

Weis - Weiz

MRS. SAMUEL B. WEISS
350 WEST 57TH STREET
NEW YORK 19, N. Y.

Henry

Dear Mrs. Roosevelt,

I was a great admirer of your husband, the late President Franklin D. Roosevelt, devoted to his principles, and inspired by his wonderful accomplishments, I as an amateur sculptress, have completed a bronze plaque of him which I did from photographs.

Since those who have seen this plaque consider it quite a good likeness, I would like to present it to you and would be proud indeed to have you accept same. This plaque is being mailed under separate cover today.

Sincerely

(Mrs.) Margaret F. Weiss

P. S. If in your opinion this plaque is

worthy I would deem it a great
honor to have it hung in the
Roosevelt Library at Hyde Park

Tuesday, July 10th 1946.

Thank

MRS. SAMUEL B. WEISS
350 WEST 57TH STREET
NEW YORK 19, N. Y.

Dear Mrs Roosevelt,

Not having received an acknowledgement either to my letter or package sent you to Hyde Park on July 10th I am wondering whether they had reached you.

The package contained a bronze plaque of your husband, the late President Roosevelt, which I had made from photographs and which I would consider it an honor to have you accept.

I am eager to know whether this plaque has reached you as yet.

Sincerely
Margaret F. Weiss

November 8th [1947]

April 12, 1947

Dear Eleanor Roosevelt:

His memory is becoming more and more sacred; Tonight we shall attend the meeting at Hotel Commodore.

Sunday we look forward to the grand memorial services at the Judson Auditorium.

My gift from my children to commemorate the day is a complete set of recordings, "Rendezvous with Destiny" F.D.R.

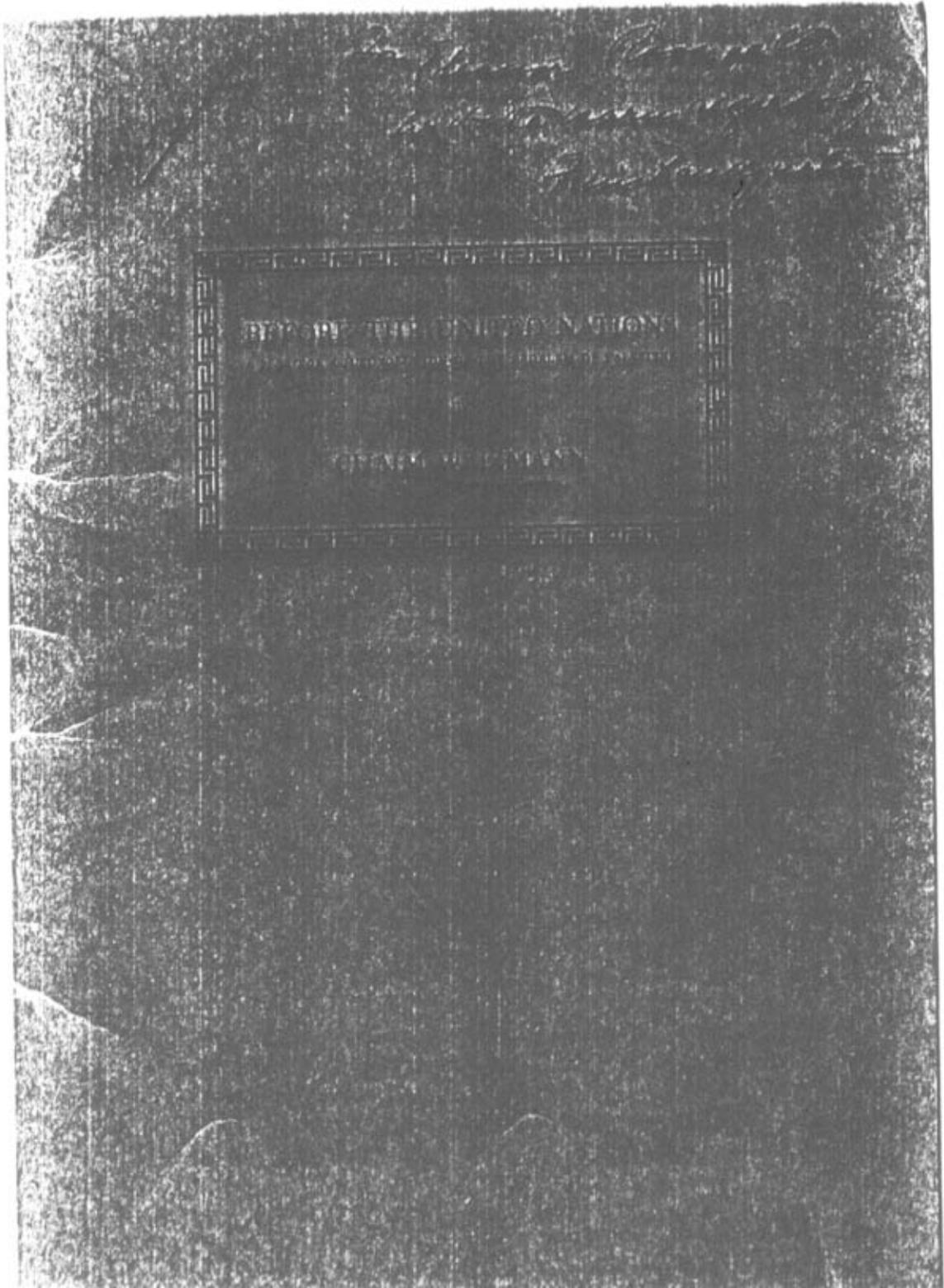
I have invited a number of friends and we shall spend Sunday afternoon listening to the glorious voice, which will live in our memories forever.

We bless you.

Anna L. Weisberg
10 west 86th Street
8-A, NY 24

Anna L. Weissberger

Weizmann



ORIGINAL RETIRED FOR PRESERVATION

BEFORE THE UNITED NATIONS

A PLEA FOR A JUST SOLUTION
OF THE PROBLEM OF PALESTINE

BY

CHAIM WEIZMANN



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ORIGINAL RETIRED FOR PRESERVATION

IT IS A MOVING EXPERIENCE FOR ME to come before this Committee of the United Nations for the purpose of summarizing the views and sentiments of the Jewish people at this turning point of its fortunes. My mind goes back a quarter of a century to the previous assembly of nations which solemnly indorsed our program for the reconstruction in Palestine of our national home. I came from the council room in which the mandate was ratified with the feeling that the most cherished ideals of our own history had been sanctioned by the conscience of all mankind. Our ancient civilization which had enriched the thought and spirit of the world was to be given a free abode in the very cradle of its birth. Our people were to find a home—not a refuge, not an asylum, not a mere shelter, but a home with which their past memory and future hope were inseparably bound up. The Jewish people was to fashion its own political and social institutions in the image of its own character and tradition, on a level of equality with all other nations in the human family.

I can testify here that the establishment of the Jews as a nation amongst the nations of the world was the real purpose and motive of that international covenant indorsed by the League of Nations. In the light of this knowledge, I cannot fail to be amused by such frivolous assertions as that made by

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	<p>an Arab delegate here to the effect that the motive of the mandate was to reward me for alleged discoveries of poison gas. I cannot avoid the conclusion that those who made these assertions must have been equally unversed in the political and chemical literature of the time.</p> <p>The mandate was inspired by high purposes, worthy of all the exertion and sacrifice which we could bring. Our achievements in Palestine where our people have created new social and cultural values and opened new economic opportunities for themselves and their neighbors were carried out under the sanction of this international treaty. Times have changed: new situations, new conflicts have arisen; and new conditions must now be sought to enable us to fulfill our unique destiny as a nation in Palestine. But I cannot turn to the consideration of these new conditions without paying tribute to the vision, the courage and the universal equity which animated the fifty-two signatories of the Palestine mandate in enabling our people to approach the threshold of independence, where I believe and hope it now stands. It is no coincidence that the statesmen who developed the idea of organized international co-operation were prominently identified with the struggle for Jewish national equality. Wilson, Balfour, Lloyd George, Clemenceau, Churchill, Smuts, Masaryk and Cecil, as well as the leaders in the creation of the United Nations, found time amid their universal preoccupations to plan for the Jewish state.</p> <p>A few months ago in Jerusalem I had the opportunity of meeting your special committee and submitting my views on the Palestine question. For several years I have consistently believed and advocated that the idea of partition, first adumbrated by the most distinguished and authoritative British Commission on Palestine, represents the only practical compromise which faces the hard facts and offers an escape from</p>		<p>deadlock and frustration. It is not an easy compromise to envisage—least of all to one like myself who knows that the original purpose of the mandate involved no such limitation as is now proposed. Nobody dreamed in those days that the processes of Jewish immigration and development would have to be confined in one-eighth of the area in which the national home was to be established by international consent. All who were identified with the inception of this policy have testified that the vision was wider than that. Before your special committee, I brought first-hand evidence to this effect from sources in full acquaintance with what the intentions of the mandate were—notably that of Balfour, Lloyd George, General Smuts and of President Wilson who declared that a Jewish state was intended.</p> <p>You are now familiar with the considerations which led your special committee to recommend, and our own representatives to accept, the principle of a settlement by partition and immigration. I doubt if any political problem has ever been studied by a more judicial and distinguished tribunal. For the most part, the members of the special committee and the governments which they represented had no interest or prejudice which could interfere with an objective and dispassionate view. It is not surprising, therefore, that the majority recommendations are conceived on the most strictly realistic principles. Nor is it surprising that these principles have evoked such widespread and powerful support amongst the delegations represented in this Committee whose sole interest is in a just solution of the problem.</p> <p>The principle of partition has been the subject of such vehement controversy in this Committee that it may be useful to comment on it briefly at this concluding stage. There is nothing new in the idea of a Jewish state. It is no departure from the</p>
	[4]		[5]

mandate. It is the inevitable and foreseen consummation of the mandate. I was surprised to observe the opinion of a distinguished Arab delegate to the effect that Jewish statehood is a sudden and unauthorized extension of the rights conferred upon the Jews by the mandate. It must have slipped his memory or knowledge that full sovereign independence for the Jewish national home was clearly envisaged by the authors of the mandate, and there are numerous pronouncements to that effect on record.

Not one of these characteristics which marks this community is shared by its Arab neighbors. The question before the Assembly is how and by whom shall this Jewish community be governed? By whom shall its development and growth be determined?

Shall it be governed by a trustee? By the Arabs? By itself? These three alternatives cover all the variations of Palestinian solutions and the simplest analysis of them must lead this committee inevitably to the conclusions of the majority report.

The continuance of a regime of tutelage has been universally discarded by all parties including the mandatory power itself. The first recommendation of the report—the termination of the mandate—met with universal approval. And indeed the continuance of this mandate or of any mandate is hardly a feasible prospect after the declaration by the United Kingdom representative of his government's intention to plan for an early withdrawal. My own sentiments about the British mandate are probably no secret to any student of the Palestine question. I hope that when the Jewish people is secure in its independence the traditional British-Jewish friendship will once again become evident and the present tension will vanish as a passing nightmare. The great services which Britain rendered in helping to lay the foundations of Jewish independ-

ence will be remembered with appreciation while the sordid consequences of the White Paper pass into forgotten history.

Yet I was impressed by the view of the distinguished Soviet representative that the formal considerations of law and history are secondary at this moment to the considerations of life itself. The main justification, the main necessity for a Jewish state arises from the facts and urgencies of life itself. Consider the position. Here is a community of 700,000 with its language, its religion, its cultural traditions and movements, its distinctive social outlook, its industrial and agricultural projects, its scientific spirit, its art and its music, its universities and schools. Here, likewise, is a community with a great democratic spirit and a thorough-going democratic structure, confronting another group which is in a different stage of development, but is numerically superior. The institutions of the Jewish Homeland are in some way distinctive to itself and to the Jewish people of which it is the core. The strongest solidarity of this community is with its kindred in Europe, the battered remnants of ancient communities, survivors who linger amidst the memories of the past and the graveyards of the present.

If we put aside the continuation of any mandate or trusteeship, we are left with but two alternatives for the future government of the Jewish National Home. Either it must be independent, forming a free national unit or it must become and remain a minority under Arab rule, subject in the last resort, to the will of the Arab majority. It is significant that those delegates who have spoken in this debate against the majority report have advocated this solution—a Jewish minority in an Arab state. If you deny Jewish statehood, there is no other.

Now subjection of the Jews as a minority under Arab rule

	<p>is a solution which all impartial commissions and tribunals have rejected and must reject. On moral grounds it is impossible to take the only community in the world which expressed the national identity of the Jewish people and to place it under the domination of the Arab Higher Committee. It is not only that the chairman and members of the Arab Higher Committee cannot be regarded as having anything but a hostile attitude to Jewish national ideals. The subjection of the Jews as a minority to them is unacceptable in all conditions. Those of us Jews who on the strength of international promise and under the impulse of our own history made our homes in Palestine did not do so with the object of becoming Arab citizens of Jewish persuasion.</p> <p>I will not discuss whether it is a good or bad fortune to be a minority in an Arab state. I would leave the Jews of Iraq, of Yemen and Tripoli—and the Christian Assyrians of Iraq to pronounce upon that. Here I would only say that it is not the purpose for which under international auspices we were encouraged to come to Palestine. The idea that a national home can ever be equated with a minority position in an Arab state deserves no consideration at all. It would burst out of such an unnatural framework.</p> <p>It should be obvious by now that a distinct national unit cannot be subjected by force to another nation in the name of majority rule. The distinguished delegate of Canada uttered a profound truth when he said that "unity cannot be imposed without consent." It is in the name of this very principle that my good friend, the distinguished delegate of Pakistan, is here with us today.</p> <p>If we discard the mandate and emphatically reject minority status in an Arab state, we are left with partition and Jewish statehood as the only possible condition for the future govern-</p>		<p>ment of Palestine. It is the only solution which promises finality—a clear definition of the limits within which Jews and Arabs are free to develop their national wills. Above all it offers equality which is the essential precondition of Arab-Jewish co-operation. When the Jews face the Arabs, as equals, members of this Assembly, and of the family of nations, only then will the prospect of a real partnership open out. A Jewish state in Palestine will in its own interests, as well as by its own ideals, seek close co-operation with the Arab states on its borders. The majority report in a moving passage refers to the results which can ensue from such equal co-operation between the two Semitic peoples.</p> <p>In the thoughtful and statesmanlike declaration which the United States delegate made before this Committee, attention is drawn to the achievement by many Arab peoples of their independence in wide areas. It is appropriate that the question should be viewed in this context of relative equity. The Jews are only claiming in small measure what has been conferred upon the Arabs in abundant degree. There was a time when Arab statesmanship was able to see this equity in its true proportions. That was when the eminent leader and liberator of the Arabs, the Emir Feisal, later King of Iraq, made a treaty with me declaring that if the rest of Arab Asia were free, the Arabs would concede the Jewish right freely to settle and develop in Palestine, which would exist side by side with the Arab states.</p> <p>My first thought on coming to Palestine in 1918 was to see the Arab leader and to reach such an agreement with him. (I shall always be grateful to the British Military Authorities who have enabled me to carry out this somewhat difficult journey into the desert.) This agreement was subsequently embodied in a Treaty. The condition which he then stipulated, the</p>
	[8]		[9]

independence of all Arab territories outside Palestine has now been fulfilled. The area of Arab independence stretches far and wide. Independence is not the exclusive right of the Arabs. We Jews have an equal claim to it. This Assembly cannot possibly decree that the desire of the Arabs to possess an eighth state must obliterate the right of the Jews to possess a single centre of independent national life.

Despite some of the harsh things that have been said in this debate, I retain my belief in the prospect of Arab-Jewish co-operation once a solution based on finality and equality has received the sanction of international consent. The Jewish state in Palestine may become a pilot plant for processes and examples which may have a constructive message for its neighbors as well. The smallness of the state will be no bar to its full intellectual achievement. Athens was only one small city and the whole world is still its debtor.

In providing for Jewish statehood the majority report, in my view, correctly defines the objective conditions of Arab-Jewish co-operation; conditions of finality and equality. But this solution accomplishes something further as well. It has profound relevance to the Jewish problem which weighs so heavily upon the conscience of mankind. We were deeply moved to hear the Soviet delegate refer in such eloquent terms to the great tragedy which has befallen our people and which has demonstrated with such frightful emphasis the consequences of its national homelessness. In describing the right of the Jewish people "as of other peoples as well . . . that its security and welfare would not be dependent upon the mercy and good will of this or another state," the Soviet declaration reveals a clear understanding of our deepest historic emotions. This analysis diagnoses our disease as national homelessness and the cure as a home.

[10]

Now this problem of displaced Jews in Europe and of Jews who may be impelled to seek new homes elsewhere can be solved within the framework of the majority report. The Jewish problem in its acute phase today is the problem of about one million and a half Jews in Europe and the Orient who have no assurance of a secure existence. The proposed Jewish state by intensive agriculture and irrigation and by industrial development can provide homes for them all. The industrial development which I have in mind is that which depends not so much on heavy raw materials, but on specialized technical skill. Scientific research can do much to expedite the progress of many industries. A well trained skilled population can do the rest. I have some encouraging personal experience of these possibilities. Switzerland is an instructive example of a flourishing industrial economy with no raw material resources but with great resources of skilled man power.

This sort of development, together with large schemes of irrigation and land reclamation, will solve the Jewish problem in the healthiest way. Life in Palestine offers our people not only a refuge among their kinsman but also a chance of contributing to the rebirth of a nation and the development of its institutions. In this way the immigrant achieves a unity between himself and the society in which he lives. Our remnants in Europe who have before their eyes their six million slaughtered kinsmen cannot stand the thought of another dispersion. They do not throw themselves on the mercy of the world. They are not suppliant, they are not beggars. They wish to be citizens of a Jewish society in which their capacities and ideals will be fully at home. Your special committee had a good opportunity of testing these assertions in European DP camps.

I have nothing to say to those who represent the natural desire of up-rooted Jews to seek their homeland as a sort of

[11]

	<p>dark conspiracy fomented from outside, as a kind of exploitation of misery. The only hand of welcome extended to those Jewish survivors is the one which reaches out from our people in Palestine. The only credit in the episode of displaced Jews belongs to those who have assisted our Jewish survivors to leave the furies of hideous memories behind them and become the honored citizens of their national home. To delude them with exhortations to reconstruct their own graveyards, or to fall as unwanted burdens on the mercy of reluctant powers—this is to mock their tragedy and to insult their very sufferings. Therefore, in establishing Jewish equality and nationhood the United Nations can both solve the problem of Palestine's political future and relieve the darkest human tragedy of our time. In bringing so many countries together on a basis of agreement, the majority report has already done some service to the cause of international harmony.</p> <p>While supporting the principles of the majority report I would ask the Committee to give new consideration to certain modifications which we have proposed, especially in respect of western Galilee and the Jewish district of Jerusalem. The proposed economic union is a progressive idea which I believe is bound to triumph over any temporary resistance which it may meet.</p> <p>In reviewing its plans for the implementation of these proposals I would ask this Committee to make full use of the assistance which our own people can give in making the Jewish State capable of its own defense. Undoubtedly, as delegates have said, the Charter itself is the best safeguard of small states against any aggression from its neighbors. We do not anticipate, nor do we fear any such aggression. We find it hard to believe that any states represented here take their international obligations so lightly as to challenge the Assembly's recom-</p>		<p>mendations by the threat or use of force. The Jewish State, when established, will scrupulously observe the Charter's provisions.</p> <p>We feel, however, that the prospects of peace will be brightest if the Jewish forces maintaining security within our own state are accompanied at the outset by an international force to symbolize the consent and decision of the United Nations. But in all circumstances our people are prepared to make full provision for their own defense.</p> <p>When this Committee comes to plan the creation of a Jewish state, it will be fulfilling a proud historic mission. Despite its small scope, this enterprise stands high in the esteem of liberal thought. So many considerations of justice and humanity are involved. There is redress for a persecuted people; equality for the Jewish people amongst the nations; the redemption of desert soil by cultivation; the creation of a new economy and society; the embodiment of progressive social ideas in an area that has fallen behind the best standards of modern life, the revival of one of the oldest cultures of mankind.</p> <p>I have been interested and not a little repelled to hear this great enterprise described by the representatives of Iraq and Syria as Nazism. Making due allowance for the legitimate joys of debate, I consider that this carries distortion and libel very far indeed. Of course, I do not dispute the right of those two gentlemen to speak with authority and intimacy on the nature of Nazism. I cannot rival their contacts in that field. But on the nature of Zionism I hold myself a better exponent than they. The character of our movement as a genuine effort at national liberation and society building cannot be obscured by such slanders. Some of them, including absurd allegations about children being snatched from their homes, are worthy successors of the most atrocious libels in the sordid history of anti-</p>	
	[12]		[13]	

Jewish incitement. No one who invents or gives currency to such statements can have any reason for pride. On the other hand, I must confess the deep satisfaction that I felt after so many years spent in expounding the ideals of our movement to hear so many impartial and disinterested nations from the Old World and the New from the East and the West, expressing the spiritual and liberal motives of Zionism with such sympathy and understanding.

I cannot allow this statement of the Jewish case to conclude without a word of appeal at this great bar of the world's conscience. A world which does not hear us in this moment of our agony would be deaf to the voice of justice and human feeling which must be raised loud and clear if the moral foundations of our society are to survive. If you follow the impartial judgment of your own qualified Committee and admit us to your honored table, we shall enter your company with a sense of the spiritual and intellectual challenge which the idea of the United Nations makes to the conscience of man. In giving us this opportunity you will be faithful to the noblest ideals which have been conceived by our ancestors and transmitted by them to the common heritage of the world.

"The Lord shall set His hand again the second time to recover the remnants of his people. And He shall set up an ensign for the nations, and shall assemble the outcast of Israel and gather together the dispersed of Judah from the four corners of the earth."

In recognition of the nobility of spirit it reveals,
this address by Dr. Chaim Weizmann, delivered on October 18, 1947
before the United Nations Assembly Special Committee for Palestine
has been printed in an edition of 1000 copies.



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WEIZMANN

Mrs Chaim Weizmann

Tel Aviv

Israel

~~You~~ I was ^{very} so sorry
to read of your husband's
death. It is a great
loss to you + to the
world. You will always
have the satisfaction of
knowing he was the
founder of Israel +
made a great
contribution to her
fellow men + the world
With my deep sympathy