



## Abba Hillel Silver Collection Digitization Project

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

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

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

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Reel  
218

Box  
81

Folder  
72a

Fragments and unidentified writings, undated.

אבא הלל סילבר

## אורות גלמודים

אט-אט פושרים גרות קטנים  
בחדר עליתי העטום.  
מסיצים חרש אצר רסה.  
דועכים לאט בצמלת.

גלמודים בוכים גרות התלב  
לתוך ליל הצללים העולים.  
כושמתו האוכרה של החולם.  
עת חוונו גמוג לאט.

רקסה אסורה של חלומות ארוצים לבטלה  
בעונת בקלה דוממת  
צובאים עליי מהר. כבין-השקטות  
של יום סתו שוקע.

הה. שומע אני הקולות רנים  
מתוך גרון שדים של ליל-יטורים  
בסתרחות הרוחות הפראים  
ובמרוצת הנשם!

גלילות בנות-הד  
של יום רחוק סת.  
ניכנה בין צמרת העצים  
עם נחש הקנז.

נאבקתם. גרות זקנים.  
בצללי השנים.  
נצחתם בחלשתכם.  
בבשתם בימי שטחיתכם.

הנידו לי. גרות קטנים מציטי לבבות.  
סרם מענבויי אגוד אקד -  
הארץ אה עוד. קבור המחשכים  
את פני השקט העולה!





ABBA HILLEL SILVER, ~~REDACTED~~

*Amos, Poles  
White House  
Camp*

~~REDACTED~~

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-

toned 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.

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 ~~favorable~~ 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 ~~realization~~ 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 precedent, - 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 *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, and towards~~ *the authority which he wishes to be* ~~reasserting that this would embolden him more than in previous~~ *the end, to act as though I was a secondary and almost negligible officer.*

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 O. 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>is</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 World

'C'

1/ 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.

1/ 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."

1/ 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 Mission, Israel"  
ed. Jack Beal-Tarbur

Farmen. office of A. Lincoln in Springfield. ~~Divorce~~

(instead) 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 (Farmen) (You need not buy)  
up that suit My wife and I have compromised

you know! (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.



~~Secret Staff Conference (Resubmitted) - Hillel Y. 12/22~~  
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:

וְיִהְיֶה יְרוּשָׁלַם כְּעִיר עֲרוּךְ -

"Jerusalem that is built like a city round which everything is united", the Rabbi commented: יְרוּשָׁלַם עִיר שֶׁל אֶחָד וְאֶחָד מִבְּנֵי יִשְׂרָאֵל יוֹדֵם אֶת הַיָּד - "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. ~~WA~~ WA 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 ~~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 <sup>we witness</sup> ~~there has been~~ 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> 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 drop 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 Nazism 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 none 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 Nazism 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.



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 pointless -  
- 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/ Local needs are important - Strong Communist  
- despair of life is not a good thing -  
- Not able to be strengthened by a disorganizing and uninformed Galut.

4/ But of life have localized itself - parochial  
2020 Nov 5 - Slip - Jews, U.S. could have

5/ Indianapolis - case occurred 300 -  
to cross that Yankee around the 4-10th  
Unity - what has been over strong to spread  
An unsuccessful camp is both the  
result of the cause of a disunited  
community - and tends to lower the life  
of efficiency of all workers - a process  
of degrading its life - lost - Propaganda  
Leaders

- Cons 9/16/2 - 2000
- this is being accomplished - much else will get  
plan - not qualified to prophesy
- Stacy - proves values

front of  
" "  
" "

9) ~~For~~ ~~the~~ ~~man~~ ~~age~~ I want to hope to you people -  
And if you will speak to them surely ~~they~~ ~~will~~ ~~be~~ ~~able~~ ~~to~~ ~~do~~ ~~it~~ - You success will  
be another vindication of your faith & holiness - 1<sup>st</sup>  
merciful spirit of God

1/3 Gord to talk Steel - Craps - 1 x 1/12 7 13 9  
how much more small in the modern world -

[illegible]

(3). Machine - Servant, the machine <sup>in his own shop & another</sup> less, the wife.  
craftsman, his, the entire & more an industrial  
unit in a great mass, another attached to a  
vast industrial plant. It is in the prop. of com.  
org. & fluctuations of the machine sys. - over which he has little  
control & frequently losing his livelihood & security.

③ Modern Society - is advancing fast - Technology  
is main power control of control  
on the line the indiv. - Perm. of political -  
the land - dictatorship - complete coordination  
organizing the ind - to a collective  
structure. There is less tolerance in the  
world main inalienable rights -

4. This is an unwhitened herd - the oil composes  
 which are visible all around us.  
 (bliss) - has used against this submarine, 1/4 an



2. Center in all Rel. thinking is Man. ~~not society~~.  
- His happiness, his salvation, his destiny  
- His relation to God - to his fellowmen - his offspring -  
- Each man - in a Universe - For his special self 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 -

② Because of his divine origin - possessed of rights  
- his King - Abrah -

3/ And so on, the things I believe in - ~~and~~ and  
happen in this Age of civilization - is the Separation  
of the Individual - It is not the State which should  
be transferred to the class, or the Nation, but the  
individual.

4/ Man, however, prepares himself then so early - That is the  
seed-bed for the development of his personality -  
It is not who make up society & who are in turn made  
and influenced by it.

Hence to serve others well - is to serve oneself well.  
If you are to enjoy rights, you must accept duties.  
In this humanity world - mutual control interaction  
and mutual self control interaction.  
We must be our brothers keepers - if all of us will

to at all other things.

(3)

The one check on competition is the cooperation  
now I just will.

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

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

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

If he wishes to escape the rough / roughed  
collaboration he will create the rough of  
rough under conditions.

He will seek the golden means bet. his law  
and this / is right.

And so another thing. I believe in - Judaism  
910 701 37011 - (1400)

3) There was a time when man loved knowledge -  
The starting discovery of science which was understand  
had many years before us.  
Also other resisted present -  
They resisted for unfamiliar things for man - may have  
to understand the world as it is now and the future

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

The modern world is too damned to accept, even welcome,  
the scientific truth - this is still very humble to  
repressing truth in other fields - esp. the econ. field.  
Apart from the free trade in ideas (Oliver Wendell Holmes) freedom of representation  
The free faith was never afraid of knowledge - for all  
knowledge, it maintained, was, for - & about for  
this universe -

— was - was entitled a well to do so —

But a myth developed in 19th C. Sc. will show wanting  
new regulations, new knowledge will lead wanting  
to happiness - older Age.

Disasters - disturbance, destruction - January - the  
land, Sc. & Teck - Brutality & Barbarism

Religion warned man against making the scholastic  
this ward is hard his path -  
Way with Science, the future will come the same, the  
same of - the purposeful extension of morality -  
unwisdom that - revenue of the discipline.  
to show and what

And so I believe - that others & religion must  
take priority in study - & contribute to human

abundantly ~~created~~ created by SC - with the (5)  
moral requirements / human life -  
This needs to be emphasized strongly in our day.

4. Judaism taught democr. to the world -  
Bible text-book of human freedom -  
Every social misunderstanding went to the Bible  
3103 ADOTI . To the blood of our race -

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

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

5. Judaism proclaimed One World.  
Not forswearing any more - unpatriotic  
Two menemal worlds - armed  
UN HIG League - largest talk - Power Politics



Should Garrison & Ward - 'The Liberator' (6

"Our country is the world - our countrymen are  
all mankind" - I heard this in 1848 -

Bascom - State, Ga. spent \$5000 - for the  
editor died in prison.

Garrison dropped them streets of Boston by a  
week composed of some, the best known men  
of the city.

- Will have to live in some world - with communion -

- Those who tell of preparation for war will not buy up peace

if 1/10 of energy - planning - money - army - containing

burner - for advanced along road -

as things I believe in - Organization for Peace

+ living on world -

6/ I believe in the Judaism - which has proclaimed  
+ in people of people to be - people to be to be

In their natural relations - according to people

7/ Complete consonance with any faith or loyalty to  
America - virtues upon - Gen. at the head



8. All this flows from faith in God - 210/12/2

- build <sup>ways</sup> ~~and~~ after foundation / faith (probe flesh)
  - ~~In this an~~ <sup>ways</sup> in <sup>no</sup> <sup>greater</sup> <sup>hard</sup> <sup>plan</sup>
  - ~~Gallo~~ created ~~man~~ to be his <sup>counter</sup> - change his
  - to do justly - less many - work <sup>hardly</sup>
- 12106, 11/1 1431 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 sadness. 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 ~~that~~ <sup>that</sup> power? Is he using that power to

Veterans —



✓ S.D. — Rusk — stay —

- ① Nothing expected from U.S. along  
U.S. proposals (True). Not to  
press any further.
- ② Advised by Hart — of Br. Embassy, Foreign  
Affairs could be established  
Does not know if correct
- ④ Whelan State is proclaimed — (may to  
be) — if legal and it too difficult  
to save situation —
- ⑤ Recommended to not getting there  
+ not formally without  
of state
- ⑥ Rusk was involved —
- ⑦ If there was Arab of person —  
it is under obligation to  
prevent aggression —
- ⑧ Brit. now + Sat — finally gesture  
to of State —
- ⑨ Javits — Cay. Can. be investigated

1. Whenever life permitted, ~~always~~<sup>always</sup> to enshrine.  
It is with meticulous care and lovingly - Bible describes  
job - and describes all the beaut. things which - construction  
The name of architect - skilful craftsmen donors  
linen - oil - spices - precious stones for adornment.  
אֲרָאָה אֶל־כָּל־עֲמָלָיו - <sup>to</sup> ~~adapt a~~ <sup>to</sup> ~~shiny~~ <sup>impressive</sup> beauty

Similarly in the case - Solomon's Temple - Bib.  
narrator records <sup>with just & detail</sup> design, dimensions. Materials  
ornamentation - carvings - fashioning altar. Vessels  
Our ancestors associated <sup>highly with holiness</sup> אֲרָאָה אֶל־כָּל־עֲמָלָיו

(a) When Temple was destroyed, the perfect gold  
left <sup>early restoration</sup> ~~about~~ - When the story of <sup>must come to this</sup> ~~known~~ - Cyprus  
p.m. land - "to beautify the place, by building

(b) It was always <sup>their wandering</sup> ~~given~~ <sup>in a way</sup> ~~denied~~ <sup>stabilized</sup>

But whenever Fortune smiled - they built  
<sup>lovely syn.</sup>

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 universal 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 Representation 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 ~~have~~ are complacent - Sc. brilliant, Econ. dynamic, but pol - disastrous - Sp. spent

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

~~Break off U.H.~~ WW Sc. Age

(e) Twice did our proud ~~civilization~~ descend  
cringing - dug-out, lootable - hide in pre-war work  
(f) - Dictatorship - stagnant, mean  
(g) Like Sauron - old - Eye-less 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 ~~Integrating~~ Unifying Spiritual (4)  
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 increase goodness & happiness.  
Facts 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 Next Society - 2nd 2nd 1st

- not about us desiring full, knowledge, God -

5/ It is God's will that Rel. institutions utilize every  
opportunity - to assist in the destruction of  
the Gods - the Ends - the Salvation - 1st 2nd 1st

~~(c) Steam - Dark Age - 2nd world war - Fear, Anger  
Jealousy - Fear & Jealousy~~

~~The Atomic Age - The Hydrogen Bomb Age  
- might 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 series of great dignity in a beautiful
- What is needed not Innovation, Renovation, Reconstruction but Recommitment to Jew's to his faith - & his Commitment to social & ethical obligations
- No longer a question of was a Jew but is a Jew

- 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

Molded Manifested Amazing Vitality  
Produced destructive Rel. Culture & life & other  
And a way of life - (Charity, Love, help,  
brotherhood, peace)

8/ This is the path which could lead us -  
~~Address~~ ~~Meaning~~

Is it with Presence? Advancing?

17/1/81  
 17/1/81

9. You have answered - yes!

Remember not easy task - Not concerned with by at everything

Great religious make great demands - Surrender -

Renunciation self-sacrifice.

Offered compensation - disengagement - service

Synagogue can never be a place - who seek escape

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

Kingdom, God - Evil Society - מלכות אלהים

To be at peace in a corrupt and polluted world

11. 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" - early for

most developed minds - Keenest insight - inspired

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

מלכות אלהים

12. Study - contemplation - Prayer and the disciplines of the

devotional life -

Rel. practices & observances - are

regarded to keep attached - absorbed - to "Tevich hay

1 life"

13. Your Temple will not work - if -

מלכות אלהים

מלכות אלהים (social idealism)



Callus



11 Nelson - House of the Port  
was then a post named Hagar  
21. 27th with Transit  
- 150th of the 12th 1800 -



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" - (in "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, The 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?

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.

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 Raise \$ -

{ Apr. 12 - 43  
June 18 - 44

Emanuel Newman  
Testimonial -

May 30 - 49



~~But~~ <sup>He</sup> 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 ~~liberal~~ <sup>modern</sup> 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 ~~liberal~~ <sup>modern</sup> Judaism does not require of us ever 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 what it is about*

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 Jeweler*



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 responsive 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>regularly</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 and dissolution sets in, and why?

What were the strong and firm roots which enabled our faith and people to outlive 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!

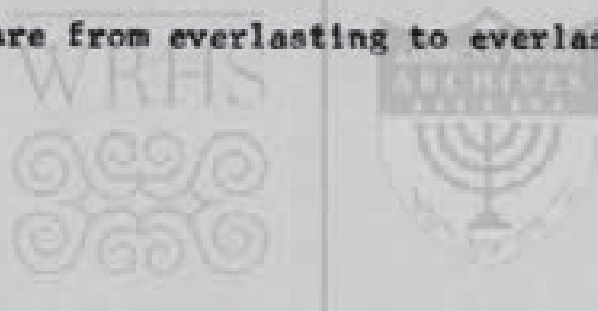
It is upon the inwardness of Judaism, upon the intellectual quest of God through the time-honoured techniques of Jewish life, through learning and study, through the disciplines of the devotional life, that we shall have to concentrate in the days to come. It is with these grave obligations that we must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



✓ 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 RA RE~~E~~ GIFT THAN THE GOLD WE GAVE TO MAKE ITS FOUNDATIONS STRONG. OUR CHILDREN HA VE RE-DISCOVERED THE PRIDE OF THEIR

M.

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 PASSEOVER 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,

Veterans -



/ S.D. - Rush - stay -

(1) Nothing expected now from U.S. along  
U.S. proposals (true). Not to  
rush out for the

(2) Advised by that - of the feeling, Foreign  
Agency could be established  
Does not know if correct

(4) Which State is preferred - (going to  
be) - if Japan made it too difficult  
to save situation -

(5) Recommended to not getting there  
+ not promising establishment  
of state

(6) Rush was involved -

(7) If there was Arab oppression -  
It is under obligation to  
prevent oppression -

(8) Brit. and Sat - friendly gestures  
to J. State -

(9) Javits - Cong. Can. investigation

9 B/1. Progress & Pal. remarkable.

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

(2) Visited Pal. 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 — growth — Rest, would  
potentials not over-caps-over-loads

(4) Five major devel!

(1) Completion of Ruthven Project,  
fall for more decades

(2) Active Lodging — expatri-  
ating cap. with country  
By 1936 — 8-10 m. crates  
Too bad!

(3) Chemical Resources — Dead Sea!  
— trillions potash — richest  
source revenue.

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

(5) Completing pop. here — 1200 m  
High strong Tanks —

(6) In small country like P.

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

## 90/ Evils of Boom-development

- speculation - Jewish labor -!
- It is well - to bring in as many  
But basic ideas must not be accepted
- 113x / 15000 % - no  $\Rightarrow$  to 2 dev.  
no Hitler-Selzer - devel.

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

- $\rightarrow$  ① Normanby means life - Pyramid.
- $\rightarrow$  ② Few's workers - farmers -
- $\rightarrow$  ③ When day of storm comes -
- ④ Syria - J capital -  
Arab workers! - Nazi!

## ⑤ Prophetic ideals -

- $\rightarrow$  cooperation ex. share
- $\rightarrow$  world moving in that direction
- $\rightarrow$  without exploitation -  
blood shed.



(9)

-11-

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.

Belatedly, 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 in 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 - ~~has been~~ <sup>has been</sup> ~~was~~ <sup>disturbed</sup>, I have  
spent my life - unpopular causes -  
enemies -

And, here, I find myself being praised  
& acclaimed - may be I am slipping.

Parliament + Polish 20 yrs. back of me

3) Honored lay and words - to resist to it / not  
a many distinction -

To be included among - who helped -  
a leading movement in U.S. - <sup>social</sup> institutions  
- social relations - personality

4) In whatever small contribution guided  
① Unity - solidity - disparities - no iron  
certain - ② Labels - ③ many institutions - with no  
a common pattern - no organized platform -

- always I asked myself 123 P.D. D.V. U.S.
- consolidate a legitimate
- don't mind your detours - Highways
- major battles ① democracy ② high education ③ harmony
- Always found it easy to work with those whose J. together was some
- Impassible - who had no soul together
- ① Chas. J. Conn. ~~found to~~ walk along the Highways, with J. together & together
- unity with rest, the Chas. Conn.
- ② second principle which fringed me -
- to 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 up.
- The man, conviction will get you in.

causes - crusade - sacrifice.

3

3/ Trying to survive - had always to  
rely on man } conviction -  
terrible years.

4/ As I have tried - to give our people  
education - inspiration - to make  
them free } conviction - covenant

"Why I am a Jew" <sup>the son of a Jew</sup>  
What can I do to ~~be a Jew~~ <sup>be a Jew</sup> friend  
~~be~~ } be a Jew

5/ Whenever a crisis - many prisoners  
plundered - confused } retreat  
man } conviction - reformed and  
educated

6/ Persecuted to show their love with  
↑ Jesus - who has shared with  
us all my work  
in meeting around -

- 1/ Wandering - feature - ... 21st - 31st 85.  
migrations - to this day - from - "Wandering"  
 - Overlooked - an exchange - Israel - 1948, 1949  
 - Saved us from our destiny cutting off Israel  
 - Unquest - all these movements - 21st

- 2/ A 2nd exchange - 2012 -  
 - Our faith retained - identity - integrity  
 - Subject to interference - Parties -  
 31st 2012 - Always Evil  
 31st 2012 - Allegorize - Substitute

- 3/ Hebrew Language - Partly - Prayer  
Role in our Renaissance

- 4/ These 3 exchanges were called 667.

- 5/ There must be an exchange in future  
entering - ready for more - Systems

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

- So also 2012 to Hebrew - 2015.  
2012 to Hebrew



Position Am. public opinion

(5)

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

② \$1000 ③ Belated - ④ Peace.

Right to enjoy confidence & command of all.

⑥ Future belongs to those who stand for Progress -

- dark reaction - finger lords -

- desert & the sword

⑦ Go to work - Don't worry about definitions and

definition morgues!

This is the obsession of <sup>the</sup> dark reaction <sup>and</sup> the disbarment.  
~~and the establishment and the prestige~~  
And these have done more to undermine the prestige and  
authority of Israel in the U.N. than the actual crimes  
of Israel the state of Israel.

⑧ No one is in better position to render these two  
vital needed services to Israel - than of front lines  
- There is no other body!

1) Just as 19C - 50s - the 20th Century - World War (summit)  
2) Two factors - (1) Most powerful on globe - richest - industrial  
plant - 60% of world's industrial output - most of gold & wealth  
- the atomic <sup>weight</sup> bomb & <sup>stable</sup> strong pol. system - ~~that was~~  
(2) - least open to invasion - refused to negotiate -  
It has abandoned her 19th century isolationism, China 1919 - Congress  
2nd World War - active participation (1) UN (2) aid  
to countries devastated by war - loans - 10b. bil.  
41-47, loans, L.R.P. Europe dependent upon US -  
(3) Decided not to wait  
until war is over - but to intervene in post-war  
world before our develop. We have proclaimed  
a "T 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 democ. safe & free, prevent interfering  
We have shifted in to influence the Com. world  
to undo the hps & threat of the world - by our  
ideas, power, wealth and growth.

3) These 2 factors are likely to mark the 20C - the Century  
Century - how to challenge the 200 pt. - Russia  
But Russia has a long way to go  
With century way activities - pushing stagn. - how slowly

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

In its rise to world power, U.S. has been unusually  
thorough - little resembling the predatory imperial 9th  
empire. No gross loss to land. Does not ask  
nothing in return - no reparations - no territory lost  
not stop every country from working -

We offer to share atomic knowledge - under proper  
int'l authority - under "effective, reciprocal and  
enforceable safeguards"

We have tried to be a good neighbor - Latin America  
after a wrong start - to expect them - opened conf lines

We care no people's land - wealth - nothing that will  
thus we are not totalitarian - free speech which cannot be  
thus American influence in our Century may be  
for universal good -

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

(1) First of principle - we athene in a double by  
human sound. Have to both may accept  
to ende in us us. The inner strength - the

inner sanctuary - where inside the apple

things to do at home - Bill Right -

(a) Revisions basic freedoms - ① Speech ② Press ③  
④ Assembly ⑤ Association - Constitution - Constitution  
freedom of assembly - Police State -

(b) It is a price for unity in world - Unity at home -

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

Race discrimination in U.S. - most in world - Participate in civil  
- are protesters immediately suspect part

(c) Security - immigration - Halter Birth -

(d) Security - Unemployment - We must win  
that every man shall have an opportunity for useful work  
under reasonable conditions -

Adequate Food - Proper Housing - free road work  
Education  
Social Security.

(e) Fuller rights limited only by <sup>desired</sup> rights & other  
the just requirement of the hour, steadily

(f) Great sound, truly free  
will implement this freedom, justice &  
security on the 30 C - & the whole world.

6/ In an foreign relation we must be wise, power (4)  
intelligent - overestimate our strength - for we look  
on humanities.

Then must be plan, purpose, direction. We must  
not throw our weight around. And become spoils  
thief of our confederates & allies - as if they were  
unconquerable - must down blind obedience.

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

We should not be domineering - & blindly follow  
dogmas & catch words - & go on old crusades.

7/ Fought in 2 world wars in this Am. Cont - 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 this Am. C. - not 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 with war on Russia - Communist.  
Heptagon. (ERP - Italy - UNT - DRAFT)



(c) I hope - The Doctrine - will not refer. final Am. rel 20c  
Run all over globe fighting C  
take on defense of all entire un- R. world  
pull out all resources whenever a point is threatened  
with C - to be at back & call - Fraser

(d) for what vs in doing what Russians are doing  
- interfere in domestic life -

(e) Cold War is on! (Judy). "Purvis Wars" - 3-20

(f) Michigan, Conn. Draft - C.A.T. -

(g) A Modern Version of the Treaty Convention - Making States  
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 Insurance

(2) Help all peoples - in need - recruitment

(3) Seek Recruitment - use am. resources to help  
for peoples to cooperation

(4) Strengthen UN.

1. Read your hearts - charity wards - hospitals &  
ambul - ambulance - War etc. - 1520 110.  
- have to work.

2. You know what happened - War - 300.000 -  
Revolt - Bolshevik - Communist - Program -  
Econ. Pol. & Bul - 7770 - Graders - 3270  
Even tailor etc. suspicious

3. How have Russia gone very far to solve! (1) Govt.  
employee. - 1m. (2) NEP. 1 1/2m (3) Kustars 1/2m.  
farmer 175.000. - 500.000 unaccounted -

4. Planned plan - In 30 yrs - In 1917 - 100000.  
- In Russia

5. Also not know whether Russia & Austria -  
- 1/2m 1/2 - 200000 200000 -

6. Last word - Relationship - Nakholon.

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

7. Do not despair - Do prevent them.  
Lives are wasted, & hard, & unhappy.

על כל אדם שיש לו חלק בליל חמץ - חמץ זה חמץ

3 Things God gave to Israel - thru suffering שני דברים - חמץ - חמץ

① For in reality each is not a gift but an achievement and supreme achievements involve supreme sacrifices. of the חמץ  
Rabbi declared שני דברים שיש להם חלק בליל חמץ - חמץ זה חמץ <sup>and everything</sup>  
discipline which leads to the acquisition of true knowledge - and as for wisdom, one must pass <sup>first</sup> thru the seven pyres of Gehenna. before one can obtain insight into the profounder meanings of life. Only the eyes which have been washed in tears can see clearly. Only the suffering heart can understand the most sad meaning of human-  
ity. "Pain is the harrow which breaks the soil preparing it for wisdom"

② As for the second gift - immortality - one achieves it only thru suffering and death. Those who love life too dearly <sup>not</sup> ~~not~~ to wish to sacrifice it for <sup>the sake of</sup> ~~it~~ will never join the ranks, the immortals. Only the great spirit who dares to endure the blood-guilty of job, who are content to be the despised and forsaken, men for the sake of their heroic vision - will have a share in the world to come - the un-  
ending future, the Humanity.

③ And so it is with the third gift - of a land for Israel. The land was acquired <sup>only</sup> thru struggle. In a sure way nation has been compelled to build its homeland with its blood. That's what makes a homeland. Only a's men have plowed its soil with their bloody hands, and deepened it with their <sup>name</sup> blood, and consecrated it with their blood sweat, does a land become a homeland. Our fathers wandered 40 yrs in the wilderness to get to the Promised Land. Their bleached bones whitened the waste track, the wilderness. A whole generation perished before the land was reached - and a new generation had to fight <sup>to settle it.</sup> ~~it~~ <sup>with fire</sup> ~~then blood~~ ~~and sword~~ to conquer it (Their victories were costly and never permanently secured. Again and again & yet again they had to pay the purchase price of a homeland







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

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

① Realized Lacked farming job - "Ori"  
- Stability -

2. Popular - Land should remain at hand  
- Agrarian - Collectivization -  
"Neither employer nor employed"  
- prohibited

3 - עבודה - Use help & Reparation  
③ Work - "Jewish" עבודה - עבודה

4 - עבודה עבודה עבודה - \* 12  
עבודה

# Chesed Element in Jud

1. Inequality. No equalitarianism in J.

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

אדם נבדל על ידי צדקה ושלום  
אחרים לא יוכלו לראות את זה. אלא רק  
אחרי המיתה.

2. Permissiveness.

Gen. R. III. חזקת חסד ורחמים.

3. Limitation of Free will

4. " " Instell. growth -

" " Power - חסד ורחמים. Mid. III 15

5. Govt. largely evil - collectives -

6. Perfection only at end of history -  
catastrophically -

7. Kohelet.

8. Happiness.

Mid. Kohe. III 12  
אדם חכם וצדיק לא יוכל להיות  
חכם וצדיק כל ימיו.

9. But the Evil is necessary for this world - (אין חסד ורחמים)  
אין חסד ורחמים לא יהיה עולם.  
Mid. R. III 15

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

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

For when man finds itself in Christ -  
of some great heroism - it is romanticism - and  
romanticism is a "mass" psychology. <sup>Early Christianity -</sup>  
of French Revolution - In Engl. - Shelley, Byron, Keats -  
all believe in Humanity - fighters -  
- French - Equality - Fraternity -  
A disillusionment - and a new, reaction in  
after life of civilization.

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

To disenfranchise is disillusionment -

~~Individualism~~ is the

Army - has the "individual" soldier - man who  
does not join -

When "mass" good disfranchises - when good is not  
achieved - man becomes - hermit (relic) - a system  
misanthropes - run to other extreme - until  
they reach "individualism" in sad loneliness.

Following Cromwell -

" French Revolution -

" Early Chris. Movement -

It would be due for a (1) unauthored story and  
then (2) Indivision -





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

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

The essential character, Universum is the essential character of God - Universum, however, is for man & physical world.

God is "articulated" in Thought Extension



55  
224  
100  
95  
400  
1674

50  
4  
30  
30  
114

365  
14  
379  
240  
1619

C. are neo-Platonists.

①

Modes are also way of transition from 'nature as creative'  
to 'nature 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"  
2nd / 3rd / 4th - determined - Extension (not necessary)  
divided in parts  
1st / 2nd / 3rd - substance - essence

'natura naturans' - nature as creative - is in itself,  
concerned through itself - God as a free cause - God as  
cause = it

'natura naturata' - nature as created - everything which  
follows from the necessity of God. God's other nature in so  
far as they are considered as 'things' & which are in God and  
which without God can neither exist, nor be conceived  
- God as effect - it . Distinct one from another only  
logically. Both are one but considered now as processes  
now as result

I do not say that I know Gd 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:). Pluribus -

The issue - whether we can know God or not - is sharply drawn by Hayy - Hayis - etc. Pluribus is on the side of H. - Every C. - as a far as he is - is consistent in his own terms, we must take same position. Pluribus is in the consequence with H. - (he also says) is drawn to via negativa of the Transcendentalists - thus doing violence to our C. position taken in his course on the Idées. He is away, this contradiction and vainly tries to harmonize them -

H, under attack, is forced to say that he was not referring to the idea - but to was, actually.

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

God is 'immanent cause', penetrating all, (Causa immanens dicitur), but  
sp = ut a spiritus omnipresent in universe - it is the universe.

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

God in Nature is Substance

Trinity of Godhead

are 1500 are bound together

only one substance = the system of the whole universe.

'Self-sufficient' and 'self-subsistent' God

We know God through Nature (his workings in nature) 1500  
- identified God with nature - could mean his essence

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

But Nature which in God is far wider > world of our experience

But Human that is limiting -  
definition means demarcation

Via negativa - of transcendence. Sp. reports of Revelation

with double horn of the immanent & the Trans God 1500

To know God through phenomena - He

To be angry is one thing. To be provoked is quite another.

Stage thunder after a while becomes ridiculous.

"When a man's pony and I begin to quarrel" -  
And that when the madmen began - among us  
near the Baden -

Every despotism will defend itself with desperation -

Anatomical theatre - describing of soul - That  
way madness lies -

The Gen. Murphy Rate was thereby, was conducted  
(Heinrich).

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

In periods of reconstruction a people  
stands in greater need of ages of prophets.

P - that small conviction 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. the King's expenses seemed  
the usual for.~~

Great expenses - necessary the usual 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 like itself, but less perfect. These strive to return to their source. There is  $\therefore$  a universal circular movement away from and back to the creative source. (p. 317)

detached causes.

their existence is timeless + incorporeal

- Inaccessible to man -

Plotinus 30

dynamic power is = the living forces of God beneath all nature

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

The Trinity of Divine Principle - (triadic schematism)

- (1) The Absolute - Godhead - the One and the Good ~~above~~ <sup>above</sup> ~~existence~~ <sup>existence</sup>
- (2) spirit =  $\nu\acute{o}\upsilon\varsigma$  = intellect = intelligence above (incl with us) and  
71/100 - being and  
spirit - life -  
intelligible
- (3) soul

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 spiritual & think. world

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, its repetition, but the production (top)  
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. Durkheim  
- not champion of individuality - of the individual vs. the  
General order -

Sophists = complete emancipation of Ind.

contra - Plato - Aristotle - subordination  
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 -

As. & Fr. Thought

Rousseau  
Leibniz

Schleiermacher

German Romanticism

} pro contra - Fichte, Schelling, Hegel

Pestalozzi - opportunity for ind. & collectivism

18c - Trend to narrow sphere of State action

19c - " " " " " " (socialism)

Optimism - confidence in Ind. - his will triumphs

Pessimism - lack of " " " " " " social order by the individual



must be 'hau si thi' - or there is denied

(3)

discarnate soul -

souls in their separate individuality are latent  
in the universal soul

Antinomies which are reconciled in higher  
spheres e.g. thought - object / subject object  
identity - difference  
myriad products of change - permanence  
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  
the revealer - just as the personality that we know with the "I"  
rather > the "I" who knows the "I" (knows)

Source of revelation cannot be revealed

Does not think

Is not conscious

Beyond Spirit - bfb -  
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 uninterrupted being  
Known and Knower coalesce perfectly. so that no  
relation exists bet. them.

<sup>n</sup> Reality is thought [Essence] thing [existence] and the relation  
of identity between them" [1927, 1931] (ibid).

Compensatoire = un autre inclusion

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

Essence looked up in itself.

Extension - Because matter <sup>(isn't)</sup> cannot receive all forms of energy without dividing and separating them.

The Soul, the World. desires to exert 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  
of activity & End.

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

"It is necessary that each principle should point to another" (Platimus)

The transitive activity of God (creativity) called  
into being by His will or goodness or Providence  
(not by His essence).

If God is transcendent part, 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 Romantic in Germany (Schlegel et al) were  
pro-Catholic, anti-Liberal, hated  
after pro-Christian Germany had been done

Goethe was "classical" & Spengler -

Prose - a materialist champion of freedom

Liberty } idealists -

Fichte } Spm, dense, but actually a

authoritarian

Schelling - "Absolute" - re-orientation -

Hegel - too!



WRHS



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

For — freedom — democracy  
Spence — ~~nationalist~~ — freedom  
~~authority~~ — ~~idealism~~

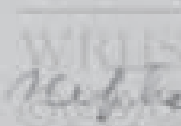

Leibniz — idealism — authority?

A = youthful — lots of  daylong.  
C = Watson 

Admiral  
Further  
Lesson  
Kant —  
Spence

W  
Take the Jewish people  
out of the Anatomical  
theatre! Stop dissecting  
th'g. o'ne! That way  
moderns live.

W  
F. let Antism. about  
Plutarch & Mithras about it.  
Even th'g. that can be  
said — but already too said.

Plato was a romantic. He began  
with the dogma 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-  
Aristotle - was a classical, he wrote  
'Ethics' -  

Plato led to Platonism - to mysticism  
to Pagan Ages - Catholic Theology

Aristotle led to Science - history -

Scholasticism were hard diff. movements

Chr. with Platonism - But they did  
helpfully for 6 centuries to revive  
it with Aristotle.



2. is the verifiable logic of our bi-cultural experience in the South.

We want peace. They start war.

we ~~have~~ ~~parted~~ ~~less~~. They ~~upset~~ them

We build highways. They make them impossible.

we create wealth. They destroy it.

[illegible]

Two equations in possible but equals.

A B. R. <sup>- with a promise of Huntland's</sup> ~~without~~ <sup>using</sup> - is like giving a man  
the key to the inner chamber & not deigning him  
the key to the outer door. - a shocking, tropic  
tantalizing deception -

We have come to the edge of the wilderness. @ 785

② Curacao ③ 1492 ④ 1648 - ⑤ 70-621

