



## Daniel Jeremy Silver Collection Digitization Project

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The Jacob Rader Marcus Center of the American Jewish Archives

### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series A: Events and Activities, 1946-1993, undated.

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601

Men's Club, Lecture Series 1974, notes for "Pioneers With and  
Without Covered Wagons" lecture, 1974.

shoes, caked with the mud of Nahalal. Wooden cabins served as dwellings until the walls began to totter.

We drew up the original blue-print of our way of life on a design of self-reliance. We would build a flour-mill — but as simple a mill as practical. It should make no difference if the bread were coarse and the bran baked with the wheat. Eucalyptus trees would serve as fuel for heat. Everyone would drink milk from his own cow and find eggs under his own hens. We should grow our own vegetables and fruits. The farm should also supply fodder for the animals. And after the building of the village we might not need a full-time administrator and secretary. Teachers and public workers themselves would be part-time farmers.

With the proceeds from our surplus we would buy simple clothing and pay the wages of the craftsmen. We would make our own repairs. On rainy days tools might be repaired, leaky roofs patched and fences mended. Everything to be done by ourselves. Should a plough-handle break, the farmer would have the necessary smith's tools to repair it.

The farmer would produce his own provisions. There was no ready cash. Before earning a small amount of spot cash he would first have to produce marketable produce many times this value so that the many middlemen between the farmer and the consumer might get their share. Better for him to produce everything with his own hand even if it meant more time than a skilled craftsman would spend and even if his own work might never be as good as a skilled craftsman's. He should do without the things he cannot himself produce, in the manner of farmers all over the world.

Books and newspapers would be obtained in a common library. One copy of each should suffice for the whole village. We would not borrow money and would sign no promissory notes since naturally we would never be able to repay the loans. Our children would be so educated that they should grow to be



MAN AND THE SOIL

simple farmers living from the goodness of their land and never in want of anything else. They would mature in the furrow: a generation of true tillers of the land.

Our lives were founded on these principles, but time produced certain changes. We do eat bread from our own wheat, but instead of baking it in our homes, there is now one large oven for the whole village. Some of the taste of good home bread has gone, to our sorrow. However, we still do our own canning and pickling, and put up our own jams and jellies. One begins the winter with the confident feeling of plenty.

Our supplies are produced on the farm, but we have come more and more to need cash. Prices of merchandise have risen. We also need to pay the salaries of the baker, miller, shoemaker, black-smith, tinsmith, waggoner, teachers, secretary, and book-keeper. Everybody needs his salary, and takes it in cash. We must also pay the barber and whoever occasionally performs in the village.

We had to install irrigation pipes in the fields and floors in the barn; trees demand years of investment and labour before their first yield; houses had to be built; a music and fine arts teacher was hired. We signed promissory notes of which the interest increased in leaps and bounds. Such needs forced us to work harder in order to obtain a surplus over our immediate wants so that we could have enough produce to sell for cash.

How did this happen? How did our needs increase? Why did our standard of living change so radically? The answers to these questions lie in the fact that the country as a whole has developed and that the general standard of living has changed, affecting us as well, to a certain degree. But our basic way of life has not really altered. We are a bit more careful of our health now since years of hard work have wearied us. After all, nothing has radically changed. We still raise our own food, and our clothing is of better grade but still basically plain. Perhaps we might have done without electricity or saved by doing our own baking



instead of paying a village baker. But there were changes we will always consider welcome: books, newspapers, education for the children.

The clash between the willingness and the unwillingness for change has tended to set up inner tensions in the *moshav*. The conservatives want us to free ourselves of all unessential expenditures and return to a state of complete independence from outside society and of self-reliance for all our needs. They are willing to forfeit comforts and do without education and "imported" entertainment. Yet they want to add to and increase our benefits in life. They care deeply for the children, that they should have the best upbringing and a full, rich life.

At present the liberals have the upper hand, but sometimes, during the hard moments that give rise to nostalgia, we all long again for our gas lights, ramshackle cabins, home ovens, and the leather-tough simplicity which carried with it a deep sense of security and a fullness of life.

### Mixed farming — a national necessity

In the economic development of Israel, tremendous changes have come about. Industry is expanding, rising in output from year to year. Manufacture, mining, transportation — each employs more and more workers, each produces goods that increasingly answer the demands of consumption of our own population and for export.

There is no limit to industrial production other than the investment of capital and know-how. Industry is capable of developing anywhere in the city or village, whereas agriculture is limited, in Israel, by the quantities of water at its disposal. And water available for agriculture diminishes to the same extent that the population and industry (ever-growing consumers of water) expand. All the water at the disposal of agriculture is being utilized. Likewise, the water destined to



his nerves are stronger. He is better fitted to withstand adversity. He has grown stronger in mind and is flexed and poised for whatever may come. A recognition of his own creative values enables him to stand proud and independent before the wise and the mighty. The Jew who has returned to the soil has become a lover of work. Work has become part of his life, a natural need for his body. He cannot live without work and can likewise see no other basis for existence. He feels ill at ease during extended breaks in the routine of work and scarcely has the patience to return to it.

The pioneering farmer is almost always willing to help his neighbour, and is always sensitive to his hardships in work. He discerns sharply between a productive and a nonproductive way of life. He lives, eats, and dresses simply and his relations with his fellow men are easy and confident.

This is the typical farmer of Israel today. But there are variants in character. Not all our members have succeeded in finding roots of love for their animals. Many still think of them as mere means of livelihood, rather than living creatures. Yet I am not convinced that the typical peasant farmer throughout the world, who has lived a life close to nature for unbroken generations, does not regard his cattle and horses from a similar pecuniary point of view.

We wanted to return to a more natural way of living with fewer material delights and more emotional freedom. We attempted to examine and criticise the commonly accepted social mores in an attempt to make them more honest and logical.

We had a certain feeling of satisfaction every time we passed Petah Tikvah and Jaffa, walking barefoot and in song, in protest against the townsmen and the women who promenaded and pranced in the fashions of the day.

We continued barefoot even after we had realised our vision of settlement in the *moshav*. For years we went about in torn



cosmic phenomena, the result of the interaction of man with nature in its particular expression in one place, by which the unique soul and history of the group is formed. No matter what may happen to a nation after it is once created—even if, like the Jews, a nation is exiled—both its corporate soul and the souls of its individuals are stunted until they return to their true habitat. There they can become whole again by living the life of nature. Hence, physical labor, the renewal of the true self in reverent harmony with the cosmos, is religion.

We shall encounter some of these ideas again, in different contexts, in both Martin Buber and Rabbi Kook. Like all utopians and mystics, Gordon has been more admired than followed; and yet, he was, and is even today, a generation after his death, the greatest teacher—in the deepest sense, the heterodox Hasidic master—of the Labor-Zionist movement.

## LOGIC FOR THE FUTURE (1910)

AND WHEN, O Man, you will return to Nature—on that day your eyes will open, you will gaze straight into the eyes of Nature, and in its mirror you will see your own image. You will know that you have returned to yourself, that when you hid from Nature, you hid from yourself. When you return you will see that from you, from your hands and from your feet, from your body and from your soul, heavy, hard, oppressive fragments will fall and you will begin to stand erect. You will understand that these were fragments of the shell into which you had shrunk in the bewilderment of your heart and out of which you had finally emerged. On that day you will know that your former life did not befit you, that you must renew all things: your food and your drink, your dress and your home, your manner of work and your mode of study—everything!

On that day, O Man, deep in your heart you will know that you had been wandering until you returned to Nature. For you did not know Life. A different life, a life not ready-made, a life to be experienced in preparation and creation—that life you did not know. Therefore your life was cut in two—a very small shred of existence



and a huge experience of nonexistence, of work, of labor, of business—"Sabbath" and the "Eve of the Sabbath." You did not think, and it did not occur to you, that there is no life in a life ready-made. Preparation is itself Life, for Nature also lives within the preparation of Life, within the creation of Life.

## PEOPLE AND LABOR (1911)

THE JEWISH PEOPLE has been completely cut off from nature and imprisoned within city walls these two thousand years. We have become accustomed to every form of life, except to a life of labor—of labor done at our own behest and for its own sake. It will require the greatest effort of will for such a people to become normal again. We lack the principal ingredient for national life. We lack the habit of labor—not labor performed out of external compulsion, but labor to which one is attached in a natural and organic way. This kind of labor binds a people to its soil and to its national culture, which in turn is an outgrowth of the people's soil and the people's labor.

Now it is true that every people has many individuals who shun physical labor and try to live off the work of others. But a normal people is like a living organism which performs its various functions naturally, and labor is one of its basic and organic functions. A normal people invariably contains a large majority of individuals for whom labor is second nature. But we Jews are different. We have developed an attitude of looking down on manual labor, so that even those who are engaged in it work out of mere compulsion and always with the hope of eventually escaping to "a better life." We must not deceive ourselves in this regard, nor shut our eyes to our grave deficiencies, not merely as individuals but as a people. The well-known talmudic saying, that when the Jews do God's will their labor is done for them by others, is characteristic of our attitude. This saying is significant. It demonstrates how far this attitude has become an instinctive feeling within us, a second nature.

Who among us thinks about this problem? Who is sensitive to it? We have no labor—and yet we are not aware that anything is missing. We take no notice of it even when we talk of our national rebirth.



I appeared as my husband has movement of Halutzim  
for crimes - since the last year - there - was

2 more and many more

to get percentage of total

but to get total and of the -

which are under the same burden to find and sell -

But the - company is not yet 3 is

There is - very highly paid

has more - you can - remember to be

be changed - the all is not work and find

spend on Europe -

Halutzim - camp of immigrants  
of the same kind as the Halutzim

Themselves

11 to 18 per

and will be carried

very much -

not to allow but to do

not a subsidy and not to need  
communities

some release

some to find new communities

11/18 1945









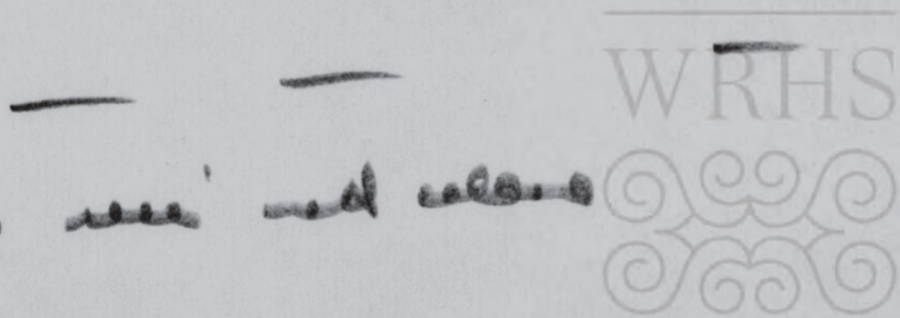


The world of Jewish Russia of many years?

- 1) the world of the city - none (internal pressure)
- 2) the world of the provinces - world of small towns provinces

- 3) Provinces - National Provinces - - -  
National Charm National } part of spiritual  
to files - European } of world

Responsible national Committee in files - Equity  
in chapters / selection and NATIONAL NIKI - 1917  
of Provinces - of Provinces



Older new and new  
- Open new to study new - 1882 - 1882 - 1882 - 1882  
by new - Grand Town by new to S.D. - CRIMEA  
and Both Leban UT JUDEN

- Small groups self motivated - - 100 new of land  
new new collected of ESTABLISHED Jewish philanthropies -  
- The most expensive of land new new  
in S. J. J. J. - 1880's VINELAND  
ALLIANCE - new new  
Rosenthal Wood new new



3) Myer - Can you be sure and, Base, unpredictable  
rule but to learn from and my -

4) Joe - "The can is right" - - Myer not  
know best contract - voluntarily to be  
deceived of the idea to convert

of you is right ... as well and the  
fact of it is

" you is deceived ... you and the  
fact of the fact

The great truth is not an ideal support to revelation of  
NATURE - the man is not an ideal support to revelation of

and of the man

Ben I

man is not an ideal support to revelation of  
of man - CONTRAST

Ben SINACH

How can a man become wise who guides  
the plough,  
whose skill is in leading the team  
who is absorbed in the task of driving oxen  
and thinks only of cattle?

P'OD 9713 106 1/6

man is not an ideal support to revelation of  
NATURE - man is not an ideal support to revelation of

NATURE - man is not an ideal support to revelation of  
not a man to revelation



New Jersey in the U.S.  
General Agricultural Society  
for the improvement of the soil  
It is an interesting thing for you to know - because it has  
no precedent in our history.  
All around people - save the few associated in  
last under MYSTICAL or clandestine persons.

2) ~~Presented~~ ~~land~~ ~~of~~ ~~SHIMWA~~ ~~in~~ ~~the~~ ~~land~~  
NATURAL ~~plantation~~ ~~in~~ ~~the~~ ~~land~~  
SUGAR - ~~plantation~~

~~If there is you to send me a good - hat~~



They had received a letter -- not to stop in NYC but  
to go right to the end.

These cards needed to be held in common

They needed some too much

There had needed to be OBSTACLES and alternatives

There needed to be daily collaboration & solidarity

discussion

They needed to be free of the political money of  
Grand Russia -- & renewal of NATURAL - CREATIVE  
free of political dogma like had been everywhere in France  
in 1940 | TENANTS in UNION with the Flicker | and the

A NATURAL LIFE

The good VIRGIL EMERSON of OREGON needed had

the DEPORTATIONS

This document is an American history and document

to be short-lived -- but clear good and well known  
experience since 1940 and the recovery and not

every value from 1940 up to present without being

clearly & as if no more needed -- The good

Common of the Ocean business after 60 years --

the IDEOLOGICAL CAPNE -- about 1/2 of the people --

in another reality in 1940 more than 1/2 of the

S.F. To be about an URBAN COMMUNE



Funny in Vermont -

Nelson Thayer

The Whole Enchanted Evening

Commercial Press

Amplified - - -

... some lower and all cast away, repeated  
one really need a part of the contemporary scene. - - but not  
quite as ORIGINAL - NOW as you may say.

Have you ever heard of New Orleans, One of the  
finest local 250 m S of Portland which was released in 1884  
by 70 years ago & some who were determined to make  
a new & better life for commerce & a modern society on the

front.

me, some would say with from Orange H. J. a Bank -  
They were little speakers in front of it a mail from  
the old Orleans

all were free

all were very busy

more but my real friends expressed

They were members of a human group young people

movement AM OLAM which put out all 1 and in the

in Europe but DISTORTED to some people and that was

by GOING TO THE LAND (LATER) - to a free land where my people

would a small group order would to some land and  
to himself - - to a man.



1) Population of NARWANIKI - 80 ~~and~~ ~~has~~ ~~small~~  
less ~~population~~ ~~than~~

21 Tuesday - PENNANT ON OWN ESTATE

read little

"PARADISE OF FUNDAMENTALLY USELESS PEOPLE  
Gypsies, Filthy dogs"

Phelan & Mearns A.D. 1922 - (1856-1922)

Always use 44 lbs  
present chemical found - found - can be  
use a lot of water.

Euler - Peter Tiedt American Jewish Archives Dojurnal

AUGUST - work  
relax } relax & relax

Telling of soul as ultimate ethical value  
few become - & human

SALVATION OF JEWEL PEOPLE CAN COME ONLY WITH  
EFFORTS OF THE IND. TO CHANGE HIMSELF -- WE  
DINK IN HANDS -- SEE BEHIND MIND OF CIVIL --  
REDUCE LIFE TO ELEMENTAL AND WE BECOME  
ELEMENTAL



children & infants found - - 25 years past  
founded - - - - -

45 weeks - - - - -

not - - - - -

SALVATION FOR THE JEWISH PEOPLE  
could come only thru efforts of the  
IND. TO CHANGE HIMSELF

LIFE OF LABOR

Golden

- - - - -  
MAN IN NATURE

ALL NOW AND FOREVER

A MAN BECOMES BY OPENING HIMSELF TO THE  
IMMEDIACY OF THE EXPERIENCES OF LIFE

THE SOUL RELATED TO HIDDEN PARTS OF COSMOS -  
as a RELATIONSHIP THAT INDIVIDUALITY IS

NOTED

THE ULTIMATE SOURCE OF OUR DEEPEST LONGINGS & NOT THE

KNOWLEDGE WE ACCUMULATE, BUT LIFE ITSELF

LIVING INTUITION SPEAKS WHEN INTELLECT FAILS

RELIGION = TO FEEL AGAIN AT ONCE  
OF NATURE





OUR ROAD LEADS TO NATURE THRU THE  
MIDDLE OF PHYSICAL LABOUR

---

Does it work

The bulls on hard LABOUR

| SELF LABOUR

The Philistines -

Dream

Purpose

EXHILARATION OF PHYSICAL

LABOUR -

Short lived -

REALITY

- YOU ARE PICKING  
POISON IN DANGER!

CONFLICT UP LABOUR

None

STAND UP USEFUL PURPOSE

BUT CHANGE

Shmuel DAYYAN

