

war funds, provision of hospitality and comforts, and also, unfortunately, the casualties which are the inevitable toll of war — I am sure that they are alive to the urgency of even more intensified exertions. I confidently expect the result of your commensurate with its numbers to every phase of our war effort—re-

deliberations will be a determination to go 'all out' together with the rest of the country on the hard path of duty and sacrifice."

TRIBUTE TO JEWISH WAR SERVICE

Just a year later, General Smuts spoke again with characteristic vigour. He did not call on the Jews

in vain. For this great protagonist and sincere friend they would willingly sacrifice much, and in doing so they earned his praise, for this, on July 30, 1943, was his message to the cruiting, service on the home front, Jews of South Africa: "Today, after nearly four years, we have won through to the verge

of a new vista. Trials and tribulations still lie ahead of us, but now we really can look beyond to the bright promise of a better future.

"The United Nations, in this last phase before victory, realize, I feel certain, that Jewry has played its part in hastening the end of one of the bitterest periods in human history.

"Your loyalty to the cause, in defence of which so many of the nations of the world have joined together in the creation of that splendid whole, the United Nations, has never been in doubt. It has, in fact, found expression in service and sacrifice of no mean order.

"Already we are beginning to

realize that the most important aspect of the present world war is not victory on the battlefield. The peace — a fair and abiding peace — is the thing. You have helped us towards victory in the war; help us towards victory in the peace that must follow. Your reward will be great—a world freed from persecution and domination, a world in which Jewry will regain Zion."

THE WEIZMANN DINNER

One of General Smuts' most recent public acts of special significance to Jews was his visit to London last November to attend a banquet at the Savoy hotel on the occasion of the 75th birthday of Dr. Chaim Weizmann, president of Israel.

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An Essay On Truth

By MARTIN BUBER
The following is excerpted from "Israel and the World" published by Schocken Books, New York. —The Editor.

the course of the last quarter of a century, the theory that truth is relative. Applied to everyday life, this theory implies that there is no definitive truth for mankind, but only a special something for every individual which he regards as the truth, but which is wholly determined by his own psychic constitu-

tion and by the social environment in which he grew up. His judgment is molded by external and internal circumstances, and these conditionally enter into his concept of the truth, and what he terms true. This theory is both right and wrong. It would be quite absurd to regard the individual as a vessel which is to hold one general truth. The individual can most certainly think, and know, and express himself only on the basis of his own particular being. Certainly, we are dependent in manifold ways both on the social stratum in which we move, and on the psychic strata within ourselves. But the strangest thing about us human beings is that our life is interspersed with volcanic hours in which all is topsy-turvy and an outburst takes place. We suddenly find it intolerable to be hedged about by the conditional; we break out and reach into the darkness with both hands in search of unconditional truth, of a truth which is not conditioned by our character and our environment. We court this truth; we struggle for it. Certainly, even then we do not own it, certainly, we cannot rid ourselves of the con-

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ditional which is our destiny. And yet something is changed. Something unconditional has invaded our conditional state and pervaded it. Something which we were unable to think up to this point has become thinkable and sayable, and this "something" belongs to that series of unpredictable things which renew the world. That which leads to decisions and alters directions is the outburst of the individual in the encounter with truth. It is the soul's continual rebirth both in individual man and in mankind. Our era, and our youth along with it, has become estranged from this fundamental fact of our life. The doubt that unconditional truth can be attained causes our era and our youth to exploit the theory of relative truth, i.e., to tend to label "truth" anything which serves one's own purposes, but not even to dream of searching for truth — a search many reject as ludicrous. Last of all, our era is happy to utilize mankind's ancient superstition that there is such a thing as truth.

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