



Abba Hillel Silver Collection Digitization Project

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

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

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

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

Reel
218

Box
81

Folder
72b

Fragments and unidentified writings, undated.

(A)

Recurrent Pattern - Victimized by
our best - Court - Ministers

1) 13C - Persia - Arghun Khan
Saidud Daula - Minister - Physician
financial control of entire Kingdom

"Friend of Jews -

Turn Jew for Heaven itself hath turned
a Jew!

Dynastic rivalry -

During fatal illness of Arghun -

Saidud Daula is assassinated

Signal for vast massacre of Jews

2) 14 - Spain - Castile - King Peter

Samuel Ha-Levi - Charge of Royal Finances

Protector - famous synog. Toledo. (1357)

Dynastic quarrel - Talle, side.

Enemies conspired ag. him. Died on Road

Jews massacred! Committed them

3). Abnormal ^(B) cannot suffer same
measure of criticism as others.

Voltaire: (Candide) - makes one of his charges
"in all the provinces, France, the
chief occupation, the people is
making love, the second scandal
warping, and the third talking
nonsense."

Laughed

making as the phil of not
1 accuses but you possible
enemies

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

② Prophetic - Democracy - Self-Determination
International League - J. P. -
Miraculously that co-incidental -

③ much of hopes, too, a dim memory
Final emancipation - Minority Rights
End of Peace & War -

The most disastrous of it in the West
Began in Pope's - Ended in Aviation
Utter rightless and turbulent -
2 & 9. 20th -

④ Even in lands uninfected -
... winning on the Defense

⑤ In P. alone J. B. grew stronger -
increased, developed - total 1/2h -

2/. Indeed, Sureto - "Its true importance will be realized more & more in decades to come" -

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

problem cannot be solved.

no power in Europe -

Adm. U. will not - Sec. State -

3/ No new expenses is paid on Disarm
Minority - cur (See A+B)
Only ingathering.

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

Not was that intent, Bol. D

Rebuild of Nat. life in its Nat. Order

May, we are of ~~international~~ nationals
in a Nat. of State.

Whether it will be large enough -
our problem - We will make it

We were told years ago - Export

5/ Drain off - Nat. in Pal -
Work of minorities less dependent
"Interat. law"

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

② Had the Mandate - freely -
(which envisaged no bi-national
- promised no Arab State or
nat. homeland - long ago -

7) Colonial empire, intended, the 19
- compressed both plan & purpose
- put obstacles - resisted - Whittled
- regain rationalization
- United White Paper - 39
- Amman + Transjordan spectated
"for internal" - the latter was
illegal immigration

8/ Colonial + Imp. Patent
S.B. must be tough -
to defeat - history further
- to inevitably succeed

9/ End of Mandate System
Inter-ent. control -
~~Self~~ Commonwealth - within
Br. Commonwealth - or in any
Other Federation of countries
where we practice it best
- + free development to Nat.
bodies, i.e. I.P.C. -

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

11/ How P. will be aged!

12/ 2nd world war must
complete —

International Communism

Race — Whipping boy —

Crimes / Sympathy

No equilibrium — Not security

13/ World is reaching out
New Order —

14/ Hype — New Order —

Fight / Suffering — Guar
Hiet — Final — Truly / Reveal
No people / So to infer — united
100 000 — Stabilized —
Not defunct —

15/ At end —

1. Historically, man began as an undisciplined member of a strongly cohesive community. He develops into distinctive man, freedom of thought and action - as life of community, man into high ranges of civil. Sometimes tendency becomes extreme - this is true of era of decadence - when social life is ruined by excessive individualism - when individualism degenerate into unresponsible subjectivism - into anarchy. Into an anarchy - which destroys the entire humor of
2. In the 19th c. due to capitalism. the rights of individual were threatened - potent power of state esp. in field of economics - state intervention sharply limited.
1. But this freedom from social control in fields of economic freedom & strong to exploit the weak. Free competition meant not only the survival of the strong but also the unscrupulous. The less strong were victimized. The society had to step in to correct abuses. The social gospel had to be stated - the right of the community as a whole as opposite to unrestricted rights of the individual. Community controlled the individual. Limiting the inequality. The majority promoted social freedom but in actual practice enjoyed inequality, etc. - So the well fare of the people as a whole had to be emphasized as opposite to predatory individual desires.

3) This necessitated an extension of state power. ³
~~there are other factors~~
4) The complication of an industrial life, hot about
by the devil of machine-production ~~against~~
~~man~~ ^{and} the huge corporations which
were built up on the foundation, the working
still further reduced the independence, the
indiv. man - made him part of a large
impersonal industrial org. & robbed him of
considerable econ. initiative -

5) The machine ^{also} hot about Division of labor.
Man produced only a part of a unit of prod.
He became dependent, even in his craft, on the
upon others - upon ~~the~~ organization - As an
individual craftsman or artisan he declined!

^{and greatly reducing the utility & system of}
6) Must comp indiv. of 19 or Early 20c - knocked
down ~~in~~ Defusion - Rocked
to Govt - Step in - Takes control.
① Govt now is more concerned with econ.
problems & with purely political.

3) When business indust wanted little or no
govt. aid ~~in~~ if lord the
democratic institutions & doctrines, which
depended upon from under govt. influence
liberalism tolerance. planned in 19-Early 20c

that when bus- industry or labor ^{has} to turn
to govt. for help - control - it makes dictator-
ship & on some or another inevitable -

- Communism, Fascism, Nazism - has one thing
in common -

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

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

- ↳ There are 3 advantages - Collective life
- ↳ Both Ind. & Christ - subordinated
- ↳ The highest good -
- ↳ Man values himself - as to contribute
to perfect society

~~Under the communist - monarch~~
~~Judaism - Episcopate - Law terms - Justice~~
~~to encourage as for the individual's good~~

2. Danger lies - excessive zeal + over-reaction,
on part govt - lead to complete
subjugation

- ✓ Our experience in last 15 yrs - with experiments in corporate soc - ground for peace - war is being described in process
- ~~they are only passing phases - I don't think~~
- ✓ All thought is represented.
- ✓ Educator becomes propagandist
- ✓ Every writer "straight"
- ✓ Even religious - Germany.
- ✓ The expert sent to quest for himself
- ✓ A new orthodoxy is enthroned -
- anathema
- ✓ New State absolutism far more dangerous - without recourse to war.
- ✓ The Individual is declining!

7- Nationalism. making man small.

- There is a nationalism - Regress us -
- ✓ But the Western world is ridden to-day -
- working of this simple, wholesome patriotism
- with love & our country is put under defiance by those who control finance & govt.
- A cabal - prescribes what - and undisciplined hand and foot by the mandate, this under nat - will repent

- this newer nationalism is stamping ^{by} the ~~disproportionate~~ stamp ^{into} nat. provincialism - chaubles - youth world being target - not - interior human solidarity - unaware etc.
- ↳ OW is first & for most a German -
 - ↳ Concept of a child & food - destroyed
 - ↳ Modern Nat. unpartisanly ghettoized confined him - little corner in a fragmented world -
 - ↳ Instead, being a cosmopolitan, it makes him a provincial -
 - ↳ Makes him small!

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

- Thomas 2nd to 3 19C - centurion - for 2 years at 3rd battle
9. Science - Huxley - disillusionment - (1) Materialism - no imp. to human
- ✓ "The Modern Temper" Jacob Wort Krumpholtz - Review
 - ✓ "A universe from which both the glory & joy and the glory & man have departed?"
 - ✓ "Ours is a lost cause and there is no plan for us in the natural universe"
 - ✓ Man is made small, humble, & insignificant in the universe -
 - ✓ lost faith not only in faith but in reason as well -

10. Answer - Reassertion of Great dogmas
which sustain life
- ✓ (1) State - areas exempt for state control
man must be put under the state, not the other way round
 - ✓ (2) Naturalism } man is just man!
Racialism } citizens of world!
- Rejection of 19C
- (1) Must not be hoodwinked by mythical promises of state - man are more important to man > ends
- Hippocratic method
(Juste. Turgot (p. 4)) - Fascism

(3) Faith - For the Habit, Unfaith
we must substitute Habit, Faith
Neither is Sc. deum. But the former
leads to death - the other to life

✓ There is a God -

✓ There is a purpose.

✓ There is a high destiny for man

✓ In any case, our world -

✓ The Good will triumph in the end.

✓ Love - Truth - Justice - are realities
worth striving for -

✓ The Human Quest is Noble!

(4) The Individual is important.

✓ His personality is sacred.

(5) we must try to use a diff.

color. The other has given us

a dark, gloomy, ~~messy~~ distorted
and ugly picture of the universe -

(6) Let us not be distorted by the universe

1. Greet you - pleasant one -

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

3. Roots in urgent - logical sequence

① Govt. not only unhappy - but unhappy -

② Slow Car mission - Glad - Dec 66 1971
Govt sides with Arabs - Our sin

③ Repeat - ignores - Turns issue -

Sets up False & Victim doctrine -

"facilitate" - positive instruction -

- Make progress only - Algebra paper

④ Suspension of Immigration - Temporary -

Hebron

1782-1783

Threat - what has us down in fact -

200 - 750,000 \$5 - 4m. comp - 1m. labi.

1m. unit - 44% - 11% Hebron -

1. Had 20 in Jan, 1930 - after invested -

Arab pop. habits - Govt. unhappy -

- must carry on chance, unhappy -

5/. In face of these facts - further

① with the minimum no. Experiments -
Low est - pol. change - new constellation

② We have entered - Realpolitik - vast,
unstable game - Many moves as possible
up & down - Semi per move - less volatility,
to pol. chess game, which requires
planned in chess - plan long-range
strategy - demonstrated -

③ It is lateful - India - pre-emptive.
but it is so! Catch it in same
net as 500 m. Indian air - show lateral
move should -

④ When it is a surprise!

6/. Strengthen our deft. front -

7/. Modern relations with Arabs ✓

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

The Conference

① Joint Agency -

② Spear-head, skull & corpse - consolidated

③ Who are our intellectuals -

④ Fight for our growth.

1. Can - Salter - Historic
process - war - peasants - Emergency -
we will fight every with way
corp. lot -

10- The Answer!

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

(2) As far as State Absolutism is concerned

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

~~(3) As far as Executive Autocratism is concerned~~

- Hard winded by promises of Dictatorship

~~that~~ must not sacrifice Means to Ends

- Liberalism -

- liberals undermined - bec. a greatly prompted - led them unwilling endless - condone

"They were taken to an exceedingly Kingdom & the world & their glory..."

(3) As far as ~~Autocratism~~ Executive Aut. - Racialism

- Recapitulate Vision of 19c.

- Citizens of world "

- The ancient Vision - all as all all brothers"

"The God that made the world - made your blood every nation of men to dwell in all the face of the earth"

1. Dulce et decorum — Fatherland

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

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

2. 31212 Israel — 3 vol. — 11130 130 —
doleful tale — elegies — crowning them

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

② But in none did Jew die — Hungerland
— It was only with dawn of promises
would war — 1917-18 —

③ Joseph Trumpeldor — 10 Ex —
4 men — 2 girls — 5 wounded — Heal
the land.

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

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

⑥ 1929 — 125 killed — etc.

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

4. There is Crusader — 10,000 — Wood
war — For what? For nations
Cyans —
These died — Thoughtless

5. They will become Example when Atika is
died - Judith her Baba - 2011
x 21st 11th -

אבות ומצוות אברהם, כהן אלהי, דור אברהם

6. Their work will rather them - Blessed!
- Chavangal ben Tesabini. Waffel

in 2018 200. Draft

אמאל און נאך אסאך אנדערע קלער און
פארשטאנד נאך אסאך אנדערע קלער און
אזאלע אסאך אנדערע קלער און

Profits - רווחים (לרוב) ואמנם פיתוח

63 Невзгох

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

8. What is our Task? To desist -
 (1) Last year - hardest -
 (Chancellors) Betsey - Macdonald -
Alone.

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

10 - Arabs - Hukuk Sidab Ham -

11. Those who talk about remembering
g. Humankind - naive - Effendi -

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

- ① ^{Mrs. S} Canada - solidarity.
- ② Ten-fold - ③ Refugees - ④ To-morrow
⑤ W.H.
- ③ Nat. Homelessness - Root -
Pinker - Minority - Virginia
"Inter. Jew" - 10 States - San. Fr.
- ④ Wrong must be righted!
World finally - B. Deal - Chickell
Interference - World Peace State Law!
- ⑤ Agency must be govt. power.
- ⑥ We know how - to build
no laws -
New World Order - One we alone
- U.N. renaissance
- ⑦ > 23 M.

Main 2160

Women

M. H. H. H. H.

Rockler

Beenari's speech

- ① B. H. H. H. H.
- ② H. H. H. H. H.
- ③ Beenech

8) Independent generation speculated upon the way of Tris, Tris and 1/2 a Tris - How many years did Tris spend - When does it begin? the branching a gas - the 1st derivation? the 2nd?

Fall, Rome 2 rise, Islam? the Crusades?
- If you found the right key - you would know (When the hr. and Car My Body)
- Some figured it that H. would come soon - 40 yrs after

Distances - 60 - 70 -

- Fate - longer terms were picks - 365 hr - 400 hrs
400 - units - Egypt - Fall - Rome - 476 - Fall M - M - M
1 unit - as cor - derivation for Polestar - presenting

9) Mohammed Prophet - numerous prophecies - Mos - in character
provided at least 3 M - ① Abu Isa ab Isphahani - Rome
- led a series of Caliph - defeated Umayyad (755)

② Sereine - 720 - captured -

③ Yulphar - desert - Abu Isa - Revel of intent in
Lost Tan Turk

10/ Crusades - Manna - Calculators

① Salin - an hour of astrological computations - great
conjunction of Saturn + Jupiter ④ Main winter 1216 C.E. (July/75)

② Rashi - 1352 C.E.

③ Haber - 1068 C.E.

11) M. from ¹²⁰⁰⁻¹³⁵⁰ West. Europe - 1096. Yeman - ~~Spain~~ 1117-1085 (3)
Da vid Alway 1142 - At best 8 lines movements

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

12) Zohar ^{+ Mass return} (c. 1290) General dates ① (1300) c. 6 (1306) -
Among them (1648).

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

David Rambani - Solomon

Analysis - brother
King Japhet - royal
300,000 - masses (Pope)
Account of Turks

Clement VII - King Philip III
Philip III - reports shut
Queen for brother royal
revenue it cancelled with lands
To Abraham - from Charles V
- annexed by reputation they are.

Isaac (16c) Among o Ben
Manasse - Pat. from Charles
Turkey - Polish - Shiloh 200
M. year 1540 -

14) 12th c. (quote p. 151)

17C - fever heat - (1648) Genu Mirabile - Zohar - Rabbis, Pat. 247 dead

proph - down + ev - penance - frogs strike -

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

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

(d) The Thirty years war - closed in 1648 - unaltered & implemented by
of German Jews

Cossack rebellion - began in 1648 - devastated Polish Jewry
in one; most heretics together in J. history - sources mentioned

Conditions favorable to spread, M. R. - Broder + Rasky, says
to receive any message which promised swift + miraculous

(e) There was great M. stirring also in America under ^{Courage} Expected
Secret Council - Returns Jews to Holy Land + conversion
was vigorously held up - all over W. Europe - esp. in England

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

= 23, 222 - Literature - Briefly - Zangwill - "The Turbids M"
Rastern - The M. I. Jewish
Suzanna, Turkey - 1626 - mystic - studied Calabar - machine

Western Ws -

Believed that Cossack pogrom - pol N 1/20.

- Time had come for active role - his! - 2/10/11.
- at first spend - on by his teacher.
- Go to Salonika - Constantinople - his followers in Greece.
- Acosta Cal. now discovers Old Mo. - prediction - that in 1626
- messiah would be born to redeem Jew - would be called red
- buy about Redemption Israel
- Go to Palestine - Cairo - father disciple - the rich
- Raphael Chelbi - and his next in just celebration
- Nathan, Doga - an adherent Jew - (2/11/11)
- Returns to Jerusalem - and make it center, his M. Messias
- Book - tax - Chelbi
- Cairo - Sarah Chelbi meets him a M. - Sarah - she whose lost son
- was destined to be bride of the M.
- 2/11 - pub. genius and op. movement - Sarah proclaims
- all was united - M. has come
- Returns to Jerusalem - Jes. Harvey became too hot - welcomed
- and new genius Rebels - late 1601 12 p.m. - acquire
- On 2/11 1610 in 1665 - his followers publicly held his M.
- People part & charter Es - 700 men boys girls
- married - later - all the souls - destined to be born
- Prophets frangy - hundreds pts - 3'2 - M.

Abolished 10th - 26 Feb -

Antitarians - news greeted with enthusiasm - dancing with joy

Scholar found movement

Hamburg - Berlin - Gregor - London - Hungary - East-Em

- 3rd name inserted in paper in long gas.

- One Rubb - John Sarpolais - Huntory - Shew - substant and
other Rublis in Cent. Hungary & Hungary - with little & man

- 3rd divided Kingdom, had away 26 followers -

= To which East - Centar triple - arrived - sent in
chain to prison at Abydos ¹³²⁴ atoning for seis / prph

M. had to suffer WRHS

- and like a King and prph received prph & deputy

One deputy from Prph. 130 prph - prph Calahit - 3 days

not to M - prph escape Wroth mass - prph to
accept prph - told prph prph 3rd - revolution

3rd prph prph prph at Admanph - prph prph

prph - by prph a prph! prph prph!

- prph prph to prph - (Sep 1666)

= prph prph - prph - prph prph that had prph
- prph to prph - prph prph

3rd prph to prph v. d. 1676 - prph prph

M. prph prph
the prph
prph

Sect - leader like Abraham Cardiga - thinking on what 5% (4)
was identified with / ad -

- 10/11/23/24 - 5% you are to lead to some degree
shares with in modern - literature then

- some products coming conversation / 5%

A messiah - young brother / his leaders - Jacob friends
- converted to Islam

Emmanuel Thosant Europe - Rabbi finally crossed -

15/12/16/17/18 - 123 per 100 - Amsterdam

Vijver's America -

(lost) 1/11/23/24 - 1733 - secret Treaty
handled - Amsterdam - determined by 123 per 100 -
5/11/23/24 - (1000)

- Poland - Frankfurt Harman 18c.

Germany - Jacob Emden - Jacob Emden - 18c. Secret letters
- 10/11/23/24 - 1000 - Altona. Hamburg - Wandsbeck - (Amsterdam)
- 10/11/23/24 - 1000 - some in detail

- 10/11/23/24 - 1000 - (1000)

- King / Denmark intervention

- Undeclared - but undermined respect for Pol. culture

Race Origin - who were the Hebrews

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

2. This dev. is not the natural charac. dev. of people - Begins as clan of tribes - later federated and in course of long time become one people.
 1. A close examination of Bible will show this tribe was also in process of union. Begins as a group of tribes - not one. 12 in number - is many ways distinctive & hostile to one another but evidence of a common origin, & common racial stock.

Original home - great Arabia Abent - Home of Semites - Shortly before 2000 B.C. the Semite world begins to split into west - as it does geographically - as it did 2600 yrs. later with Mohammed - and migrating movements begin East with Babyl. - West with Egypt - & Canaan - & Semite Hamite - Heb. As the Hyksos they came into Egypt (Kno-1602)

as Arabs they conquer Phil. - 2300. Among
~~the Sem. invaders~~ ^{the Sem. invaders} was a tribe of Abrahams
which later ~~came~~ re-emigrated to Canaan.
Among the former was a tribe or tribe
of Israel which later re-emigrated
from Egypt to Canaan. ^{not as one} ^{leads in the Exodus} ^{+ found in wilderness} M/V2

② Conquest of P. was about a century
act of the United States - They sought
in in group of 2-3 penetrated into
country - South - North - Across Jordan
from East. In Canaan was not a united
Country - but only states -

③ Under emergency - a few united. 5 Tribes
- ulbrat - Canaan - Temporary leaders
2, 6000.

④ Philistines - 11 C. Asia Minor
a ~~tribe~~ ^{tribe} - attack tribe. capture
most extent of Dan. attack tribe

North - 49 South United Canaan
Shiloh = In Crisis ~~Savior~~ ^{Savior}
~~appears~~ ^{King} Saul - War upon
Philistines - Killed - Kings Simultaneous
available 7 months - United
People + stop admiring Ph - Ash. Phil.
- weak - retain

⑦ Judah. South . Last layer 135

① Remnant dyoath - long wings -

② Babylon ^{Fall 586} - 597. Jehorakim
Nebulanza -

③ Zedekiah 586.

8. Judah does not assimilate. Strong
faith - long period of training with
people - Unwieldy life of
Restoration -



RUE
MANIAC

LEVI NATHAN

our shores



?

What does she want

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

Q. To list of Dictatorship - Pilsudski. in Poland. 2/3
of Europ. countries are ruled by dictators - dictators. in
Italy is planning its historic  power. There have already
been wars to accommodate Muss - & there have
the clamps of absolutism been tightened still further.
How long will the Italian people endure - no one
can prophesy. But it will end - as all dictatorships
ended - in blood & terror & tragedy -

~~X~~

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

2. Immigration. Knew something had gone wrong with Melting

3. Universities. ① ^{where we stand} for New Am. - where are only char. + vils.

① have not enter into pros - granted -

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

4. K. K. K. - It is organized -

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

① no longer early 1914 - Paradox - Racial. Ref.

② As for Jews - Cycle.

6. What to do?

① pl's shd

② not hesitate - how due to ourselves!

7. If we are to be discriminated against -

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

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

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

1. let them hate us if they must. our passion for justice
unstable - lead; dread dynamism, small of the people, glory
God's creations

4. For bold sh. Rebels -

5. Stand where we stand 3000 y. sp. for justice and

① Remember unshut to defend rights of the



Parker House,
Boston.

Little?

just post card

Q. Just for the water, they
salute in

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

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



Parker House,
Boston.

In our effort to decrease the
soul of Judaism we have
brought the body to pieces.
The charming soldier knows
the value of discipline. He can-
discern why he is asked to
submit to minute regulation
to render effort to small at-
tains in taking tasks. He knows
that no army, however exalted
its ideal which inspires it, can
win, if it loses its discipline.
In discipline I feel morale
and morale is victory.
Israel is fighting as ^{right} hostile
that is hostile to its ideals.
It is waging the wheat war
of the ages - a flood war.



Parker House,
Boston.

It is true - but a war with
the - less, little and hard -
and it has lost its dignity
being - great ^{reform} ^{idea} ^{of the}
has let loose a very little
make a few among the people
audacity & sel. that and
seen in the camp & Israel.
We have been down every
fence and we have worked
rough & beautiful ^{the culture}
is ^{and} ^{all} that
countries & practice ^{has been} ^{too much}
I say that the fateful evolution
realism in our rel. life - ^{to a new} ^{the}
rich from Bolshevism must
come to an end. Each Rath
a little Lenin and each
a radiant layman - a little
poet by himself.



Parker House,
Boston.

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

men are asking for to-day



Parker House.
Boston.

What fifth ^{any} ~~has~~ our men ^{Burying} ~~lost~~
back from the soul-searching Ex-
periences of war? Have they caught
a new unbelief in a host they per-
haps lost the false piety of the
of spirituality with which we clothed
them, in the consuming fires of
elemental passions? Has war
devastated their souls - robbing
them of illusion, of innocence, of
the faith or heart's secret choir like
a sleeping mind about ^{and} ~~them~~
them - ~~despairing~~ ^{despairing} ~~and~~
merging them in the ~~pathetic~~ ^{pathetic} ~~perception~~
of pain? Have animal-herding
to mass-action and the dumb
discipline of military life
brutalized them? Or have
they perhaps given to their lost
white sheltered lives the very
vivid stimulus which they were



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Boston.

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

I / I were to judge by ap-
pearance only - I would say
no! they have not changed
at all! one ^{recognizes them} as the same
boys one knows them as the same
the same manner of speech
& thought, the same strength
of mind, the same strength
of character!

But that would be seeing
them and not ^{then} them, and in
war we must learn to see
them things. To see war is
to see the devil at work,
to see then war is to see
God at work.



Parker House,
Boston.

Some men of course have not
could not have changed. The
dull and calloused who re-
spond to no new experience did
not respond to this. Many others
were ~~trapped~~ brutally
vulgarized and demoralized by
this war. He who felt nothing
to the war, ~~with~~ nothing from
it!

it!
But by far the vast majority
of our men even there were of the finest
manhood of America, ^{all the} and of course
they best to the way ^{all the} that spiritual
renascence that intellectual
awakening that all the susceptible
of youth. I wonder how here they
indeed if the novelty and industry
of their experience had left them



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Boston.

unchanged.

The war has

meanwhile

transformed many
of them: It has stirred depths of
sentiment and emotion heretofore
unplumbed. For most of them
~~the change~~

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

But they changed. Our
Jewish men and it is of them
that I would speak - ~~as~~ as
objects of our re. solicitude.
They are persons to us who
were not ~~of~~ ^{of} this kind.

4. Because
They have vividly
conceived of the
truths, in fact
which ~~is~~ ^{is} the
only intellectual

truth.



Parker House,
Boston.

R/ai

Our boys are bringing back
a deeper faith in man
in his divinity, in that holiness
of a sense was his. ^{profound} ^{human} ^{life}
It has also revealed its greatness to the
seen the public highlights of
eyes of the fighting men.
Idealistic valor to which
we can rise. They have witnessed
the ^{most} astounding acts of heroism
performed in the fiercest and
most matter-of-course matters.
And what is more: they found
themselves, deep down, their
same astounding facts. War
plunged depths within them
which they never suspected.
They have learnt better sense.
sense for the vast possibilities
of the soul of the Christian man
of Epic



Parker House.
Boston.

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

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

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



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Boston.

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



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Boston.

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



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Boston.

His religious experience was very
real - very searching. His God came
in an overpowering sense of nearness
and intimacy. He was at his right
hand. He stood by him in the silent
watching of the night. He heard his
mumbled father's prayer a sweet
comfort in the night. He fell
his destiny. This was the hand that
supported him. He turned around as he
turned on his lovely coat. If he
found God at all - it was the God
of the ^{surrounding presence} ~~surrounding presence~~ ^{very} ~~very~~
Mendocino. a God, whose
power and very was who ^{whom} ~~who~~ ^{whose} ~~whose~~
~~power~~ stirred emotions deeper
more in the worship of the heart
than in the duties of the mind.
To him a craft and ~~powerful~~
religion - a ceremony



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Boston.

This is his faith. His
humanity is first! But
this is Indenture - ~~Indenture~~
witnessed to anew by the
hearts of millions of men -
God-sealed with blood
zeal of the war -

It is not just that we
need a new def. It is just that
we need a new spirit. Indenture
need not mean. It is just by
that needs resurrection -

Are we Reformers ready
to meet the new spirit of
union. soldiers - I have not
not started



Parker House,
Boston.

A god who saturates ones
being with light and the
music of happiness - a god
who walks singing by your
side - whispering in your
ear - his chain with the cross
his sacred wings - only
capturing thoughts of you -
nothing but pure joy
with the great freedom which
is yours - I will of old
in hardship - in suffering, in
the trials of a cruel fate
known God - and sang - ~~for~~
^{the joyful day} April 21650115 etc
~~Reform notes in~~ does in purpose
in freedom did not know
of it - and wrote pamphlets.



Parker House,
Boston.

Can the Russian Sympathizer
 give those emotions & yet gainings of
 the man? Or will the coldness, the
 detachment, the rationalism of our
 service kill them? We have steady
 our faith to a code of moral platitudes.
 We have robbed it of its mystery
 its poetry, fits the perfume of the ages
 we write pamphlets - but do
 we sing hymns? We build
 temples - but do we worship!
 To make the soul-consciousness
 in the East - the clearing unto God
 that draws people into language
 as it is the personal appeal of
 the heart which appeal
 would be equally a strong cut
 under the tongue.

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

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

↓ We are confused at the
shame hollowness of our lives,
and so we attack, viciously
every movement which does
not displease us. Thus - All
the feared attacks without
the good personal back in
nationalism & progress has
not been our faithful servants
in ill. because

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

Refuse just. to give as an
intellectual criticism. Let it know
because a religious ref.
prepare the way of the Lord.

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

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



but one fact apprehension, it. It is not at all
unmistakable in the law. Phil. that every voter must
directly have payment upon the government which
that by shared power exercise freedom & exploits ^{the} ~~the~~
of every man's personal freedom & interests ~~is~~
is inherent for the complete real, the American
philosophy is that ~~every~~ ^{all} man shall be equal
before the law (2) privileged to hold any free
to which their fellow citizens need to elect them.
(3) privileged to place in office the men whom
they deem best represent their needs wishes,
(4) that ^{all} ~~issues~~ ^{be} ~~adjudicated~~ ^{by} ~~controversies~~
~~be settled~~ ^{not} by violence but by the vote.
(5) That public shall safeguard the democratic procedure
in all circumstances where threaten its peace
& well being.

6 And it is our contention that whether this frame work all ideals of the race may be realized. That this is last word in formalism.

(i) The detail arrangements may be altered, It may be found neces. to give more power to the Exec., to place more of the adminis. needs into hands of trained experts, to redraft & ^{to capitalise} or lay down of organization instead of stoppage to do this or that by way of revision but those essentials remain. There is the ultimate theory in fact.

(ii) As long as men live apart from each other they will live in societies. Each member will want to largest measure freedom for themselves. This leads to conflicts of interests which are most effectively

4 Aussen

[illegible]

2. It is true that ~~much~~ was done with
as to tax, and was. That is not fact; clear
But men blinded by their selfishness & misled.
All the ways could have been shown by purchase
to the Econ. heart of man, and would have cost them
small loss & was - How could we avoid them
Wh. What other force of fact could?

3. Russia. The Exp. in Russia has been been of that
high success which unites it as in derogation
(Uman. Brest. has a yet achieved nothing
Gamm. was was thence not by bold but by the learn
from of Russia 6 month before that slight proof -
They had paid to total. Common in Russia of They
have not but Russia Eden to the land of prop.
which it employed under the fig. What else
they achieved by way of educ. trav. children etc.
could well have been achieved by learn. just
(as in other lands.)

5. ~~Hippman~~ all fine - no cutaneous & sensor

on the point that I know the power they is do.
~~monarch~~ Plays Truman Turn men constructing
to peaceful leadership = planning the way peace citizens
readily surrendered almost all liberties to
dictators & con them is another - Then was told what
to produce - at what price turn what con colours
when there is no will what to do and when not to
use coal - to the con struction when not to do use
machines etc. Government is not to give spend etc.
All this is of course a confusion that at certain
times demor. breaks down - in critical situations
it is an hindrance and a menace

- (4) The rules of the election system - S. Galt freedom of speech
Adapt to some locks which we do do every time.
They have no grounds with demor. except in the emergency
which confronted them if we just imposed. As
an instrumentality for achieving desired changes
immediate results - it is to be rotten to scatter.
Centralized authority is the hand of the demor. system
short corps from description and the subject
(all mean to the end my at dem will buy
about desired result. When that is done demor.
may be relaxed, & liberal latitude granted.
As a matter, free demor. is discredited.

- 3) Other criticism: "The Phantom Public" in which he
disparages the glamour which has surrendered
the democ. dogma. (Note)

- 4) One other criticism has made Reppel led
- disparages critics - excellence - low level of the demor.

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academic sanction in ~~the universities~~ our universities, seems to be trampling under foot.

I said that we fear for America. Perhaps that is not exactly true. Rather do we hope for it. For we believe in our hearts as we voice in our prayers that the basic sanity and idealism of American life will prevail in the end. The America of 1922 is not yet the America of tomorrow, even as it is not the America envisioned by the founders of this Republic. The vision of these founders ^{was} projected in a commonwealth where life was comparatively simple and homogeneous and it failed of complete realization even then. How much ^{difficult} more of realization is it now when life has become so much more involved and complex. We are today a people of many peoples and the war has snarled and entangled our national purposes. America did not spring full grown from the brow of the Goddess of History. It will, of necessity, have to pass through the cleansing and purging processes of the ages. Centuries will mold and refine our America. History and the labors and sacrifices of generations yet unborn will perfect it. But its soul will be saved!

As for our people, The Children of the Household of Israel, we stand today where the seers and prophets of our people have stood these three thousand years, summoning men to a higher life in God and the sweeter fellowship in righteousness and love. ^{We know that} The world needs us most when it hates us most. ^{and so} We shall continue to be the humble servants of the most High, propelled by His will and by His visitations transfigured. We remain true to our destiny: slaves of a deathless vision, masters of an ancient wisdom; dreamers from Ur, and Tekoa, from Anathoth, and Galilee, lost in the sorry traffic of Rome and London, hostages alike of God and men; prophets praised but never loved, crucified but worshipped on the cross; The Risen People of an Immemorial Crucifixion, in our hearts the prompting of an ancient splendor, in our blood the rhythm of a mighty song and in our hand the flaming torch....." The Lord is my Light and my

salvation, of ~~what~~ need I be afraid? ^{He is} The Lord is the strength of my life - ^{whom need I be afraid of} ^{3rd} ^{1st} ^{2nd} ^{3rd} ^{4th} ^{5th} ^{6th} ^{7th} ^{8th} ^{9th} ^{10th} ^{11th} ^{12th} ^{13th} ^{14th} ^{15th} ^{16th} ^{17th} ^{18th} ^{19th} ^{20th} ^{21st} ^{22nd} ^{23rd} ^{24th} ^{25th} ^{26th} ^{27th} ^{28th} ^{29th} ^{30th} ^{31st} ^{32nd} ^{33rd} ^{34th} ^{35th} ^{36th} ^{37th} ^{38th} ^{39th} ^{40th} ^{41st} ^{42nd} ^{43rd} ^{44th} ^{45th} ^{46th} ^{47th} ^{48th} ^{49th} ^{50th} ^{51st} ^{52nd} ^{53rd} ^{54th} ^{55th} ^{56th} ^{57th} ^{58th} ^{59th} ^{60th} ^{61st} ^{62nd} ^{63rd} ^{64th} ^{65th} ^{66th} ^{67th} ^{68th} ^{69th} ^{70th} ^{71st} ^{72nd} ^{73rd} ^{74th} ^{75th} ^{76th} ^{77th} ^{78th} ^{79th} ^{80th} ^{81st} ^{82nd} ^{83rd} ^{84th} ^{85th} ^{86th} ^{87th} ^{88th} ^{89th} ^{90th} ^{91st} ^{92nd} ^{93rd} ^{94th} ^{95th} ^{96th} ^{97th} ^{98th} ^{99th} ^{100th} ^{101st} ^{102nd} ^{103rd} ^{104th} ^{105th} ^{106th} ^{107th} ^{108th} ^{109th} 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-4-

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

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

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

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

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

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

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

② Step from Guebury to popcorn.

③ Prophets never restricted to Ess -

④ Bigelow.

9. Education. Teach our children prophetic heritage.
Permeate their lives — neither worldly success.
the man who is ship —

10. Unity. Reunifications. Orth. Ref. for. These.

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

① Am. did not, could not spring — Paying pro.

② Ideas conceived in simple society, now
marked — war —

③ Americanizing American. Read.

④ 2, 1922 1926

Love & Justice. not unifying Am. Outlook

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

Trudsey Blayney

Am. Ideals & Traditions

No. Am. Review

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

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

1. Immigration Laws - Racial test - Quota - Floral
1. Plaint of the Restrictionist - Overcrowded - Floral
Riis - Montana - Went left & came 1921

2. To in Universities - Beaver - Rat - (Not so in War! His record)

3. Klan - Organized Hat - Know-nothing

2. War of course largely rejection - Age of Confusion -
1. Contact with Europe has done us no good. We
are beginning to fashion our nat. life & that they
those lines which created Europe

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

3. Imperialism - Disaster to Europe for 15 Centuries

1. Religion -

2. Racial - Purity - Superiority -

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

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

① Amer. is a nation - not a race - Neither Anglo-Sax.
Teuton - Alt. - Thai

② Amer. is a thing in the making -

③ " is a democracy - under analysis -
1 - not Melting Pot - Mosaic - Rainbow

5. Americanization is then not white washing - forced
- adjustment - coordination - preference.
- no new writing type -
- Foreign language - $\frac{1}{2}$ School Child Club. even
find names when a for. lang. is spoken - Monday
- Educ. system org. for an unhappy day. Tax on
population. $13\frac{1}{2}$ m. prepar. 13 m. are
children, prepar.

6. Passion for Monday - fruit level help
1. No matter of year - just be - glad -
2. Patience - Start with a philos.

7. Immigrant as the present
1. Asset or liability -

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

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

Rel. Imp. is of the same cloth. Instead of religion as a religion - you concern it as something caught, well-defined and entrusted thus, particular revelation to a ^{man} group as a people - That is the absolute truth. And what is absolutely true must be universally accepted. If men are blind not to see this - they must be evoked to see it - Russia - Ottomanism - And so an aggressive, war - policy is evolved, it is called missionary work - And a propaganda.

① No sup. like rel - nothing comparable to unworldly but warmer and hot brotherly love. rel. prof - high, zeal, and fanaticism, Two words - things - Assassins -

② Almost every to speak rel. to your neighbor faith - Thus they - love - insane.

② Heed of the world. He is a G. parent & perfect
desires ease and comfort the Jew of his time forgets his
duties toward his people - But by the very
nature of his being - he is destined to experience
adversity. That's/parent you chose to be in still
Jew! and that means that in all periods
of social, pol. or econ. unrest the world will
turn against him - and as this battle will be
of the world - it will help him to find
himself. Remembrance of whatever character, less
this effort upon the Jew - It starts him into
self consciousness and proud loyalty. It
sheds him - (a) 12th 1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

3 - He Jud. is not dying - Prophets & Evil -
see things in this - Mountains - Valleys -

2. Were this merge possible and possible. It would
not be desirable. It would not be in keeping
with trend of civilization. - ~~complexity~~ ^{complexity} ~~chaotic~~ ^{chaotic}
- Uniformity breaths up into diversity which
then the ^{new} ^{is} ^{to} ^{be} ^{organized} ^{into}
uniformity again but just
(Manner, unity) -

Secretary of the Interior Albert B. Fall.

Washington, D.C.

Edward L. Bloch — Multi-millionaire operator

Charge - Conspiracy to defraud the Govt. in the matter of leasing
of Naval Reserve oil land
"loan". 100,000. ~~loan~~ tag -

Joseph W. Daniels paper. "Such violence is now to undermine
the pillars of society that all the Bols and Moscovs" (They
shoot them in Moscow) Gas paid cannot ~~be~~ \$100,000,000.

Harding's cabinet -

WRHS



Nov. 1921. \$100,000, cannot pay by the 1st of Dec. 'a little ~~black~~
bag ~~bag~~". 5 months later his camp got from a
contract for the purchase of oil storage tanks for the Navy at the
Pearl Harbor base in Hawaii. Paid with oil which
Navy receives as royalty —

Senator Hiram

To be paid —
by the government —

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

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

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

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

not constructed a to whether they wanted the government by us.
They are a proud race. They waged 35 distinct rebellions
against the rule - It took 70,000 American soldiers to subdue
them and more blood shed than during 300 yrs of Spanish rule.

1) They were permanent exist. for tens to hundreds. In 1914 British
knew & Congress passed a Bill that it is and always has been
the purpose of the people, the U.S. to withdraw their sovereignty
over the ph. & to recognize their indep. as soon as a stable
govt. can be established there.

2) In 1920. Pres. Wilson:

3) But the new Latin thought differently. Carriac Gen.
Wood- for. gen. when dictat. power was increased - &
whose admin. has been reg. by white conflict.

4) Carriac Thompson - civil administration. But no
statement as to when our retention will cease.

5) But & are unjustified occup. the colours are
Am. armies pay Am. money plan to have, and hence manufacture - etc.

6) Incapable self govt They will never learn, unless protection.
the business - must be allowed to make own mistakes just
as we have our way.

B.

7) Our moral pos. in world would be strange by far,
if our own strength was not thus ruled. The nations, the
world know their facts better than the Am. critics
do - and they accordingly discredit our ideals
for selfishness - & our claim to moral leadership in the
world. The retort is always. OF COURSE OF COURSE OF COURSE ↓

then diplomatic channels." The U.S. Post. declared there
 & again that this is not retroactive ^{but} ~~that~~ ^{that} ~~therefore~~
 there is no question of amputation or denial of basic
 rights.

③ To an impartial observer there are two laws. M. is a morally state & has right to make any laws ^{which} it chooses. which do not violate elementary rights of men.

(6) But Am. oil camps are not satisfied. Stal Klef. thinks to its Reg. Mr. Kellogg has been preparing + the law and planning the Am. press with facta persequenda about Bulshes etc. etc. is Mr. Th. is asked to modify its property laws to conform with the wishes of the few oil + mining magnates in America.

III. The same Econ. imperialism is bringing us into a mess
of complications in Nicaragua where our economic
interests are being in power & capitalism, ^{contains} a few Amer.
~~Amer.~~ - we are intervening in the affairs of a
Central Am. republic without warrant or justification.

[illegible]

shall be in full control of the acquiring company during

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



1. Revelry - Saml Hopkins Adams -
2. To tell Jacob his sins - Plenty, People -
3. Events have happened - searching, at home - 2 Trials
 of notorious corruptionists - They say
 ① There - led to trial - abstract Court 1 1/2
 Comp of Appeals - They say -
4. Serious - vendition - eat - When justice is
 Placated - strength - water - Transfers - high
 Place - resentment - You cannot count \$100,000,000
 ① Wander
 ② had question integrity - as justice - involved,

5. Mex. co. - history.

- ① Church . 1917 Separation - Start 6
- ② Foreign Capital.
- ③ 1917. ① Sep. Chuan
 ② Aparian
 ③ Ultimate Ending } Fr. Ownership
natural resources
- ④ Oil - spulst - title in M. people. M. conf.
Concession - revenue. Restoration
 & no compensation, before 1917. up 50%
comp -



רעל לשנאת ישראל. שוב יהיו היהודים נראים כמתחרים כלכליים בלתי־רצויים בעיני מיליוני אנשים רעבי מחיה ומעמד. והשנאה הכלכלית תיקבע שוב בדפוס הרעות האנטישמיות. הידועות יפה והמשרתות יפה את בעליהן. לשוא ננית, כי עם בוא השלום תבוא מיד בעקביו גם שעת רצון לקולם. הנפתולים הממושכים של תקופתנו, שמטרתה הרכושני פושט צורה ולובש צורת וקשה וחמורה התמורה מזו של הפיאודאלית בסוף ימי־הביניים. לא יכלו בכלות המלחמה, צורות־קבע כלכליות חדשות, שיעלו בד בבד עם חיותנו ובטחוננו של האדם, לא נתגלו עוד, לכל היותר רשאים אנו לקוות, שמלחמה זו תשים קץ לתקופות מדיניות ואימפריאליסטיות, שעבר זמנה בעולם של ימינו. אולם הפרעות עצומות יוסיפו להרגיז עולם זמן רב אחרי כריתת ברית השלום. ובעולם פרוץ מבחינה כלכלית ומדינית צפוי העם היהודי תמיד להתקפות.

אין ספק, שאחרי נצחון עמי הברית יושבו ליהודי אירופה הזכויות המדיניות והשויון האזרחי. אולם זכויות אלה היו נחלתם גם אחרי המלחמה הקודמת — אף זכויות מיעוט לאומי. והאנטישמיות לא היתה מעולם כה חסנית ואכזרית ושיטתית כבימים שאחרי המלחמה הקודמת. האפשר לו לאירופה לקיים מצב הרתיסבנה זה לאורך ימים? ביחוד למראת ניצולה של האנטישמיות בשנים האחרונות בידי כל מיני הרפתקנים מדיניים ועמים תאבי־כיבושים? האסטרטגיה של „המלחמה השלמה“ בימינו גילתה תועלת מרובה באנטישמיות. בעזרתה חותרים תחת ממשלות אויבות, פורעים אחרותם של עמים שנפל עליהם תורל לכבשם, זורעים מביכה ומשתיקים ויצונו של עם. האסטרטגיה של „שלום שלם“ חייבה על כן לגלות את התרופה האמתית לאנטישמיות, כדי להציל לא רק את יהודי אירופה, אלא גם את אירופה גופה ואת שלומי של עולם. ארץ־ישראל היא התרופה, הברכה הוא להרשות ולעזור לעם היהודי לפתח את מולדתם במידה נזו שתאפשר לה לדלות, בזמן קצר בערך, שנים, שלושה או ארבעה מיליון יהודים מן המרכזים הצפופים והדחוקים דחק כלכלי אשר באירופה התיכונה והמזרחית. דבר זה ירופף את הלחץ על היהודים הנותרים, שיחדלו אף מהיות מטרה לחיצי רוגז וסכסוך ומחשמה.

אפשרויות אחרות להגירה המונית של יהודים אין בכל העולם כולו לא היו ולא יהיו. מי יתן והיו, אבל אין נתן. טפספים קלים של הגירה יורשו מה ושמ, אבל נחשולים ירעצרו בועם; ונחשולים, לא טיפות. יציפו אותנו בבוא מועד.

אף נא נשכח את נסיונונו בפליטים בעשור־השנים האחרון. נסיון זה לא ישתנה גם אחרי המלחמה. עתיד הוא גם להחמיר, כי עמי העולם יהיו אף במצב של שידוד מערכות כלכלי וכל מעיניהם נתונים לעזור לעצמם במעבר הקשה מכלכלה לאומית מלחמתית לכלכלת ימי־שלום. לא יתנו לסבך את מצבם עליידי הכנסת שפעת מתגרים מדוללים לתוך גבולם.

ארץ־ישראל חפשית ומתוחה היא תנאי־הכרח לא רק לפתרונה של בעיה קשה ונוקשה זו של אירופה, אלא גם להבטחת שלומה של אירופה כולה. הרצל הבין זאת. „מדינת היהודים“, אמר, „היא צורך לעולם, ועל כן תקום ותבונן“. הוא ירע, שמאחורי הרעיון הציוני ניצב כוח תגיון והכרה שאין לעמוד בפניו. גם באלמיר הבין זאת. משרד המושבות הבריטי כבר שכח זאת.

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

בשעה־ספנה זו לגורל עולם עומדת ארץ־ישראל היהודית בפני צורך כפול. היא עומדת בפני צורך־מלחמה, היא בת־ברית צבאית חשובה לעמים החפשים הנלחמים בהיטלריות. היא נעמידה מתוכה חיילים ומספיקה נשק, מזון ושירות־צבא. ארץ־ישראל עלולה עוד להיות למערכת רבת ערך צבאי. עסק יורעאל היה מאז מקדם שדה־קרבות לצבאות אימפריות וחומות ירושלים הקשיבו לא אחת לקול תרועת מלחמה.

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

ולא רק זיונם של יהודי ארץ־ישראל בלבד; חובה להרשות להם להקים יחידות־צבא משלהם ולהלחם תחת דגלם לפקודת בריטאניה. זו היא זכותו של כל אדם בן־חורין. היהודי האמריקאי נלחם תחת דגל הווינגטון והפסים. זה דגלו. היהודי הארץ־ישראלי זכאי לדגול בשם מגן־דוד. זה דגלו שלו. יהודי ארץ־ישראל אינם נמנים על שום עם אחר, אלא על העם היהודי. וארצם היא בית־לאומי יהודי, שהוכרו עליידי בריטאניה לפני הציריובל שנים וקיים ואומר עליידי כל עמי התרבות, שלילת זכותם להגן על ארצם־מולדתם ביהודים, היא מעשה עוול וסלף, ותעלמת שמים של יהודי ארץ־ישראל, הנלחמים בנבוכה בתוך צבאות בריטאניה בלוב ובמקומות אחרים ורבים מהם נפצעו ונפשו בקרב, היא אי־כבוד לממלכה גדולה ופגיעה קשה בעם בעל־ברית.

אויבי הציונות היו מונים אותה מזמן לזמן, שהיא מתבוננת לקיים עצמה בארץ־ישראל בעזרת כירוני האני גלים, היות זו תמיד טענה תפלה, וחוסר־הממש שבה ברור ביחוד לסקידי בריטאניה בארץ־ישראל היודעים ינה, מה ערגו היהודים להלחם באויביהם בכידונים משלהם וכמה דרייסתרים מצאו לבוא לעזרת הכידונים הבריטיים. במלחמה זו הציעו היהודים הקמת צבא יהודי לימין ברי־טאניה, למעלה ומחוץ לשנים־עשר אלפי היהודים שכבר התנדבו למלחמה והשתתפו בקרבות המזרח התיכון, במצרים, ביוון, בפרתים ובלוב. מדוע מפתח עתה ברי־טימה מפני הכידונים היהודיים? האם חרשית היא, שאם ישמשו הצעם כידונים אלה לחיזוק התביעה הצודקת לארץ־ישראל יהודית חפשית בידי אנשים שבעל־כרחם יבואו לידי מסקנה שהירות ניטלת אם אינה ניתנת? אין לחשוש לנך. ארי יהודה וארי טראפאלנאר ודונקירק עלולים אולי לשאוג זה לעומת זה, אך לעולם לא ילחמו זה בזה.

ארץ־ישראל היהודית עומדת גם בפני צורך־שלום עולמי. אין שלום מתמיד בעולם־אלא אם כן יוכרע לטובה גורלם של המיעוטים, מנשלי מולדת וזכויות, אשר באי־רופת, מיזיוני אנשים, יהודים ושאנים יהודים, עתידים לבקש להם בית בעולם שלא יתא מסביר פנים ביותר להגירות קשה ומרה תהא מלחמת הקיום באירופה חסדודה והברוששה שלאחר המלחמה, דעב וחלי וענות יארבו מכל עברים, משקי־ארץ חרבים, שיטות־כסף שבטל ערבן, תביסות ובהפכות חברתיות בכל ארץ מנוצחת — ממש כמו אחרי המלחמה הקודמת. הנדער בחצי עולם, שנתחנך על ברכי המיתולוגיות הגזעיות והלאומיות של ארצות הרדיון, יהא אבוד ברוחו ולא יתאים לדרך־החיים הדימוי קראטית, שאותה למדו לשנוא ולתקע — ונפשמם תהא קן־

מה משנת 1942? מה תהא תגובתה של יהדות אמריקה למגבית ארץ־ישראל המאוחדת, לכל קריאות העזרה והסיוע למדינות הים? מצויים כבר כנה רואי־שחורות, המתנבאים ואינם פוסקים במחננו: „עליבה תהא התגובה, ונימוקם עמם: המסים הנבזיים יפבידו על גדיפות המתן, וכל המוחות והלככות יהיו נתונים לעניני אמריקה בלבד. נביאים אלה רואים בחזונם את יהדות אמריקה כשהיא מתקפלת לתוך עצמה במעשיה הטובים, ודכו זה, מאמינים הם, לא יאחר מלעשות חרשם על שכניהם, בו תופגן נאמנותו הפאטרויסית הגבורה של היהודי האמריקאי.“

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

האם יבוא עתה היהודי האמריקאי לרשת את שגיון הבדלנות, שעם אמריקה השליכו אחרי גוו? היצמצם עצמי צמקום קרתני בשעה שארצו נעשית בין־לאומית בהשקפתה ובחזונה לעתיד, והיא מתכנת מעשיה באמת המורה של „עמי הברית“? מחלת הבדלנות, אם תיפץ בקרבנו, תדבק רק בקבוצת־אנשים „רמי המעלה“, שכל מומי הגלות מקננים בהם מאז — מורן־לב, בקשת מפלט דמיובי, התנדנדות לרוח היום, נסיגה מפני צל עצמו, התנגנות עליידי התבדלות מכלל ישראל — כל אותו תסביך הפגעים והפגמים שאפשר לכנותו עתה בשם תסביך ושירות סראנק.

רוב מנין עמנו לא היה מתבדל מעולם, ולעולם לא יסכים לדעה, הנשמעת מפני יהודים אחוזי־בהלה, שמתן עזרה לאחים בארצות אחרות, או מאמץ לכונן בשביל עמי חסר־המולדת קיום לאומי תקין, יש בהם משום פגם בנאמנותו לארץ מולדתו או מגוריו, או משום ניגוד למילוא חובתו האזרחית באמי שלום ובימי מלחמה. לפיכך היה מו־שט תמיד יה עזרה לאחיו היהודים באשר הם בימי שלום ובימי מלחמה, לפיכך גם יוסיף ויתמיד לעשות כן. אמריקה דרכה ורצונה להשיג נצחון לא רק במלחמה, אלא גם בשלום העזיר לבוא אחרית, המלחמה אינה אלא הקדמה, טראגית ורבת־דמים, למפעל העיקרי של בנין משטר חברתי מיוגר ומחמיר, בחיבות ופחד, שאם יכל בנינו זה של עולם, אם ילחן את חילדות האירופית הנענה והדחית, עד כמה שידנו מגעת אליה, לשקוע יותר ויותר ביוור הסבל והראוע? האם יחזק שלומי של עולם, אם ניתן את ארץ־ישראל — הפתרון המכטיח האחד לחוסר־המוילדת של העם היהודי — לכרוע תחת סבל שנות המלחמה הקשות אשר לפנינו? נשיא ארצות־הברית השיב לפני זמן־מה על כך תשובה ברורה וחותכת: „הסכנה הנשקפת לארץ־ישראל אינה נבדלת במהותה מזו הנשקפת לארץ־זו“. ארץ־ישראל ואמריקה נתאחדו כיום הזה בחזית אחת ויחידה, סכנה אחת לשתייהן. מלחמה אחת לשתייהן. כל דולאר הניתן לארץ־ישראל הוא על כן מניית־מגן לדימוקראטיה.

* מנאמו במחתם הועדה לפען ארץ־ישראל בקליוולאנד.

~~אני רואה את היום הזה~~ - מיד, וידעו.

ביום הזה יתחבר פתח אל העולם באסופה
לא תיפול בארץ נשמה נשמה, ואלה חסדי הבורא
לא תיפול בארץ נשמה נשמה.

אני נאמר אהיה אל מלאך למלא וסוף.

הפנים, הפנים הנפוצה - כולו אולי נשמה -

הפנים, הפנים הנפוצה - כולו אולי נשמה -
הפנים, הפנים הנפוצה - כולו אולי נשמה -

נשמה נשמה, נשמה נשמה, נשמה נשמה
נשמה נשמה, נשמה נשמה, נשמה נשמה
נשמה נשמה, נשמה נשמה, נשמה נשמה

אני אומר - אינני אלא נשמה.

אני אומר כאלה המוקדים הנשמה
ואמנם הם כולו נשמה, אלא רק נשמה

נשמה נשמה, נשמה נשמה, נשמה נשמה
נשמה נשמה, נשמה נשמה, נשמה נשמה
נשמה נשמה, נשמה נשמה, נשמה נשמה

נשמה נשמה, נשמה נשמה, נשמה נשמה
נשמה נשמה, נשמה נשמה, נשמה נשמה
נשמה נשמה, נשמה נשמה, נשמה נשמה

3) אצל מרת תרצה לילך ז"ל
אנשים פולחנים של האל וזוהי הדרך
הנכונה

אמנם צדק משפוטן אלה יסדו פאכבוש א
איתנו פה בארץ וקבלו את המלכות עמנו -
הצגו ה' תפסו תצדק צדק פנים ופאר
והקדש. זכרה.

ה'תש"ח כ"ח סיון ה'תש"ח
 מ'תש"ח כ"ח סיון ה'תש"ח
 מ'תש"ח כ"ח סיון ה'תש"ח
 מ'תש"ח כ"ח סיון ה'תש"ח

וְיִצְחָק אֵלֶיךָ יְיָ אֱלֹהֵינוּ כִּי בְרַחֲמֶיךָ נִשְׁמָר (בְּתוֹכֵנוּ)
 חֲסִידֶיךָ וְחֲסִידֵינוּ הֵם כִּי אֵלֶיךָ מִלְּפָנֶיךָ אֵלֶיךָ
 כִּי בְּרַחֲמֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ (מִלְּפָנֶיךָ) מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ

4) האל רב צדק וחסד דבר צדק האל
האל יקרא מלאך צדק האל האל האל
צדק האל (האל) האל האל האל האל
האל - האל האל האל.

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(5) אהבה וסמך - אהבה וסמך - אהבה וסמך
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והוא אהבה 2/6 אהבה וסמך, אהבה וסמך
- אהבה וסמך (אהבה וסמך) אהבה וסמך
אהבה וסמך!



1/ Happy - in this hour - the hour of dawn!
 in this country - France -
 in this city - Paris - prophetic vision foresaw

3/ 50 years ago - will it no longer - Nahum Etzkowitz
 - Thanks to his leadership -
 - but also people's perseverance -

- the triumph of a people's will!
 - we a perfect people - Israel - 1948

④ Jerusalem - 1948 - 1949
1948 - 1949 - 1949



⑤ There are no more behind
barbed wire -

Faced it to be long done months

3/ Same people will defend itself from her on!
Want peace with Arabs - tools -
1948 -

4/ Parting from Anne Levy -
Matched to house - United -
My love -
will continue

ETHICS - BY GOD OR MAN?

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

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

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

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

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

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

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

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

2600 years ago

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

around us, becoming one even as Thou art One.

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

Responsive Readings from the Sayings of the Fathers.

Upon three things the world is based,

Upon study, upon service and upon kindness.

By three things is the world preserved,

By truth, by justice and by peace.

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

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

Love that hath an ulterior motive will not endure.

Love to work; hate to domineer.

Love peace, pursue peace;

Love thy fellow creatures and bring them near to God.

With graciousness receive thou every man.

Despise not any man, carp not at any thing.

Judge not another until thou art come into his place.

Judge every man in the light of his merits.

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

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

I have found nought so better as service than silence.

A fence to wisdom is silence.

Let thy house be a meeting place for the wise.

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

Not learning but doing is the chief thing.

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

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

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

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

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

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

It can not be stirred from its place.

Who is wise? He who learns from all men.

Who is mighty? He who subdues his own passions.

Who is rich? He who rejoices in his portion.

Who is honored? He who honors others.

Be not easily moved to anger.

Be exceedingly of lowly spirit.

Be humble of spirit before all men.

Trust not in thyself until the day of thy death.

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

Than the whole life of the world to come.

Envy, Lust and ambition take men out of existence.

Do His will as if it were thy will;

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

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

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

According to the labor, the reward.

Tefillah (Variable)

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

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

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

Silent Devotion; Provisional Draft.

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

2
Futile vows will I not make unto Thee, Thou Searcher of hearts. Fashioned in ~~in~~ iniquity, how can I vow to remain unsullied of iniquity? Deeper than my good desires are ingrained my evil desires. I am those desired; from their fell clutch I can not always be free. But this I vow, O Strength Ineffable, though I fall ten thousand times, I shall ten thousand times, arise again and unyielding, renew my struggle.

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

Modim.

Union Prayer Book Vol.1 page 110

Prayer for Peace.

Union Prayer Book Vol.1 page 110.

Perhaps this substitute will be acceptable:

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

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

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

Ezra Chap. 9 verses 5 to 15

Nehemiah Chap. 1 verses 4 to 11

Daniel Chap. 9 verses 4 to 19

XIII Hymns.

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

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

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

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

George Heath.

WRHS
XIV.---Sermon.



Adoration.

Union Prayer Book Volume I page 58

The following substitute is offered:

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

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

Va-a-nach-nu-kore-im unishtachavim unodim lifne Melech Maleche
Hammelochim hakodosh Boruch Hu.

XVI May the Words Union Prayer Book Vol I page 18

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

XVIII Kaddish. Union Prayer Book Vol. I page 60

(Face Page)

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

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

Excerpt from #17.
1.27.67.

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

(Some Form of Yezarot)

The paragraphs from the Union Prayer Book Vol.1p.8 or p.63

Perhaps the following might serve instead:

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

Shema Yisroel Adonoy Eloheinu Adonoy Echod.
Boruch Shem Keval Malchute Le-olam Vo-ed.

(Ve-Shabto)

Perhaps the following will serve instead:

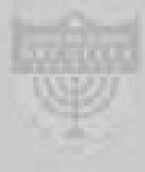
Eternal. Who art One, the urge of Thy being worketh within
our being the passion also to become one. Each of us, in his
finitude, is a discordant many. Imperishable hope! We shall yet
surmount the discords and conflicts within us, among us

Copy of Manuscript
revising page for first page
The last page of P. Franklin.

Fix up last page of Paper No. 21
of The First Army of A State of Israel



The people who walk in
darkness see great light



Undeclared Optimism p. 5-
14 down

There is a golden age coming.



Undeclared optimists p. 5 1/2 down

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



Undeclared optimism, p. 3 - middle
of page

Mores was ~~the~~ close to that -
also when he caught and



Undigested optimum for 5-1/2 days

Hebrew: art Thou not God from
everlasting, my Holy God?
There, ^{we} will ~~be~~ never die.



Undefered optimism p. 4, 3/4 down

THE UNDEFEATED OPTIMISM OF OUR FAITH

The Temple, March 7, 1943

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

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

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

517
617

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

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

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

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

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

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

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

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

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

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

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

CARTHAGE WAS DESTROYED THE CARTHAGINIANS DISAPPEARED
ROME " " " " ROMANS
Judea " " " " Jews survived,



to fight for every foot of soil in Palestine before they could settle there. The period of the Judges were the battle-days of our early history in Palestine. Spiritually we fought against the entire world in ^{heathen} ~~ancient days~~ for nearly fifteen centuries -- against the paganism of the Canaanites, the Egyptians, ^{the} Babylonians, the Greeks and the Romans. The whole world was idolatrous. ~~But~~ ^{One} little people alone, ~~that little spot of Judea~~ resisted, the empires which waged war on Israel. From the days of Assyria to the days of the Third Reich ~~which~~ were the most powerful empires in the world.

^{WE} Israel ~~was~~ never relaxed! We were always braced against alien foes and alien influences. Frequently our people ^{TASTED} ~~were~~ defeated ^{DEGRADATION, SLAVERY, EXILE,} ~~and were exiled.~~ They frequently ~~tasted~~ all the fury and hatred of rulers and mobs from Pharaoh to Hitler.

~~How~~ ^{How} to have remained full of hope and faith in the future, after so many centuries of strife and frustration and suffering is a ~~great~~ tribute to the soul of the Race, and points ~~unmistakable~~ to deep springs whence that soul draws its sustaining strength.

What were those strengths? ~~Strengths of Ideas~~, certain beliefs. In the first place it ^{STRENGTH CAME FROM} ~~had to do with~~ the belief of their God, ~~and in their defeats,~~ ^{IN} ~~in~~ their successive defeats of ~~the ages~~ our people ~~always~~ beheld in the triumph of their just God, ^{THEIR} ~~And in the~~ rescue, His mercy and everlasting goodness. It was God who explained for them the tangled web of their strange career and checkered experiences. They came to believe that they were singled out for great rewards and great punishment because God had singled them out for a great destiny!..

Their suffering had one of two origins. Either they had sinned against the moral law and must atone for it, or they, being God's chosen servants, must atone by their suffering for the sins of the world. ^{IN EITHER CONCEPT} There was hope, ~~on~~ ^{ON THE OTHER} the one hand hope in repentance, ^{CONCEPT} ~~or~~ hope in the redemption of the world. Neither yields to despair.

Both ennobles. A sinner who is aware of his sin, is also aware of God against Whom

To that extent he is already halfway to repentance
AND RETURN TO GOD.

-5-

he has sinned. A man who knows that he is off tune can recapture ^{TRUE} the harmony, the
~~broken harmony~~ of his life. So that our people's faith in God, even when they
knew themselves not to be righteous, ^{THAT IN THEIR DARKEST HOUR} was nevertheless sustained by their faith in
a just God. "Art Thou not God from everlasting, my Holy God? There we will never die." (Hab)

This concept of suffering for the sins of the world -- that is, for an
ideal -- ^{AND SUFFERING} ~~that is not~~ gave a note of grandeur to Jewish life in its darkest hour.
There was world significance, ^{TO THEIR TRIBULATION} a great cosmic drama was being enacted ~~on the stage~~
~~of the world~~, and they were the central figures in that drama. They were helping
to fashion a new world, as God willed those new worlds to come about. They were
helping to perfect a new world. ^{PYTH 1735} They were the summoned ones, to help in that
cosmic cause. ^{BEING} They were the leaders, the pioneers in that spiritual work. Theirs
was a crown of thorns. As the ^{HAPPEN} hour of destiny was being fashioning these new
worlds, Israel was the Anvil which bore the strokes of the hammer. ^{IT} Suffering for a
cause, was a Badge of Honor. Therefore the prophet was able to say to his people:
"The people that walk in darkness see great light." (Hab)

But even the other kind of suffering -- personal suffering for personal
deficiencies and moral inadequacies -- even that kind of suffering ^{MAKES} purifies a
man, ^{AND} ~~may~~ lift him to new levels of insight and sympathy. There is a very challenging
phrase in the Bible: "Moses was close to darkness when he sought God." ^(Hab) ~~Very~~ Often
it is in the darkness of our lives, in our misery and in our defeat that we discover
God. ^{IN} ~~So~~ ^{AND ISRAEL} It is this confidence in God, in his noble ministry of suffering wherein
^{THAT THE ANSWER IS TO BE FOUND}
lies the undefeated optimism of our people.

There is one other thought I would like to leave. ^{ISRAEL} They believed, because
their religion taught them to believe, in the perfectibility of the world. Not
that the world ~~is perfect~~. There is evil in the world, ^{AS IT CAN BE OVERCOME} great evil. Judaism was
never a Pollyanna religion. Judaism faced ^{REALITY, JUDAISM} all the ~~brutality~~ in the world and saw ^{AND}
^{ACKNOWLEDGED} ~~them for what they were~~ -- war and poverty, exploitation, lust and hate. ~~It didn't~~

~~close its eyes to it.~~ ^{These} They were realities, but they were capable of being over-come and man has it within himself to over-come them.

The end of all creation is Good. All that the Lord has created, he created for the ultimate good. ^{The human} This world was not created that it should ~~be~~ run down ultimately ^{into} ~~to~~ chaos and anarchy. ^{He} created it out of chaos. He formed it that man may dwell upon it. There is a Golden Age coming. (Heb)

Our Religion is a Messianic Religion, a religion that believed in nobler, finer, juster, more peaceful world when wars will cease and poverty will be abolished, where every man will someday sit under his vine and fig tree and know war no more.

But ~~It~~ is within the power ~~of~~ of man to hasten that day ~~or~~ to retard ~~it~~. ^{ADVANCE IT}

~~Therefore our people believe~~ The evil of the world should not discourage ~~MAN~~ ^{MAN} ~~them.~~ It should challenge them to work for the golden day which is yet to come.

The world can be made perfect and men can help to make it so.

The ~~great~~ pessimistic philosopher, Schopenhauer, was quite correct when he declared that "Optimism is as irreconcilable with Christianity as it is with Buddhism and Brahmanism. The fundamental characteristics of Judaism are optimism and realism."

My dear friends, our people today face another crisis -- perhaps their greatest in history, the crisis of mass ^{SLAUGHTER} ~~exploitation~~, the crisis of extermination. This is the time to draw consciously and deliberately upon the undefeated optimism of our people, based upon confidence ⁱⁿ ~~and~~ a just God, based upon the conception of the noble ministry of suffering, and based upon faith in the perfectibility of human society. The world is suffering for its sins. It is atoning for its sins. God will accept the atonement. Even as He has smitten, so will He forgive. That is the law ^{implicit in} ~~of~~ the history of our people. Men and nations are suffering today. Israel is suffering ~~today~~ more than any one. That has been our tragic noble privilege through the ages. We are again the anvils upon which history is being fashioned. Out of this evil, out of the evils of our day, out of the bitter conflict of our world, a new and better day will come. ^{THE NEW DAY} ~~Men will reach higher levels of perfection.~~ ^{THE REDEMPTION} ~~will yet sing a new song.~~