DR. ABBA HILLEL SILVER

Cleveland, Ohio

As Jews, we may face the future with confidence because our people in America are overwhelmingly loyal. They are not conscious assimilationists. They are not deliberately running away from their faith and people as was the case with certain Jewries in the Old World, especially in the century before the World Wars. Our people have demonstrated a steady attachment and a most commendable solidarity with their fellow Jews in other lands during the supreme misery of the recent decades of collapse and disaster -- the blackest of our many nights. Their solicitude and generosity have been a source of reassurance to us and of amazement to the world. Our people have also built their communal institutions with a lavish hand. They have been remarkably responsible to the needs of their community life. And if the erection of many beautiful temples, synagogues and schools in our country is an indication of loyalty to the faith of our fathers, then we may be fully justified in our confidence for the future. We have good material to build with.

We may also look confidently towards the future because American Jewish life is evolving in an environment which is more friendly to religion and not unfriendly to religious minorities. Religion is not proscribed on these shores, the religionist is not disadvantaged and Judaism is not under attack, as in communist lands. The world in which we live gives every encouragement to religion and Judaism is free to develop and to express itself. Government and people alike have profound respect for the spiritual forces in civilization, an attitude which is part of the essential pattern of their history. Judaism can thrive in such an environment.

✓ Progressive Judaism may also look hopefully toward the future, because religious liberalism has always been a powerful factor in the spiritual life of America and has had a long and honored tradition. ✓ It is still a vital and vigorous force among important if not dominant sections of our population. Progressive religion does not have to fight for its position defensively on the American scene. Nor does progressive Judaism.

But just as there are factors which give us ground for confidence in our future, there are factors which give us ground for concern. The impressive facade of American Jewish life may be somewhat deluding. The Temples and Synagogues are there but the worshippers are not, at least not in numbers comparable with the physical amplitude of the edifices or commensurate with the obligation of religious affiliation. We are busy building synagogues and Temples but we are too busy to attend them. Many of our people have gotten into the habit of not attending congregational services <sup>religiously</sup> regularly. The number of Jews who are attending services regularly is proportionately less -- and considerably less than that of any other religious group on the American scene.

We should build beautiful Temples and Synagogues. It is fitting that we should worship the Lord in the beauty of holiness, and amidst the holiness of beauty. Why should we dwell in houses of cedar and the ark of the Lord remain in a tent? But the beautiful structures which we erect will not of themselves insure the survival of our faith. They may even beguile us into dangerous self-delusions. It is we who are the Temple of our faith, or its whited sepulcher. It is we who are its girders and walls, its arches and domes, its symbols and ornaments. It is our loyalty which is the replenishing oil of its Ner Tamid. The holy ark will forever remain empty and desolate if the hearts of devout worshippers will not abide therein.



Long ago, Sage and Psalmist warned our people against the tree of many branches whose roots were few. They taught us to look below the surface and regard the roots. In their seasoned wisdom they knew that the storms of the world do often sweep down in violent fury, upon men and institutions and pluck them up and overthrow them if their roots are few. They also taught us that we must take root downward, if we are to bear fruit upward.

How deep are our roots? Have we enough reserve of spiritual energy to withstand a prolonged crisis? Are we fast depleting the inventory which past ages have accumulated? Have we taken stock of our powers of resistance, not to affliction -- we have learned how to react to affliction -- but to the weakening influences of prolonged well-being and prosperity? Is it in the second or third generation that the process of drift<sup>n</sup> and dissolution sets in, and why?

What were the strong and firm roots which enabled our faith and people to outride the many storms of the past? Not every Jewish community was so successful but where it was, it was due to the fact that it had sunk deep roots in Jewish learning and study, and what was learned was transmitted. The injunction which our forefathers observed throughout the ages was: "and thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up." It was the unflagging cultivation of heart and mind in the rich unfolding of the Torah which insured survival for our people.

These were the roots of our people's life -- not alone the Jewish scholar but the educated Jewish layman, the man for whom the Bible and the later Jewish writings and the Hebrew language, which is the very key to the casket of our literary treasures, were not a sealed book. Professor Schechter recorded what is undoubtedly a cold historic fact when he declared that

Hellenistic Judaism was the only one known to history which dared to make the experiment of dispensing with the Sacred Language. <sup>With Hebrew</sup> The result was death. It withered away and terminated in total and wholesale apostasy from Judaism.

Is it well with us on the score of Jewish learning? Are our Sunday Schools producing a generation of truly educated Jewish men and women closely familiar with the chronicles of our glorious years and the noble testament of their peoples' courage and sacrifices? Are they at home in the literature which the great minds and pious hearts of Israel have produced? Have they enough provision for the long journey ahead -- or is the food, which came warm to us from our fathers, now dry and mouldy?

I have a feeling that we have been growing satisfied with a minimum, with surfaces rather than with depths, or if not satisfied, then reconciled. There are those who consider even the minimum as excessive. If that is the case, then there is ground here for deep concern for the future of our faith and the survival of our people.

It is, my dear friends, the inadequacy of our training and our religious self-discipline which should give us serious concern even in the very midst of our gratifying growth and outward prosperity which delight us all -- our inadequate teachers -- their inadequate training -- the inadequacy of the time set aside for instruction -- and our own insufficient personal commitments even to those few disciplines which we have acknowledged to be valid and vital for the survival of our faith.

Heinrich Heine, in one of his letters, writes that he once stood with a friend of his before the Cathedral of Amiens. His friend asked him "How is it that we can no longer build such an impressive pile?" and he replied:

"Men in those days had convictions, we moderns have opinions, and it required something more than an opinion to build a Gothic Cathedral."

We modern Jews, have a good opinion about our Judaism, but not strong enough convictions. We need a renewal of that massive religious earnestness which gave ~~it~~ to our ancestors their patent of nobility. It is not a matter of how much but how earnestly, how inwardly, how sacrificially!

It is upon the inwardness of Judaism, upon the intellectual quest of God through the time-honoured techniques of Jewish life, through learning and study, through the disciplines of the devotional life, that we shall have to concentrate in the days to come. It is with these grave obligations that we must confront ourselves.

There is no longer any nourishing food for the coming generations of Jews in any program of revision of surface customs and practices. We are really down to the bone already. If, however, at the behest of a faith of boundless horizons, and of a tradition which gave primacy to study and scholarship, we resolve to carry on, not catering to modernity, but seeking renewal, not reaching out for discarded paraphernalia, but for depth and inwardness, we shall, I am confident, be able to move into the inscrutable future, knowing that the jar of meal shall never be spent, neither shall the cruise of oil ever fail us.

My friends, the future belongs to Judaism; Judaism is the faith of tomorrow! Not its forms and rituals -- these are important only for us so as to discipline and alert us for our covenanted tasks and our appointed destiny -- but ~~by~~ its spiritual message and program -- a message and program



designed to sustain and advance human life on earth. Judaism is a reasonable faith, responsive both to man's instincts and to his aspirations. It offers mankind a gospel of social progress and it summons men to social action, to the building of the good society in justice, in brotherhood, and in peace. It is a faith built not on salvationism or resignation or asceticism. It has confidence in man's inexhaustible spiritual resources. It teaches a boundless reverence for life and for all that contributes to its noble fulfillment and enjoyment.

All these are original ideas of Judaism and they are as valid and vital in the Atomic Age as they were in the days of the Patriarchs, the Prophets and the Sages. They are from everlasting to everlasting.

ADDRESS DELIVERED BEFORE THE  
TEMPLE WOMEN'S ASSOCIATION  
Wednesday - May 8, 1963

- 1 -

I AM HONORED TO BE THE RECIPIENT OF THE LOUIS D. BRANDEIS AWARD. JUSTICE BRANDEIS' NAME WILL FOREVER BE ASSOCIATED WITH THE RISE TO PRESTIGE AND INFLUENCE OF AMERICAN ZIONISM. HE BROUGHT THE AUTHORITY OF A GREAT AMERICAN NAME TO OUR MOVEMENT WHICH HELPED US TO REFUTE EFFECTIVELY THOSE WHO SOUGHT TO BRAND IT AS UN-AMERICAN. HIS APPROACH TO ZIONISM, HE HIMSELF HAD DECLARED, WAS THROUGH AMERICANISM. HIS PROUD JEWISH LOYALTY, HIS STATESMANSHIP AND THE RARE SPIRITUAL QUALITIES OF HIS PERSONALITY INSPIRED A GENERATION OF AMERICAN JEWS, AND PROMPTED MANY TO JOIN OUR RANKS. JUSTICE BRANDEIS WAS AN IDEALIST WHO UNDERSTOOD ALSO WHAT HE CALLED " THE POLITICS OF ACTION". IN NUMEROUS PRACTICAL WAYS WE WERE GUIDED BY THE WISDOM, JUDGMENT AND INSIGHTS OF THIS GREAT JURIST, GREAT AMERICAN AND GREAT JEW. TO RECEIVE AN AWARD WHICH BEARS HIS NAME IS AN HONOR, INDEED.

~~WE CELEBRATE TONIGHT THE FIFTEENTH ANNIVERSARY OF THE~~  
ESTABLISHMENT OF THE STATE OF ISRAEL. THE OCCASION BRINGS BACK MANY MEMORIES TO ME, ESPECIALLY OF THE DAYS OF STRUGGLE WHICH PRECEDED THE PROCLAMATION OF THE STATE, DAYS WHICH SHOULD BE REMEMBERED FOR THEY HAVE MUCH TO TEACH. I SHOULD LIKE TO SPEAK THIS EVENING PARTICULARLY OF THOSE DAYS, SINCE THE AMERICAN ZIONIST COUNCIL WHICH IS BESTOWING THIS HONOR

2  
- E 1

IN THE LAST FIFTEEN YEARS, THE YOUNG STATE WELCOMED OVER A MILLION SUCH IMMIGRANTS FROM ALL PARTS OF THE WORLD. ISRAEL, WHICH IS A SMALL STATE, AS YOU WELL KNOW, EXERTED ITSELF TO THE UTMOST TO ABSORB THESE NEWCOMERS, MOST OF THEM PENNILESS, MANY OF THEM WITHOUT SKILLS OR VOCATIONS, SOME AGED AND INFIRM, TO REBUILD THEIR LIVES AND TO INTEGRATE THEM INTO THE ECONOMY OF THE PIONEERING COUNTRY. FROM ALL ACCOUNTS, AN INCOMPARABLY FINE JOB HAS BEEN DONE BY THE YOUNG STATE IN MEETING THE ENORMOUS PROBLEMS WITH WHICH THIS IMMIGRATION TAXED IT, THANKS TO THE IMAGINATION, DEDICATION AND ENTERPRISE OF ITS LEADERS AND PEOPLE.

ISRAEL HAS ACCOMPLISHED SO MUCH, INCREDIBLY SO MUCH IN THESE FIFTEEN YEARS. BY ITS FAITHFUL ALLEGIANCE TO THE FREE WORLD, THE DEVELOPMENT OF ITS EDUCATIONAL SYSTEM AND ITS INSTITUTIONS OF HIGHER LEARNING, ITS ADVANCED SOCIAL LEGISLATION, THE AID WHICH IT HAS EXTENDED TO LESS DEVELOPED NATIONS IN AFRICA AND ASIA, AND THE MAINTENANCE OF PEACE. IN THE FACE OF BOYCOTT, BLOCKADE AND THE CONTRIVANCES OF ITS UNRECONCILED NEIGHBORS, IT HAS REVEALED TO THE WORLD THE GRO UND-TONE OF ITS CHOSEN WAY OF LIFE, ITS FUNDAMENTAL PURPOSES AND DOMINANT INTERESTS AS A NATION. ALL THIS WHICH IS IN SUCH FULL ACCORD WITH THE NOBLE TRADITIONS OF OUR PEOPLE HAS FILLED US WITH INESTIMABLE PRIDE. IT HAS BEEN FOR US A RARE~~IF~~ GIFT THAN THE GOLD WE GAVE TO MAKE ITS FOUNDATIONS STRONG. OUR CHILDREN HA VE RE-DISCOVERED THE PRIDE OF THEIR



M.

- 3 -

NO FORMAL ACTION ON THE PART OF THE GERMAN GOVERNMENT HAS AS YET BEEN TAKEN, THOUGH SYMPATHY WITH THE ISRAELI POSITION HAS BEEN WIDELY EXPRESSED IN GOVERNMENT CIRCLES. THIS INCIDENT ALSO LED TO THE RESIGNATION OF THE CHIEF OF THE ISRAELI SECURITY SERVICES, WHO APPARENTLY DIFFERS WITH PRIME MINISTER BEN-GURION ON THE GENERAL POLICY TOWARDS GERMANY. A SPECIAL SESSION OF THE KNESSET WAS CONVENED OVER THIS RESIGNATION DURING ITS PASSOVER RECESS, WHERE THE PRIME MINISTER WAS SUSTAINED.

AN ATTEMPT WAS <sup>again</sup> ~~RECENTLY~~ <sup>recently</sup> MADE TO UNITE THE ARAB WORLD, ~~POLITICALLY~~. PREVIOUS ATTEMPTS <sup>had</sup> FAILED. THE ARAB LEAGUE WHICH WAS FORMED IN 1945, AFTER THE SECOND WORLD WAR, FAILED IN ITS EFFORTS TO ACHIEVE COMMON ACTION AMONG <sup>the</sup> ARAB STATES, DUE TO NATIONAL RIVALRIES ~~AMONG THEM AND~~ PERSONAL AND GROUP RIVALRIES. THE UNITED ARAB REPUBLIC, WHICH NASSER ESTABLISHED <sup>by uniting</sup> ~~OUT OF A UNION OF~~ EGYPT AND SYRIA IN 1958 FELL APART. IT LASTED <sup>just</sup> A LITTLE OVER THREE YEARS. NOW A NEW POLITICAL UNION -- A TRI-STATE FEDERATION -- HAS BEEN FORMED WHICH IS COMPOSED OF EGYPT, SYRIA AND IRAQ. IT WILL AGAIN BE CALLED THE UNITED ARAB REPUBLIC. HOW LONG THIS FEDERATION WILL LAST NO ONE CAN <sup>2-</sup> FORTELL. THE INNER RIVALRIES AND PARTY STRIFE HAVE, OF COURSE, NOT BEEN ELIMINATED FROM AMONG THE SEVERAL ARAB STATES. WHETHER THE FEDERATION POSES A MORE SERIOUS THREAT TO ISRAEL THAN THESE STATES DID SEPARATELY, IT IS DIFFICULT TO SAY. WILL THE FEDERATION INAUGURATE AN ERA OF STABILITY IN THE MIDDLE EAST, OR AN ERA OF AGGRESSION AND MILITARY ADVENTURE -- THAT, TOO,

9 B/1. Progress & Pol. remarkable.

(1) 50.00 last year. 60.000 — In a few years

(2) Visited Pol. 3 times. 1919-1927-1933

But 1919-33 — 125,000 Jews had come  
Since then another 100,000 .. ..

(3) What impressed most — confidence!

(a) Prosperity — dwell on — Rest, Wald  
potentials not over-caps-over-looked

(4) Five major devel!

(1) Completion of Ruthenberg Project.  
fall for more decade

(2) Active industry — export-  
buying cap. with country  
By 1936 — 8-10 m. crates  
Too bad!

(3) Chemical Resources — Dead Sea!  
— hundreds potash — richest  
mines & revenue.

(4) Hai fa Harbor — on 12-3  
finest in Med. — Point of  
Export — import for us only

(5) Completing pipe-line — 1200 m  
High storage Tanks —

(6) In small country like P.

<sup>But confidence</sup>  
⑥ It was all there!

## 90/ Evils of Boom-development

- speculation - Jewish labor -!
- It is well - to bring in as many  
But basic ideas must not be accepted
- 113x / 15012 '61 - no → to 2 dev.  
no Helber-Selten - devel.

91/ 2. want to rebuild people - as  
well as land.

- ① Normally in econ. life - Pyramid.
- ② Faulty workers - farmers -
- ③ When day of storm comes -
- ④ Syria - of capitalists -  
Arab workers! - Nazi!
- ⑤ Prophetic ideals -
  - cooperation ex. success
  - would mean in that dev't
  - without expropriation -  
blood shed.



(9)

W

Even as our age rejected the classic religious doctrine of meaning in terms of moral aspiration and ends in terms of integrity of the individual, it has also rejected its teachings concerning the method of human progress and the nature of human life.

Our thinking in the last one hundred years on the subjects of organic and social evolution has been based on the doctrine of natural selection and the survival of the fittest. Competition was the key to life, and survival was achieved by combat. Nature was "red in tooth and claw." Social philosophies incorporated these biologic views into their systems and found in them justification for competition and conflict between men and nations. These scientific notions were also marshalled to rationalize war and to justify the ruthless economic exploitation of men in industry and of backward colonial people, as well as the institution of slavery.

Relatedly, science has begun to rectify these views and to approximate in its recent findings the great religious doctrines, that cooperation rather than competition is the law of human survival, and that human life is fundamentally not a problem in economics but a problem in human relationships. Even in the animal world it has been discovered that "cooperative behavior is at least as prominent a form of interaction as competition." Animals living in association have greater protection, security and a greater survival potential.

In his stimulating book, "On Being Human", Professor Ashley Montagu writes:

If we could seek for one word which describes society better than any other, that word is cooperation. The important point to grasp is that, contrary to the beliefs of the struggle-for-survival school of thought, man does not have to create a cooperative mood for himself to erect over the tufa of his savage strivings to be otherwise. Not at all! The impulses toward cooperative behavior are already present him at birth, and all they require is cultivation. There is not a shred of evidence that man is born with "hostile" or "evil" impulses which must be watched and disciplined. Discipline of basic impulses is, indeed, necessary, but it is the discipline of love, not of frustration, which they require.

1/ Immodest - Disingenuous - Artist -  
"who, in his judgment, was greatest.  
(I couldn't help it. I had to tell the  
truth. I was under oath" (egotistically)

2/ In a way - <sup>has been</sup> ~~was~~ disturbed, I have  
spent my days - unpopular causes -  
enemies -  
and, here, I find myself being praised  
& acclaimed - may be I am slipping.  
Perlmutter & Potosh 20 yrs. less of age

3/ Honored by and words - to recall to it, not  
a word, distinction -  
To be included among - who helped -  
a leading movement in U.S. - <sup>social</sup> ~~intellectual~~  
- social vision - generosity

4/ In whatever small contribution guided  
① Unity - solidity - diffusion <sup>orth. -</sup> ~~no iron~~  
certains - ② Labels - ③ many institutions - with an  
a common pattern - NO separate platforms -

- always I asked myself 123 P.D. over 115
- consolidate a bygone
- don't mind your detours - Highways
- major battles ① democracy ② lib. education ③ human
- Always found it easy to work with those whose J. together was some
- Impossible who had no soul together
- ① Clare J. Carr ~~found it~~ - could along the Highways, with J. together & that
- unity with rest, the celebrating
- ② second principle which guided me -
- to ~~re~~ resurface convictions away -

Heine Cathedral of Amiens

- "How did it happen that we can no longer build such piles"
- "Men in those days had convictions -
- We moderns have opinions -
- "It requires something more than an opinion to build a Gothic Cathedral"
- The man, opinions will get you off
- The man, convictions will get you on



cause - crusade - sacrifice.

3

3/ Jewry to survive - had always to  
rely on men of conviction -  
terrible years.

4/ To I have tried - to give our people  
education - inspiration - to make  
them men of conviction: convinced

"Why I am a Jew?"  
What can I do to ~~help~~ <sup>help</sup> ~~the~~ <sup>my</sup> people  
~~live~~ <sup>live</sup> together?

5/ Whenever a crisis - men of spirit are  
flustered - confused - retreat  
Men of conviction - reconfirmed and  
reeducated

6/ Perseus to show them how with  
Mrs. S - who has shared with  
us all my work  
Money saved -

- 1/ Wandering - feature - ... 21st - 31st 85.  
migrations - to this day - from - "rootless"  
- Overlooked - an exchange - Israel - 17th 21st  
- Saved us from our destiny centrality of Law  
- Unquest - all these more west - 21st

- 2/ A 2nd exchange - 21st -  
- Our faith retained - identity - integrity  
- Subject to interfaith relations - Parties -  
→ 13. 21st - Always Evil - Allegorize - Substitute

- 3/ Hebrew Language = Poetry - Prayer  
Role in our Renaissance

- 4/ these 3 exchanges were called 667

- 5/ there must be an exchange in future  
Entry - ready for work - Systems

- 6/ Israel - will serve as Unifying force  
As we strengthen it - we recognize our  
Survival factors -

- So also 21st & Hebrew - 21st  
21st & Hebrew

Poison Am. public opinion

- ⑤ Israel has fulfilled every obligation - U.N. - democr. state

② 7500 (3) Relained - (X) Pres.

Right to enjoy confidence sustained 9 out of 10.

- ⑥ Future belongs to those who stand for Progress -

- dark reaction - fixes  $\text{CO}_2$

- desert of the south

- desert + the sun
- ⑦ go to work — Don't worry about definitions and

definition morques!

defamation mongers!

This is the obsession of the doctors <sup>and</sup> the disbarred,  
~~and the exalted and the pharisees.~~  
And these have done more to undermine the prestige and  
authority of Zionism in the U.S. than the bitter enemies  
of ~~the~~ the state of Israel.

to render them two

(8) No one is in better position to render these vital needed services to Israel - than of-front, Ames - There is no other body!



1) Just as 19C - 19th - the 20th Century - World Center (summit)  
West is center

2) Two factors - (1) Most powerful on globe - richest - industrial  
plant - 60% of world's industrial output - most of gold & world

- the atomic <sup>- military weight</sup> bomb to <sup>stable</sup> strengthen system - ~~that is so~~

(2) - least open to invasion - effort to blockade -  
It has abandoned her 19th isolationism, China - 1919 - Congress

2nd world war - active participation (1) U.N. (2) aid

To countries devastated by war - loans - 10 b. bill.

41-47, loans, E.R.P. Europe dependent upon us -  
V (3) Decided not to wait

until war is on - but to intervene in int. affairs  
as soon as war develops. We have proclaimed

"Truman Doctrine" - in which we pledged aid and  
to all countries menaced with loss of freedom.

Greece, Turkey, China - to help contain

R. - We have resolved to check Com. everywhere  
and make democr. safe & free, prevent interference everywhere  
the world over

We have stift in to influence the Comm. countries  
to undo the hills & that of the world, by our

ideas, power, wealth and prestige.

3) These 2 factors are likely to mark the 20C - the Century  
Century - how to challenge the 20th - Russia

But Russia has a long way to go -

At the century way outward - pushing forward - how slowly

4) Amer. is not seeking terr. expansion - as did England (2)  
in 18-19 C.

In it rise to world power, U.S. has been unwilling  
Thurms - little resembling the predatory gods  
empires. We gave 50 L. in lend. lease & asked  
nothing in return - no reparations - ~~no territory~~ we did  
not strip every country of their machinery.

We offered to share atomic know - under proper  
intern. authority - under "effective, reciprocal and  
enforceable safeguards."

We have tried to be a "good neighbor" - Latin America  
after a warring start - to exploit them - regained confidence

We want no peoples' land - wealth - nothing that would  
Thurs ~~we are not totalitarian~~ - freedom provoke conflict as  
American influence in the century thus can use be  
for universal good -

5) Provided we act wisely - and remain true to basic ideas  
and

(1) First of moment - we adhere, in a double bp  
human sound. Pave to both may arrest  
to include in us and. The inner strength - the  
inner sanctuary - worm inside the apple

things to do at home - Bill & Right -

① Revolution threatens basic freedoms - ① Speech ② Press ③  
④ Assembly ⑤ Association - Curb <sup>on party</sup> outlets  
freedom of disbeliefs - Police State -

④ To be a force for Unity in world - Unity at home -

Intolerance - Further back - Discrimination in  
employment, education on account of Race, color, religion

Race discrimination in U.S. - worst in world <sup>Participate in anti-semit</sup>  
- are protesters immediately suspect

⑤ Immunity - immigration - Hunter Bulb -

⑥ Immunity - Unemployment - We must win  
that every man shall have an opportunity for useful work  
under reasonable conditions -

Adequate Food - Proper Housing - Education <sup>free education</sup>  
Social Security.

⑦ Fuller rights limited only by <sup>desired</sup> right of others  
they just requirement of the decent society

⑧ Great sound, truly free just and precious America  
will implement this freedom, justice &  
security on the 30 C - & the whole world.



6/ In an foreign relations we must be wise, power (4)  
intoxicant - overestimate our strength - for overlook  
our limitations.

Then must be plan, purpose, direction. We must  
not throw our weight around, ~~and become blind allies~~, and become spoils  
thought of an efficiency & power - as if they were  
unshakable - mess down blind allies.

We cannot have our way in all things - powerful  
as we are. We should not ask it or expect it -

We should not be domineering - + blindly follow  
slaves & catch words - + go on wild crusades.

7/ Fought in 2 world wars on their Am. front - to save  
democracy - his own! but lost the objective. He is now  
talking of a 3rd world war -

Unless we are to spend & waste ourselves in Wars  
in the Amer. C. - ~~and~~ no study our nat. policy -  
or rather decide on one which will lead away from us.

(a) Walter Lippmann - searching analysis of our foreign policy  
(quote)

(b) Drive us to war on Russia - Communist.  
Hysteria. (ERP - Italy - JMT - DRAFT)

(c) I hope - The Doctrine - will not refer. final Am. role 200  
Run all over globe fighting C  
take on defense of ~~all~~ entire un- R. world  
join out on resources whenever a point is threatened  
with C - to be at back scale - Fraser

(d) Involve us in doing what Russians are doing  
- interfere in domestic life -

(e) Cold war is on! (Indy). "Purine Wars" - 3-28

(f) Michalange Amer. Draft - U.N./T -

(g) A Worker Vivendi - Try Conciliation - Meeting Stalin  
must live with other systems

8/ Build up UN - unilateral - Free - Polity

9/ Best serve the Am. C.

(1) Build up defense at home - Future Increase

(2) Help all peoples - in need - recognition

(3) Seek Reconciliation - vs. gen. resources to help  
for people to cooperation

(4) Strengthen UN

1. Read your hearts - charity wards - hammers & nails - avalanche - War etc. - 1520 110, - came to work.
2. You know what happened - War - 300,000 - Revolt - Bolshevik - Communist - Program - Econ. Pol. & Bul - 7770 - Trades. 3270  
Even tailor etc. suspicious.
3. How have Russ. put you out to sleep! (1) Girl. employes. - 1m. (2) NEP. 1 1/2m (3) Kustars 1/2m. farmers 175,000. - 500,000 unaccounted -
4. Planned plan - In 30 yrs - In 1914 - 100,000. - In Russia
5. Who not know whether Russ. & Austria - at 1914 15 20 1922 20 1921.
6. Last word - Dictatorship - Nasholeon.



① Health - Education. ② Law & Order, (3) Econ.  
mach - ④ Unity - 100 years. ⑤ Under King -  
We must keep them within Soviet system  
& Econ. set-up.

2. Do not despair - to prevent them.  
Lives are bleak, & hard, & unhappy.







long watching at the side was the hope, restoration together.  
 Thus does a great people bide its time and exult in  
 its hope.

II. At no time was it unusual to reach safety for Poland. The amazing thing is that so many of us <sup>and they all ~~had~~ <sup>had</sup> ~~previously~~ <sup>previously</sup> in only the regaining of our homeland at the present time would be accomplished without terrible sacrifices, that there would be no conquest, no blood shed, no bitterness, no betrayals. That ~~all that was necessary was money and more money.~~ That was and is a delusion.</sup>

We want peace in Pal. We ~~are ready~~ <sup>mean to build our nat. up all</sup> hate oppression. We ~~defend~~ <sup>no</sup> exploitation. We are ready to make every sac. for peace consistent with our nat. rights, inter. acknowledged. <sup>that we shall</sup> ~~We~~ cannot be deterred by violence. We <sup>shall</sup> ~~must~~ carry on.

- Ancient
- Patient - at feet
- Proud -
- Nelson
- We sent

Tell them what I just heard + would like to hear  
trans. addressed in Pal.

— Tell them <sup>their address is</sup> this epic of J. unnaissance & speak to them with pride and unafraid. They will listen and be moved.

Tell them of the new-union scene - the holy union - which  
has <sup>been</sup> ~~been~~ <sup>been</sup> forged to relieve present distresses among our  
brethren <sup>and</sup> <sup>also</sup> to build a happier future for our the people, &c.  
in its <sup>own</sup> <sup>land</sup>. If your leaders & chosen one will rise  
to the challenge, the hour, and speak & work & lead, courageously  
as for every united effort will be another <sup>new</sup> testimony  
to our racial pride and solidarity, and to the unquenchable  
spirit of Israel.

1. Is there really need - First - Masses -  
- No Spectacular

Popular "Land-hunger" - Our ancestors -  
Josephus - Nostalgia - cobble-stones

① Realized lacked farming folk - "Over"  
- Stability -

2. Popular - Land should remain in the  
- Agrarian - Collectivization -  
"Neither employed nor employing"  
- prohibited

3 - עזרה - Use help Preparation  
③ Work - "Jewish" העבודה - העבודה

4 - העבודה העבודה העבודה - העבודה  
העבודה

# Classic Element in Just

1. Inequality. No egalitarianism in J.

(1) Even in Next world. Mid. R. III 11

אמר נביא אלקי צדקו וצדקתו בזה העולם הזה  
אמר אלקי אמת וצדקתו בזה העולם הזה

2. Permissiveness.

Ben. R. III . זלזול ופחיתות

3. Limitation of Free will

4. " " Instell. growth -

" " Lower - בלתי מושלם

5. Gov't. largely evil - collectives -

6. Perfection only at end of history -  
catastrophically - משיחית -

7. Kohelet.

8. Happiness.

אין אדם יכול להשיג  
Mid. Kohe. III 12

9. But the Evil is necessary for this world - (עוולות נחוצות)  
אין אדם יכול להשיג  
Kohe. R. III 15



Man seeks refuge in the mass, instead, himself  
Nationalism - Race - Group -

In stable + developed civilizations - man finds  
refuge in himself - Stoicism -

For when mankind finds itself on threshold  
of some great beginning - it is romantic - and  
romanticism is a "mass" psychology. - <sup>Early Christianity -</sup> ~~Romanticism~~  
of French Revolution - In Engl. - Shelley, Byron, Keats -  
all believe in Humanity - fighters -  
- Truth - Equality - Fraternity -  
A disillusionment - and a quest, reactions are  
attributed to civilization.

Romanticism, Russia - Italy - Germany.  
Realism of U.S. - England - France etc.

To disillusion is disillusion - value -

~~Individualism~~ is the

Army - makes the "individual" soldiers - man who  
does not "join in" -

When "mass" mind dominates - when goal is all  
achieved - men become - hermits (recluses) - a egotists -  
misanthropes - run to other extreme - until  
they reverse "individualism" in sad experience.

Following Comenius -

" French Revolution -

" Early Chris. Humanism -

It would be due for a (1) misanthropic story and  
then (2) Indiscretion -

C. are neo-Platonists

(1)

Modes an xhoo. way of transition from 'nature as creative'  
to natura naturata

"intellectual climate" of the age.

Spinoza - <sup>God</sup> nature is an individual in parts, which change  
in infinite ways ~~at~~ without any change of the whole.

totality of nature - "tota natura", "unum individuum"

worlds - systems - subordinate systems - "Speciality"

only 1/1000 - determined - Extension ~~X~~ (not necessary)  
divisible in parts

1/1000 part - ~~is~~ simple substance - essence

'natura naturans' - nature as creative - is in itself,  
conceived through itself - God as a free cause - God as  
cause - ok.

'natura naturata' - nature as created - everything which  
follows from the necessity of God - God's other being in so  
far as they are considered as things & where are in God and  
which without God form neither exist, nor be conceived

- God as effect - ok . Distinct one from another only  
logically . Both are one but considered now as processes  
now as result



Since God is the universe, all distinctions & changes, take place within Him.

# He is not an object in space - not extended in space - but is Extension (  $\infty$  ) i.e. the whole system of space itself! He is the place, the world - the world is not his place.

The essential character, Universum is the essential character of God - Universum, however, is far more physical world.

# God is "articulated" in Thought Extension

55  
224  
100  
95  
401  
1674

50  
4  
30  
30  
114

365  
14  
379  
280  
1619

"I do not say that I know  $\phi$  completely, but that I understand some (not all, and not the greatest part) of his attributes. The fact that I do not know most of them does not prevent me from knowing those I do. When I began to learn Euclid's Elements, I understood first that the three angles of a triangle are equal to 2 right angles. I perceived this perfectly of a triangle clearly, although I was ignorant of many others (Ep. 56:). Spinoza -

The issue - whether we can know  $\phi$  or not - is sharply drawn by Hayy - Hayis - etc. Spinoza is on the side of H. - Every C. - insofar as he is a consistent unitarientist, must take some position.  $\phi$  is in the ~~concerning~~ controversy with H. - (so also E. -) is drawn to via negativa of the Transcendentalists - thus doing violence to own C. position taken in his course on the Ideas. He is aware of this contradiction and vainly tries to harmonize them -

H, under attack, is forced to say that he was not referring to  $\phi$  - but he was, actually.

- Sp. called the irreducible aspect of reality - "Attribute"  
= Substance revealed to knowledge & attributes  
Thought and Extension = self-revelation of Substance

God is 'immanent cause', penetrating all, (continuous d't), but  
sp = not a spirit as present in Universe - it is the universe.

Infinite ideas, every one of them confronts The Perfect in its kind

God in Nature is Substance

Trinity of Godhead

all 1200 are bound together

only one substance = the system of the whole universe.

"Self-sufficient" and "self-subsistent" God

We know God thru Nature (his workings in nature) 1700  
- identified God with nature - could drain his essence

God's will is one with his intellect and his essence -

But Nature which in God is for us & word of our experience

But Human that is coming -  
definition means demarcation

Via negativa - of transcendence. Sp. rejects it. Positive

in the double sense of the immanence of the Trans God 1700

To know God through =



To be unique is one thing. To be protegee is quite  
another

Stage thunder after a while becomes ridiculous

"When a man's going mad I begin to hear him" -  
And that's when the madness begins - among all  
heads & in bodies -

Every despotism will defend itself with des-  
peration -

Anatomical theatre - describing I said - That  
way madness lies -

The Gen. Murphy rate was thirty, was undoubtedly  
(Hein).

Freedom will speak everywhere, and its speech  
will be Biblical -

In periods of reconstruction a people  
stands in greater need of sages & prophets

P - that small collection of high sp. density

King Arthur hunted the phantom stag ~~for ever~~  
in the clouds and every 100 years he  
caught a prey.

~~In the 15. 16 c. R. F. T. E. explores several  
the world for.~~

Great explores - rediscovering the world for Israel.

"effluence of light from the sun which loses nothing by shining"

"law of the expenditure of energy does not hold good for spiritual existence"

"upward striving of all creation - to be delivered from the bondage of corruption"

summit

votaries

"Every creative energy produces things all of itself, but less perfect. These strive to return to their source. There is: a universal circular movement away from and back to the creative source. (p. 317)"

detached causes.

their existence is formless + incorporeal

- inaccessible to prayer -



Plotinus 3e  
dynamis pantheism = the living forces of God permeate all nature

Essence has neither sensible nor intelligible form - exalted  
above intelligence and being itself -

The Trinity of Divine Principles - (triadic schematism)

(1) The Absolute - Godhead = the One and the Good ~~spirit~~ ~~voûs~~  
= the Soul of all = above existence - above separability

(2) spirit = voûs = intellect = intelligence | above (with us) and

(3) soul

71/1100 - being and  
spirit - life -  
intelligible

So is man divided (1) spirit (2) soul (3) body.

"the triplets of Plotinus" - triad (also in Hegel)

body = world as perceived by the senses

soul = " " interpreted by the soul as a spatial & temporal order

spirit = - spiritual world

There are hierarchies of existence.

There are "degrees" of existence. There is an existential scale

"The class which has the lowest degree of reality has also the  
lowest degree of value in the ethical scale" - (Lange)

- Less, the penetration of matter by Essence.

"It belongs to the inner nature of Godness [Essence] that it  
should create in the fullest & freest manner. This creation is

not only a reduplication of the substance, but the production (by)  
of a hierarchy exemplifying every possible grade of existence & value

At times the truth shines so brilliantly that we perceive it as clear as day. Our nature and habit then draw a veil over our perception, and we return to a darkness almost as dense as before. We are like those who, though beholding frequent flashes of lightning, still find themselves in the thickest darkness of the night. On some the lightning flashes in rapid succession, and they seem to be in continuous light, and their night is as clear as the day. This was the degree of prophetic excellence attained by (Moses) the greatest of prophets, to whom God said, "But as for thee, stand thou here by Me" (Deut. v 31), and of whom it is written "the skin of his face shone," etc. (Exod. xxxiv. 29). (Some perceive the prophetic flash at long intervals; this is the degree of most prophets.) By others only once during the whole night is a flash of lightning perceived. This is the case with those of whom we are informed, "They prophesied, and did not prophesy again" (Num. xi. 25). There are some to whom the flashes of lightning appear with varying intervals; others are in the condition of men, whose darkness is illumined not by lightning, but by some kind of crystal or similar stone, or other substances that possess the property of shining during the night; and to them even this small amount of light is not continuous, but now it shines and now it vanishes, as if it were "the flame of the rotating sword."

From Introduction  
of  
THE GUIDE FOR THE PERPLEXED  
By  
Moses Maimonides

Translated by  
Dr. M. Friedlander

"brutal solidarity of ancient times" - E. Ehrhardt

- not champion of individuality - of the individual vs. the general order -

Sophists = complete emancipation of Ind.

contra - Plato - Aristotle = subordination of the Ind. to the community - "Ind. has no rights as against the community"

No limits set apart to the community, claim upon its single members - "State prior to the ind" - <sup>Idea of</sup> Organism -

= mysticism = Plotinus = "Unity with the All" -

Renaissance -

Reformation -

Unalienable Right -

Br. & Fr. Thought

Rousseau  
Leibniz

Schleiermacher

Romanticism

per contra - Fichte, Schelling, Hegel

Pestalozzi - spontaneous ind. & collective

18c - Trend to narrow sphere of State action

19c - " " widen " " (socialism)

Optimism - confidence in Ind - his will valuable

Pessimism - lack of " " social order higher than Ind.



must be 'causative' - or therein is derived

(3)

discarnate soul -

souls in their separate individuality are latent  
in the universal soul

Antinomies which are resolved in higher  
spheres e.g. 

thought -	object / subject
identity -	difference
change -	permanence

  
myriad products  
of creative activity

The Absolute. Must distinguish (philosophically) bet.

God and the God head.

"The God whom we worship is the revelation rather than  
the revealer - just as the personality that we know is the "I"  
rather > the "I" who knows the "I" (body)

Source of revelation cannot be revealed

Does not think

Is not conscious

Beyond Spirit - life -  
existence -

Has no Will - "He is what He  
willed to be, in the Worded, Himself."

"Knows Himself by direct self-intuition -  
abides in a state of wakefulness beyond being.  
Known and Knower coalesce perfectly. so that no  
relation exists bet. them.

"Reality is thought [Essence] thing [existence] and the relation of identity between them" [103, 131] (Boyle).

Compensations = mutual inclusion

"The sensible world is a reflection, the eternal world is the mirror, matter" (Boyle).

Essence looked up in itself.

Extension - Because matter <sup>cannot</sup> receive all forms <sup>from</sup> essence without dividing and separating them.

The Soul, the World. desires to express its powers - to reproduce the eternal ideas as living activities - created Time for itself as form. - When there is generation & creation there is time! - the interval bet. inception and completion of creative purpose. - Time is a product, the creature activity of God.

"Every attribute of God's essence becomes an activity of his existence

"It is necessary that each principle should act & strive to another" (Plotinus)

The transitive activity of God (creativity) called into being by His will or goodness or Providence (not by His essence)  
If God is transcendent being, His activity must be

Dear Melle -

Now you have 2 letters - I am  
sorry that you are sick - I try to be a  
good boy and hope you get well - I  
am very very sorry - A big kiss from

R

The Romantics in Germany (Schlegel et al) were  
pro-Catholic, anti-liberal, handed  
after pro-Christian Germany been there

Goethe was "classical", a Spurgeon -

book - a materialist champion of freedom

Liberty } idealists -

Fichte } spoke of divine but actually a

authoritarian

Schelling - "Absolute" - re-ordinary -

Hegel - too!



It is well that we should have  
differences. What is dangerous to  
all of us is circle freedom —

Locke — freedom — democracy

Spencer — <sup>nationalist</sup> ~~authority~~ <sup>freedom</sup> ~~freedom~~

Leibniz — idealism — authority?

A = youthful — looks obscure — democracy.

C = Mature

Admiral  
Further  
Lesson  
Haut-  
Spencer

<sup>m</sup>  
Take the Jewish people  
out of the anatomical  
theatre! Stop dissecting  
the "g. soul"! That way  
modernism lies.

<sup>m</sup>  
F. L. L. Antism. About  
Plutarch & Plato about it.  
Every thing that you have  
said has already been said.

Plato was a romantic. He began  
with the dream of idealism. He  
led him to write the Republic - a  
utopia - His methods were dictatorial.  
Plato was to be derived from his  
utopia - primarily also philosophy.  
It was ruled by a philosopher-king.  
Aristotle - was a classical. He wrote  
"Ethics" - script.

Plato led to Plotinus - to mysticism  
to Dark Ages - Catholic Theology  
Aristotle - led to Science - history -  
Scholasticism were hard diff. movements  
Chr. with Platonism - But they did  
helpfully for centuries to recover  
it with Aristotle.





All dictaships are romantic.

They begin ~~in~~ with dogmas. They are carried along <sup>by</sup> waves of romantic expectancies. They ~~defy~~ <sup>defy</sup> ~~the~~ for a time the classic forms of ~~our~~ culture. They ~~end in~~ ~~break~~ ~~on~~ the ~~rock~~ of reality ~~and~~ ~~sublimation~~ are undermined by scepticism. ~~And~~ ~~end~~ This ~~defeat~~ broken <sup>fragment</sup> drift with the classic channel of life.

Far - Day - Bolshes -

classical religion - romantic religion

Pol. evolution. just as to romanticism

Eco. " " " " " "

romantic - visionary - imagistic; anarchic; "folkist"

classic - prophetic; realistic; free; individualistic

romantic - reversion to herd mores

classic - progress towards social discipline

R - the call, the <sup>unwilled</sup> primitive

C - " " 7 conscious evolution.

(A)

Recurrent Pattern - Victimized by  
our best - Court - Ministers

1) 13C. - Persia - Arghun Khan  
Saidard Dawla - Minister - Physician  
financial control of entire Kingdom

Friend of Jews -

"Turn Jew for Heaven itself hath turned  
a Jew" -

Dynastic rivalry -

During fatal illness of Arghun -

Saidard Dawla is assassinated

Signal for vast massacre of Jews

4. 14. Spain - Castile - King Peter

Samuel Ha-Levi - Charge of Royal Finances

Prophet - famous synog. Toledo (1357)

Dynastic quarrel - Takes side -

Enemies conspired ag. him - Died in Road

Jews Massacred! - Commenced then

31. Abnormal <sup>(B)</sup> - cannot suffer same  
wound & criticism as others.

Voltaire: (Candide) - makes up his charge

"in all the provinces, France, the  
chief occupation, the people is  
making love, the second scandal  
uncovering, and the third talking  
unreason."

laughed

making us the right of not  
/ ourselves - but you possible  
enemies



1) 25 yrs - Summits - "The B.D. is one of the notable events in history, and its true importance will be realized more and more in decades to come, when much else that occurred in the Great War will have become but a dim memory"

(a) Prophetic - Democracy - Self-Determination  
~~I Palestine League~~ - J. P. -  
Miraculously, that co-incidental -

(b) much of J. hopes, too, a dim memory  
Final emancipation - Throwing Rights  
End of Peace + War -

The most disastrous of the war has  
Began in Papua - Ended in Australia  
Utter righteousness + trouble -  
2 + 9. down -

(c) Even in lands uninfected -  
... as witness on the Defense

(d) In P. alone J. life grew stronger -  
increased, developed, - 10/11/16 -

2/. Indeed, Summits - "its true importance will be realized more + more in decades to come" -

- 500,000. Its greatest hist. role.  
- After War - Its problem - Europe

problem cannot be solved.

no power in Europe -

allied U. will not - Bern. D. states -

3/ no new dispersion is possible or desired  
minority - cure (See A+B)  
only ingathering.

4/ Z, aim - is not another of minority in P  
or minorities in other countries of  
Middle East

Not was that intent, Bol. D

Rebuild of nat. life in the Nat. Hebrew

Maximum no. of Jewish nationals

in a Nat. of State.

Whether P will be large enough -

our problem - We will make it

We were told years ago - Export

5/ Drain off - Nat. in Pal -

Work of minorities less dependent

"Tutelage. for"

6) Given pol. context which will  
permit unrestricted work out  
"modus vivendi" with Arabs -  
- Civil rights - equal rights of  
citizenship. ~~etc.~~

② Had the Mandate - briefly -  
(when employed as bi-national  
- promised us Arab State or  
aut. Government - long ago -

7/ Colonial empire, intended, the 19  
- Comprised both plain purpose  
- but states - rebel - which  
- began rationalization  
- United White Paper - 39  
- Amayn + Tropic spectrum  
"fascist" - due little but  
illegal immigration

8/ Colonial + Ind. Patent  
S.B. must be tough -  
to defeat - history justifies  
- so desperately needed

9/ End of Mandate System  
Inter-ent. control -  
~~Self~~ Commonwealth - within  
Br. Commonwealth - or in any  
Other Federation or Ass. where  
where will preserve it best  
- + free development to Nat.  
Comm. J. R. P. -

10/ No favors - no interference  
line built it!  
Defend it! Army!

11/ How T. mobilized!



12/ 2<sup>nd</sup> world war must  
complete — (5)

In memory of American

Race - Whipping boy -

crumbs sympathy

no equilibrium - Nat security

13/ World is reaching out  
new charter

14/ Hope - new order

Fight / Suffering — (I can  
Hurt - Fear - Doubt <sup>of war</sup> ~~peace~~)

no people so to speak - uninvited

100 000 - Stagnant

not defensible

15/ At end —

1. Historically, man begins as an indistinguishable member of a strongly coordinated community. He develops into distinctive men, freedom of thought and action - as life of community moves into higher ranges of civl. Sometimes tendency becomes extreme - this is true of eras of decadence - when social life is ruined by excessive individualism - when individualism degenerates into unresponsible subjectivism - into anarchy. Into an anarchy - which destroys the ind. himself

2. In the 19<sup>th</sup> c. due to capitalism - the rights of individ. were stressed - Reliant power of state esp. in field of economics - state interference ~~was~~ sharply limited.  
1. But this freedom from social control in politics & econ meant freedom & striving to exploit the weak - free competition meant not only the survival of the fittest but also the unscrupulous. The less strong were victimized. Society had to step in to correct abuses - the social gospel had to be started - the rights of community as a whole as against the unrestricted rights of the individ. Community controlled the politicians. Limiting the majority - the majority pursued forward political freedom but in actual practice enjoyed very little of it - so the will of the people as a whole had to be emphasized as against the predatory individualists.

3.1) This necessitated an extension of state power. <sup>3</sup>  
~~there were other factors~~  
if the complication, an incident. life, lost about  
by the devil. of machine-production ~~as~~ <sup>and</sup> ~~was~~  
~~was~~ <sup>the</sup> huge corporations which  
were built up on the foundation, the machine,  
still further reduced the independence, the  
indiv. man - made him part, a large  
impersonal indirect org. & robbed him of  
considerable econ. initiative -

2. The machine <sup>also</sup> lost about Division of labor.  
Man produced only a part of a unit of prod.  
He became dependent, even in his craftwork  
upon others - upon ~~the~~ organization - As an  
individual Craftsman or artisan he declined!

<sup>and quite reversing the entire system of</sup>  
4. Unrest comp. individ. of 19 or Early 20s - hitting  
down ~~in~~ <sup>the</sup> Depression - Rushed  
to Govt - Steppled in - Takes control.

① Govt. now is more concerned with econ.  
problem > with purely political.

3. When business mind wanted little or no  
govt. aid ~~and~~ - it enforced ~~the~~  
democratic institutions & doctrines, which  
depended upon free govt. interference  
liberalism to be. pleased in 19-Early 20s

that when bus.-industry or labor <sup>has</sup> to turn  
to govt. for help - control - it makes dictators -  
thief & on some or another inevitable -  
- Communism, Fascism, Nazism - have one thing  
in common -

- ✓ They all deny man's inalienable rights
- ✓ " " take away - Constitutional rights
- ✓ " " establish maximum govt. control
- ✓ " " scuff at democracy - rights
- ✓ Mussolini "Then, as in Russia -"

6). The individual has declined sharply in the  
last few decades - accelerated pace

- ✓ (1) There are 3 advantages - Collective life
- ✓ Both Ind. & Christ - subordinated
- ✓ The highest good -
- ✓ Man values himself - as he contributes  
to perfect society

~~Under the community - monastic~~  
~~Judaism - legislation - Law - Law - Law~~  
~~to discourage affr. of the individual's free spirit~~

2. Danger lies - excessive zeal & over-reaching  
on part of state - lead to complete  
subjugation



- ✓ Our experience in last 15 yrs - with experiments in corporate soc - ground for peace - war is being sacrificed in process
- ~~they are only passing phases - I don't know~~
- ✓ All thought is regimented.
- ✓ Educate becomes propaganda
- ✓ Every writer
- ✓ Every religion - Germany. "The State is God"
- ✓ The right to quest for himself
- ✓ A new orthodoxy is enthroned -
- anathema -
- ✓ New State absolutism far more dangerous - without recourse to without mercy.
- ✓ The Individ. is declining!

## 7- Nationalism. making man small.

- There is a nationalism - Regress us -
- ✓ But the Western world is ridden to-day -
- working of this simple, wholesome patriotism
- ✓ The love of our country is put under attack by those who control policies of Govt.
- ✓ A cabal - prescribes what - and undivided, bound hand and foot by the mandate, thus men not - shall repent

- 15  
This newer nationalism is stamping  
by this despotic strategy - faith stamped  
into nat. provincialism - shambles -  
youth, world being target - not - interest  
human solidarity - narrow etc.  
↳ Law is first & foremost a German -  
↳ Concept of a child & food - destroyed  
↳ Modern Nat. unpatriotic & ghettoized  
confining him - little corner in a  
fragmented world -  
↳ Instead, being a Cosmopolitan, it made  
him a provincial -  
↳ Made him small!

8. Racism still further - Germany  
↳ It is clear that in a state where race be-  
comes the criteria and pre-emptive  
ind. is sacrificed  
↳ It is no longer a matter of personal  
worth - character - ability - but of  
hereditary fatalism.  
↳ One's claim to equality - no large land  
on a shared human destiny -  
factor beyond a man's control  
↳ German - Racism was small

- Thomas 2nd 12 of 19C - enthusiasm - <sup>(1) does not suit him</sup> ~~disillusionment~~ - <sup>(2) materialism</sup> ~~disillusionment~~ - <sup>7 no imp. to him</sup> ~~disillusionment~~
9. Science - Huxley - disillusionment - <sup>(1) does not suit him</sup> ~~disillusionment~~ - <sup>(2) materialism</sup> ~~disillusionment~~ - <sup>7 no imp. to him</sup> ~~disillusionment~~
- ✓ "The Modern Temper" Joseph Wood Krutch - pessimism -
  - ✓ "A universe from which both the glory & joy and the glory & man have departed"
  - ✓ "Ours is a lost cause and there is no place for us in the natural universe"
  - ✓ Man is made small, humble, & insignificant in the universe -
  - ✓ lost faith not only in faith but in reason as well -

10. Reveries - Reveries & Great dogmas which sustain life

- ✓ (1) State - areas exempt for state control - <sup>Man must fight for to reach his</sup> ~~Man must fight for to reach his~~
  - ✓ (2) Naturalism } Man is just Man!
  - ✓ Racialism } Citizens of World!
- Reveries & Dogmas 19C

(1) Must not be hoodwinked by national  
francises & state - Means are  
more important to Man > Ends  
Liberalism - method  
 (Juste - Liberalism (p4)) - Fascism





1. Greet you - pleasant one -

2. Hebron - depressing circumstances - Betrayal -  
- years ago before B.D. - Bounded high -  
- Soon, discrepancies, limps, what is -  
- thrust 13 years forced to complain -  
- carrying to catastrophe - apologized; Friend.

3. Roots in August - logical sequence

① Govt. not only unhappy path - But unprepared,

② Show Case mission - Glad - Dec 16 1930  
Govt. rides with Arabs - Our sin

③ Report - 19 inches - Turns issue -

Sets up False & vicious doctrine -

"facilitate" - ~~positive instruction~~ -

- Make progress only - Alleged pattern

④ Suspension of Immigration - Temporary -

Hebron

7384 - 7188

Threat - what has not done in fact -

200 - 750,000 \$25 - 400,000 - 100,000

had 20 in Jan, 1930 - 44% - 117 - 117 - 117 -

Arab pop. habits - Govt. nullifies city -

- must carry on elsewhere, as usual -

5/ In face of these facts - further

① with the minimum an exaggeration -  
low est - pol. change - new constellation

② We have entered - Realpolitik - vast,  
international game - Many more are possible  
up & down - Sacrifice more - less certainty  
to pol. chess game of British Imperialism  
placed in check - Plan long-range  
strategy - demoralized -

③ It is hateful - India - Jewry -  
that it is so! Caught in same  
net as 300 m. Indians - Same liberal  
Mosses -

④ When we are stronger!

6/ Strengthen our dip. front -

7/ Modernize with Arabs

- England - Both Ends against Middle -  
- Not by abolition -  
- Pal. not delectable hearing  
few intellectuals  
- Autonomous nat. Ex. Ex. Ex.  
- 2 1/2 and 17 1/2  
- Should have been 30 yrs ago

### The Conference.

① Joint Agency -

② Spear-head, skull & horns - Consolidate

③ Who are our intellectuals -

④ Fight for our growth.

1. Canyon - Saltan - Historic  
process - war - peasants - Emergency  
- we will fight every with way  
corp. etc.

(4). And ~~for~~ <sup>the</sup> materialistic outlook which men claim for science we must simply reject the mat. outlook - <sup>because</sup> ~~science~~ is interpretation not science!

✓ (1) Whether the sp. on the Mat. is science doesn't matter but we live to life, the other to death.

(2) Seeking life, we must substitute the habit of faith for the habit of unfaith.

✓ (3) It is a matter of values which we place before our inner eye.

→ (4) ~~we must~~ It is postulate that "man was created in the image of God" - that it is the root of all that is inspiring, uplifting - and God-like in man.

(5) Thus we must postulate that there is - Mind & purpose in the universe

- There is a high destiny to man

- That the individual is important and his personality - sacred

- That justice, truth, beauty are realities worth striving for and

- That man is enriched & ennobled in the quest for them

(6) There are doctrines which we can use to confirm our conviction - but which human life establishes -



10- The Answer!

(1) The preservation of those great dogmas which have always sustained & sustained life of race

(2) As far as State Absolutism is concerned

- areas forever exempt
- man has other relationships
- "there for that there come -"

~~(3) Expansion by Nationalism~~

- Hardwired by promises of Dictatorship

- Want not Sacrifice Means to Ends

- Liberalism -

- Liberals undermined - bec. a greatly prompted - led them unwillingly - condone

- "They were taken to an exceedingly Kingdom, & the used & their glory..."

(3) As far as ~~the~~ Executive Act. - Racialism

- Recapture Vision of 19c.

- Citizens of world "

- The Ancient Vision - Are we not all brothers"

"The God that made the world - made you blood enemy nation & men to dwell on all the face of the earth"

1. Dulce et decorum — Fatherland

① We have assembled — to honor — as a  
people — Bi-millennial — Every corner —  
— many died for unforgivable —

Not once in 1800 years — For we  
had no Fatherland —

2. 3 1/2 112 plunk — 3 vol. — 11133 130 —  
doleful tale — elegies — crowning them

① There were the dead slain by the legions  
of Rome etc.

② But in none did Jew die — Hungerland  
— It was only with dawn of promise  
would war — pidon na —

③ Joseph Trumbler — in 18 —  
4 men — 2 girls — 5 wounded — Head  
the last.

④ 1920 — Riots in Jerusa — 5 killed — 211.

⑤ 1921 — May — Jaffe — 40 killed — 200.

⑥ 1929 — 125 killed — etc.

3. We are proud of these dead — as if all  
they shall never be forgotten — Israel will  
reward —

4. There is Consolation — 10,000 — Word  
was — For what? For nations  
Cyan —  
These died — Worthy

5. They will become Example when Aki ba  
 disol - Judah her Baba - 201 hr  
 x 2 hr hr -

אבות ומעקבא אסאב, כח אלה, אלה גלה

6. Their will will rather them - Blessed!  
- Chauangah hen Terahni. Wraffle  
in 221x 220. Daughter

ואמרו לנו נלכך אצלי חכם הדבר קטן לו...  
 עבדנו ואת נלכך אצלי גורד דמי מי שחוקק  
 אצלי אצלי גורד דמי וקטן דמי -

חתם אלה הוא - Pupils  
 זולטין (גלד) ואלמנה פורחא

63 Невгочи

7. No Homeland was Ever built - Unworthy  
① I hear Jews say -

8. What is our Task? To desist -  
 (1) Last year - hardest -  
 (Chancellor) Betrayed - MacDonald -  
Alone.

9 - But not quite alone. One with God!  
- Truth - clouds - League -  
Ignored - ~~But~~ Belittles  
Conciliate Arabs - were Jews

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10 - Arabs - Hakim Sidab tham .

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11. Those who talk about renouncing  
g. Murad - naive - Effendi -

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12. In Politics - here too Optimistic  
Work to Permanence  
- Work ! Discipline ! Canary !  
Faith !



Mrs. S

- (1) Canada - solidarity -
- (2) Ten-fold - (a) Refugees - (c) To-morrow  
(d) W.H.
- (3) Nat. Homelessness - Root -  
Pinker - Minority - Urging  
"Inter. Jew" - No Status - San. Fr.
- (4) Wrong must be righted!  
World finally - B. Deal - Whitell  
Interpreters - World have state law!
- (5) Agency must be govt. power.
- (6) We know how - to build.  
No forces -  
New World Order - Are we alone  
- U.N. membership
- (7) > 23 M.

Main 2160

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Women

---

M. Weather

---

Rockler

---

Beavers' speech

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- ① Bandura - Cohen
- ② Huntz - Fisher - Friedman
- ③ Benesky

(1) - p. 11 - Term - Great role - Christianity - later ages - Creed  
 (2) 3 factors (a) loss (b) rehabilitation (3) divine justice.  
 (3) At first temporal - but took on supernatural - as task became more difficult.  
 (4) How widespread before common era (different) "Scrolls" - 735 AD -  
 (5) As we approach common era - Mess. expectations intensify - Creation Calendar  
 - belief in advent cycle would last 6000 yrs. - last 6 days, Creation.  
 - thereafter would again return to chaos - a non-existence -  
 - world ended but end without attaining absolute perfection - 16  
 years 5000-6000 - would be the Millennium during which -  
 - ~~Reph~~ Thus Millennium would be announced & heralded in by  
 the Messiah. - Only the repentant and the righteous - would be  
 permitted to enter this new Reign, Righteousness - Kingdom -  
 - ~~Servants~~ - p. 11, 12  
 (6) Those who loved around the top - 2nd great, etc -  
 that was very close to the year 500 - Mess. hopes influenced -  
 - many thousands appeared - arrested - & crucified - revolt  
 - Jesus was on, then - "The Kingdom, God is at hand"  
 "emerged" - "King Jesus"  
 (7) With Desire, Tenth - Ben Kochba - dispersion - disturbed  
 Faith shaken - But when will he come? = Bible for Key  
 esp. Daniel - 12th - "Calends the End" - 12th - 12th - 12th - 12th  
 proved false - did not discourage them - Inevitably - words, phrases,  
 letters, vowels, results - marshalled into service.  
 (8) Read Dan. 12 - Jesus - came into palace spreading the good  
 tidings, the Kingdom, God and saying "the time is fulfilled"  
 and the Kingdom, God is at hand"

(6) With Desture, Tenuff - Ben Kochba - dispersion - is transferred  
Faith unshaken - But when will he come? = Biblical / Key  
esp. Daniel - calculates the End - that successes will be  
proved false - did not disarm them - Ingenuity - words, phrases,  
letters, vowels, results - marshalled into service.

⑦ ~~Read Dan. 12~~ - "Jesus - came into palace preaching the good  
tidings of the Kingdom, God and saying 'the time is fulfilled'  
and the Kingdom of God is at hand"

8/ Subsequent generations speculated upon the meaning of "four trees and 1/2 a tree" - How many years did Travis spend - When does it begin? the branch a tree - the 1st derivation? the 2nd?

Fall, Rome 2 rise, Islam? the Crusades?

- If you found the right key - you would know When the hr. and Car.  
- Some figured it that H. would come soon - 40 yrs after

Derivation - 60-70 -

- Fate - ~~to~~ longer terms were given - 365 yr - 400 yrs  
400 - units - Egypt, Fall, Rome - 476 - Fall H. - 1/2 Car.  
Crus. as der., derivation for Palestine - presenting

9/ Mohammed Round - numerous quadrangles - Mos. in character  
provided at best 3 H. - ① Abu Isa ab Ispahan - Rome  
- led a series of Caliph - defeated Hellad (755)

② Sarum - 720 - captured -

③ Yulphar - desert, Abu Isa - Revel of interest in  
Lost Ten Tribes

10/ Crusades - Manna - Calculators

① Salim - on basis of astrological computations - great  
conjunction of Saturn & Jupiter ④ Mai women 1216 C.E. (July/75)

② Rashi - 1352 C.E.

③ Haber - 1068 C.E.



11) M. from <sup>1200-1350</sup> West. Europe - 1096. Yeman - ~~Spain~~ 1117-1085 (3)  
David Alroy 1142 - at best 8 lines movements

Conculatus - Machmanns (13c) → File 200 - First M, 1358  
Second M. 1403 (45 yrs. later)

12) Zohar + Moss de Tan (c. 1290) General dates ① (1300) c. 1306 -  
among them 1648.

13) Falling 1492 - Isaac Alabarant ① Shiloh, 1171 ② Israhel  
③ Shiloh, 1171 - Strengthen the field hands  
The M. year 1503!

<u>David Rubeni</u> - <u>Salomon</u> <u>Walters</u> (16c) <u>among o. B.</u> <u>Analysis</u> - <u>brother</u> <u>King Japhet</u> - <u>royal</u> <u>300,000</u> - <u>musicians</u> (Pope) <u>arrivals</u> of <u>Turks</u> <u>Clement VII</u> - <u>King John III</u> <u>Palat</u> - <u>royal</u> <u>shiloh</u> <u>Queen</u> for <u>brother</u> <u>royal</u> <u>musicians</u> - <u>travelling</u> with <u>Walters</u> to <u>Palat</u> - <u>Queen</u> <u>Charles V</u> - <u>arrived</u> by <u>reporter</u> <u>Shiloh</u> .	<u>Walters</u> - <u>Pat. Louis</u> <u>Charles</u> <u>Turkey</u> - <u>Palat</u> - <u>Shiloh</u> 200 M. year 1540 -
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14) 15th c. (quote p. 151)

175 - fever heat - 1648 - Anno Mirabile - Zohar - Rabbin, Pat. exchequer

prophet - dawn of eve - penance - frogs stripe -

(b) Manasse b. Israel - petition Cromwell - universal dispersion  
might be accomplished - a condition precedent to Redemption - Second  
Coming -

(c) Study of Zohar - Calabar - merit will hasten

(d) The Thirty years war - closed in 1648 - unsettled & impoverished  
of German Jewry

Cossack rebellion - began in 1648 - devastated Polish Jewry  
in one of most baroque episodes in J. history - 300,000 murdered

Conditions favorable to spread, M. hps. - Broder + Raskin, Lopez  
to resist any message which promised swift & miraculous

(e) There was great M. stirring also in Christian world - <sup>Couraged</sup> ~~Expected~~  
Second Coming - Returns Jews to Holy Land + conversion  
was irrepressibly tied up - all over W. Europ - esp. in England

Jews - 1648  
The Year 1666 - based on Rev. 13.18: "Here is wisdom. Let him that  
hath understanding count the number the beast; for it is the  
number of a man; and his number is 666."

= 23, 122 - Interlinear - Briefly - Zangwill - "The Talmudic M"  
Kastner - The M. I. Jewish  
Smyrna, Turkey - 1626 - mystic - Studied Calabar - practiced

asceticism -

Believed that Cossack pogrom - pol N 1/20.

- Time had come for actress's role - (his!) - 2/10/11.
- at first phased - soon by his teacher -
  - goes to Salonica - Constantinople - his followers in Crete -
  - another Cal. was discovered Abd. M. - predications - that in 1626  
 his would be born to Madame Juv. - would be called red
  - buy about Redemptio Pharao
  - goes to Polonia - Cairo - father's disciples - the rich  
Raphael Chelebi - and his next in future collaborator  
Nathan, Daga - an orthodox  Jew - (15/11)
  - Returns to Jerusalem - and works at center, his M. Mung  
Bank - tax - Chelebi where lost -
  - Cairo - Sarah Chelebi puts him in M. - Sarah - she  
 was destined to be bride, the M.
  - 25 - prof. genius and ref. movement - Sarah proclaims  
all was valid - M. has come -
  - Returns to Jerusalem - Jos. Harvey became too hot - welcomed  
and new followers Rebels - Abd. 1601/12 proph. - accused  
him - from several countries
  - On 2/10/11 in 1665 - his followers publicly hated his M.  
People part & charter £5 - 700 men lay flat  
married - harden - all the souls - devoted to him
  - Prophetic frangy - hundred pts - 3'12 - M.



Alphabet 10<sup>th</sup> - 2 C East -

Antitarians - news greeted with enthusiasm - dancing with 2) 1x

Scholar found movement

Hamburg - Berlin - Amsterdam - London - Hungary - East-Em

- 3<sup>rd</sup> name inserted in paper in long gas.

- One Robt. - John Sarghatis - Huntory - Shew - enlist and  
other Robts in Cent. Hungary & Hungary - with little more

- 3<sup>rd</sup> divided Hungary, had among 26 followers -

= Dr. To which East - Constantinople - arrived - sent in  
chance to publish at Abydos <sup>1324</sup> atoning for sins / books

M. had to suffer -

- Card like a key - and found - received first & deputy

One deputy from Poland. 1300 1310 - Lawrence Calicut - 3 days

not to M - escape Wroth mass - pretended to

accept M - told grand vigil - 3<sup>rd</sup> - revolution

3<sup>rd</sup> bright before Sultan at Admanple - escaped death

penalty - by becoming a Muslim! Mehmed Efendi!

- door-keeper to Sultan - (Sep 1666)

= Apertany checked - abandoned - unhappy him that had concluded  
- extended to heaven - Movement cont.

3<sup>rd</sup> exiled to Dukanyo - d. 1676 - Dart Imaginal

M. dant die  
the last  
away



Seet - leader like Abraham Caudoga - the day on what 5th (4)  
was identified with / ad -

- p. 121 232 - 5th year as to lead to some degree  
shares with in between - interests there

- some products coming somewhere / 5th  
a messianic - ganges brother / his leaders - fresh friends  
- converted to Islam

Emissaries throughout Europe - Public finally arrived -  
1513 to 1515 - 173 p. 12 - Amsterdam

Vijay's efforts -

(lost) (1, 11) 211111 - d. 1733 - secret Treaty  
handled - Amsterdam - determined by 12 p. 12 -  
5, 121 211111 - (211111)

- Poland - Frankist Movement

18c.

Germany - Jacob Emden - Yehoshua Eshkol - 18c.

Secret letters

- Soup 121 p. 12  
- Yehoshua Eshkol

Altona. Hamburg - Wanderer -

(anxiety)  
- name in documents

- Vast controversy - polemic literature -

(211111)

- King of Denmark intervened

- Undeclared - but underground respect for Pol. culture

Race Origin - who were the Hebrews

1. The traditional view - 3 patriarchs - 12 sons - 12 tribes - Jacob 75 ans. a son to Egypt - after 400 yrs leave Egypt - wander 40 yrs in wilderness under Moses - Enter P. as a united people under Joshua - are then separated as separate tribes - until united again under Monarchy after death of Solomon - division into 2 Kingdoms. The one - last united 721. The other united 586.
- 

2. This div. is not the natural character. div. of people - Begins as clan of tribes - later federated and in course of long obs. become one people.
  1. A closer exam. of Bible will show this to be true also in case of Israel. Begins as a group of tribes - not one. 12 in number - in many ways distinct & hostile to one another but evidence of a common origin, & common racial stock.

Original home - great Arabia Khend-  
Have of Semites - Strictly before 2000  
B.C. the Semites would begin to seek with  
west - as it does periodically - as it did 2600  
yrs. later with Mohammed - and migrating  
movements begin East with Babyl. - West  
with Egypt - & Canaan - & Semite Namyr-Rob  
As the Hyksos they came into Egypt (Kor-160-1)

as Arabs they conquer Phil. - 2300. Among  
~~the Sem. invaders~~ <sup>the Sem. invaders</sup> ~~there~~ <sup>was</sup> a tribe of Abraham  
which later ~~came~~ re-emigrated to Canaan.  
Among the former was a tribe or tribe  
of Jacob which later re-emigrated <sup>not as one</sup>  
from Egypt to Canaan. <sup>leads in the Exodus</sup> <sup>+ fight in wilderness</sup> [Mose]

(2) Conquest of P. was over a long  
act of the United Tribes - They swept  
in in groups of 2-3 penetrated into  
country - South - North - Across Jordan  
from East. In Canaan was not a united  
Country - but city - state -

(3) Under emergency - a few united. 5 Tribes  
- Ubrah - Canaan - Temporary leaders  
2:60b.

(4) Philistines - 11 C. Arise Minis  
in ~~Crise~~ - attack tribe. capture  
over cities of Dan. Attack Tribe  
South - +9 South United. Center  
[Shiloh] = In Crisis ~~Samuel~~  
~~appears~~. Saul - War upon  
Philistines. Relieved - Reign of tumultuous  
Anathoth & Moadite - United  
People + stop admiring Ph. - Ish-Baal  
- weak - to law

1010-970

⑤ David - Trick of Judah - became King  
of Judah + later of all Israel 1000 B.C.

① Built power of Philistines

② Way was in Ammon, Moab, Edom  
Syria - People became dominant

③ Jerusalem - capital - Rel. & Pol.

⑥ Solomon - 970-930 B.C. Golden Era -

① Peace - prosperity - alt. to org.

rich merchant maritime - pol. & econ. & cul. places  
② Temple - Hands full of gold

③ Taxes - Pomp & Ornate po  
tentative costly - Harem - Idolatry

④ Rebellion - Jeroboam - escaped  
to Egypt

⑤ Assassination - Always Rivalry bet  
between Israel & Judah which never  
ended Judah - Conflict between Syria

Assyria  
Egypt  
Babylon

⑥ North - Success dynasties  
- Fall of Samaritan - Assyria

⑦ Exile - Assassination - Samaritan lost  
Jeroboam II (780-740)



⑦ Judah. South, Last layer 135 25

① Permanent deposit - long river -

② Babylon <sup>Full of human body</sup> 597. Jehorakim  
Nebuchadnezzar -

③ Zedekiah 586.

8. Judah did not assimilate though  
1000 - long period of training with  
prophets - Unwilling life of  
Restoration -

RUE  
MANIAC

Queen Mary  
LEVI NATHAN

our shores

?

What does she want

a leader - the Europ. will have to get out of  
China.

---

¶ To list of Whitaker - Pilgrimage in Poland. 2/3  
of Europ. countries are ruled by dictators - Whitaker. in  
Italy is planning its historic career. There have ~~though~~  
been wars to assassinate Muss - & there have  
the clumps of absolut. been ~~to be~~ still further.  
How long will the Italian people endure - no one  
can prophesy. But it will end - as all dictators  
ended - in blood & terror & tragedy -

~~✗~~

1. Read Zangwill - (Read). Melting Pot.

2. Immigration. I knew something had gone wrong with Melting

3. Universities. ① <sup>when instead</sup> for New Am. - where once only char. & vhs.

① need not enter into pros occurs - granted -

Fact remains. Jews are descr. in Universities.  
Melting Pot

4. K. K. K. - It had organized -

5. Misallusioned. Rightly. Am. would be different - "a  
chosen people." Hist. would not -

① no longer like 1914 - Paradox - Racial. Rel.

② As for Jews - Cycle.

6. What to do?

① pl's shk

③ not hesitant - how done to ourselves!

7. If we are to be discriminated against -

1. What non-jew complains of - Money - Crude.  
persecution - Complex -

2. A generation is two of comfort - help: "English  
are the most chuckish people alive"

3. If we are to be - let it be our jewishness

1. let them hate us if they must. our barren perpetration  
unstable lead; dread dynamis, sum of the present, glory  
God's curse

4. For bold sh. Rob sh sh -

8. Stand where we stood 3000 y. ago - for justice and truth

① Remember unshakable to defend rights of others





Parker House,  
Boston.

Little?

just post  
will

Q. Just for the wakes, they  
salute in

Reform Judaism began  
as an intellectual criticism  
or as political expedient.  
Let it then become - a  
religious revival - an evan-  
gelical appeal - a voice  
crying in the wilderness -  
prepare the way for the Lord!

And we must restore the  
discipline to Jewish life. We  
have talked too much of the ~~discipline~~  
of Jew. life & too little of the  
discipline of Jewish life.



Parker House,  
Boston.

In our effort to decrease the  
scale of production we have  
heightened the body to pieces.  
The returning soldier knows  
the value of discipline. He can-  
discern why he is asked to  
submit to minute restrictions  
to further effort to reach at  
true victory. He knows  
that no army, however exalted  
its ideal which inspires it, can  
win, if it loses its discipline.  
In discipline lies morale  
and morale is victory.  
Israel is fighting an <sup>unjust</sup> ~~hostile~~  
that is hostile to its ideals.  
It is waging the worst war  
of the ages - a bloodless war.



Parker House,  
Boston.

It is true - but a war never  
the less, bitter and hard -  
and I have lost I despair  
the Rabbits, knowing the peculiar  
his - <sup>Reform</sup> <sup>idea</sup> <sup>of</sup> <sup>the</sup> <sup>people</sup>  
his - <sup>is</sup> <sup>not</sup> <sup>in</sup> <sup>the</sup> <sup>idea</sup> <sup>of</sup> <sup>the</sup> <sup>people</sup>  
has let loose a very terrible  
make a fierce and angry  
audacity & rel. that and  
seen in the camp & Israel.  
We have torn down every  
fence and we have walked  
rough shod <sup>over</sup> <sup>the</sup> <sup>cultivated</sup> <sup>land</sup>  
is <sup>so</sup> <sup>beautiful</sup> <sup>and</sup> <sup>rich</sup> <sup>in</sup> <sup>the</sup> <sup>land</sup> <sup>that</sup>  
countries & practice Israel.  
I say that the fateful evolution  
has been too much  
realism in my rel. life - <sup>to</sup> <sup>many</sup> <sup>the</sup>  
rich poor Bolshes'ism - must  
come to an end. Each Rath  
a little feminine and each  
a radiant layman - a little  
poet by himself.



Parker House.  
Boston.

The Jewish layman must  
be taught to realize that  
if our cause is to continue  
its triumphant march  
thru the ages - he must  
submit to a rigorous  
discipline of self-conduct  
He must train himself with  
those habits of life which  
thru experience we have  
found salutary for the Jew-  
Nation & our people. Customs  
and ceremonies and practices  
are and by themselves <sup>are</sup> ~~are~~ <sup>of little</sup> ~~of little  
little value - but in  
serving the ultimate goal  
the making Turkey possible~~



men are asking for to-day



Parker House.  
Boston.

What fifth <sup>any</sup> ~~have~~ our men <sup>burying</sup> ~~lost~~  
back from the soul-searching ex-  
periences of war? Have they caught  
a new unbelief in a host they per-  
haps lost the false piety of  
of spirituality with which we clothed  
them, in the consuming fires of  
elemental passions! Has war  
devastated their souls - robbing  
them of illusion, of innocence, of  
the faith or has it swept clear like  
a sweeping wind cleared <sup>from</sup> ~~the~~  
them ~~despairing~~ <sup>despairing</sup> ~~and~~  
merging them in the ~~body~~ <sup>body</sup> ~~preference~~  
of peace? Have animal-boarding  
to mass-action and the dumb  
discipline of military life  
brutalized them? Or have  
they perhaps given to their lost  
white sheltered lives the very  
vivid stimulus which they were



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Boston.

in want! Have our men  
suffered ~~changed~~ any change at all!

I / I were to judge by ap-  
pearance only - I would say  
no! they have not changed  
at all! one <sup>recognizes them</sup> as the same  
boys one knew here at home  
the same manner & speech  
& thought; the same strength  
& mind, the same strength  
and weakness!

But that would be seeing  
them and not <sup>in</sup> them, and in  
was we must learn to see  
them things. To see was in  
to see the devil at work,  
to see that was is to see  
God at work.



Parker House.  
Boston.

Some men of course have not  
could not have changed. The  
dull and calloused who re-  
spond to no new experience did  
not respond to this. Many of these  
were ~~drastically~~ brutalized,  
vulgarized and demoralized by  
this war. He who did nothing  
to the war, <sup>got</sup> nothing from  
it!

But by far the vast majority  
of our men were the finest  
manhood of America <sup>and</sup> <sup>all</sup> <sup>the</sup> <sup>young</sup> <sup>men</sup>.  
They lost to the war <sup>all</sup> <sup>the</sup> <sup>spiritual</sup>  
experiences <sup>all</sup> <sup>the</sup> <sup>intellectual</sup>  
acquirements, that all the susceptible  
youth of America have been <sup>they</sup>  
indeed if the novelty and interest  
of their experience had left them



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Boston.

unchanged.

4. <sup>See above</sup>  
They have vividly  
conceived of the  
truth, in fact  
which is the  
only intellectual  
truth.  
The war has, <sup>40</sup>slavely, unperceptibly  
transformed many  
men in  
them: It has stirred depths of  
sentiment and emotion heretofore  
unplumbed. For most of them  
~~the change~~

A course few of them can  
express this change in  
words - such self-reformation  
because of their personality  
remain unacknowledged.

But they changed. Our  
Jews shun us and it is of them  
that I would speak - ~~we~~ we  
objects of our re. solicitude.  
They are bringing to us gifts  
which <sup>41</sup>we are not worthy to receive.





Parker House,  
Boston.

Expi

Our boys are bringing back  
a deepened faith in man-  
in his divinity, in that holiness  
of human life. <sup>It has also revealed its greatness to the</sup> <sup>seen the sublime heights of</sup>  
eyes of the fighting men.  
sacrificial valor to which  
we can rise. They have witnessed  
the <sup>most</sup> astounding acts of heroism  
performed in the fiercest and  
most matter-of-course matters.  
And what is more; they found  
themselves, deep down, their  
same astounding facts. War  
plumbed depths within them  
which they never suspected.  
They have learnt greater re-  
verence for the vast possibilities  
of the soul of the American man  
of Epic



Parker House.  
Boston.

The Jewish soldier has learnt  
across the great lesson which  
his people has taught for  
Centuries - Man is made in  
the image of God - Man is the  
co-worker of God - Man is  
a little lower than the angels.

And our boys are hungry for  
a deepened faith in humanity.  
They have received unforgettable  
lessons in human brotherhood

The Jewish soldier has learnt  
across the great lesson which  
his people has proclaimed  
thru the ages - "Are we not  
all brothers -"



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Boston.

And our boys are bringing back  
a deepened faith in God. To  
many of them God revealed  
himself in the fire of the burning  
experience. I was just as old he  
revealed himself in the flame  
of the burning bush to Moses.  
Of course he is not the God  
of Loggia & Creed. He was  
the embodiment of their ideal.  
at once the impulse & the goal  
of their heroic effort. He  
was the God whose worship  
is a sacrifice, whose Creed is  
loyalty, whose service is  
duty. The God who challenges  
and exalts - but who



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Boston.

plebuntly rewards merit  
and effort. If he is not the  
god of dogma & creed  
he certainly is not a  
pale abstraction - a unity  
swathed in verbiage - a metaphysical  
phantom hovering faintly  
in the background of a ~~poor~~  
religion of social service.  
This god is very real.





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Boston.

His religious experience was very  
real - very searching. His god came  
with an overpowering sense of nearness  
and intimacy. He was at his right  
hand. He stood by him in the silent  
watching of the night. He heard his  
mumbled broken prayer a sweet  
leap into the night to ~~face~~  
his destiny. This was the hand that  
supported him when he  
turned on his lonely cot. If he  
found god at all - it was the god  
of the ~~mythic~~ <sup>surrounding</sup> ~~fantasy~~ <sup>permanence</sup> very  
real and very warm whose worship  
was a shiver of emotion delight  
more in the worship of the heart  
than in the duties of the mind.  
To him a great and ~~powerful~~  
religion - a ceremony

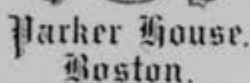


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Boston.

This is his faith. Man  
humanity of God! But  
this is Indenture - Judaea  
witnessed to a new by the  
heaven & millions of men -  
God-sealed with blood  
zeal of the war -

It is not just, that need  
a new def. It is Jew. That  
needs a new spirit. Judaea  
need not man. It is Jew by  
that needs resurrection -

Are we before Jews ready  
to meet the new Sp. message  
when soldiers - There we  
not started



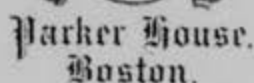
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Boston.

Parker House.  
Boston.

Can the Reform Synagogue pre-  
serve those emotions & rel. yearnings of  
the men? Or will the coldness, the  
detachment, the rationalism of our  
service kill them? We have stuck  
our faith to a code of moral platitudes.  
We have robbed it of its mystery  
its poetry, ~~its~~ the perfume, <sup>necessities</sup> the joys  
we want pamphlets - but do  
we ~~want~~ hymns? We built  
Temples - but do we worship!  
To pray - the soul - comes nearest  
to the God - the ~~charity~~ charity which feeds  
that draws people to the synagogue  
is it the personal appeal of  
the ~~the~~ speaker which appeals  
would he equally as strong out-  
side the synagogue.







Parker House,  
Boston.

Can the Vesper hymns give  
 yearn those emotions & rel. yearnings of  
 the men? Or will the coldness, the  
 detachment, the rationalism of our  
 service kill them? We have staid  
 our faith to a code of moral platitudes.  
 We have robbed it of its mystery  
 its poetry, ~~its~~ the perfume<sup>necessities</sup>, the joys  
 we want pamphlets - but do  
 we ~~want~~ sing hymns? We built  
 temples - but do we worship!  
 To make the soul - ever more  
 in the God - the ~~choir~~ choir unford  
 that draws people with language  
 as is it the personal appeal of  
 the ~~the~~ the speaker which appeal  
 would he equally as strong out-  
 side the hymns.

We have lost the sublime  
assurance, the confidence  
of the prophets and so we  
write pamphlets - We have  
lost the gift of prayer  
and so we lecture our-  
selves sick - where ~~are~~

the hymns ~~upon~~ which we  
would write if we felt the  
spirit of the world - The  
truly devout & pure -  
Where is the God who sustains

↓ We are confused at the  
shame hollowness of our lives,  
and so we attack, viciously  
every movement which does  
not dispart with us - All  
the ferried attacks ~~with~~ attract  
the good persons back in  
the ~~unbroken~~ ~~hymns~~ ~~he~~  
not that we faithful ~~refuge~~ ~~in~~ ~~il. believe~~



Parker House.  
Boston.

A god who saturates ones  
being with light and the  
music of happenings - a god  
who walks singing by your  
side - whispering in your  
ear - ~~his chain with the~~  
~~death his the great~~  
~~his sacred wings~~ only  
opening thoughts of you -  
nothing but ~~out~~ out of you  
out of the great freedom which  
is yours - ~~the~~ of old  
in hardship - in suffering, in  
the trials of a cruel fate  
known for - and long - ~~the~~  
the ~~the~~ day  
Reform ~~finds~~ in ~~the~~ in purpose  
in freedom ~~does not know~~  
of ~~it~~ - and with ~~thoughts~~.

and laments the sad fate  
which defused him of social  
preference!

Refuse just. to give as an  
intellectual criticism. Let it know  
became a universal.  
prepare the way of the Lord.

Let us in a time of spirit of  
repentance pray - O Lord  
... we are a thirst for the  
waters of Thy salvation ✓



2. The law, action and reaction holds just in life & society as in physics  
nature, and in every phase of man's activity. In his pol.  
thinking and action, the pendulum swings unceasingly - from  
extreme liberalism to conservatism. In the words of the poet, the pendulum  
movements in belief & doctrine - come the unavoidable  
which make men anxious for the soundness of the very ideas  
which they helped to establish. Unavoidable are unavoidable  
on account of the nature of the high expectations which men set  
for themselves as the goal; their efforts to reach logs behind  
the ideal. What can be is far in advance to what ought to  
be - so that disappointment with weary results is well  
as the law, measure of chaos and desecration which  
must follow any great pol. change, least an impulse for  
the understanding.

(1) The Am. Revol., the struggle, the colonies for econ.  
& pol. sovereignty began in high hopes and anticipation.  
The Declaration of Ind. is the triumphant and exalted  
birth cry of that crisp - as of the 7/1 speaks of the  
inalienable rights, man of freedom & equality, of all  
the revelations in the Pantheon of democracy. It breathes the  
strong faith in man's capacity, self-reliance. A few  
years later, in the chaotic years following the estab. of the  
Fed. Govt, we find the leader the Per. Representative,  
Joy - Washington - Washington, John Marshall Just  
they lost faith in the people's understanding & self-reliance.

2. To-day - after "War for Ulema."

(1) European nations departed of Jesus - Eng. Tory - France  
Germany - Italy - Hungary - Russia.

(2) Every where there is impatience with the slow, lumbering  
inefficient methods of democracy. Facing serious problems  
each nation turns to the masterful few to solve them  
regardless. - Principle is sacrificed for expediency.

~~Confused~~. These conflicts may <sup>be on the change of</sup> ~~which is costly & provocative~~ <sup>principles lead victors to suggest</sup> ~~of an Election~~ <sup>new war, a</sup> ~~which is a mal-made tale.~~ <sup>Western</sup>  
natured civil war which accomplishes <sup>much & more without the horrors of war - & less</sup>  
<sup>numbers & less</sup> citizens. (Furrows)

(2) <sup>Mr</sup> Men <sup>will want to be free</sup> to equal, pol. Econ. & Ind.  
Soc. way do one <sup>or</sup> things: Set up artific. families  
~~the virtut opportunities to this or that or that~~  
~~basis~~; or it may remove all barriers, and permit  
all men the equal <sup>of</sup> oppor. which <sup>gr.</sup> can pay  
and the legal prote. - & let them go as Step-Boys  
their talents & fortune will carry them. <sup>the</sup>  
resentment unequal, will not be saddled upon  
the poor. This is a fairer, sounder way. There is  
no other way. (Furrows)

(3) Men Respons. develops - Am. life is devel.  
pol. interests enlarge foreign men - Is one  
with ambitions.

(4) Need not wait for modernity or ext. culture

1. France has great cultural tradition  
which we in Am. have not yet - It is  
not form but which events had. But  
the philos. life, people, what pol. life is  
all in phase - Hence for money

2. As deceit that can produce an  
America, a whenever, a time  
a Household or beliefs do not  
need wait for modernity

3. Wignit Common Man - With - not proven  
but faith which is driving forward all progress

And pol. dem. is the one practical way (to  
industrial dem. - There is but one remedy  
to real progress - education, persuasion,  
enlightenment - 'the business'  
vote; ~~which~~







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[illegible]

*(The following text is written upside down and is partially obscured by a large circular mark.)*

But now I think by all the things would have been done by purchase  
to the East India Company, had some part of them  
been long & late - Now come and visit them

Mr. What other have I just done?

(Wheat. Barley. He a get returned as they leave  
 Gamm was the same and the field with the leaves  
 6 months before the wheat was -

They have paid to the  
bank and have received  
the money and have  
it kept in the bank.

the altered by way of culture. Two / American m.  
covered well has been achieved by deer, just  
(6 in 1000 cases.)

all done - no returns, fewer

on the ~~first~~ <sup>first</sup> of May 1944 the ~~first~~ <sup>first</sup> they is do-  
monstrated. Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
to peaceful leadership = Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
readily surrendered almost all <sup>key positions</sup> ~~part~~ <sup>liberties</sup> to  
dictators & in that & another - Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
to produce - at what price, Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
when & how to work, what <sup>not</sup> to eat, and when and to  
use coal - to the Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
machines etc. Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
All this is of course a confession that at certain  
times Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
it is an Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
and a Wagner Truman Wagner Truman Wagner Truman Wagner Truman

(4) The Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
Adapt to some Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
They have no quarrels with Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
which confronted them it was Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
an Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
+ immediate results - it is too weak & scattered.  
Centralized authority in the hands of Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
short - Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
(all means to the end Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
about desire result. When that is done Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
may be released, & liberal Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
As a Wagner Truman Wagner Truman Wagner Truman Wagner Truman

3) Other criticism: "The Phantom Public" in which he  
disputes Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
the Wagner Truman Wagner Truman Wagner Truman Wagner Truman

4) One other criticism given made Wagner Truman Wagner Truman Wagner Truman Wagner Truman  
- destroys Wagner Truman Wagner Truman Wagner Truman Wagner Truman





poetry and romance and the rich savor of living which the very presence of the vision within you will create for you".

Therein does the spiritual differ from the physical. The physical must be ~~owned~~ owned or consumed to be enjoyed, but we need not own or consume or realize our ideals in order to enjoy them. We enjoy them in the quest, and struggle for them, in our devotion to them.

An ethical book written by a Jewish mystic of the eighteenth century tells a naive and charming folk-tale. There lived somewhere a lonely and pious Jew, poor and forgotten by men, whose entire possession in life was one single tract of the Talmud. He had no other books. The pious man spent all his days reading and re-reading this one sacred tract. It filled his entire life, it became his world. He guarded it, he loved it, he treasured it. When he died, so runs this tale, this precious tome of sacred lore was transformed into a radiant young maiden of surpassing liveliness, who led this faithful devotee to the Gates of Paradise. Quaint, is it not, but how profoundly true! In similar wise did Beatrice lead Dante along the terraces of heaven. For every high devotion, for every transfiguring wish, or hope, or prayer, an angel is born unto us to be our ministrant and guardian.

Such is the potency and virtue of ideals. They give us a whole realm of celestial beauty in which to live, even while these ideals are ~~possible~~ <sup>possible</sup> through the tragic stages of denial and frustration which lead to their ultimate transfiguration.

And such ideals are within the reach of all men. One need not be learned, or highborn, or opulent, to have them. They are more precious than gold - and yet the pauper may have them for the asking. Some men have vast estates, but they are lost in waste and weed. Others have a few square feet in front of their little ~~houses~~ but love plants a flower bed there and a tree, and behold there is beauty there and the dream of perfection.

The cobbler at his lathe may have an ideal of high artisanship. He will see the charm of his work during his lifetime. The day laborer who is conscious of the indispensable character of his work, the merchant who is faithful to his standards of service, the employer who finds in his office a challenge to unselfishness, the professional man who regards his calling as a consecration, all of them have a dream-world which will outlive them, but one which will abundantly bless them throughout their lifetime.

These ideals are near at hand. You need not ascend mountains to find them. They have no habitation. They are everywhere. They are not only near, they are seeking us. Halevi, the Mystic Poet of the Middle Ages, ~~said~~ <sup>said</sup> exclaimed: "I have sought Thy nearness, with my whole heart have I called upon Thee, but when I went forth to find Thee, I found that Thou hadst been seeking me". Our ideals are seeking us. Open your eyes, it is here, in your home, in the multitudinous acts of mutual love and sacrifice, in the exalted experience of friendship, in shop, store and office, in your community, in social work, in civic work, in religious work, in the humblest and the highest task it is there". "Behold, I have set before ~~you~~ <sup>thee</sup> this day, Life and the Good, Death and the Evil. Choose thou Life!



- ② Step from Gushing to Popper.
- ③ Prophets never restricted to Es -
- ④ Bigelow.

9. Education. Teach our children prophetic heritage.  
Permeate their lives — weather worldly success.  
 the man who is ship —

10. Unity. Persecutions. Orth. Ref. - for. These.

11. As for America. Let us talk heart. The Am. of  
 1922, life is long. History follows —

- ① Am. did not, could not spring — Paying pro.
- ② Ideals concerned in simple society, now  
 marked — war —
- ③ Americanizing American. Read.
- ④ some with

Love & Justice. not unifying Am. Outlook

We must learn that "every movement which tends to drive the wedge of discord deep into the national heart is un-American, unpatriotic, and a blot upon the national flag. That our nation is big in achievement, big in hope, but bigger of all in the inspiring 'will to service' - philanthropic and cooperative service at home and disinterested human service abroad. That the supreme achievement of America has been to stand for fair play, to close its heart to a remarkable degree to selfish promptings and to contribute generously in an exalted spirit of disinterested service toward the forwarding of the ideal of international 'Commitment & good-will'."

Fredsey Blayney..

Am. Ideals & Traditions

No. Am. Review

1. Zangwill - The Melting Pot - Read - grotesque - Zangwill himself  
Quite

A - Some indications of the failure of the Melting Pot.

1. Immigration Law - Racial test - ominous -  
1. Plaint of the Restrictionist - Overcrowded - Flord  
Riffraff - Montana - were left & came 1921  
Beaver Rat - (Ad So in war! His record) -
2. To in Universities -
3. Klan - Organized Hate - Knew nothing -

2. War of course largely respon - Age of Confusion -  
1. Contact with Europe has done us no good. We  
are begin to perceive our nat. life & that they  
those lines which wrecked Europe -

2. We started out with a magical vision - "We hold  
these truths - we are in danger & losing them -

3. Imperialism - Disrupted Europe for 15 Centuries

1. Religious -

2. Racial - Purity - Superiority -

3. Economic - Every group looks with susp. upon new  
comers -

4. If Amer. is to save her soul it must be  
true to certain fundam. ideas

① Amer. is a nation - not a race - Neither Anglo-Saxon  
Teuton - Celt - Ther

② Amer. is a thing in the making -

③ " is a democracy - individualism -  
1 - not Melting Pot - Unsaic - Rainbow



5. Americanization is then not white washing - forced  
- adjustment - coordination - preference.  
- no new writing type -  
- Foreign Language -  $\frac{1}{2}$  School Child, Chad. Comm.  
from homes where a for. lang. is spoken - Wednesday  
- Educ. system org. for an unimpaired any tax on  
population.  $13\frac{1}{2}$  m. prequers. 13 m. are  
children, prequers -

6. Passion for unimpaired - fruit level help  
1. Not matter of year - just be - a lad -  
2. Patience - Start with a philos -

7. Immigrant vs. Freepies  
1. Asset or liability -

8. Rather nervous as a people. Sound  
1. Let us not surrender - lib. lib. at. group  
2. Being stamped with Chauvinism  
3. Let us have Faith -



Imperialism - is the policy of forcing others to accept  
your domination, political, Econ., or intellectual. Men  
and nations are caught up by the passion of ex-  
ploitation and self-magnification. They want the  
honor and the power and the glory even while  
they speak of things belonging to God.

Rel. Imp. is of the same cloth. Instead of rep.  
rel. as a religion - you receive it as something  
complete, well-defined and entrusted thus, particu-  
lar revelation to a <sup>people</sup> group as a people - That is the  
absolute truth. And what is absolutely true  
must be universally accepted. If even an  
blind not to see this - they must be cured to  
see it - Hence - Orthodoxy - And so an  
efficiency, unity - policy is evolved, it is  
called missionary work - And a propaganda.

① No pop. like rel - nothing comparable to  
universalist but manner and but brotherhood  
rel. prop - to job, zealot and fanaticism, These  
words - things - Assassins -

② Almost every to speak rel. & your neighbors  
faith - Thus they - ways - insane.

3- no jud. in not saying - Prophets & Evil -  
see things not thus - Mountains - valleys -

2. Were this merge possible and feasible. It would  
not be desirable. It would not be in keeping  
with trend of organization. - ~~completing~~ <sup>completing</sup> ~~the~~  
- Unimportant breaks up into <sup>unit</sup> ~~separately~~ <sup>det.</sup> which  
then the <sup>class</sup> ~~of~~ <sup>is</sup> to be ~~separated~~ <sup>separated</sup> into  
unimportant ~~again~~ <sup>but</sup> ~~into~~  
(~~unimportant~~ ~~unit~~ ~~of~~ -





Secretary of the Interior Albert B. Fall.

Washington

Edward L. Blochery — Multi-million oil operator

Charge - Conspiracy to defraud the Govt. in the matter of leasing  
of Naval Reserve oil land

"loan" 100,000, ~~blow~~ bag -

Josephus Daniels' paper. "Such verdicts do more to undermine  
the pillars of society than all the Bols and Moslems" (They  
shoot them in Mexico) Gas paid cannot ~~Two~~ 200,000,000.

Harding's cabinet -

Nov. 1921. \$100,000, carried from N.Y. by D's son "a little ~~black~~  
~~satchel~~ <sup>bag</sup>". 5 months later W's camp got from for a  
contract for the construction of oil storage tanks for the Navy at the  
Pearl Harbor base in Hawaii. Paid with oil which  
Navy receives as royalty —

Senator Neffler

To tell good —  
Say something —



by the report of the American  
cans—of which more anon.

It was no doubt in view of these marked advances and the evident capacity of the Filipinos to manage their own affairs that President Wilson finally informed Congress that the Filipinos had fulfilled the required condition set before them.

"Allow me to call your attention to the fact [he told the Houses of Congress on December 7, 1920] that the people of the Philippine Islands have succeeded in maintaining a stable government since the last action of the Congress in their behalf, and have thus fulfilled the condition set by the Congress as the precedent to a consideration of granting independence to the Islands. I respectfully submit that this condition precedent having been fulfilled, it is now our liberty and our duty to keep our promise to the people of those Islands, by granting them the independence which they so honorably covet."

If the future of the Philippine Islands had been without regard to party fortunes in the United States such a recommendation would undoubtedly have resulted in definite action. But another political party assumed power on March of the following year and the New Republican President, Mr. Harding, almost immediately sent a commission of his own to the Philippines there to make a study of the situation in order to inform the new administration. In this action is clear proof of the difficulties that attend the efforts of impartial Americans to learn the exact state of affairs in the Philippines because each administration in Washington views

not consulted as to whether they wished to be governed by us.  
They are a proud race. They waged 35 distinct <sup>rebellions</sup> ~~rebellions~~  
against Sp. rule - It took 20,000 U.S. soldiers to subdue  
them and more blood shed than during 300 yrs of Sp. rule.

1). They were permanent exist. for time to time: In 1918 Brock  
Haines & Cuyper passed a Bill "that it is and always has been  
the purpose of the people, the U.S. to withdraw their sovereignty  
over the Ph. & to recognize their indep. as soon as a stable  
govt. can be established there."

4. Tu 1920. Per. Wilson

3/. But the new Adam. they let differently. Carver Gen.  
word-for-gen. where dictat. power was unshared - &  
whose advice has been neg. by vote conflict.

4) Parisi Thompson - civil administrator. but no statement as to when our reputation will rise.

3). (Bark) an unperforated occip., the volume are  
Am. <sup>among Pap.</sup> mega plan tubus, and herup macula- etc.  
 from under stone chamo

6) Incapable (self cont.) They will never learn, unless given chance.  
 like swimmers - must be allowed to make our mistakes just  
 as we learn our walking.

B.

5. Our moral pos. is unaltered would be strange by far, if ~~we~~ our stature was not thus soiled. The nations, the world know their facts better than the Am. citizens do... and they accordingly discredit our ideals for legislation - & our claim to moral leadership on the world. The retort is always. O F O C O S O F A C O O O H U T D ↓

"The new laws affirm that the title to mineral and other subsoil deposits was vested in the people of Mexico, & stipulated that only Mexicans & Mex. companies had the right to acquire concessions to develop mineral fuel in the republic. & everyone might secure that right only if he renounced the privilege of recourse to his government & redress through diplomatic channels." The U.S. Govt. declared these & again that this is not <sup>the safeguard investment already made</sup> retroactive, <sup>that therefore</sup> there is no question of supremacy or denial of basic rights.

(5) To an impartial observer there are wise laws. It is a sovereign state & has right to make any laws <sup>which</sup> it chooses, which do not violate elementary rights of men.

(6) But Am. oil comp. are not satisfied. State Dept. through its Secy. Mr. Kellogg has been premier & the Secretary and flourishing the Am. press with facto perpetuando about Bulcher etc. etc. in the U.S. It is asked to modify its property laws to conform with the wishes of a few oil & mining magnates in America.

III. The same Econ. imperialism is doing us into a mess of complications in Nicaragua where our warships & ships are kept in power & captains <sup>captains</sup> ~~a few Am.~~ <sup>interests</sup> ~~afterwards~~. We are intervening in the affairs of a Central Am. republic - without warrant or justification.

IV. Philippines. Our role in the P. has been an all-out one. We gave Central help into the Phil. after the Span. war, but we had to subdue them by force and brutality for the F. war.



shall be in full control of the acquiring company during

Property acquired before 1917 shall be preserved  
in full force during the entire life of the  
acquiring company as established in their  
articles of incorporation.



1. Revelry - Saml Hopkins Adams -
2. To tell Jacob his sins - Plenty, People -
3. Events have happened - searching, At home - 2 Trials  
 of notorious corruptionists - They say  
 ① There - led to trial - abstract Court 1 1/2  
 Comp of Appeals - They say -
4. Serious - vendition - sat - When justice is  
 Planted - strength - water - Transfers - high  
 Place - recent - You cannot count 100,000,000  
 ① Wander  
 ② No question integrity - as growth - individuals

5. Mex. co. - history.
- ① Church. 1917 Separation - Start 6
- ② Foreign Capital.
- ③ 1917. ① Sep. Chuan  
 ② Aparian  
 ③ Ultimatum Ending } For Ownership of  
   natural resources
- ④ Oil - split - title in M. people. M. Conf.  
Cession - resource. Restoration
- ⑤ no compensation. before 1917. let say  
Comp -

מה משנת 1942? מה תהא תגובתה של יהדות אמריקה למגבית ארץ-ישראל המאוחדת, לכל קריאות העזרה והסיוע למדינות הים? מצויים כבר כמה רואי-שחורות, המתנבאים ואינם פוסקים במחננו: עלובה תהא התגובה, ונימוקם עמם: המסים הגבוהים יכבידו על נדיבות המתן, וכל המוחות והלבבות יהיו נתונים לענייני אמריקה בלבד. נביאים אלה רואים בחזונם את יהדות אמריקה כשהיא מתקפלת לתוך עצמה במעשיה הטובים, ודבר זה, מאמינים הם, לא יאחר מלעשות רושם על שכניהם, בו תופגן נאמנותו הפאטריוטית הגמורה של היהודי האמריקאי.

יחס כזה מצד היהדות, אילו היה מצוי, היה נושא בתוכו סתירה למדיניות החיצונה של הממשלה, שנתקבלה עתה על-ידי כלל העם האמריקאי. אחרי חדשים רבים של מבוכה ופולמוס סוער, התנער סוף-סוף עם אמריקה משגיון הבדלנות המסוכן, במקומו נתקבלה מדיניות רחבה, נמרצה ותקיפה של שיתוף-פעולה בין-לאומי לנצחון ולסדר עולם חדש — תכנית-מלחמה מאוחדת ותכנית-שלום מאוחדת גם יחד. ארצנו הכריזה על תכנית מקפת-עולם של עזרת "השאל-והחזר" לכל העמים הנלחמים במעצמות הציר. מוכנה היא וכבר התחילה להוציא מעינותיה האדירים חוצה לעזרת עמים, שכמה מהם רחוקים מחופיה אלפי מילים, במזון ובכסף, בנשק ובצבא, לזיינם ולסעדם במלחמה המשותפת בצר המשותף. צבאותינו עתידים עוד מעט לפשוט בכל הימים והאיים, במזרח הרחוק ובמערכות המלחמה שבחלקי-עולם זה ומחוצה לו. זו היא תכנית האסטרטגיה הגדולה שנתקבלה ונתאשרה על-ידי עם אמריקה, כי נוכח לדעת שרק זו הדרך לנצחון.

האם יבוא עתה היהודי האמריקאי לרשת את שגיון הבדלנות, שעם אמריקה השליכו אחרי גוו? היצמצם עצמו צמצום קרתי בשעה שארצו נעשית בין-לאומית בהשקפתה ובחזונה לעתיד, והיא מתכנת מעשיה באמת-המידה של "עמי הברית"? מחלת הבדלנות, אם תופיע בקרבנו, תדבק רק בקבוצת-אנשים "רמי המעלה", שכל מומי הגלות מקננים בהם מאז — מורכ-לב, בקשת מפלט דמיוני, התנדנדות לרוח היום, נסיגה מפני צל עצמו, התגוננות על-ידי התבדלות מכלל ישראל — כל אותו תסביך הפגעים והפגמים שאפשר לכנותו עתה בשם תסביך זשירום פראנק.

רוב מנין עמנו לא היה מתבדל מעולם, ולעולם לא יסכים לדעה, הנשמעת מפי יהודים אחוזי-בהלה, שמתן עזרה לאחים בארצות אחרות, או מאמץ לכונן בשביל עמו חסר-המולדת קיום לאומי תקין, יש בהם משום פגם בנאמנותו לארץ מולדתו או מגוריו, או משום ניגוד למילוא חובתו האזרחית בימי שלום ובימי מלחמה. לפיכך היה מושיט תמיד יד עזרה לאחיו היהודים באשר הם בימי שלום ובימי מלחמה. לפיכך גם יוסיף ויתמיד לעשות כן. אמריקה דרכה ורצונה להשיג נצחון לא רק במלחמה, אלא גם בשלום העתיד לבוא אחריה. המלחמה אינה אלא הקדמה, טראגית ורבת-דמים, למפעל העיקרי של בנין משטר חברתי מיוסד ומתמיד בחירות ובצדק. האם יקל בנינו זה של עולם, אם ניתן את היהדות האירופית הנענה והדווייה, עד כמה שידנו מגעת אליה, לשקוע יותר ויותר ביוון הסבל והיאוש? האם יחזק שלומנו של עולם, אם ניתן את ארץ-ישראל — הפתרון המבטיח האחד לחוסר-המולדת של העם היהודי — לכרוע תחת סבל שנות המלחמה הקשות אשר לפנינו? נשיא ארצות-הברית השיב לפני זמן-מה על כך תשובה ברורה וחוחתת: "הסכנה הנשקפת לארץ-ישראל אינה נבדלת במהותה מזו הנשקפת לארץ-זו". ארץ-ישראל ואמריקה נתאחדו כיום הזה בחזית אחת ויחידה. סכנה אחת לשתייהן. מלחמה אחת לשתייהן. כל דולאר הניתן לארץ-ישראל הוא על כן מניית-מגן לדימוקראטיה.

\* מנאמו בפתיחת הועידה למען ארץ-ישראל בקליולאנד.

בשעה-מפנה זו לגורל עולם עומדת ארץ-ישראל היהודית בפני צורך כפול. היא עומדת בפני צורך-מלחמה, היא בת-ברית צבאית חשובה לעמים החפשים הנלחמים בהיטלריות. היא מעמידה מתוכה חיילים ומספיקה נשק, מזון ושירות-צבא. ארץ-ישראל עלולה עוד להיות למערכה רבת ערך צבאי. עמק יזרעאל היה מאז מקדם שדה-קרבנות לצבאות אימפריות וחומות ירושלים הקשיבו לא אחת לקול תרועת מלחמה.

ארץ-ישראל תופסת עמדה אסטרטגית במערכות-הקרב הנטושות למרחקים של עמי הברית. חצי מיליון יהודים מובטחים ועומדים להגן על עמדה זו, ועל ברי-טאניה למחר ולזיון את הכוח רב-הערך הזה — למחר בעוד מועד, ולא תישנה כאן משוגת כרתים ומאלאיה ושדות-קרב אחרים, שאפשר היה, בראית הנולד, לקדם בהם את פני הרעה. אם אין בריטאניה יכולה לזיון את יהודי ארץ-ישראל, מחוסר נשק לפי דברתה, על אמריקה לעשות זאת. ארץ-ישראל היא כיום חזית אמריקאית לא פחות משהיא חזית בריטית, ומפלה לעמי הברית בארץ-ישראל, כמו מפלה בסינגפור, תהא רבת מחיר וסכנה לאמריקה כלבריטאניה.

ולא רק זיונם של יהודי ארץ-ישראל בלבד; חובה להרשות להם להקים יחידות-צבא משלהם ולהלחם תחת דגלם לפקודת בריטאניה. זו היא זכותו של כל אדם בן-חורין. היהודי האמריקאי נלחם תחת דגל הכוכבים והפסים. זה דגלו. היהודי הארץ-ישראלי זכאי לדגול בשם מגן-דוד. זה דגלו שלו. יהודי ארץ-ישראל אינם נמנים על שום עם אחר, אלא על העם היהודי, וארצם היא בית-לאומי יהודי, שהוכרז על-ידי בריטאניה לפני חצי-יובל שנים וקיום ואושר על-ידי כל עמי התרבות. שלילת זכותם להגן על ארצם-מולדתם כיהודים, היא מעשה עוול וסלף, והעלמת שמם של יהודי ארץ-ישראל, הנלחמים בגבורה בתוך צבאות בריטאניה בלוב ובמקומות אחרים ורבים מהם נפצעו ונספו בקרב, היא אי-כבוד לממלכה גדולה ופגיעה קשה בעם בעל-ברית.

אויבי הציונות היו מונים אותה מזמן לזמן, שהיא מתכוונת לקיים עצמה בארץ-ישראל בעזרת כידוני האנ-גלים. היתה זו תמיד טענה תפלה, וחוסר-הממש שבה ברור ביחוד לפקידי בריטאניה בארץ-ישראל היודעים יפה, מה ערגו היהודים להלחם באויביהם בכידונים משלהם וכמה דרכי-סתר מצאו לבוא לעזרת הפידונים הבריטיים. במלחמה זו הציעו היהודים הקמת צבא יהודי לימין ברי-טאניה, למעלה ומחוץ לשנים-עשר אלפי היהודים שכבר התנדבו למלחמה והשתתפו בקרבות המזרח התיכון, בסוריה, ביוון, בכרתים ובלוב. מדוע מפחדת עתה ברי-טניה מפני הפידונים היהודיים? האם חוששת היא, שמא ישמשו הפעם פידונים אלה לחיזוק התביעה הצודקת לארץ-ישראל יהודית חפשית בידי אנשים שבעל-כרחם יבואו לידי מסקנה שחירות ניטלת אם אינה ניתנת? אין לחשוש לכך. ארי יהודה וארי טראפאלגאר ודונקירק עלולים אולי לשאוג זה לעומת זה, אך לעולם לא ילחמו זה בזה.

ארץ-ישראל היהודית עומדת גם בפני צורך-שלום עולמי. אין שלום מתמיד בעולם אלא אם כן יוכרע לטובה גורלם של המיעוטים, מנושלי מולדת וזכויות, אשר באי-רופה, מיליוני אנשים, יהודים ושאנים יהודים, עתידים לבקש להם בית בעולם שלא יהא מסביר פנים ביותר להגירה. קשה ומרה תהא מלחמת הקיום באירופה השדודה והמרוששת שלאחר המלחמה. רעב וחלי וענות יארבו מכל עברים. משקי-ארץ חרבים, שיטות-כסף שבטל ערכן, תבוסות ומהפכות חברתיות בכל ארץ מנוצחת — ממש כמו אחרי המלחמה הקודמת. הנוער בחצי עולם, שנתחנך על ברכי המיתולוגיות הגזעיות והלאומיות של ארצות הרדיון, יהא אבוד ברוחו ולא יתאים לדרך-החיים הדימו-קראטית, שאותה למדו לשנוא ולתעב — ונפשם תהא קץ

רעל לשנאת ישראל. שוב יהיו היהודים נראים כמתחרים כלכליים בלתי-רצויים בעיני מיליוני אנשים רעבי מחיה ומעמד. והשנאה הכלכלית תיקבע שוב בדפוס הדעות האנטישמיות, הידועות יפה והמשרתות יפה את בעליהן.

לשוא נניח, כי עם בוא השלום תבוא מיד בעקביו גם שעת רצון לעולם. הנפתולים הממושכים של תקופתנו, שמשטרה הרכושני פושט צורה ולובש צורה וקשה וחמורה התמורה מזו של הפיאודאלית בסוף ימי-הביניים, לא יכלו בכלות המלחמה, צורות-קבע כלכליות חדשות, שיעלו בד בבד עם חירותו ובטחונו של האדם, לא נתגלו עוד. לכל היותר רשאים אנו לקוות, שמלחמה זו תשים קץ לתוקפנות מדינית ואימפריאליסטית, שעבר זמנה בעולם של ימינו. אולם הפרעות עצומות יוסיפו להרגיז עולם זמן רב אחרי כריתת ברית השלום, ובעולם פרוץ מבחינה כלכלית ומדינית, צפוי העם היהודי תמיד להתקפות.

אין ספק, שאחרי נצחון עמי הברית יושבו ליהודי אירופה הזכויות המדיניות והשויון האזרחי. אולם זכויות אלה היו נחלתם גם אחרי המלחמה הקודמת — אף זכויות מיעוט לאומי. והאנטישמיות לא היתה מעולם פה חמסנית ואכזרית ושיטתית כבימים שאחרי המלחמה הקודמת.

האפשר לה לאירופה לקיים מצב הרת-סכנה זה לאורך ימים? ביחוד למראה ניצולה של האנטישמיות בשנים האחרונות בידי כל מיני הרפתקנים מדיניים ועמים תאבי-כיבושים? האסטרטגיה של "המלחמה השלמה" בימינו גילתה תועלת מרובה באנטישמיות. בעזרתה חותרים תחת ממשלות אויבות, פורעים אחדותם של עמים שנפל עליהם הגורל לכבשם, זורעים מבוכה ומשתיקים רצונם של עם. האסטרטגיה של "שלום שלם" חייבה על כן לגלות את התרופה האמתית לאנטישמיות, כדי להציל לא רק את יהודי אירופה, אלא גם את אירופה גופה ואת שלומנו של עולם. ארץ-ישראל היא התרופה, הכרח הוא להרשות ולעזור לעם היהודי לפתח את מולדתם במידה כזו שתאפשר לה לדלות, בזמן קצר בערך, שנים, שלושה או ארבעה מיליון יהודים מן המרכזים הצפופים והדחוקים דוחק כלכלי אשר באירופה התיכונה והמזרחית. דבר זה ירופף את הלחץ על היהודים הנותרים, שיחדלו אן מהיות מטרה לחיצי רוגז וסכסוך ומהומה.

אפשרויות אחרות להגירה המונית של יהודים אין בכל העולם כולו, לא היו ולא יהיו, מי יתן והיו, אבל אין נותן. טפטופים קלים של הגירה יורשו פה ושם, אבל נחשולים ייעצרו בזעם; ונחשולים, לא טיפות, יציפו אותנו בבוא מועד.

אל נא נשכח את נסיונו בפליטים בעשור-השנים האחרון. נסיון זה לא ישתנה גם אחרי המלחמה. עתיד הוא גם להחמיר. כי עמי העולם יהיו אן במצב של שידוד מערכות כלכלי וכל מעיניהם נתונים לעזור לעצמם במעבר הקשה מכלכלה לאומית מלחמתית לכלכלת ימי-שלום. לא יתנו לסבך את מצבם על-ידי הכנסת שפעת מהגרים מדודלים לתוך גבולם.

ארץ-ישראל חפשית ופתוחה היא תנאי-הכרח לא רק לפתרונה של בעיה קשה ונוקשה זו של אירופה, אלא גם להבטחת שלומה של אירופה כולה. הרצל הבין זאת. "מדינת היהודים", אמר, "היא צורך לעולם, ועל כן תקום ותכונן". הוא ידע, שמאחורי הרעיון הציוני ניצב כוח הגיון והכרח שאין לעמוד בפניו. גם באלפור הבין זאת. משרד המושבות הבריטי כבר שכח זאת.

אל לנו להתעלם מחומר מצבו של העם היהודי גם עם נצחונם של עמי-הברית. תבוסתו של היטלר כשהיא לעצמה לא תביא תיקון לחיי היהודים על יבשת אירופה. ברית-שלום שלא תשווה לנגדה את שאלת הפליטות היהודית במלוא חומרתה, תשאיר את יהדות אירופה במעמדה, או חוסר-מעמדה, הטראגי והעתיקימים, ושוב יוכשר הקרקע לזרע-שנאה וקציר-סערה.



אברהם אבינו ~~לעולם~~ - מלך אברהם.

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4) האל קודם צאנו כדרכו דרכו צמח. האל  
האל בקולו מלאו צדו האלמה, און אלה  
צמח האל (האל) אלה צמח האלמה  
אלה - אלה צמח.

האלמה הנקרא אלה צמח האל  
האלמה כולו האל אלה האלמה צמח  
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(5) אגודת אומה - אגודת אומה - אגודת אומה  
בבית 2/6 אגודת אומה ומועד, אגודת  
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אגודת אומה!

1/ Happy - in this house - the home of dawn!  
in this country - France -  
in this city - Berlin - prophetic vision pursued

2/ 50 years ago - Will of Max Horkheimer - Nahum Sokolow  
- no legend!  
- thanks to his leadership -  
- but also people's perseverance -

- the triumph of a people's will!  
- not a perfect people - ① Isaiah 7/3 - Isaiah 40/3  
④ Jeremiah - Jer 13/1 - Jer 18/2  
Jer 18/1 - Jer 18/2

③ Throw an ember behind  
barbed wire -  
Faced it to say done words

3/ Same people will defend itself from here on!  
Want peace with Arabs - tools -  
xxxxx -

4/ Parting from Amer. Jewry -  
Matched to House - United -  
My love -  
will continue



ETHICS - BY GOD OR MAN?

An address delivered at Univ. of Michigan  
Ann Arbor, Michigan, November 11, 1954.

I was asked to speak on the subject "Ethics - By God or Man?" As a Rabbi in Israel, I shall try to give you the answer of Judaism to this question. I have no other. I am also persuaded that when all is said and done, there is no other answer which any God-centered religion can give.

There arose in Israel in ancient times, in a small country which was the crossroads of great empires and cultures, a group of men who had a unique and challenging message for their people and for mankind. By it the world came to be profoundly agitated and the spirit of man was quickened to new adventures in faith and social aspirations.

These men, the prophets of Israel, were the founders of Judaism. In later times and in other settings, their basic ideas gave impulse and substance to Christianity and Islam. They projected a way of life for men and nations, which like some strong gulf-stream, has flown for centuries steadily and discernibly through the great waters of humanity.

They were not specifically theologians, these men who fashioned Judaism, <sup>did</sup> nor the faith which they founded ever boast of a systematic theology until the early Middle Ages, a thousand years after the final canonization of the books of the Bible, two thousand years after Moses. There were many theologians and philosophers among the Jewish people, especially in later times, and some of these were not wanting in great speculative power, but Judaism is not based upon their theology or philosophy. These religious philosophers, in successive generations, employed <sup>→ to P. 2</sup> whatever philosophic thought was current in their day, from Platonism to Existentialism, to defend or to corroborate )

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On the other hand, lest we become self-righteous, as the advancing armies of the Allies are approaching the gates of Berlin, that we do not come to feel that we are utterly without guilt, that we need not atone for any of our sins of the past, it is important that in this great hour on the eve of victory, we members of the United Nations, in utmost humility of spirit, take stock of our sins, of our mistakes and make our resolutions for tomorrow. We, too, have atoned for many of our mistakes -- Our sons who are dying upon the battlefields and the ruined cities of the nations around Germany, the misery and suffering of multitudes of human beings, are in a way atonement for sins which we ourselves have committed. And our atonement will not be complete until we build a just world after this war.

Destiny is bring us to the gates of Berlin, and the hour of destiny will wait for us. But destiny is also waiting for us at the gates of some nameless city somewhere in the Black Sea today where the leaders of the three great nations are meeting, and where the future of the world is being determined. Unless those leaders representing their people, unless they can rise to the challenge of the great hour, the hour of destiny, unless they can transcend that which is mean and small and petty and selfish, unless they can check the play of power politics, unless they can restrain the desire for extended boundaries and unless they will have the vision before them of the inescapable operations of the moral law, the military gains at the gates of Berlin will result in nothing and the world will follow in the shadow of another world war.

The fall of the Nazis will not be enough and will not compensate the world for the liquidation and ruin of these years. It will not bring a sense of rest and peace and security for people of the earth. Only a new world order laid upon the foundations of justice, of international law, a social order grounded in obedience to God's eternal moral law -- only such a world order will give men that which they are seeking ~~for~~ that for which they have sent their sons into battle.....

2600 years ago

There is no escaping the moral law whether in ancient Babylon/or in 1945.



around us, becoming one even as Thou art One.

Our thoughts not being at one, behold the darkness of ignorance! Our desires not being at one, alas, the mazes of sin! But Lord, our very agony is Thy mercy. This we can see through the mists and tears: that knowledge must be our destiny or ignorance were not pain; righteousness must be our destiny or sin were not anguish. Thy oneness must be the image in which our souls are made, or unrest were not ours when our thoughts and longings fail to have unity, fail to fit, to harmonize, to be at one.

Responsive Readings from the Sayings of the Fathers.

Upon three things the world is based,

Upon study, upon service and upon kindness.

By three things is the world preserved,

By truth, by justice and by peace.

Be not like those who serve merely for the sake of pay;

But be like those who serve not merely for the sake of pay.

Love that hath an ulterior motive will not endure.

Love to work; hate to domineer.

Love peace, pursue peace;

Love thy fellow creatures and bring them near to God.

With graciousness receive thou every man.

Despise not any man, carp not at any thing.

Judge not another until thou art come into his place.

Judge every man in the light of his merits.

Let the property of another be as dear to thee as thine own.

Let the honor of another be as dear to thee as thine own.

I have found nought so better as service than silence.

A fence to wisdom is silence.

Let thy house be a meeting place for the wise.

Sit thou at their feet and drink in their words thirstily.



Not learning but doing is the chief thing.

He whose wisdom exceeds his works, to what is he like?

To a tree whose branches are many, but whose roots are few;

And the wind comes and plucks it up and overturns it.

But he whose works exceed his wisdom, to what is he like?

To a tree whose branches are few but whose roots are many.

Even if all the winds in the world come and blow upon it,

It can not be stirred from its place.

Who is wise? He who learns from all men.

Who is mighty? He who subdues his own passions.

Who is rich? He who rejoices in his portion.

Who is honored? He who honors others.

Be not easily moved to anger.

Be exceedingly of lowly spirit.

Be humble of spirit before all men.

Trust not in thyself until the day of thy death.

Better is one hour of repentance and good deeds in this world.

Than the whole life of the world to come.

Envy, Lust and ambition take men out of existence.

Do His will as if it were thy will;

That He may do thy will as if it were His will.

Be bold as a leopard, light as an eagle, fleet as a doe and strong  
as a lion.

To do the will of Thy Father Who is in heaven.

According to the labor, the reward.

Tefillah ( Variable )

Union Prayer Book Vol.1 page 64 or pages 74 and 76

The following is offered as a substitute for use either in Item Seven or Item Eleven.

Lord, confessing Thy holiness, we confess our frailty; confessing our frailty, we confess Thy holiness. With him of old we pray,  
"Suffer us not to come into the power of temptation or of contempt"  
O lead us to withstand temptation in its beginnings when alone temptation is resistible, ere its filmy thread become an iron chain, its spark a conflagration, its trickle an inundation. Against its first stirrings make us wary, like good soldiers conquering our foe ere he assail. O give us as our shield and sword in life's warfare the heart that is pure and the will that is strong. Then will our good inclination and not our evil one prevail and we shall, by Thy grace, be saved from that self contempt which is our soul's most devastating ill.

Silent Devotion; Provisional Draft.

Eternal Light, having glimpsed Thee once, I must seek Thee forever.  
Athwart the ruins of a thousand hopes, through desolate regions of failure and shame, across heaving oceans of discouragement and anguish, o'er mountains of burdensome toil, through the fens and marshes of temptation, even into the dark caverns of death, I can not otherwise, O my Father, I must seek Thee, forever.

Futile vows will I not make unto Thee, Thow Searcher of hearts.  
Fashioned in iniquity, how can I vow to remain unsullied of iniquity?  
Deeper than my good desires are ingrained my evil desires. I am those desired; from their fell clutch I can not always be free. But this I vow, O Strength Ineffable, though I fall ten thousand times, I shall ten thousand times, arise again and unyielding, renew my struggle.

All Pitying One, Thou seest, Thou knowest, Thou sharest my struggle. Beneath the thought of Thy compassion, my riven heart wins calm. " O that my death may be my atonement " my fathers prayed and I after them, pray. O that, in eternity, my better self, unyoked of its evil companion, may shine in that flawless, stainless, consummate rectitude for which, unto eternity, my soul doth pant and yearn. Amen.

Modim.

Union Prayer Book Vol.1 page 110

Prayer for Peace.

Union Prayer Book Vol.1 page 110.

Perhaps this substitute will be acceptable:

Grant us peace, not the peace of sluggishness and torpor but the peace of triumphant combat with our inclinations, and bless our country, O our Father. Make it, not in boastfulness, but in truth the land of the free and the home of the brave; free from every sin and folly and so nobly brave that, facing every foe, our only armor may be guiltlessness, our only weapon love, our only stronghold Thou. Amen.

XI----Voluntary Prayer . See sheet with item seven.

XII ---Scripture/ Reading Psalm 32. Psalm 51.

Ezra Chap. 9 verses 5 to 15

Nehemiah Chap. 1 verses 4 to 11

Daniel Chap. 9 verses 4 to 19

XIII Hymns.



My soul, be on thy guard;  
Ten thousand foes arise;  
The hosts of sin are pressing hard  
To draw thee from the skies.

O watch, and fight and pray;  
The battle ne'er give o'er  
Renew it boldly every day  
And help divine implore.

Ne'er think the victory won,  
Nor to thy rest sit down;  
Thine arduous task will not be done.  
Till thou obtain the crown.

Fight on, my soul, till death  
Shall bring thee to thy God;  
He'll take thee, at thy parting breath,  
To his divine abode.

George Heath.

XIV.---Sermon.



Adoration.

Union Prayer Book Volume I page 58

The following substitute is offered:

O Lord, Our God! " The heavens and the heavens of heavens can not contain Thee "; how much the less the hearts of us, Thy frail children. " Thine are the orbs of light and shade". Thine are the heights and depths of space. The ages past and the ages to come are Thine and only Thine. Thou art present in the glittering stars that spangle the heavens at night; and in the winds that breathe through the treetops in Thy blessed voice to be heard. Every dewdrop every grass blade, and the soul of every living thing gloweth with Thy presence. We are powerless to find words of our own. We can but exclaim in the rapturous word of one who adored Thee in ages past: " Thou art God from everlasting to everlasting."

O Heavenly King of Kings! Not even the angels are pure enough to look upon the fullness of Thy glory. And we who are but dust and ashes we whose days pass away like a shadow, we whose years on earth are but a brief glimmer in the night-- what can we say in Thy presence? In breathless adoration, our souls sink prostrate before Thine Almighty throne. Lord, Lord, we bow the head and bend the knee and magnify Thee, O kings of Kings , O holy One, O ever Blessed.

Va-a-nach-nu-kore-im unishtachavim umodim lifne Melech Maleche  
Hammelochim hakodosk Boruch Hu.

XVI May the Words Union Prayer Book Vol I page 18

XVII Introduction to Kaddish. Union Prayer Book Vol. I. pages  
59,125,197,273.

XVIII Kaddish. Union Prayer Book Vol. I page 60

(Face Page)

"I can remember, as a child, and I would not be surprised if some of you might recall -- I can remember my own mother -- her blessed memory -- when the crossroads of life seem to come upon her -- when the worries and trials of life seemed to become too many for her -- that she would turn to her faded old book of Psalms -- to the book of Tehillim -- and in her quiet, sweet and subdued voice, the unforgettable music of the soul, she would pour out her soul to the listening ear of God and then rise, as if refreshed, as if a load had been lifted, as if something rare and precious had been communicated to her in response; and the dark ways became light again. This is the value of prayer, really, when you come to think of it. Prayer allays pain and anxiety. Restores confidence and tranquility to a bewildered and harassed mind and spirit because it offers man an opportunity to communicate.

"Make your prayer unto Him and He will hear you...and light will shine upon your ways."

Excerpt from #17.  
1.27.67.

Borecha es Adonoy Hamnevoroch  
Boruch Adonoy Hamnevoroch le-olom Vo-ed.

( Some Form of Yozerot)

The paragraphs from the Union Prayer Book Vol.1p.8 or p.68

Perhaps the following might serve instead:

Lord, grant us a childlike trust in Thee. That the day will  
bring forth we know not. Futile alike are our hopes and fears.  
We can be sure of Thee alone. We rest in Thee, O Father, and resting  
in Thee, our step is firm, our path secure!

Shema Yisroel Adonoy Eloheinu Adonoy Echod.  
Boruch / Shem Kevo! Malchuso Le-olom Vo-ed.

(. Ve-ohabto)

Perhaps the following will serve instead:

Eternal. Who art One, the urge of Thy being worketh within  
our being the passion also to become one. Each of us, in his  
finitude, is a discordant many. Imperishable hope! We shall yet  
surmount the discords and conflicts within us, among us

Cost of Manuscript  
very poor for postage per page  
to be least page 1

Fix up first page of Paper No. XI  
The first Among of a study of Leland



The people who walk in  
darkness see great light

Undefeated Optimism p. 5-  
1/4 down

There is a golden age coming.

Undeclared optimism p. 5  $\frac{3}{4}$  down

Hebrew: p. Thou hast comforted  
us, O Akiba, thou hast  
comforted us!

Undeclared optimism, p. 3 - middle  
of page

Moses was ~~very~~ close to darkness when he sought God.

Undeclared optimism p. 5-1/2 down



Hebrew: art Thou not God from  
everlasting, my Holy God?  
There, <sup>we</sup> will ~~and~~ never die."

Undefeated optimism p. 4, 3/4 down

## THE UNDEFEATED OPTIMISM OF OUR FAITH

The Temple, March 7, 1943

There is a Midrash which says that there were ten Psalms recorded in the Bible which were sung by Israel in the course of its history -- in the midst of crisis, or after the crisis -- ten songs of faith. The first was sung when the Children of Israel were freed from Egypt. The second was the song of triumph by the Red Sea. The third, when in the wilderness, when the well suddenly appeared and provided water. The fourth was the song which Moses sang before his death. The fifth was sung by Joshua after his victory over the five Amorite kings. The sixth was the song of Deborah and Barak which they sang when the Children of Israel conquered Sisera. The seventh was the Psalm of David when he was delivered out of the hands of his enemies. The eighth was the song of Solomon sung at the dedication of the Temple. The ninth was the song of Jehoshaphat, king, as he went to battle against the Moabites and Ammonites. The tenth is the grand and mighty Psalm which the children of Israel sang and will sing to the end of days at their future final and everlasting deliverance.

It is a very beautiful and significant Midrash. You will see that the Midrash calls attention not to one crisis in Jewish history, but to many. For the history of Israel was a history of crises. From all of them, Israel emerged triumphant and singing, and at the very end there will be a song of everlasting deliverance. This Midrash is but one of many nigh numberless testimonials which we find in our sacred literature and in our history of the undefeated optimism of our faith and of our people. And in every trial, and in every severe national tribulation there was manifest indelibly the remarkable unshakable confidence in the final outcome, in the triumph of the right of national survival.

I read this morning the famous chapter from the Book of Jeremiah, written just before the first exile -- before the destruction of the First

517  
617

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It is a ~~very~~ beautiful and significant Midrash. ~~You will see that~~ the Midrash calls attention not to one crisis in Jewish history, but to many. For the history of Israel was a history of crises. <sup>BUT</sup> From all of them, Israel emerged triumphant and singing, and at the very end there will be a song of everlasting deliverance. This Midrash is but one of many of nigh numberless testimonials which we find in our sacred literature and in our history of the undefeated optimism of our faith and of our people. ~~And in~~ every trial, and in every severe national tribulation there was manifest ~~indebly~~ <sup>A</sup> the remarkable unshakable confidence <sup>IN</sup> the final outcome, in the triumph of the right <sup>AND IN</sup> of national survival.

I read this morning <sup>a</sup> the famous chapter from the Book of Jeremiah, written just before the first exile -- before the destruction of the First Temple. Disaster was in the offing. The ~~City~~ of Jerusalem was besieged. The plight of the city was hopeless, <sup>IT WAS</sup> -- about to fall. The leaders of the people were about to be led away in chains to Babylon. The sanctuary of the Lord was about to be put in the fire

At that moment, a moment of dread anticipation, of impending tragedy, the prophet, ~~Jeremiah~~, says to his people: "Yet again there shall be heard in this place whereof ye say: It is waste, without man or beast, even in the cities of Judah and in the streets of Jerusalem, that are desolate -- the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride." The prophet, Jeremiah, was commanded by the Lord to buy a piece of land in ~~a~~<sup>his</sup> country which was soon to be conquered by ~~the Babylonians~~<sup>to</sup> and have the deed signed and sealed and put away in an earthen vessel that it may last many days as a confident symbol that "Houses and fields and vineyards shall yet again be bought in this land." Optimism in the face of doom.

Whence does this optimism spring? It sprang from the people's unshaken faith, ~~in a just cause~~ -- the people had sinned. The people had provoked God. God had punished them severely, broken their national pride, cast them out in exile. But if a sin can bring on punishment, repentance can bring on forgiveness and restitution, ~~because~~<sup>There is</sup> there is a just God, ~~and He looks through~~ a just law of providence and retribution.

So Jeremiah passed through the people speaking in the name of God: "Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

Many centuries later, when the Second Temple was destroyed, and ~~again~~ Jerusalem was laid waste, ~~AND~~ the masses of ~~the people~~<sup>AGAIN</sup> were led away as ~~captive~~ slaves to work in the salt mines, it seemed that Israel was forever lost, completely destroyed. ~~At that time,~~ <sup>IN</sup> at that dire moment of national calamity, the great Rabbi who lived at that time, Jochanan ben Zakkai founded a little school, an academy, ~~at the very~~ time of the destruction of the country. ~~At the defeat of his people,~~ <sup>IN</sup> Rabbi Jochanan ben Zakkai established a new school. ~~What was really~~<sup>FOR</sup> destroyed? A building, ~~a~~ <sup>CITY!</sup> group of buildings, many cities, ~~an army~~ <sup>L</sup> ~~But~~ Israel was more than that. Israel



was a people. It had ~~become~~<sup>was</sup> an idea. Israel through its long history had already expressed itself in spiritual power, in Torah, in a code of life, in a complexity of ideas, Israel had already projected the vision of a spiritual <sup>Jerusalem</sup> ~~Jerusalem~~. Zion and the Holy of Holies were now really in the hearts and minds of the faithful. →

44 Rabbi Eliezer, Rabbi Joshua and Rabbi Akiba, disciples of Jochanan ben Zakkai saw the ruins, and Rabbi Eliezer and Rabbi Joshua broke out into weeping and rent their garments. But Rabbi Akiba laughed. ~~and they turned to him and said:~~

"Why do you laugh?" "Why do you weep," they were asked by Akiba? <sup>IN TURN</sup> ~~They said,~~ Behold, <sup>THEY SAID</sup> the sanctuary of the Lord, the Holy of Holies! Behold wild beasts now prowl about it. The Temple is destroyed. Our people are in exile. The enemies have triumphed. Rabbi Akiba turned to them and said: <sup>"THE EARLIER PROPHECY (OF MICAH) HAS BEEN FULFILLED WHICH SAID</sup> ~~Why all this is fulfillment~~ of the prophecy of Micah who had said: "Therefore shall Zion because of you be plowed as a field and Jerusalem shall become heaps and the mount of the Temple as a ruined forest." And so will the other prophecy be fulfilled: "I shall return unto Zion, and will dwell in the midst of Jerusalem. There shall yet old men and old women sit in the broad places of Jerusalem and the broad places of Jerusalem shall be full of boys and girls playing there." If the earlier prophecy had not been fulfilled, <sup>COULD NOT</sup> ~~surely~~ this latter prophecy of redemption <sup>"THIS UNOBTAINABLE"</sup> ~~must~~ be fulfilled. They said to Akiba: Thou hast comforted us, O, Akiba, Thou hast comforted us! <sup>OPTIMISM GRANTED THEM TO PROCLAIM</sup> ~~..(Heb)~~

As you notice, this optimism of our people was not the result of any easy-going lives, <sup>OR</sup> of a pleasant, untroubled existence, ~~but~~ out of disaster, suffering and exile, it rose triumphantly to proclaim its unbroken faith in tomorrow.

The life of our people was never a calm and placid one, ~~at any time~~. It was always a life of swords, <sup>OF</sup> conflict, <sup>NAME</sup> strain. The very word, Israel, was given to our Father, Jacob, because he wrestled with angels and with men, and ~~was not one alone~~

Our national existence began in slavery and revolution. We reached the promised land after forty years of wandering in the desert, <sup>WHERE A WHOLE GENERATION PERISHED</sup> and our ancestors had

CARTHAGE WAS DESTROYED, THE CARTHAGINIANS DISAPPEARED  
ROME " " " ROMANS  
JUDAEA " " " JEWS SURVIVED,

to fight for every foot of soil in Palestine before they could settle there. The period of the Judges were the battle-days of our early history in Palestine. Spiritually we fought against the entire world in ~~ancient days~~ <sup>heathen</sup> for nearly fifteen centuries — against the paganism of the Canaanites, the Egyptians, <sup>the</sup> Babylonians, the Greeks and the Romans. The whole world was idolatrous. ~~But~~ <sup>One</sup> little people alone, ~~that little spot of Judea~~ resisted <sup>the</sup> empires which waged war on Israel. From the days of Assyria to the days of the Third Reich ~~which~~ <sup>✓</sup> were the most powerful empires in the world.

<sup>WE</sup> Israel were never relaxed! We were always braced against alien foes and alien influences. Frequently our people ~~were~~ <sup>TASTED</sup> defeated and ~~were~~ <sup>DEGRADATION, SLAVERY, EXILE,</sup> exiled. They frequently ~~tasted~~ all the fury and hatred of rulers and mobs from Pharaoh to Hitler.

~~Now~~ <sup>To</sup> have remained full of hope and faith in the future, after so many centuries of strife and frustration and suffering is a ~~great~~ tribute to the soul of the Race, and points ~~unmistakable~~ to deep springs whence that soul draws its sustaining strength.

What were those strengths? ~~Strengths of Ideas~~, certain beliefs. In the first place it had ~~to do with~~ <sup>STRENGTH CAME FROM</sup> the belief of ~~their~~ <sup>IN</sup> God, and ~~in their defeats~~. In their successive defeats of the ages our people ~~always~~ beheld ~~in~~ the triumph of their just God. <sup>THEIR</sup> And in ~~the~~ rescue, His mercy and everlasting goodness. It was God who explained for them the tangled web of their strange career and checkered experiences. They came to believe that they were singled out for great rewards and great punishment because God had singled them out for a great destiny!..

Their suffering had one of two origins. Either they had sinned against the moral law and must atone for it, or they, being God's chosen servants, must atone by their suffering for the sins of the world. <sup>IN EITHER CONCEPT</sup> There was hope, ~~on~~ <sup>ON THE OTHER</sup> the one hand hope in repentance, <sup>CONCEPT</sup> or hope in the redemption of the world. Neither yields to despair. Both ennobles. A sinner who is aware of his sin, is also aware of God against Whom

TO THAT extent he is already halfway to repentance  
AND RETURN TO GOD.

-5-

he has sinned. A man who knows that he is off tune can recapture <sup>THE</sup> harmony, the ~~broken harmony~~ of his life. So that our people's faith in God, even when they knew themselves not to be righteous, was ~~nevertheless~~ <sup>THAT IN THEIR DARKEST HOUR</sup> sustained by their faith in a just God. "Art Thou not God from everlasting, my Holy God? There we will never die." (Heb)

This concept of suffering for the sins of the world -- that is, for an ideal -- ~~that is what~~ <sup>AND SUBLIMITY</sup> gave a note of grandeur to Jewish life in its darkest hour. There was world significance, <sup>TO THEIR TRIBULATION</sup> a great cosmic drama was being enacted ~~on the stage of the world~~, and they were the central figures in that drama. They were helping to fashion a new world, as God willed those new worlds to come about. They were helping to perfect a new world. They were the summoned ones, to help in that cosmic cause. <sup>BRING</sup> They were the leaders, the pioneers in that spiritual work. Theirs was a crown of thorns. As the <sup>HAMMER</sup> hour of destiny was ~~being~~ fashioning these new worlds, Israel was the Anvil which bore the strokes of the hammer. Suffering for a cause, was a Badge of Honor. Therefore the prophet was able to say to his people: "The people that walk in darkness see great light." (Heb)

But even the other kind of suffering -- personal suffering for personal deficiencies and moral inadequacies -- even that kind of suffering <sup>MAY</sup> purifies a man, <sup>AND</sup> may lift him to new levels of insight and sympathy. There is a very challenging phrase in the Bible: "Moses was close to darkness when he sought God." <sup>(Heb)</sup> Very often it is in the darkness of our lives, in our misery and in our defeat that we discover God. <sup>IN</sup> So <sup>AND ISRAEL</sup> it is this confidence in God, in his noble ministry of suffering wherein <sup>THAT THERE IS TO BE FOUND</sup> lies the undefeated optimism of our people.

There is one other thought I would like to leave. <sup>ISRAEL</sup> They believed, because their religion taught them to believe, in the perfectibility of the world. Not that the world is perfect. There is evil in the world, <sup>AND IT CAN BE OVERCOME</sup> great evil. Judaism was never a Pollyanna religion. Judaism faced <sup>REALITY, JUDAISM</sup> all the brutality in the world and saw <sup>AND</sup> them for what they were -- war and poverty, exploitation, lust and hate. <sup>ACKNOWLEDGED</sup> It didn't



~~close its eyes to it.~~ <sup>These</sup> They were realities, but they were capable of being over-come and man has it within himself to over-come them.

The end of all creation is Good. All that the Lord has created, he created for the ultimate good. <sup>The human</sup> ~~This~~ world was not created that it should ~~be~~ run down ultimately <sup>into</sup> ~~to~~ chaos and anarchy. ~~He~~ <sup>He</sup> created it out of chaos. He formed it that man may dwell upon it. There is a Golden Age coming. (Heb)

Our Religion is a Messianic Religion, a religion that believed in nobler, finer, juster, more peaceful world when wars will cease and poverty will be abolished, where every man will someday sit under his vine and fig tree and know war no more.

But it is within the power ~~±~~ of man to hasten that day ~~or~~ to retard it. <sup>ADVANCE IT</sup>

~~Therefore our people believe~~ <sup>the</sup> the evil of the world should not discourage <sup>MAN</sup> ~~MAN~~. It should challenge them to work for the golden day which is yet to come.

The world can be made perfect and men can help to make it so.

The great pessimistic philosopher, Schopenhauer, was quite correct when he declared that "Optimism is as irreconcilable with Christianity as it is with Buddhism and Brahmanism. The fundamental characteristics of Judaism are optimism and realism."

My dear friends, our people today face another crisis -- perhaps their greatest in history, the crisis of mass <sup>SLAUGHTER</sup> ~~exploitation~~, the crisis of extermination. This is the time to draw consciously and deliberately upon the undefeated optimism of our people, based upon confidence <sup>IN</sup> ~~and~~ a just God, based upon the conception of the noble ministry of suffering, and based upon faith in the perfectibility of human society. The world is suffering for its sins. It is atoning for its sins. God will accept the atonement. Even as He has smitten, so will He forgive. That is the law implicit in of the history of our people. Men and nations are suffering today. Israel is suffering ~~today~~ more than any one. That has been our tragic noble privilege through the ages. We are again the anvils upon which history is being fashioned. Out of this evil, out of the evils of our day, out of the bitter conflict of our world, a new and better day will come. <sup>THE NEW DAY</sup> ~~Men will reach higher levels of perfection.~~ <sup>THE REDEMPTOR</sup> ~~The Redeemer~~ will yet sing A NEW SONG.